

THE  
*General Baptist Magazine*  
FOR

1889.

EDITED BY  
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(Died July 18th, 1889.) AND  
REV. JOSEPH FLETCHER.

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"That He by the grace of God should taste death for EVERY MAN."—*Heb. ii. 9.*

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# INDEX.

	PAGE.		PAGE.
ALLOCHURCH, S.— The Relation of the Sunday School to Social Questions . . . . .	846, 893	FLETCHER, J.— <i>In the Heart of the Alps</i> —	
ASSOCIATION (GENERAL BAPTIST)— The Association Business and Public Meetings—R. F. Griffiths . . . . .	230	1. The Heights about Lucerne . . . . .	50
Our First Association at Walsall—J. R. Godfrey . . . . .	298	2. The Rhone Glacier . . . . .	130
Christianity Incarnated—R. P. Cook . . . . .	297	3. Monte Rosa and the Breithorn . . . . .	219
The Great End of our Home Mission Work—G. H. Bennett . . . . .	301	4. Mont Blanc . . . . .	307
Missions to the Outside Masses—J. E. Clapham . . . . .	303	<i>Light for Little Feet</i> — Buy, but don't sell. . . . .	16
BALDWIN, B.— The late Mr. T. W. Marshall . . . . .	278	Casting Lots . . . . .	183
BARRASS, T. E.— All Saints' Day in Rome . . . . .	5	Speckled Birds . . . . .	266
Two Services in Rome . . . . .	137	Wesleyan Methodism . . . . .	85
BENNETT, G. H.— A Real Ministry . . . . .	253	Betting and Gambling . . . . .	381
The Great end of our Home Mission Work . . . . .	301	Charity: Ancient and Modern . . . . .	461
BENNETT, J. E.— How to deal with Christians, not Mem- bers of our Churches . . . . .	45	FORD, CHARLES— The use of the O. Testament in the New . . . . .	54
BINNS, J.— Our Weakness as a Denomination in re- gard to the Utilization of the Power of the Ministry . . . . .	8	The Law of Change . . . . .	168, 216
BISHOP, W.— A Transatlantic Trip—		The Superiority of the New Testament to the Old. . . . .	434
1. Ocean and Port. . . . .	388	FORWARD MOVEMENTS—	
2. The New World . . . . .	426	Birmingham—New Chapel. . . . .	150, 232
3. The Religious Life of America . . . . .	464	Chatteris—New Chapel at Forty-Foot Bank . . . . .	365
BOULTWOOD, HARRIETT— The Old Violin . . . . .	818	Hugglescote—Enlargement of Baptist British Day Schools . . . . .	484
Martin's Vow . . . . .	399	London—Opening Ferne Park Chapel. . . . .	151
BULL, HARRY— The Story of James Marlow . . . . .	62, 101, 143	" New Building at East Finchley . . . . .	192
CARRINGTON, E.— The Catacombs of Rome . . . . .	430	Loughborough, Baxter Gate—New Departure. . . . .	484
CLAPHAM, J. E.— Missions to the Outside Masses . . . . .	308	Nottingham—New School at Southwark Bridge . . . . .	280
CLARK, C.— William Rawson Stevenson . . . . .	537	Notts.—Proposed Chapel at East Kirby . . . . .	322, 365
COLEMAN, E. E.— A New Year, a New Man, and a New World . . . . .	1	Sheffield—Jubilee at Cemetery Road . . . . .	233
The Place of Emotion in Religion . . . . .	134	Tring—Laying Foundation Stones . . . . .	72
COOK, R. P.— Christianity Incarnated . . . . .	297	GODFREY, J. R.— Our First Association at Walsall . . . . .	293
CORRESPONDENCE—		HOME MISSION . . . . .	350, 329
The College . . . . .	109, 188, 360, 361	HUBBARD, J.— Can our Churches secure greater results for Christ? . . . . .	264
Union of G. and P. Baptists—Dr. Clifford . . . . .	23	JAFFE, FRAULEIN— Religious Life in Germany . . . . .	89
Provident Societies for our Members— W. H. Parker . . . . .	108	Places of Pilgrimage . . . . .	171
Woman's Work in the Church—Jane Fletcher . . . . .	146, 322	Types of Clergymen, &c. . . . .	257
The late Rev. Isaac Stubbs . . . . .	188	JAMES, G. H.— The Position of our Missionary Society . . . . .	457
Our Village Churches—W. Bown . . . . .	562	LEE, A. HAMPDEN— Walsall . . . . .	165
Association v. Conference . . . . .	362, 406	William Lees . . . . .	421
The Hop-Pickers' Mission . . . . .	563	LIGHT FOR LITTLE FEET— Buy, but don't sell.—J. Fletcher . . . . .	16
Sunday School Peace Association . . . . .	406	No Road.—C. Rushby . . . . .	60
The Place of the Few . . . . .	443	The Door of the Lips.—A. H. Lee . . . . .	98
A Word to Seceders . . . . .	444	Not Your Own.—Morley Wright . . . . .	141
The Year Book . . . . .	444	Casting Lots.—J. Fletcher . . . . .	183
Ministers' Book Fund . . . . .	447	A Child's Love-Letter.—A. A. Ramsey . . . . .	222
CRUISING IN OTHER WATERS— 21, 65, 104, 185, 363, 405, 442, 479		Speckled Birds.—J. Fletcher . . . . .	266
EDITORIAL NOTES— 27, 70, 111, 148, 191, 231, 279, 321, 364, 408, 446, 482		Lessons from Flowers.—A. H. Lee . . . . .	311
		Corn.—E. H. Jackson . . . . .	355
		A Painful Lesson.—N. H. Shaw . . . . .	397
		Burdens.—A. C. Perriam . . . . .	437
		Successful Runners.—A. C. Carter . . . . .	477
		LLOYD— Three Christmas Eves: a True Story . . . . .	18
		Her Peril . . . . .	57
		Whatever . . . . .	439
		MADEN, J.— A Unique House and Garden . . . . .	261
		M'CREE, G. W.— How to Use a Sermon . . . . .	353

IN MEMORIAM—	PAGE.		PAGE.
1. <i>Professor Goadby, B.A.</i>		Varieties . . . . .	865, 879
His Death . . . . .	147	An Interesting Letter.—Dr. Stewart . . .	413
Funeral Service and Memorial		Memoir of Ghunna Shyam.—W. Miller . .	418
Sermons . . . . .	175	Facts and Suggestions . . . . .	453
A Sketch of the late Professor		Caste . . . . .	455
Goadby.—W. T. Rosevear . . . . .	209	Valedictory Service of Miss Taylor . . .	459
2. <i>Rev. William Lees.—A. H. Lee</i> . . . . .	421	New Year's Sacramental Collections . . .	459
3. <i>Stevenson, W. R. M.A.—</i>		A Million Unfortunates . . . . .	459
Death of the Senior Editor . . . . .	317	Current Events at Cuttack . . . . .	491
In Memoriam.—D. Burns, D.D. . . . .	318	Good Tidings . . . . .	493
Vale!—T. R. Stevenson . . . . .	318	Voyage of Miss Taylor to India . . . . .	496
Wm. Rawson Stevenson.—C. Clark . . . .	337		
Dr. Clifford's Tribute . . . . .	343	<b>NEWS OF THE CHURCHES—</b>	
In Memoriam: Poetry.—C. Donner . . . .	345	30, 72, 114, 152, 193, 234, 280, 323, 366, 410,	
4. <i>William Stubbings.—A. C. Perriam</i> . . . .	475	448, 485	
5. <i>Isaac Stubbins (missionary)</i> . . . . .	197, 241, 285	<b>NOTICES OF NEW BOOKS—</b>	
		25, 69, 110, 148, 189, 231, 277, 308, 406, 445, 490	
<b>MISCELLANEA—</b>		<b>OBITUARIES—</b>	
Religious Drifting . . . . .	57	32, 76, 116, 155, 196, 238, 283, 324, 368, 421, 452	
The Kingdom of God . . . . .	100	<b>POETRY—</b>	
Present Nearness of Christ . . . . .	182	I love the Lord.—Ebenezer Pledge . . . .	24
A Recent Cook's Tour . . . . .	186	Some Day.—J. W. Riley . . . . .	49
Enigma for Sharp Boys and Girls . . . .	223	Nothing Doubting.—S. E. Kennedy . . . .	88
Wandering Baptists . . . . .	556	Hymn for a Bible Class.—C. Donner . . . .	100
The Place of the Pew: a Present Day		Be'ever Bright for Jesus.—Frances Dawe . .	138
Homily . . . . .	384	A Spring-tide Hymn.—W. H. Parker . . . .	178
Religion . . . . .	387	Sorrow.—Jas. Lill . . . . .	229
Tendencies to Barbarism . . . . .	402	A Paet's Treasure.—W. E. Littlewood . . . .	263
Notes from Northfield . . . . .	403	Night and Day.—C. E. Mudie . . . . .	306
A Head Wind . . . . .	425	The Dead Beethoven.—J. A. Anagnos . . . .	494
How to be a Nobody . . . . .	478	Leaves.—C. Donner . . . . .	425
		Winter.—James Lill . . . . .	463
<b>MISSIONARY OBSERVER—</b>		Contrasts.—Trench . . . . .	476
<i>Letters from Missionaries—</i>		<b>ROSEVEAR, W. T.—</b>	
Bailey, T. . . . . 37, 41, 205, 248, 375, 414, 457		A Sketch of the late Prof. Goadby . . . .	209
Brearley, E. . . . . 251, 460		<b>SHAW, N. H.—</b>	
Buckley, Mrs. . . . . 159, 459, 494		Giordano Bruno and Rome . . . . .	319
Heberlet, P. E. . . . . 246		<b>SMITH, LETITIA—</b>	
Hill, J. F. . . . . 41, 249		Reminiscences of Cornwall . . . . .	649
Lacey, E. L. . . . . 203, 373		<b>SMITH, T. H.—</b>	
Leigh, Miss . . . . . 383		Our Older Churches: Chatteris . . . . .	106
Miller, W. . . . . 245		<b>STEVENSON, T. R.—</b>	
Vaughan, J. . . . . 289, 416		A Day at Brindisi . . . . .	179
Young, A. H. . . . . 43, 833		<b>STEVENSON, W. R. M.A.—</b>	
Missionary Operations in Cuttack . . . . .	33	Some Church of England Teaching of	
Life of Dr. Buckley . . . . .	36	To-day . . . . .	13
Wonderful Progress in Japan.—W. R. S. . .	39	Wonderful Progress in Japan . . . . .	89
Notes from Rome.—N. H. Shaw 43, 81,		Our Duty in View of some Present-Day	
206, 250, 291, 334, 378, 458, 495		Church of England Teaching . . . . .	67
The Orissa Missionary Conference.—T.		Presbyterianism . . . . .	125
Bailey . . . . .	77	The Gospel in the Fiji Islands . . . . .	201
News and Notes . . . . . 83, 123, 164, 252, 292, 420		<b>STORIES—</b>	
Mr. Caine on Missions in India . . . . .	117	See under <i>Boutwood, Bull, Lloyd.</i>	
The Pooree Car Festival.—J. F. Hill . . . .	118	<b>UNDERWOOD, W., D.D.—</b>	
The Widows of India . . . . .	123	Personal Prerequisites to Success in the	
Celibacy and Asceticism in India . . . . .	157	Christian Ministry . . . . .	58, 93
Ordination of Mr. T. Rutland . . . . .	161	<b>VICK, C. W.—</b>	
The late Rev. Isaac Stubbings . . . . .	197, 241, 285	Poems by Rev. P. Brontë, B.A. . . . .	471
Nominations for the Committee . . . . .	208	<b>WELSH, SAMUEL—</b>	
Annual Meetings and Report . . . . .	251, 325, 369	Sister Dora: Her Life and Work . . . . .	224, 268
Women's Auxiliary . . . . .	332	<b>WILSON, SOPHIA—</b>	
Books on Foreign Missions . . . . .	335	"Now Jesus Loved Martha" . . . . .	95
Famine and Cholera in Ganjam . . . . .	336		
Missions and Missionary Methods . . . . .	372		
A Man Measuring his Way to Jagannath.			
—J. F. Hill . . . . .	376		
Missionary Sermons . . . . .	377		

## ENGRAVINGS.

	PAGE.		PAGE.
Rome . . . . .	4	Buxton . . . . .	260
St. Gothard Railway—Bridge over the Reuss 52		Sister Dora's Gravestone . . . . .	270
Wittenberg: the Home of Luther . . . . .	91	Crossing a Crevasse on Mt. Blanc . . . . .	308
The Rhone Glacier . . . . .	131	The Grands Mulets . . . . .	309
The Castle of the Wartburg . . . . .	172	Portrait of Rev. W. R. Stevenson, M.A. . . . .	336
Luther's Study in the Wartburg . . . . .	173	Statue of Liberty, New York Harbour . . . . .	389
A Sea-Piece . . . . .	179	The Capitol, Washington, U.S.A. . . . .	426
Alpine Scene . . . . .	219	Boston, U.S.A. . . . .	427
Statue of Sister Dora . . . . .	225	Fifth Avenue, New York . . . . .	464

THE  
General Baptist Magazine.

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A New Year, a New Man, and a  
New World.

"A HAPPY NEW YEAR." To some of my readers this venerable phrase is fast losing the charm of freshness. It has been too often repeated within their memory, and what is most startling is the rapidity with which the occasions for its repetition seem to recur. If life were only two or three times its present length, the words would, doubtless, degenerate into a mere "Compliment of the season," as formally offered as "Good morning," and "How are you?" often are. With every year added to the tale, our anticipation respecting the future resolves itself rather into the expectation of monotony and routine than of exciting crisis. The old earth has long ago passed the eventful period, when convulsive upheavals, born of great chemical changes, broke the regularity of affairs; and now it goes peacefully travelling on its annual track and spinning steadily round its axis, like a top that seems motionless, only because its movement is so exact; and as it moves and spins, winter changes to summer as quietly as night into day. And we ourselves "roll round with the year." (If the expression be objected to as inelegant, Wesley's New-Year hymn is responsible for it, and not I.)

"A new year! There is *nothing* new under the sun," quotes the cynic with an amused smile, politeness forbidding him to express more pointedly his private opinion about New-Year sentiments and greetings. Yet people will continue to wish one another "a happy new year," not with formality, but with sincerity and fervour, and sometimes with tremulous emotion, a tender warmth in the pressure of the hand, and a melting in the eye.

Sometimes men who are not cynics, but calm and rational interpreters of facts, while they are touched by every kind and brotherly word, have a painful sense of the vanity and impotence of the warmest wish. Their difficulty is not with the monotony without—in the fixedness and rigidity of the environment, but in the obduracy within. "Of what avail," they ask, "is the New Year without a new man?" Sentimentalists talk of turning over a new leaf, and beginning afresh, but at the top of the page there is the inevitable and inexorable "brought forward." The results of the past are within themselves

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perpetuated there : memory is burdened with records that cannot be obliterated ; where deeds have been forgotten—so mechanically done, perhaps, as to leave no conscious recollection—they have passed into habit, and habit has petrified into character. They cannot escape from the facts, any more than from their own skin. It is true that the results are not wholly bad, that if a balance were struck, there is much more for congratulation than for regret. But there is, at least, quite enough to spoil their peace of mind. If they could only go back to boyhood, carrying with them the wisdom of maturity, and start afresh, free from the weight of habit they drag about, they would avoid the mistakes and shun the sins that have now become incorporate with themselves. But of what avail now are words and resolutions ? What can the new year bring to them, but more material to feed and confirm old habits ? If, as in the physical world, matter and force are indestructible, so in the moral world deeds are irrevocable, and permanent in their results—where is the advantage of a new period of time, starting from an arbitrarily-fixed point in the revolution of the earth round the sun, and having no relation whatever to human character ? A man might have not only a new year, but a new world ; he might start life afresh upon another planet ; but without the reconstruction and renewal of the man himself, the new conditions would only afford new play for old forces.

What word of hope is there ? True, there is no magic by which evil can be spirited away into nothingness, no legerdemain by which it can be conjured out of existence. But there is a heaven-born force, mightier than it, which spoils it of all its harming and damning influence, which arrests the downward progress of his life, and turns it to another destiny. A weight in the scale is not destroyed, but counteracted by a heavier weight in the opposite scale. A rank poison may sometimes be changed into a harmless drug by the introduction into the solution of a neutralising agent, which cannot annihilate anything, but can change the nature of the whole solution. The mariners of the ancient world were dependent almost absolutely upon the elements for propelling power, and if wind and tide were adverse they could only cast anchor and wait for a change ; but when steam was applied to navigation, though the elements were still present and operative, an internal force made the vessel independent of them. Law is law, and cannot be evaded, fact is fact, and cannot be destroyed ; but the action of one law (to use language not scientifically accurate, but convenient, to save circumlocution) may be checked, opposed, and even overcome, by the operation of another ; or, by the contrary application of the same law, one force antagonised by another, produces an equilibrium. By the unknown power called gravitation, the steel filing is compelled to fall to the ground, but if a magnet of adequate strength be held above it, gravitation is resisted, and it leaps upwards. Indeed, the very elements of decay and corruption are transmuted by the chemistry of nature into ministers of life and fruitfulness. The tree strikes its roots into putrid vegetable and animal matter, and corruption is changed into sweetness, foulness to beauty, death to life. And in the life of man there is a similar cleansing and conquering power, not destroying old facts (for they cannot be destroyed), but giving to

them a new meaning and character. In the words of the Apostle: "If any man is in Christ, there is a new creation; the old things are passed away, behold they are become new."

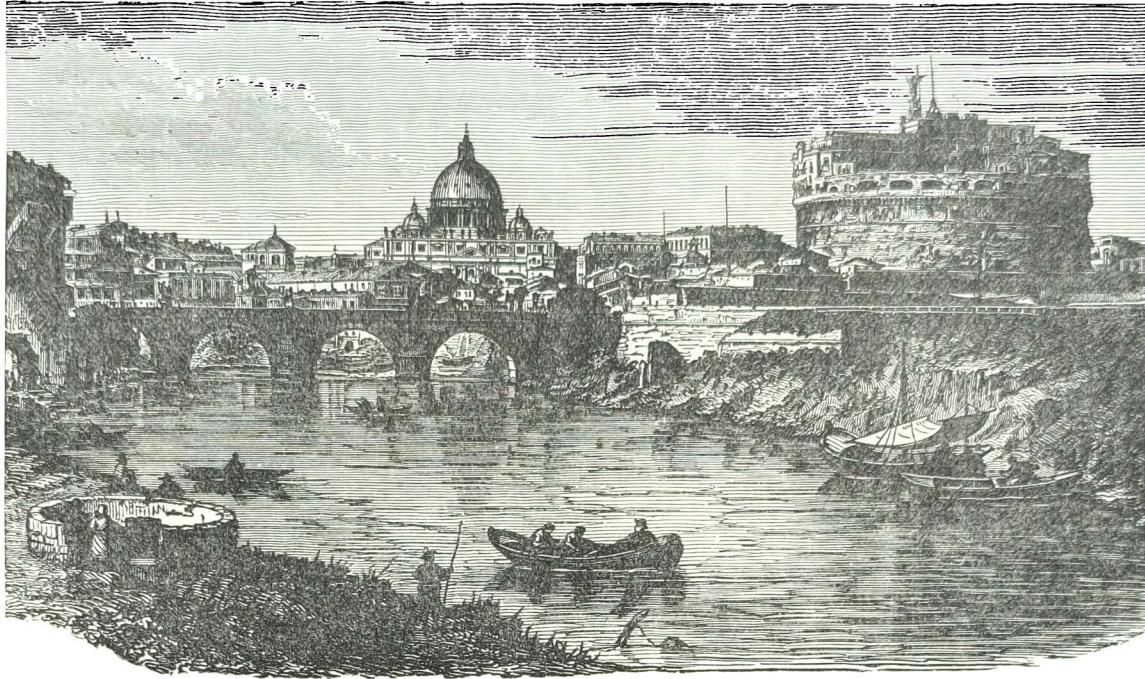
We have not taken an exhaustive inventory of a man's spiritual capital, when we have catalogued the facts that make up his present condition. There are latent energies within him, potentialities and possibilities that begin to bestir themselves when an appeal is made to them. The actual Christ without us appeals to the possible Christ within. We need not be in despair because of the inveteracy of habit, the persistency of character. If there have been sown in the past a harvest of which you dread the reaping, another harvest, sown by heavenly powers, is ripening along with it, and shall utterly kill and choke the noxious crop. The dream of Pharaoh, wherein he saw the thin ears of wheat, and blasted with the east wind, devour the rank and full ears—is reversed. The good harvest devours the evil one. A new principle, a new idea, a new passion, make a new man.

And a new man makes a new world—"a new heaven and a new earth." It is impossible to say how far our impressions of the external world are formed by our own organism. Certain it is that if our organs of sight were different, the objects on which we gaze would appear different. And there can be no question that the mind contributes more than the bodily organs. Beauty in earth, and sea, and sky is vain, without the appreciative faculty in man. Nature and life speak to every man, if not "in the tongue wherein he was born," in the language that has become the natural speech of his own heart. Our thoughts and feelings make and unmake the universe.

The writer was once wandering along a beach at high tide, rejoicing in a sense of exultation as he watched the play of the waves, and listened to their "multitudinous laughter," when there approached a melancholy crowd, bearing the bruised body of a youth, who had fallen down a precipice and been killed. After that, the breaking of the waves upon the beach sounded like a mournful dirge, or like the moan of a dying man. "What are the wild waves saying?" The song they sing comes from the heart of the listener. What the new year shall bring in respect to happiness is not wholly independent of circumstances: for what is happiness but a favourable attitude of that which "*happ*" or happens?" But the most serious factor in the case is that which expresses the root principle ruling the man, the spirit inspiring him. Let these be right and good, and the new year shall bring new hopes, new enthusiasms, new possibilities of life. The Chambered Nautilus dwells in a widening spiral; creeping out of one pearly chamber each year into a larger one, he makes up the doors behind him, to return no more to the old. The poet sees in his history a lesson of what human life may be.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."

E. E. COLEMAN.



**ROME.**

## All Saints' Day in Rome.

Of all the festivals of the Romish Church, perhaps none is more popular in the strict sense of the term, and certainly none is more interesting to strangers, than that which occurs on the first day of November, upon which day, and the following, many thousands of people visit the various churches and cemeteries, to pray for their departed relatives and friends, or to place floral memorials upon their graves. No one who has witnessed the scene in any large Roman Catholic cemetery can have failed to be impressed by it. There is certainly something peculiarly interesting and pathetic in the sight of an immense throng of people, so diverse in respect of appearance and social position, drawn together upon that day for a common purpose, and by the same motive,—regard for the memory of their departed friends. At the great cemetery of Père Lachaise in Paris, the spectacle is most imposing. Throughout the day there is one continuous stream of human beings, bringing their floral offerings, more or less beautiful, according to the means of the bearer. So it is in Milan, Genoa, in every place where there is a large Roman Catholic population, and of course in the capital of Papal Christendom, the City of Rome itself.

There is something strangely fascinating about the very name of this wonderful city. From childhood we have all been familiar with the romantic story of its mysterious origin in the remote past and of its gradual rise to the proud position of mistress of the world, when Roman arms were everywhere triumphant, and the Roman Emperor was the incarnation of earthly power and glory. The decay and disintegration of this mighty empire, undermined by the excesses of its rulers and honeycombed with every species of vice and abomination, is a subject of the profoundest interest to historians and philosophers. So also is the rise of that ecclesiastical despotism which for centuries pressed its iron yoke upon the minds and consciences of men. Even now, though shorn of so much of its former grandeur; that unrivalled collection of monuments which attest the ancient power and glory of Rome and the wealth of its ecclesiastical architecture, adorned by the genius and devotion of centuries, render its position absolutely unique in Europe and perhaps in the world. Who can gaze without interest upon the ruins of that Forum which two thousand years ago was, so to speak, the very heart and pulse of the world, or upon that mighty amphitheatre the Colosseum, truly a “magnificence of ruin,” whose proportions so stupendous absolutely bewilder the spectator, exciting an admiration so profound, as for a time to efface the more mournful interest attaching to the arena, whose sand was stained with the blood of the early witnesses for Christ, while fourscore thousand spectators looked on their dying agonies? Truly, in the ruins of ancient Rome, there is a mine of wealth which it would take a lifetime to explore.

To the Christian, Rome must ever be profoundly interesting, second only to Jerusalem itself. Not, however, on account of its magnificent temples, or of the gorgeous splendour of its religious services. The precious memories which cluster round the place where lived the great Apostle of the Gentiles, then a prisoner for Christ Jesus; where he



wrote so many of those letters, which have ever been, and will be to the end of time, amongst the priceless treasures of the Christian church; and where finally, having finished his course, he received the crown of martyrdom; these and the memory of those early disciples, so many of whom likewise laid down their lives for Christ's sake and the Gospel's—these are the memories which endear to every true heart the city of Rome, notwithstanding all the evil and corruption which have stained its history.

This is a long digression, but those will pardon it who have themselves seen Rome.

Let our readers imagine the 1st of November, a warm lovely day, with the sun shining from a sky as blue as that on the Riviera. From the beautiful gardens on Monte Pincio, bright with their profusion of flowers and oriental palms, we look down on the city below. Truly a fair prospect! and the eye rests upon many a stately column and monument, conspicuous above all being the magnificent dome of St. Peter's. Continuing along the promenade we pass by the church of the Trinita de' Monti and into the Via Sistina, keeping straight on through one of the best quarters of the town till we reach the celebrated church S. Maria Maggiore. From a business point of view things are quiet enough, most of the shops being closed, and indeed some parts are quite deserted. The number of people about is, however, considerable, and this becomes much more noticeable as, crossing the fine Piazza in which is the railway terminus, we turn down the Via della Porta S. Lorenzo. There is no need now, even for a stranger in Rome, to ask the way to the famous cemetery outside the walls—he has only to follow the crowd, both of carriages and pedestrians, moving towards the Porta S. Lorenzo. The cemetery lies some distance beyond, and on this last part of the way, the procession, so to speak, assumes gigantic proportions; carriages roll by, the occupants bearing, for the most part, large wreaths or crosses of flowers; of these latter there is no lack, and one is constantly being solicited by irrepresible natives, to purchase something in that way. The walls are covered with their wares, composed of flowers, real or artificial, some pretty and graceful, the greater part not so. One often hears enthusiastic remarks as to the musical character of the Italian language, and certainly it sounds very melodious, when falling softly from the lips of some fair signorina (most languages sound well under those conditions); it is by no means the same, however, when that same language is employed, either in disagreeable solicitations, or energetic vituperation. It is curious to observe the diverse elements which compose this very mixed multitude. Truly there are here all sorts and conditions of people, and their garments vary as much as their faces. The majority are in ordinary holiday attire, but there are many dressed entirely in black, and the picturesque costumes of the peasant women are very numerous. Were we to speculate upon the motives drawing so large a number of people together, we should certainly conclude that though affection and devotion were predominant, curiosity was by no means absent. But here we are before the gates of the Campo Verano, and with a little judicious management, we are inside. It is not easy to describe the cemetery itself. Originally opened by Napoleon I., it came into general use about 1837; it is, in every sense of the word, a

popular one, the proportion of humbler graves to those more pretentious being remarkable. The area is enormous, but it is by no means so strikingly beautiful as many Italian cemeteries, and cannot for a moment be compared with the magnificent Campo Santo at Genoa, with its splendid corridors of marble, and its wealth of sculptured art. Of course there are many vaults and handsome tombs, adorned, as is the almost invariable custom, with sculptured portraits of the deceased, either in the form of busts or medallions. About the centre, there is a fine statue in white marble symbolising the Resurrection, and from this point a good general view is obtained. Around many of the graves little groups are kneeling, and there are few which do not bear some token of loving remembrance. All around, the streams of people are winding in and out the various paths which intersect the cemetery; the two chapels are filled with crowds constantly renewed; one is very richly adorned, and here, a service is going on, but we do not care to stay long to hear the monotonous chanting, and feel the suffocating odour of the incense. Altogether the sight is curious and interesting, but yet not without an element of sadness. A vast amount of superstition is represented there, and it may here be observed, that only those who are familiar with Roman Catholic countries, can realise the extreme difficulty attending upon evangelistic work amongst the population. The priestly influence is enormous, and unscrupulous; real Roman Catholics regard heresy of all kinds with abhorrence, while by the great numbers who reject popery, all religions alike are regarded with contempt by the educated, and with stolid indifference by the more ignorant. It must be remembered that here is no virgin soil on which to operate; old habits have to be uprooted, old associations and influences severed; it is not an easy thing, even now, for a Roman Catholic to change his religion. He may be as indifferent as he likes, so long as nominally he remains a Roman Catholic, but let him cast off his religion and become a Protestant, and there are many ways, direct and indirect, by which he may be made to suffer. Happily there is now no fear of anything like the persecution of former times, nor is there the remotest likelihood of the country giving up its present enjoyment of liberty of thought and speech, and voluntarily reassuming the Papal yoke. There must be patience, however, both on the part of workers and supporters, and long, earnest effort, ere the pure religion of Jesus Christ can find reception into the hearts of the Roman population.

Towards evening, there is a general exodus from the cemetery, and when the sun has gone down, and the stars have come out, very few remain. On the morrow the scene is to a certain extent renewed, but the festival is over, though the remembrance of it will long linger in the memory.

Over a lovely grave in one of the great Parisian cemeteries there is a stone with an inscription in French, of which the following is a rough translation:—

“There is another world, whose light serene,  
 No earthly sorrows dim, nor shades obscure;  
 There nought that stains our mortal life is seen,  
 For all who enter in are white and pure;  
 There each true heart, life's cares and conflicts past,  
 With wreaths that never fade is crowned at last.”

Amid all the mysteries of life, its seeming inequalities and injustices, surely there is something consoling and encouraging in the thought that one day, in a clearer light and with a more perfect knowledge, we shall be enabled to see how even what seem to us now strange and inexplicable evils, have yet been instrumental in working out the grand unchangeable purposes of God. Let us then each endeavour, so far as in us lies, to do His will, and so shall we finally win our reward.

T. EDWARD BARRASS.

## Our Weakness as a Denomination in regard to the Utilization of the Power of the Ministry.\*

THIS paper was suggested by a perusal of the Annual Reports of our Churches in the Year Book, as well as by a remembrance of the urgent appeals for help which are ever being made by weak and struggling churches. "Rich and poor meet together," it is true, but our system, as it exists at present, utterly fails to extend a helping hand in any effective manner to those smaller churches which are trying to maintain the Redeemer's cause in much poverty, both of means and spirit.

Owing to changes of trade, or the depression in agriculture, people now-a-days have to leave a locality where they have rendered important help as church members; and the weakened congregation is obliged to forego a settled pastorate, and content itself with relays of local preachers.

All honour to these noble men who sacrifice their evening leisure after the perplexity of the day's business, to prepare for the work on the Sunday, and who, on the so-called "day of rest," spend their energies in keeping our village churches going. But notwithstanding the help thus rendered, who shall tell of the loss of spiritual growth amongst our members, and of the numerical loss to us as a denomination, through the inability of these struggling churches to maintain a pastor? Some may ask, Is there any positive need of a pastor? We may refer this question to the churches themselves. The reply, in most cases, will be: "We have variety, and enjoy it," but this random preaching does not yield such fruit as the settled ministry. All communities need a head. A ship needs a captain, an army a general, a company a chairman, a council a mayor, a state a prime minister, a school a superintendent, a church a pastor. Work may be done, and well, too, but it needs gathering in and binding together by a minister who understands the varied needs and ways of his flock. Look next at the practical isolation of most of our churches, and its results. Each church is a distinct centre, answerable to nobody, cared for by few, often known only in print; reputed to be General Baptist, yet the only connection being the payment of 5s. a year, or possibly no connection whatever, either by payment or in interest, yet forming one of the 193 churches known as the General Baptist Association. The only bond is a sentimental one, with no distinct obligation even to help the

\* A Paper read at the Lancashire and Yorkshire G. B. Conference at Dewsbury, Sept., 1888.

denominational funds. Its members can come to conference if they like, or stay away, at their own sweet will. A grand ideal federation, indeed!

Not only is there isolation amongst the rural churches, but also in many towns, where we have more than one church, there exists very little mutual sympathy or intercourse.

It might be assumed, from a cursory glance at the Year Book, that we are fairly well officered with pastors and ministers. But what are the facts, as shown in the ministry of 1888? We have 193 churches, but only 109 of these have a minister, or only a little more than half. There are in connection with these 193 churches 70 branches, making, with the addition of the 84 pastorless churches, 154 places in which services are conducted, with little or no help on the Lord's Day, from the regular ministry. Making due allowance for churches which are only temporarily without a pastor, I find that we have 5342 members without an appointed spiritual shepherd.

The relations of the ministry to the churches also reveal the weakness of our whole system. Whilst there are many churches contented and fairly prosperous, there are others in which widespread discontent prevails. They would rejoice to be freed from their present irksome position, but they cannot get rid of their pastor. And this is not his fault. He boxes the compass, writes scores of letters, gets introductions here and there. But his style is not correct; his manner is peculiar; he reads his sermons, or else he rambles from Genesis to Revelation, and seldom knows when he has done. His wife can't cut a shirt, nor make a rice pudding, or cook a chop; or a thousand and one other things are urged as objections. So, to maintain his wife and family, he can but stay on, to the detriment of both pastor and people. There is another, who has been many years in his place, and no one supposes but that he is likely to stay on. But somehow, he feels his work is done there. No conversions have recently taken place, and his children are getting up and require better schooling; and the elder ones will need employment, and he would like the advantages of a town life. In this case there is the usual round of supplying and disappointment. Happy he, if at length he obtains a call and a change of pastorate. There are others, who through rifts and divisions in the church (possibly from the minister's own fault, but probably not), have for peace and honour's sake, been led to resign, and are cast on the world with wives and families, not knowing where to go, and who are largely dependent upon a few pounds received from supplying vacant churches, or conducting special services.

We have many examples amongst us of aged ministers beloved by their charges, and whom the churches generally regard highly, not so much possibly for their present power as their grand history in the past, of successes all along the line; in building up the cause, extending premises, removing debts, and other good deeds, and who are honoured for their consistent lives, ripe experience, judicious actions, and gentlemanly bearing, and whose influence for good is felt everywhere. But are there not others to whom age is a terror, a carking care? Some, as age increases, become more mellow, and seem ripening for the other world. But there are others in whom age and grace do not grow

together. Some on whom fortune does not appear to have smiled, and who may have spent their slender income on a numerous family, and have had no opportunity to "lay by." These seek often, and as often do not find, a pastorate. Our students finish their collegiate course, fired with youthful zeal, but are often long in finding churches ready to accept their services. There is a fear of risk in a newly-fledged minister. We hear it said, he has no experience, no knowledge of church matters; and the risks as to how he will wear, and what sort of a wife he will choose, are pointed out. Our "one man" system wears men out. How many break down under the constant strain of study and pulpit work. There is a physical strain in manual labour, but "sweet sleep" reinvigorates the muscular wear and tear. But the mental strain depresses the system, and sweet sleep is denied; and, if granted, in but a dreamy, nightly rehearsal of the daily toil.

In some neighbourhoods, too, there are chapels of ours every few hundred yards, and at each is a stated minister, labouring before a small congregation. Possibly the whole of them might make up one tolerably good audience, and form one strong church, whereby one man might receive a decent stipend, whereas now, three are finding but a lean subsistence, and trusting to Providence to open a way to some more desirable sphere in days to come.

Such are some of the weaknesses of our system. Is such a state of things creditable to us? In the eyes of some, this subject may seem to have been treated in a manner too frank and blunt, but no apology shall be made for plain speaking. It is time for such an exposition to be made. We denounce the bishop with his £10,000 a year, and commiserate the poor curate who is glad to accept the discarded clothes of his friends for himself and his family; and yet, under our system, we can do little or nothing to augment the salaries of some of our ministers—salaries of an amount which many an over-looker in a mill would reject with scorn.

Ought we not to try and do something to obliterate the disgrace of continuing so unchristian a system? To criticise, however, is an easy task; it is much more difficult to propound remedial measures. We honour tried systems for their antiquity, and with no light-heartedness should propositions be suggested for a radical change. Still, if medicine removes not the corrupt or decaying organism, after years of trial and perseverance, he would be a foolish physician who would not use the knife, though it might not have been used before. Disappointment is the result of the past, and there looms not in the near future any prospect of much improvement. We confess ourselves baffled by the estrangement and isolation of the various sections of our denomination, and can suggest no hope of serious alteration or amendment on present lines. A little may be done by our Village Churches' Board, which was, at its inception, a feeble effort to unite our small churches under a pastor. But this lacks comprehensiveness. We want more extensive and drastic measures, even to the overthrow of our preconceived notions and habits, in order to extend our ministerial and denominational power over the whole area of our church life in all our towns and villages. From our villages we draw our recruits of young men and maidens, who become the backbone of our churches. Self-interest

alone, ignoring the Christian obligation to help where it is needed, ought to prompt town churches to make some sacrifice on behalf of their weaker brethren. It may be easy in a town to maintain, with rich music in the choir, and commanding oratory in the pulpit, a grand sanctuary, which will be a joy to all concerned. But may there not be "a little Bethel" two or three miles away, which Hodge in the village has hard work to keep going, with extra services and collections included? Christ's Gospel teaches self-sacrifice, not selfishness. The strong ought to help the weak, and the wealthy the poor and needy, and instead of lavishing upon ourselves the grand appointments in our town chapels, shall we not lend a helping hand to those sinking for want of help?

Our denominational figures show our present system to be a comparative failure, owing to so large a proportion of the churches being shepherdless, and our relations towards those who have given up their hopes of temporal gain for the Master's sake, so uncharitable. What, then, is needed? It is a thorough federation of *all* the churches, each one giving up its individuality for the good of the whole. Whatever defects there may be in the Wesleyan body and the administration of its affairs, yet there are many and great advantages. Instead of their students being unprovided with pastorates on leaving college, they become denominational agents, and so continue during their ministerial life. They are not dodging about here and there, preaching their best sermons, and seeking a place for the soles of their feet, but are placed at once in a circuit, and under the supervision of a senior minister. Instead of their studies being ended, care is taken that they are continued, and by periodical examinations it is seen that progress is being made in Scriptural knowledge and pulpit power. So the pastor's life begins. Districts are formed. A senior and a junior minister are appointed, or more, if the necessities of the case require; and along with local preachers, these work all the chapels in a circuit according to a quarterly plan. By such a method, *all* partake of the good things; none get all the cream, and none all the skimmed milk, but all are brought under denominational control. Do we not often find pastor and people unsuited to each other, and no remedy but a parting? Under the federal plan, if a preacher does not prove the most eligible in the world, his voice is not always heard, others rotate, and the period of his stay is not protracted unduly. Hence, the suppression of disappointment, as it is "only for a season." In the Lancashire and Yorkshire General Baptist Conference, we have 33 chapels and preaching places. Surely, with a few ministers properly distributed, and assisted by the laymen of the district, the whole of our places of worship might be under pastoral supervision. By this rotating plan, there would not be the same grinding work of preparing three sermons weekly, and sundry other addresses. A good sermon would be none the less acceptable at three different places. Then more time could be devoted to other work for the elevation of mankind, and there would be additional time for reading and study, for the more vigorous equipment of the preaching faculties, as well as for pastoral visitation. Elder ministers who have borne the heat and burden of the day could be stationed with rural churches with less anxiety and responsibility, and

the younger men take the more active duties needed. We fancy men would not grow old so fast. We should have more really active elderly ministers, as their life would be one of less care and anxiety. Worry kills thousands, work but few. Useful, active, though perhaps not the most effective preachers, are sometimes unable to obtain a pastorate in our denomination, and do we not hear it said: "They must turn to something else"? Unkind and thoughtless words! Have we come to this—that a man may spend the best of his life for us, and then be dropped in this way? Drawn away in youth from business, "the hand has forgot its cunning," and in this world there is now little or no room for unskilled labour, and charitable employment is very rarely to be found. We want all keeping at work, so long as they have ability; and there is room and work enough amongst us to keep all going, if we would but organize ourselves to meet the claims of our churches. The question is, Shall we fold our arms whilst the cry comes, "Brethren, help"? Though a work demanding constructive skill and persuasive powers, yet we doubt not that a thorough federal scheme could be devised. All great causes have called for men for the work, and we doubt not that if the General Baptist conscience were awakened, the men and the scheme would be forthcoming, which would be hailed by multitudes with rejoicing and thanksgiving. Nor do we believe that there is any insurmountable legal difficulty.

In these days, when law is more in accordance with equity than of yore, and in cases when the "dead hand" impedes liberty, relief is readily granted by the Courts. "To be, or not to be," rests primarily with the churches, then with the Association. Are we prepared to sink our own individuality as churches for the general weal? With our 109 ministers, and a few additional ones added, and with 392 local preachers, surely some scheme may be drafted whereby the 263 places of worship, which raise annually for their Sunday Schools £4382, can be worked efficiently, and brought under direct denominational influence and guidance. Vested interests die hard, but the past has shown that they can be overcome. We who profess such an anxious desire for the spread of Christ's cause, if we are convinced it will be for His glory, however contented we may be in our own churches, ought to look further afield to others less fortunate. We should remember that a day may come when we also may sigh for a release from our anxieties concerning the pastorate. A little friction might be felt by some if the change were made, but we should be amply compensated by the rejoicings of scores of ministers and smaller churches. Those of us who are elderly might find it hard to bend our necks to a new *regime*. But let us look to those who are to follow us, that they may have handed down to them a more complete system of federation, free from the difficulties which we have had to contend against.

What should we gain by the change? There would be less discord in the selection of a pastor, the churches would be relieved of great anxiety and responsibility. We should remove the reproach of pastors without churches, and churches without pastors; the glaring weaknesses of our denomination would be removed, and the power of the ministry (we make no distinction between lay and clerical) be more fully and efficiently utilized.

JOSEPH BINNS.

## Some Church of England Teaching of To-day.

A FEW weeks ago a little book was sent us for review in this *Magazine*, entitled "*The Plain Guide*," the author being the Rev. James S. Pollock, M.A., and the publishers J. Masters & Co., London. On the title-page are the words, "Seventy-first Thousand," whence, it is clear, that it has attained considerable popularity. The book purports to be a guide to the Christian life, so that from its perusal we may learn what, according to the belief of many English clergymen, are the duties of a Christian, and how we may best glorify God on earth, and find our way to heaven.

When we came to read the book, some of its statements were to us very startling. We thought, Can these be doctrines taught to-day in the parishes of England? and we determined to inquire further. Calling at the shop of a bookseller of the Episcopal denomination, we asked to be shown some popular book of devotion; and a work edited by the Rev. T. T. Carter, M.A., of Clewer, was put into our hands. It is entitled "*The Guide to Heaven, a Book of Prayers for every want; compiled by a Priest.*" The copy shown us was one of the eighth edition. Knowing that Mr. Carter is a man regarded with very great respect, almost reverence, by many members of the Episcopal Church, we were glad to be able to see what are the doctrines to which he gives his sanction. Suffice it now to say, that whilst we found in this volume some good and appropriate prayers, and many true and most important statements, there were, along with these, certain other things which did not command our assent, and which were only too much in harmony with the objectionable teachings of Mr. Pollock's book.

Prosecuting our researches a little further, we lighted on *Some Questions of the Church Catechism, briefly explained, for the use of Families and Parochial Schools*, by the Rev. A. Gace, M.A., vicar of Great Barling, Essex. If we had been startled by some of the things we had read in the "*Plain Guide*," we were astounded at the blunt frankness with which the same doctrines were taught in this book of Mr. Gace's—a book, be it observed, which has reached the tenth edition, and is evidently, therefore, in extensive use in "*Families and Parochial Schools.*" Should our readers wish to obtain a copy for themselves, the price is threepence, and the publishers Walter Smith and Innes, Bedford Street, Strand.

Now, we have the impression that few Nonconformists are fully aware of the amount of unscriptural error and Romish superstition which is being taught at the present time in many pulpits and schools of the Anglican establishment; and it appears to us that we shall be doing service to the cause of truth, if in this article we show by citations from the books above mentioned what is the actual state of things. For the sake of clearness, we may arrange our quotations under distinct heads.

### 1.—TEACHING AS TO BAPTISM.

This baptism, be it remembered, is not the baptism of intelligent believers in Christ. To them, perhaps, some of the language cited



might be applicable. But the baptism these writers mean is that of unconscious infants. What, then, do they say about it?

"It is by Holy Baptism that we are made members of Christ, and have all our sins washed away."—(P. Guide, p. 5.) "The sin of our birth is taken away by our new birth in Holy Baptism," p. 55. "Baptism, by which we were set free from original, or birth-sin, and was born again to a new life in Christ, with power to follow the guidance of the Holy Spirit."—(T. T. Carter, p. 13.) "Holy Baptism gave you life." "You repent, believe, &c.; and all this you can do, because God gave you new life in Baptism."—(P. Guide, 53—95). "No unbaptized persons are Christians, though they are trying to do what is good."—(P. Guide, p. 43.)

The baptism of infants, then, according to these Anglican teachers, does two things for them. First, it washes away their "birth-sin." But what is that? There is no sin in being born. It is too true that we all come into the world with innate tendencies to evil, but with actual guilt none. Birth-sin, as a thing to be washed away, like sins knowingly committed by grown-up persons, is a mere figment of the theological imagination. There is, in fact, no such thing. But, secondly, the baptism of infants is said to give them spiritual life, whereby, when they arrive at years of discretion, they will be able to repent and believe. Superstitious nonsense! Look at facts. Are the children of Baptists, who have never been christened, any the less able to repent and believe than the children of Episcopalians? Our observation does not confirm that view, nor we think does the experience of our readers. And theories which do not agree with facts must be rejected.

### 2.—TEACHING AS TO THE LORD'S SUPPER.

In all these books the doctrine of the "Real Presence" is taught—the doctrine, namely, that in the ordinance of the Lord's Supper, Christ is really present, not spiritually only, as communing with the spirits of His people, but under the form of bread and wine. Thus, we read:

"Worship and adore your Lord and Saviour Jesus Christ, God and Man, who is now present on the altar, under the forms of bread and wine."—(Carter, p. 102.)

"The Lord Jesus is really present in the Sacrament of the Altar. It is not that you think He is present with you, or feel that Divine Presence. Our faith does not make Jesus present; our unbelief does not make him absent. Nothing but the mighty words of Jesus, spoken by His Priests in the Consecration Prayer, can 'bring Christ down from above.'"—(P. Guide, p. 73.)

The last sentence quoted will show our readers that this doctrine of the real presence is not a mere harmless conceit. It involves the whole system of priestism. Spiritual life is to be maintained by the Sacrament of the Lord's Supper, and that sacrament is valid,—Christ is present, *only* when the right form of words is uttered by a priest, and he *only* is a priest upon whom the hands of a so-called bishop have been laid. Then my salvation depends on the clergyman. A priest can give or withhold the medium of spiritual life. No wonder that the English martyrs of the 16th century were so firm in rejecting the doctrine of the real presence.

### 3.—TEACHING AS TO NONCONFORMITY.

On p. 12, in Mr. Carter's book, is a list of duties which the Church requires, and duty number 3, is "Not to go to any place of worship

except the Church." On p. 125 are questions for self-examination before confession, and among them is the enquiry: "Have I been to Dissenting Chapels?"

How dreadful, if the answer should have to be in the affirmative!

The "Plain Guide" is equally plain on this subject. In the list of sins on p. 59, it mentions "Going to places of worship other than the Church of England." Further on, in the same list of sins, is named one of which parents may be guilty—"Not sending their children to a Church school."

But commend us, for plain speaking, to Mr. Gace, vicar of Great Barling. The following is *verbatim* from his book, pp. 18, 19, 20:—

"Is Dissent a great sin? A.—Yes; it is in direct opposition to our duty to God." "But do we not find among Dissenters many good men? A.—Many, doubtless, are unexceptionable characters in a moral point of view, but they are not *holy* men." "But why have not Dissenters been excommunicated? A.—Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church." "Is it wicked, then, to enter a meeting-house at all? A.—Most assuredly; because it is a house where God is worshipped otherwise than He has commanded; and, besides this, we run the risk of being led away by wicked, enticing words; at the same time, by our presence we are witnessing our approval of their heresy, and by our example teaching others to go astray." "But is language such as this consistent with charity?" A.—Quite so; for when there is danger of the true worshippers of God falling into error, we cannot speak too plainly, or warn them too strongly of their perilous state; at the same time it is our duty to declare in express terms to those who are without, that they are living separate from Christ's body, and consequently out of the pale of salvation, so far, at least, as God has thought fit to reveal."

Other passages might be cited from this precious catechism, equally illustrative of the narrow, petty bigotry of the author, but these must suffice. Combined, these extracts show the sort of foe Nonconformists have now to contend with, particularly, though far from exclusively, in the rural parts of England.

The question arises, What is our duty as Nonconformists, and more particularly as Baptists, in view of this state of things? At first, one is prompted, on reading statements such as have been quoted, to regard them with amused wonder, or with contempt, as the utterances of pitiable ignorance. But when we remember the large circulation which these publications have obtained,—one book in its 71st thousand, another in its 8th edition, another in its 10th,—the case assumes a more serious aspect. There must be hundreds of clergymen who hold these views; there must be scores of national schools in which they are taught. And many of these schools receive Government grants, and a majority of the members of the recent Educational Commission would have them subsidized from the rates. Altogether the position is really grave, and the question of our duty is one which cannot be properly answered in the brief space left to us in the present article. Next month we propose to resume the subject, giving a few more illustrative quotations, and then answering according to our light the question just raised.

W. R. STEVENSON.

# Light for Little Feet.

## BUY, BUT DON'T SELL.



HERE are two sorts of people, traders and customers, people who keep shops, and people who "go shopping," people who buy in order to sell, and people who buy for their own use, and not to sell. There are a great many people in England who are traders. So many, indeed, that we have been called "a nation of shopkeepers." Our merchant ships sail on every sea. We sell goods in all parts of the world. This trading spirit very often begins in boyhood, as it did in the well-known case of Samuel Budgett, who became the successful Christian merchant of Bristol. But, after all, there are more customers than traders. Everybody needs to buy, but everybody does not need to sell. I want you to be

### CUSTOMERS AT THE SHOP OF TRUTH.

"Buy the truth, and sell it not," is the advice given us in Prov. xxiii. 23. Do you, like Pilate, ask, "What is truth?" I answer by asking another question: What do you do whenever you tell the truth? You tell the *real fact*, do you not? Yes, and that is what we always like to know. That is the thing which is most valuable to us. A lie misleads and deceives and injures. Say that the ice is thick enough for skating when it is not, and what do you do? You tempt some boy to venture upon it. He goes through and gets a ducking, or, it may be, that he is drowned. But tell him the real truth, that the ice is not thicker than a shilling, and he will keep off and be safe. Truth, you see, is of the utmost importance; so much so, that the Lord Jesus said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

#### 1.—*Truth is to be bought at any cost.*

I am sure that is the meaning of what the wise man says in Proverbs. Why? Because he says, "Buy," without naming the price. Now, if a man said to me, as I went to a sale, "Buy such and such a thing for me," without saying how much I was to give, I should feel bound to "bid for the article until it was knocked down" to me.

#### "FIND LIVINGSTONE."

Those two words were once telegraphed under the Atlantic Ocean to Henry M. Stanley. Livingstone was in the heart of Africa, and Stanley was thousands of miles away. To find Livingstone meant a very great expense, but the two words, "find Livingstone," meant find him at any cost. Even so; "buy the truth," means to get hold of it at any cost.

Now, the cost of a thing may not be a money cost. You remember that in the Bible we are told to buy something "without money."

Sometimes knowledge has to be bought with suffering, as when a man says, I know that the road to the left is the right one. How does he know? Because he once took the opposite road, and it cost him no end of trouble to reach his destination. Skill has generally to be bought with toil. A celebrated player on the violin was once asked how he came to be so good a player. He said: "It cost me twelve hours' practice a day for twenty years."

To buy a thing is to make it your own. But this you cannot always do with money. To buy truth is not the same as buying the book which contains it. You can buy an arithmetic for a small sum, but you can only get possession of what it contains by hard work and study. It is the same with grammar, and the same with geography. If buying an arithmetic were the same thing as buying a *knowledge of arithmetic*, school work would not be needed. But you can only know what is in the books by spending time and thought upon them. So with the Bible. You must spend time and thought upon it if you would know the truth it contains. But, above all things, you must take pains to know Him, who said: "I am the truth." That, as you know, was Jesus. If you get a knowledge of Him, and if you learn to believe on Him with all your heart, so that you are ready to do all that He tells you, then you will have bought the truth, and made it your own.

2.—*Truth is not to be sold at any price.*

There are people who would like to make you part with truth. They would have you believe that something else is as good, or better. You have all heard about

ALADDIN AND THE WONDERFUL LAMP.

You know that when Aladdin rubbed the lamp some mysterious genius came to do his bidding, and how the genius gave him wealth, built him a palace, and found him a lovely princess for a wife. Truly, a lamp of that kind was of great value, and one which he would be very unwise to sell. But you know that an old magician succeeded in getting hold of it. He bought some cheap new lamps, and then went near to Aladdin's palace when he was away from home, and cried: "Who'll change old lamps for new ones?" The Princess heard him, and one of her women slaves said: "I know not whether the Princess has observed it, but there is an old lamp upon the cornice; if the Princess pleases, she may try if this foolish man will give a new one for it." This was Aladdin's wonderful lamp, but the Princess did not know, and so she let it go for a new lamp, which was worth nothing.

Let that story teach you to keep the truth when you have got it, and to take notice of no cry that invites you to let it go. Remember this, that the truth as it is in Jesus never yet led anyone wrong. I have met some who have parted with it, but they have not been so happy as when they kept it. Truth never disappoints, and never betrays. It is good to live by, and it is good when we come to die. Then, buy the truth, and hold it fast as long as you live.

JOSEPH FLETCHER.

# Three Christmas Eves: a True Story.

BY LLOYD.



JEANNETTE, would you like to go home to-night for an hour or two? I can spare you."

It was my mistress who spoke, and glad enough was I to go. It was Christmas Eve. My brother Tom was coming home, and—well, my foolish little heart instantly began to flutter at the thought that perhaps somebody else might be there—to see Tom.

How my feet sped over the snow that night! It was a long way to my father's house, but I was a country girl, and neither the darkness nor the distance frightened me.

How delighted they were to see me! Tom had come, and looked so well and handsome, and had so much to tell us all. Father was there, looking so happy because both his bairns were at home. Dear mother was busy with all sorts of nice things that we must have for supper. And then somebody did come—to see Tom, of course. Was he not Tom's old chum?—bright-faced Ted Jones, who was quite proud of having been lately

made a sergeant in the police force. I can never tell all we did and said that night. It was just one beautiful time from beginning to end. The supper was a grand success. Of course it was when mother cooked it; and equally of course Ted stayed to enjoy it. He was his own master for this evening, he said—being off duty at night and on for the day.

At length it was time for me to go home. Tom pretended he was going to take me through the lanes and fields that led to the "White House," where I was lady's maid, but a whisper from Ted changed his mind; and so I found myself, "fluttering with joy, the happiest of the happy," walking through the snow with tall Ted Jones—for if the truth must be told I liked Ted very much, and I felt pretty sure Ted liked me too.

Ah! what a walk that was. It was much too-slippery for me, Ted said, to walk by myself, so I must take his arm; and when I had done so, he held it very tight in his own, lest I should fall; and, then, walking under the bright stars, he told me the "old story," which is ever new, and asked me in his own straightforward, manly way to be his wife. "I can say now, Jeannette, what has been in my heart for so long. Your father is willing, too. Say yes, little girl, and, God helping me, you shall never have cause to regret." So I said yes, and the big fellow took me in his arms and kissed me there in the quiet lane, for there was nobody near to see. When we got near the gate of the "White House," Ted whispered: "I shan't want to wait long, little girl." I ran away at that, but I found his lordship meant to have his way, for before the roses bloomed we were married, and took possession of what I thought was the bonniest little cottage in all the world. We could not, however, stay long there, for Ted was removed to a large town six miles off. We did not like that so well, but we were together, and that was all I cared about.

How good my Ted was to me, so thoughtful and so loving. I used to get a little nervous when he was out on night duty, but after a time I got used to it, and learnt not to mind it much.

\* \* \* \* \*

Again it was Christmas Eve. Ted and I had been married more than two years, and I sat waiting for him to come home—we were lovers still. Ah, yes! my Ted had been true to the promise he had given me under the stars that snowy night when we walked together so happily to the "White House." I had had no cause to regret. I loved him now far more deeply and tenderly

than when I married him, and no wife, I thought, could have a better and more loving husband. I sat quietly there in the bright, pleasant room, so pretty to-night, for I had decorated it all round with holly, and I thought of the past three years. How good my Ted had been! He, like all men who are in the police force, had a great many temptations, but these seemed to have no power over Ted. He never drank, he never cared for any place but home, or any companionship but his wife's. Always thoughtful and kind to me, bearing with all my faults so tenderly as to make me ashamed of them. And so I dreamed on in the firelight, till suddenly I woke up to the fact that it was much past his time for coming home. I made up the fire, looked again to see that his supper was just as he liked it, re-arranged a bit of holly that did not quite suit my fastidious taste, and then sat down again and took up a book; but I was restless, I could not read, and again I got up and fidgetted about the room, and listened intently for the familiar footstep that I loved so well. Could anything be wrong? Surely he would be home soon, and we would celebrate our Christmas Eve together. There! It is he; he is coming at last. No, that is not Ted's footstep—too light—but some one is coming here—a knock, faint, hesitating. Who can it be? Quickly I went to the door; one of the policemen stood there. I asked him in, and slowly he came. What was this he was saying? Ted hurt. He must be mistaken. It could not be *my Ted*. Alas! alas! it was true. I heard the heavy footsteps drawing nearer, and almost before the man had told his dreadful tale they were at the door, bringing in my dear Ted. White and motionless he lay on a stretcher, and no flutter or stir gave sign of life. Blood was on his face and on his clothes—he was dead, he must be dead—that was my first thought, the horror of which was too much for me, and I fell senseless to the ground.

I cannot describe the time that followed. Gentle hands ministered to me, and also to Ted, for he was not dead, as I had supposed, but, ah! very near it—very near it, indeed. I soon recovered, and gave all my thought to him; for days and nights I watched beside him, and by degrees I learnt the story of the terrible injuries he had received.

On that night, while I was sitting in my pretty room, dreaming of the happy past, Ted was on duty; a drunken row was going on in one of the by-streets; Ted went to the men, who were fighting like wild beasts, and arrested two of them. They gave in to him, as he thought at the time, very quietly, and went off with him toward the station. The other men who had been standing by looking on at the brutal fight followed too, but made no attempt to rescue their mates. There were some short back streets, and then a long, narrow way—a sort of lane—very lonely, that led back into the town. Ted got his two prisoners safely to this quiet, lonely place, and then all the men together set on to him. They threw him down, and injured him so terribly that when he was found about half an hour afterwards they thought he could not live till he got home. The men were caught and brought to trial, but little could be done till it was seen how Ted's injuries would affect him. With careful nursing and skilful doctoring, he was brought back to the shadow of his former self. He gave his evidence, and the men received their punishment—imprisonment with hard labour for a year.

But Ted, instead of recovering, became slowly weaker and weaker. Soon could not go out at all; then he could not get up; and before the term of imprisonment had expired, my husband had left me, and I was alone in the world. Ted was dead—murdered—and in a few short months his murderers would be free. My heart was hot with anger—I could not weep—no, not even when they laid Ted in his quiet grave. My one thought was of vengeance—vengeance on Ted's murderers. Where was justice in this England of ours, when a good man could be thus done to death, and his murderers let off with a year's imprisonment?

Hell was within me then, and day and night my heart was filled with hard thoughts of God and man. I had never been a Christian, and now I would not listen to a word of Christian teaching. I dare not tell you all the dreadful thoughts that had place in my heart in those days. Oh, what a dark, dreary prison the world seemed to me—no joy, no peace, but cruel hard thoughts, driving out all comfort.

For a while I went home to mother and father, but I could not stay there long; my restless spirit drove me back again into the town, where for two happy years I had lived with Ted, and I soon established myself in a little business, which prospered fairly; but, oh, how miserable I was! I never tried to make friends. I did my work, and shut my heart to all pleasant, gracious influences, and refused to be comforted. Kind little Mrs. Drayton, the minister's wife, came to see me, but I was so cold and hard that she never came again. Others came, too, and would have helped me, and tried to cheer me, but I drove them all away with my cold, cutting words, and soon I was left alone—alone—with the cry for vengeance in my heart—vengeance on my husband's murderers. Once Mr. Drayton came, and he knelt in my room and prayed for me. I would not kneel—no, not I. What had I to do with prayer? If I prayed it would be for vengeance, sudden and terrible, to overtake those men who had murdered Ted. Poor Mr. Drayton! his face was white and sad when he left me.

\* \* \* \* \*

Christmas Eve again! Oh! how I hated the sound of the word. How I detested the streets, with their brilliant shops decorated for Christmas. How dreary my room looked; how utterly wretched and miserable was I. I went out again into those same well-lighted streets, sick at heart, and longing for—what I do not know. The Great Father knew, and led me. I wandered on, almost unconscious of whither I was going, till I heard music. I was standing near the door of a large hall, and in a moment a gentleman, with a kind face, came up to me, and said: "You look unhappy; come in and join us, and see if we cannot comfort you." I did not repel him, but quietly followed him in to the well-lighted hall, and he showed me to a seat in a quiet corner. It was a mission hall, and soon a gentleman began to speak. I cannot give you his words, but it was all about Jesus and His love. For some time I sat and scarcely listened at all, till at last my ear caught the word "murderers." Then I listened intently enough, for had not this word burnt itself into my brain? Something about the man's voice and manner attracted me, and drew my heart out to listen, as I had never done before, to this story of Jesus on the Cross; and, then, when the gentleman had been speaking for a while, he began to sing, and I—I drew farther back into my quiet corner, and the tears gathered to my eyes, and fell faster and faster, until at last I bowed my head upon my hands, and let them have their way. Clearly and distinctly every word fell upon my ear—

"O, the bitter shame and sorrow,  
That a time could ever be  
When I let the Saviour's pity  
Plead in vain, and proudly answered:  
All of self, and none of Thee.

Yet He found me; I beheld Him  
Bleeding on th' accursed tree;  
Heard Him pray, "Forgive them, Father!"  
And my wistful heart said faintly:  
Some of self, and some of Thee.

Day by day, His mercy tender  
Healing, helping, full and free,  
Sweet and strong, and, O, so patient,  
Brought me lower, and I whispered:  
Less of self, and more of Thee.

Higher than the highest Heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered;  
Grant me now my heart's deep longing:  
None of self, and all of Thee."

The last sweet note died away. I had always loved music passionately, and, indeed, could sing very well myself, but never had any music touched me like this. It was God's message to me, and it broke my heart. "Father, forgive them." The words thrilled through me. Jesus could pray thus on the bitter cross for those who murdered Him; and I—who was I?—what was I?—that I should presume to call down vengeance on others, even if they were murderers. Had not I been like a murderer in my heart? and the old Bible words came to me with awful meaning, as they had never done before: "*He that hateth his*

brother is a murderer." Ever since that awful night, a year ago, when Ted lay like a dead man before me, had not my heart been filled with bitterest, wickedest thoughts? I had longed to have those men brought to justice, and, in my idea, justice would be to hang them. All these thoughts crowded into my mind. I wept on, regardless of who might see or notice me.

Presently a gentle touch on my arm caused me to raise my head. Blinded as I was with tears, I could not see who it was that had touched me, but I knew it was the gentleman who had invited me into the hall. "Come with me," he said, "I want to speak with you." I rose and followed him, glad to escape from the crowded hall. He led me into a tiny room, which opened out of the larger one, and placed a chair for me. Then he said very quietly: "I knew you were in trouble; now, tell me all about it. I would like to help you;" and then he waited in silence till I had recovered myself a little—waited with bowed head—and I knew instinctively that he was praying for me.

After a while, he said: "Friend, you are in trouble. Have you taken it to the Lord Jesus? Is He your friend—do you love Him?" "No," I said. "My heart has been full of revenge, bitter and deadly, for a year past, and now I am utterly wretched."

He uttered no word of remonstrance at my bitter speech, but with gentle tact he drew my story from me. When I had finished, he waited a moment, and then said, softly: "Let us pray about this," and knelt down. I knelt, too; and the hardness was melting away now, and I felt as if I must pray. Silence for a moment or two, and then he said: "O, Lord! Thou knowest all the sorrow through which Thy child has passed; help her, draw her near to Thyself, and teach her how to forgive, even as *Thou* hast forgiven." That was all, and then silence again, and in that silence He did draw near to me. Christ Himself spoke to my soul, and I cried to Him for forgiveness; and in that quiet little room I yielded myself to His love. I prayed for myself, and then I prayed for those men who had murdered Ted. Yes, thank God! I did. At last I forgave them, although I had declared many a time I never would.

The great weight was lifted from me at last; and how insupportable it had been I cannot tell you. I rose from my knees, and held out my hand. "God bless you, sir," I said. "I can never sufficiently thank you for what you have done for me to-night. I feel as if a stone had been taken away from my heart."

He grasped my hand, and said, "I am so glad. I wanted to help you. May I come and see you?"

And he did come, and he helped me much in the new life upon which I had entered that night. He became my true and faithful friend; and after this I spent much of my leisure at his house, and learned to love his gentle wife and their two bonnie boys; but best of all, I learned to love and serve Jesus. Life was indeed a different thing to me now. I could work for others, and try to comfort mourners, even with the comfort wherewith He comforted me. I could try to win others to love the Saviour I had found.

I told my dear mother all about my new friends, and about that other Friend who prayed, "Father, forgive them." And now I can think of my Ted without bitterness, and I can work on patiently, trying to do the will of the Father, ever looking forward to that happy time when God's love shall set me at his side again.

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## Cruising in other Waters.

UNDER this heading we propose to give from month to month interesting facts, anecdotes, illustrations, tit-bits, &c., from any quarter where we may happen to light upon them. We trust that the general reader will be pleased with them, and that Christian workers in various departments will find these pages suggestive and helpful.

### A BELIEVING PREACHER.

Joseph Hume was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher, when he made reply, "I don't



believe all he says, but *he* does ; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ ever just at his elbow."

#### POETIC INSPIRATION.

Oliver Wendell Holmes has a luxurious library in his Beacon Hill home. He is reported to be one of the most methodical and careful of men. A visit to the library reveals a complete set of the poet's own works modestly turned to the wall in one of the revolving book-cases.

To know which of Dr. Holmes's own poems are his favourites, will be interesting to many as told in his own language. "In my own opinion, 'The Chambered Nautilus' is my most finished piece of work, and I think it is my favourite."

What is the history of 'The Chambered Nautilus' ? "It has none,—it wrote itself. So, too, did 'The One Hoss Shay.' That was one of those random conceptions that gallop through the brain, and that you catch by the bridle. I caught it and reined it. All my poems are written while I am in a sort of spasmodic mental condition that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written any more than the subject of double consciousness can recall the idea of his other state."

#### A TIRED WOMAN'S EPITAPH.

Here lies a poor woman who always was tired ;  
 Who lived in a house where help was not hired ;  
 Her last words on earth were, "Dear friends, I am going  
 Where washing ain't done, nor sweeping, nor sewing ;  
 But everything there is exact to my wishes,  
 For where they don't eat there's no washing up dishes ;  
 I'll be where loud anthems will always be ringing ;  
 But, having no voice, I'll get clear of the singing ;  
 Don't mourn for me now, don't mourn for me never,  
 I'm going to do nothing for ever and ever.

#### THE LEGEND OF THE WATER LILY.

To whom this flower is dear the little legend that belongs to it will prove interesting. Long years ago, before any of us were living, a lonely star glowed brightly in the sky. Her face was shining with a strange brilliant beauty, but in her breast her heart was cold and desolate, with her constant sighing for love and the companionship of some warm heart.

In the great dark forests, the dusky red men's children were at play every evening, and watching their happy moods the star would sigh more deeply and become possessed of a greater yearning for love, so one night she dropped from the sky and rested upon a tree to be more near the little children.

They did not notice her, however, but continued rowing on the river, little guessing the misery of the lonely watcher. "I will go right to them," the star said piteously, so she fell to the boat. As she did so the boat shot out into the stream, and the star fell with a crash upon the waves, broken into a thousand pieces. Every wave caught upon its crest a scintillating beam, each became a water lily. At last the little star had affection for who does not love this perfect flower ?—*Atlanta Journal*.

#### THE RED INDIAN AND STRONG DRINK.

The Bishop of Minnesota reports an interview in which the chief said:—"Before the white man came, hunger never was known in our wigwams. The forests and prairies were full of game, the lakes and rivers full of fish. Would you like to see the Indians as they were before the white man came ?" The door of a neighbouring house was opened, and out stepped a noble-looking Indian, dressed in furs, whose head gear was ornamented with the quills of porcupines, and his wife stood by his side. "That Indian man and that Indian woman," said the chief, "represent our people before the white man came. Shall I tell you what the white man did for us ? We had not many things that he had, and he said he would make us like the white man if we would give him our land.

Shall I tell you what he did?" The door opened, and out stepped a most squalid-looking wretch, his face covered with mud, his blanket in rags, and by his side a poor dejected specimen of womanhood, and the chief looked at him a moment, and then exclaimed, "Are you an Indian?" The man bowed his head. "How came this?" He took out from under his blanket a black bottle. "It is the gift of the white man—that brought me here." There was a sob went up from the party as we looked upon the scene. It was too true.

#### SHE THAT SUFFERS.

You can hardly realise the horrors of war unless you have lived in a country like France, and have heard and known the village tales; the patient wretchedness of its women, its desolate homes, and its sons cast useless to the ground like fruit torn untimely off the parent tree. You see a happy home with a farm; all prospers; the fine young son is content to labour and get in the crops, and is the delight of his mother, a widow. The time comes when he must be drawn for the army, and he goes. The farm falls to pieces; the mother cannot work it alone. The son becomes reckless; he is only now "number 56;" he tries to drown thought in a city and gets dissipated, and the change of life throws him into rapid decline. He gets leave. The mother, hearing a noise at her gate, looks up and sees the *ghost* of her son—she thinks; but no, 'tis he! come home to die in her arms.

I knew this woman. She lived in one room at my side—lived on the pence her neighbours gave. While I was there I gave her so much a week, in pity. She goes out only to chapel, and often murmurs, "Ah! once I had my home, my farm, my beautiful son—but *la guerre, la guerre* took all from me; ah! when will the good God stop war?"

#### DEFINITE GUIDANCE.

One day a staff officer found General Lander with a Bible in his hand, and said, "General, do you ever search the Scriptures?" General Lander replied, "My mother gave me a Bible, which I have always carried with me. Once in the Rocky Mountains I had only fifteen pounds of flour. We used to collect grasshoppers at four o'clock in the day to catch some fish for our supper at night. It was during the Mormon War, and my men desired to turn back. I was then searching for a rout for the wagon road. 'I will turn back if the Bible says so,' said I, 'and we will take it as an inspiration.' I opened the Book at the following passage: 'Go on and search the mountains, and the gates of the city shall not be shut against you.'" All concurred in the definite statement of the passage, and the heroic explorer once more led his men into the wild country of the Indians.

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## Correspondence.

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### UNION OF GENERAL AND PARTICULAR BAPTISTS.

To the Editors of the "*General Baptist Magazine*"—

DEAR SIRS,—Will you favour me with the insertion of a few lines on the above-named subject?

1. I take it for granted that few words need be said on the *desirability* of complete organic union between the General and Particular Baptists. Our predecessors have settled *that* (1) by the uniform attitude they have taken whenever the question has been brought before them, and (2) by the care they have shown in the initiation of new movements, to leave the field free for such union. Our history, since the origin of our Foreign Missionary Society, is conclusively against disunion.

2. As to the *realization* of this complete organic union, I think the wiser course is to follow up the suggestion of the Rev. J. Haslam, and ask the Council of the Baptist Union to arrange for a meeting of representatives of both bodies to discuss the preliminary arrangements. This is the *first* step. I am afraid

little or no good will come from *Conference* debates and magazine discussions at this stage. We want a *feasible* and *preachable* scheme before us, and this can only be secured by a meeting of both parties concerned.

3. Personally, I am strongly averse to "going over in fragments." Let the consolidation be complete and decisive when it comes. (a) The G. B. Foreign Mission should become an integral part of the Baptist Missionary Society, with adequate representation. (b) Our College should be the college for all Baptist Churches in Mid-England. (c) The Home Mission should become the work of the Baptist Union, through the County Associations, and so on through all our works. I am not unaware of the difficulties, but I imagine they are not insuperable to men of high resolve and steadfast will.

4. I hold it of the first importance that this debate should not be prolonged, now it has started, but that a decision should be reached soon. It will hinder our work if it is kept up long. *We must not relax our energies in a single direction, but keep up all our work at the maximum of efficiency.*

Sincerely yours,

J. CLIFFORD.

## I Love the Lord.

Psalm cxvi. 1-6.

BECAUSE He hath inclined His ear,  
And heard my prayer and calmed my fear,  
And will in every want draw near ;—  
I love the Lord.

So 'gracious' when our griefs are known ;  
So 'righteous' on His judgment throne ;  
So 'merciful' to every one :—  
I love the Lord.

From death my God redeemed my soul,  
He dried my tears and made me whole,  
He keeps my feet when storm-waves roll ;  
I love the Lord.

For mercies past—each morning light,  
For mercies present, every night,  
For future mercies, out of sight,  
I love the Lord.

So patient with me every hour,  
So good, in His sustaining power,—  
Cheering my heart when tempests lower :—  
I love the Lord.

For all His benefits to me,  
For His salvation full and free  
For the 'new Heavens' we hope to see,  
I love the Lord.

But most of all for His dear Son,  
For triumphs on mount Calvary won,—  
My endless union with His throne  
I love the Lord,

And when before His throne I stand,  
With sinners saved from every land,  
I'll sing with all that heavenly band,  
I love the Lord !

EEENEZER PLEDGE.—From "Tent and Temple Songs."

## Notices of New Books.

THE SUN OF RIGHTEOUSNESS AND THE DARK RIVER: an Essay on Christianity and Freethought. By Wm. M. Farrar. Pp. 362. London: Elliot Stock; Tasmania: J. Welch & Sons, Hobart.

AN interesting feature of this book is the fact that it was written in Tasmania, and intended, in the first instance, to counteract the efforts of local Secularists to spread infidelity there. The writer, we suppose, is a layman, unaccustomed to authorship, but he has produced a book containing many capital things, and much important information on matters pertaining to the controversy between Christianity and Infidelity. Its chief defect is want of clearness and method in the arrangement of topics.

BAPTIST HYMN WRITERS AND THEIR HYMNS. By Henry S. Burrage, D.D. Portland, Maine, U.S.: Brown, Thurston, & Co.

FROM across the Great Water we have received a handsome volume of 682 pages, with the above title. The author is a Baptist pastor, much and deservedly esteemed in the United States of America. He is the editor of *Zion's Advocate*, an influential religious newspaper, and has previously published a "History of the Anabaptists of Switzerland," and other works. In the book before us we have, first, a brief account of the old Anabaptist hymn writers and their hymns; then, occupying nearly 290 pages, short biographies of English Baptist hymn writers, with one hymn in full, as a specimen of the compositions of each author. In the third part of the work the same plan is followed with American Baptist hymnists; then, with the Baptist hymn writers of Germany, Sweden, France, India, Burma, and other lands, whilst three appendices give a very complete history of Baptist hymn books, English, American, and German. It will be seen how thoroughly the ground has been covered, and yet the book is not a mere dry collection of facts. It abounds in interesting anecdotes, and many of the hymns, especially in the American section, will be new to most of our readers. Biographies are given of the following hymn writers of our

own Connexion:—Samuel and John Deacon, John Tyers, Amos Sutton, Solomon S. Allsop, Dawson Burns, Thomas Goadby, Edward H. Jackson, James F. Smythe, Charles Clark, and William H. Parker, besides several others—such as Frederic W. Goadby, who have been intimately associated with us. The book is illustrated by steel-plate engravings of Dr. John Fawcett, C. H. Spurgeon, Emily C. Judson, and Drs. Samuel F. Smith, and Basil Manly. The price in America is three dollars. Ordered from an English bookseller, we presume that the cost would be twelve or thirteen shillings. All Baptists who can afford it, interested in the subject of hymns, should obtain a copy.

THE CENTURY ILLUSTRATED MAGAZINE, Christmas Number, December, 1888. Price 1s. 4d. T. Fisher Unwin, Paternoster Square.

ANOTHER number of this wonderful magazine. It contains, among other papers of interest, articles on "Life on the Great Siberian Road," "From Sinai to Shechem," "London," "President Lincoln," and a story, new in its scenes and incidents, entitled "The Romance of Dollard;" all being profusely illustrated by engravings of a superior character. How it can be produced at the price is a marvel.

ST NICHOLAS, a Magazine for Young Folks. Price 1s. monthly. T. Fisher Unwin, Paternoster Square.

THE Christmas number of this charming monthly for the young—wisdom and wit, instruction and amusement being happily blended. Some of the pictures of children are exquisite. Engravings illustrative of Life in Japan are most interesting.

THE MINISTER'S POCKET DIARY FOR 1889. Hodder & Stoughton, Paternoster Row.

MINISTERS who use a pocket book for entering engagements, names of candidates, addresses of friends, and other similar matters, cannot have a better than this. That it has reached the thirteenth year of publication is a manifest proof of its adaptation to their needs. Besides pages for such

entries as those named above, it contains an almanack, and a great variety of useful information.

TALES AND SKETCHES, in Prose and Verse. By J. Wood, F.S.A. *Elliot Stock, Paternoster Row.*

THE writer of these tales and sketches appears to be an intelligent, thoughtful man, advanced in years, who has seen much of both the bright and dark sides of human life. He publishes them in "the hope that they will afford amusement to some, and suggest reflection to many." They are fair in quality, but not remarkable.

THE DISCIPLES' PRAYER, being Notes of Sermons on our Lord's Prayer. By Rev. J. M. Gibbon. *Elliot Stock, 62, Paternoster Row.*

WHEN we took up this volume, we said to ourselves: "Surely there is no need for another book on the Lord's Prayer. Nothing fresh, worth reading, can possibly be said about it." But we had not read many pages when our prejudice vanished, and our heart softened towards the book, and we felt that after all the author had done well to publish. We commend his work as suggestive and stimulating, fitted to be useful both to preachers and Christian readers generally.

THE LIGHT EXTINGUISHED; or, the Triumph of the Man of Sin. An Allegory. By a Lamp-Bearer. Pp. 80. *Elliot Stock, Paternoster Row.*

A CURIOUS little book, displaying considerable ingenuity, and apparently intended to set forth some of the devices of the Evil One in resisting the progress of Divine truth in the world. We have not ourselves much taste for allegories, but those who do like them will probably relish this.

POPULAR COMMENTARY ON THE NEW TESTAMENT. By D. D. Whedon, D.D. Part I. Vol. I., The Gospels. 1. Matthew and Mark. *Hodder & Stoughton, Paternoster Row.*

THIS commentary is being published in parts, issued fortnightly, price 6d. each, and is to be completed in twenty parts. Whether this means that the commentary on all four Gospels is to be completed in twenty parts, or only on the first two, we cannot tell. Dr.

Whedon maintains that John baptized by *affusion*, not immersion, and that the burning of chaff by unquenchable fire is *not* an image of utter destruction!

THE TWO EVOLUTIONS: the Real and the Mock. By F. H. Laing, D.D. Pp. 48. *Elliot Stock, Paternoster Row.*

A SMART attack upon Darwinian Evolution, in which, however, motives and principles of reasoning are attributed to Darwinians, which, we believe, they would utterly repudiate.

CHEQUE BOOK OF THE BANK OF FAITH. By C. H. Spurgeon. Price 3s. 6d. *Passmore & Alabaster, Paternoster Buildings.*

IT is a great help to the Christian life to have some book in course of daily reading fitted to stimulate and guide devotion. Mr. Spurgeon has already published one or two of this kind, and the volume before us is another. There is a portion for every day in the year, each meditation being founded on a promise of Scripture, hence, the quaint title of the book. The sections are brief, the type clear and good, and the matter is good, racy, and practical, in Mr. Spurgeon's own style.

PEACE AND GOODWILL. A Quarterly Periodical and Organ of Local Peace Associations. One Penny. *Hodder and Stoughton.*

THIS magazine is edited by Miss P. H. Peckover, of Wisbech, and seems well adapted to furnish information on the spread of Peace principles. The fundamental principle which guides the associations is that "all war is contrary to the spirit of Christ."

SACRAMENTAL WINES, and THE TEMPERANCE OF TOTAL ABSTINENCE. By Dawson BURNS, D.D. One Penny. *National Temperance Publication Dept., 33, Paternoster Row.*

TWO pamphlets in one. In the former an effective answer is given to the declaration of the Pan-Anglican Episcopate on Communion Wine. Those who have doubts about the use of unfermented wine at the Lord's table should see this pamphlet. Under the latter subject Dr. Burns seeks to expose the hollowness of the assumption

that temperance is one thing and total abstinence another.

THE CHURCH OF GOD AND THE LIQUOR TRAFFIC. By one of the People. Threepence. *Kegan Paul, Trench, and Co.*

AN earnest, if unavailing, appeal to the Archbishops and Bishops who were at the time of its publication (*Whit Monday*) about to sit in Council at Lambeth. It is a strong indictment of the Liquor Traffic, and a forcible exposure of Church neglect in reference thereto.

RELIGIOUS PERIODICALS.

SWORD AND TROWEL, edited by C. H. Spurgeon. Price 3d. *Passmore & Alabaster.*

A most excellent magazine, leaving out its occasional Calvinism and its unreasoning denunciations of modern thought.

THE CHURCH. Price 1d. *Elliot Stock, 62, Paternoster Row.*

WE know of no better penny Monthly for family reading than this. The bound volume for 1888 contains a useful series of articles on Nehemiah by Rev. J. Dann, and some very good papers by other Baptist ministers.

THE BAPTIST MESSENGER. Price 1d. monthly. *London: 61, Paternoster Row.*

THE characteristic of this cheap periodical is a sermon in every number by Rev. C. H. Spurgeon. The volume for 1888 has a serial story called "Miss Archie's Fortune," and the monthly summaries of Denominational intelligence are good.

THE TEACHER AT WORK. Price 1d. monthly. *Elliot Stock.*

AN Illustrated Magazine for all who train the Young in Home or School. We can cordially recommend it.

Editorial Notes.

THE OLD CONNEXION OF GENERAL BAPTISTS. — From the Rev. J. A. Brinkworth we have received a copy of "The Proceedings of the General Assembly of General Baptist Churches," held in September last, at their Meeting-house, Bethnal Green Road, and have been specially interested in reading the devout and thoughtful circular letter written by the Rev. H. Solly. In it the writer contrasts the progress made by the New Connexion, as compared with the numerical decadence of the older body, and enquires into the reasons. He believes the principal reason to be that, whilst the churches of the Old Connexion have protested against certain errors, and contended earnestly for certain vital truths, they have lost their hold on "the great Scriptural truths of the essential Unity of the Divine Son of God with His Heavenly Father, His advent to earth, His resurrection from the dead to the throne of the Kingdom of God; above all, of His living, personal presence and power with His Church collectively, and His disciples individually, even to the end of the world." We wish we had space to quote more of Mr. Solly's stirring words on this subject, as well as his beautiful expo-

sition of the meaning of the Lord's Supper, which he says is not a mere memorial service, but *also* an outward and solemn symbol of that intimate and vital union and communion of our souls with the living and personal Saviour, which He shadowed forth when He told His disciples that He was "the Bread of Life," and "the True Vine," in whom they must constantly abide if they would bring forth fruit. These are truths of which we of the New Connexion must ever retain a vital grasp, and we are thankful to receive a reminder of them from such a quarter. We feel, too, that one who writes thus must not only be near to us in Christian affection, but also much nearer in sentiment than some have thought.

PASTORS AND DEACONS AND THE NEW YEAR.—Are we, whom Providence has called to be leaders in Christ's Church, up to the proper mark in the discharge of our duties? Are the sermons of those of us who are ministers as well prepared as they should be, and do we throw our whole souls into the delivery of them; are those of us who are deacons as diligent and faithful in attention to church business, and in endeavours to co-ope-

rate with the pastor as we might be? The present is a fit time for review, for penitence at the remembrance of shortcomings, for renewed consecration. May the occasion be improved, and the New Year prove a period of most gracious blessing to all our churches!

**SUNDAY SCHOLARS AND THE NEW YEAR.**—May we express the hope that our beloved friends, the Sunday School teachers of our Connexion, will not allow the first week in the New Year to pass by without an earnest endeavour to bring their scholars to personal dedication to the Lord Jesus? Servants of Christ must be prompt to seize upon opportunities. Let them arrange to meet their classes in the course of that week for special conversation and prayer. Let the subject be brought before the whole school on the Sunday. We have more than 43,000 young souls committed to our care in our schools. What if only one-tenth of that number were brought to decision during the coming month! How glad our hearts would be! How the bells of heaven would ring!

**THE BAPTIST UNION AND THE VISITATION OF THE CHURCHES.**—We have been delighted to observe the way in which during the past few months the Council of the Baptist Union has been carrying out its plans for the visitation of the country churches. The Rev. J. T. Briscoe has been in Northamptonshire, Rev. J. Trafford in Devonshire, Dr. Clifford, and other brethren in other places, preaching and holding services, and doing much for the cheering of the hearts of ministers and churches, many of whom have to contend with exceedingly depressing influences. We see, too, that a ten day's "mission" has been arranged for London during the month of February. Let the Union apply itself steadfastly to Christian work of this kind, and it will accomplish infinitely more good than by framing the soundest possible creed, or elaborating the most orthodox declaration of belief.

**CONFERENCE ON EVANGELICAL PREACHING.**—A few weeks ago a Conference was held at the City Temple, when papers were read and speeches delivered upon various phases of this important subject. As might have been expected, much was said which was trite and commonplace—mere *talkee, talkee*—but there were

some very able addresses. As we read the full report in the "Christian World Pulpit" of November 23rd, we were especially pleased with the speeches of Mr. H. H. Fowler, M.P., Mr. Vincent Tymms, and the historical paper of Dr. Stoughton; and, of course, we read with much interest the paper of our own friend, Dr. Clifford, whose special topic was "Mistakes regarding Evangelical Preaching." According to the Doctor's statement, "the creative ideas of Christianity, those whose proclamation is essential to all 'Evangelical preaching' are, in the main, these four:—(1) That God is the righteous Father of us all in a real, and not in any visionary or merely theological sense, but holds to each a relation at once strong and tender, authoritative and disciplinary, loving and redemptive. Christ authorises that thought of God. It is His gift, and it is unique. No other religion has it. He is Himself at once the Pattern Son of the Father, and the revelation of His character and purposes and relations to us sinful men. (2) Man may be forgiven. 'We have redemption through His blood, even the forgiveness of sins.' Redemption is central to Christianity. We have not 'good news' for lost men, unless we make it known that 'through this Man is proclaimed a real remission of sins, and by Him everyone that believeth is justified from all things from which ye could not be justified by the law of Moses.' (3) But the gladdest of all good tidings is that sinful man is made anew in thought and will and love—made part of a Divine and spiritual order. Man *must*; aye, and man *may* be born again. The Life from above, with all its potencies and possibilities, of calm and quickening, peace and purity, service and achievement, submission and victory, is offered in the Holy Ghost; and (4) crowning and perfecting all is the sweet evangel of a daily, increasing, and unbroken *renewal*, continued in merciful and gracious gifts to the soul, in spite of the failures we incur, and the sins into which we fall. Defeat is not fatal to progress. Never need we despair. God is able and willing to supply all our needs according to His riches in glory by Christ Jesus. That is indisputably the beating heart of the Evangelical message."

**NATIONAL EDUCATION.**—The reactionary Report of the Royal Commis-

sion on Education has sounded an alarm throughout the country. It has created a wide and deep determination among the friends of unsectarian education, that if there is to be any disturbance of the settlement of 1870, the departure shall be in a forward direction. Already in thousands of instances the so-called Voluntary Schools contrive to live without being voluntary. The children of Nonconformists are involuntarily driven into them, and the money of the ratepayers is given without the ratepayers' control—given and used to teach in very many cases doctrines referred to on another page, which doctrines are not merely sectarian, but narrow, bigoted, and insulting to every Nonconformist in the land. What we want is a School Board School in every parish, and public control in every school to which public money is given.

THE LAND QUESTION. — Looked at through different lenses, this subject is enlarging before the public eye. People are asking why should occupiers have to pay local taxes whilst ground landlords altogether escape. They are asking also why the death-duties should be less on landed property than on property of any other kind. Mr. John Morley has recently named a case in which the death-duties on the property of a ground landlord were £15,000 less than they would have been if his property had been anything other than land. The leasehold system is also seen to work unjustly and even iniquitously. It promotes jerry-building, which is bad; it robs tradesmen of the rewards of their industry and enterprise, by fines on renewal, by the expense of repairs, by increased rents, and sometimes it deals harder still, driving a man at the expiration of his lease from the position he has made, and compelling him to begin his work all over again, and leaving him in not a few instances to fail in the attempt. There is certainly something wrong in the present system—so wrong indeed that men have come in increasing numbers to think much as Henry George thinks. He may be wrong in his methods, but it is a sign of the times that he has been invited to set forth his views in the City Temple, and that on a Thursday at one o'clock, a vast congregation assembled to hear him, and that the statement of some of his fundamental principles called forth loud applause.

REFRIGERATORS.—We take the following from a paper by Rev. Dr. Durgin, a Free Baptist American brother, who attended our Association at Norwich, and commend the subject to the attention of our readers:—

“This might pass for a definition of a refrigerator: ‘A box for keeping things cool, by means of ice.’ Now enlarge your box till it comes to the size of a church; instead of blocks of ice, fill it with stiff, formal, cold-blooded professors of religion,—and you have what may fitly be denominated a *religious refrigerator*, with a wonderful capacity for *keeping things cool*. As might be anticipated, this invention originated in a region where ‘coolers’ would be popular; but unfortunately, it has been imported into this upper world, where it is no more needed than warming-pans in Cuba. The inventor has succeeded in introducing them, and they are accomplishing their mischievous work. Little as we think of it, Satan has scarcely any more effectual device for keeping outsiders from the sanctuary, and sinners from Christ, than the coldness and indifference exhibited towards them by those who, from the force of habit, or sense of duty, frequent the house of God. Said an intelligent gentleman to me but a week ago: ‘A few years ago, I was overwhelmed with sorrow by the death of a precious child. Contrary to my custom I went to church, hoping to find some expression of that sympathy my heart was longing for; but though there was the largest opportunity for so doing, no one spoke to me; there was no word of sympathy for my sorrow, or of pleasure at my presence. My heart was tender then; and had I found the warm-heartedness I needed then, I can’t help thinking that I should have been a better man now. I am not a Christian.’ Similar testimonies might be multiplied, showing a sinful forgetfulness on the part of really kind-hearted Christians to properly regard the ‘stranger within their gates.’ One Sabbath I attended divine service in the Provinces, in company with the late Dr. Geo. T. Day. As we entered, we saw the communion table spread. The thought of taking the sacrament was refreshing. But, the pastor’s invitation after the sermon not including us, we took a side seat, as spectators. At the close of the service we passed out with at least two hundred devout communicants, not



one venturing a word of welcome or hand of greeting. We walked away in silence. That silence becoming oppressive, for want of anything more cheering I ventured the remark, 'Fine church!' 'Magnificent *ice-house!*' was the doctor's laconic response. Had we been seeking a permanent or only a temporary place of worship, does any one imagine that we should have been drawn to that refrigerator again? Certainly not without an Arctic overcoat; for a stranger, in seeking a place of worship, if he have no denomina-

tional relations to honour, or ingrained theological convictions to influence his choice, or aristocratic notions to gratify, will almost invariably select the place where he shall find the warmest welcome, and the most abundant cordiality. And, if no welcome or cordiality be found, more likely than not he will stay at home. Multitudes are absenting themselves from the house of God, for no other reason than that they do not find there what they want,—sympathy.

## News of the Churches.

*All news for this department should reach REV. J. FLETCHER by the 15th of the month.*

### CONFERENCE.

LANCASHIRE AND YORKSHIRE.—Next meeting third Wednesday in January, 1889. Place—North Street, Leeds. Preacher at eleven o'clock, Rev. J. H. Jones, of Shore. Business at two o'clock.

The question whether the General Baptist Foreign Mission and the Foreign Mission of the Particular Baptists shall be merged and become one Mission, will be introduced by Rev. C. Payne, who will move a resolution thereon.

Evening meeting at seven o'clock. Speakers—Revs. W. Gray, J. Hubbard, W. Wynn, and Jos. Horsfall.

N.B.—Friends are requested to make this Conference in Leeds a thorough success.

WM. STONE, *Secretary.*

### CHURCHES.

BRADFORD, *Sandy Lane.*—The Rev. W. Wynn delivered a lecture here during the last week in November, on "Carlyle-Beecher-Spurgeon-Robertson." The aim of the lecture was to show now the real unity of truth is found in men of different mental calibre. Audience large. A collection was taken, amounting to £4 5s.

BURNLEY, *Enon.*—A tea was held in the school-room on Saturday, Nov. 17, to initiate a Bazaar movement with a view to clear off the debt yet remaining on the chapel. The amount on mortgage is £1100; towards which the friends have in cash £360, in promises

£160, leaving about £580 to be raised by the bazaar next autumn. At the meeting an enthusiastic and united spirit was displayed, and since the meeting the church, congregation, and school have been thoroughly organised for work. Any who take an interest in "Enon," and who desire to help in this last effort to clear off the debt, should communicate with the pastor, Rev. Charles Payne, 13, Fair View Road, Burnley.

BURTON-ON-TRENT, *Parker Street.*—This place of worship, opened in 1880, has now become a branch of the church in New Street, and is in future to be under their superintendence. This movement seemed to the trustees to be the best way of securing the property to the General Baptist body, and after considerable thought, and some needful delay, the transfer has been legally effected. There is a liability on the chapel, amounting to £600: but the school-room is free from debt. A few outstanding accounts, however, remain, and it was to discharge these that a special effort was made on Sunday and Tuesday, Dec. 9 and 11. The sermons on Sunday were preached, in the morning by the Rev. S. S. Allsop, and in the evening by the Rev. W. Orton. The congregation at night was very good.—On Tuesday a public tea was held, for which all the trays were given by friends at both places of worship. About one hundred persons sat down to an excellent tea. At seven o'clock a meeting was held in the chapel, the Rev. S. S. Allsop in the chair. The Revs. Dr. Underwood, W. Orton, T.

Pearson, and W. Slater were present, and excellent addresses were given. The tone of the meeting was good, the spirit hopeful, and the financial result is estimated to be not less than £15. The undertaking is no doubt a serious one for the New Street church, they having already a good deal on their hands; but feeling sure that the step is a right one, they are prepared to carry on the double work, and hope soon to find a suitable assistant minister, who will mainly, but not entirely, direct his energies to the revival of the work in Parker Street.

DESFORD.—On Nov. 26th an entertainment was given by the Band of the Desford Industrial School boys. The esteemed superintendent, Mr. T. Adcock, gave a series of readings in an effective manner. Their services were gratuitous. The proceeds, £3 9s., will go to the reduction of the chapel debt.

LONGTON.—The re-opening of the chapel, after painting and decoration, took place on Nov. 25th. Sermons by Rev. J. Hollinshead, of Macclesfield, to large congregations. Nov. 26th, a public meeting and soiree were held, the pastor, Rev. J. Briggs, presiding. A valuable collection of curiosities, brought by Rev. W. Ross from the Congo, were exhibited. The Secretary, Mr. Freeman, announced promises of £60 towards the £120. He also urged the necessity of reducing the £400 debt. He announced Rev. C. Spurgeon for Dec. 4th, also a Christmas tree and sale of work. Miss Head, of Fenton, performed on the violin, Miss MacNeal on the piano. Rev. W. Ross spoke on "A Visit to Congoland," and addresses followed by Messrs. E. Finney, J. W. Carn, and Councillor R. Coope. The decorations and improvements give great satisfaction.

LOUTH, *Eastgate*.—A very successful chapel anniversary took place on Dec. 9th and 10th. Sermons by Rev. W. Evans, of Lincoln. All tables full at tea, and earnest addresses by Revs. W. Smith, H. James, E. H. Jackson, F. Norwood and Mr. W. Newman.

MORCOTT AND BARROWDEN.—Chapel anniversary and organ opening services on Nov. 18th. Three sermons by Rev. W. Orton. On the Monday a well attended tea was followed by a public meeting. Mr. E. Edgson, of King's Cliffe, took the chair. Addresses by Rev. A. Piggott, of Oakham, Rev. W. Orton, and other friends. Duets, solos,

etc., were ably rendered by the choir. Miss Dainty, organist, and Mr. Mays, conductor, earned hearty thanks for training the young people. A happy evening was spent. The collections and subscriptions exceeded cost of organ, which is most cheering and encouraging.

NOTTINGHAM, *Hyson Green*.—Church anniversary was held Nov. 25th and 26th. The Sunday services were conducted by Rev. J. C. Jones, M.A. On Monday, after tea in the school, a well attended meeting was held in the chapel, presided over by Alderman Lindley, J.P. The pastor, R. Silby, made a statement showing that substantial progress had been made during the five years' occupancy of the Palin Street premises. Apart from current charges for ordinary home work, more than £1000 had been raised in reduction of debt and payment of interest, and upwards of £200 for denominational and benevolent objects. The membership of the church had increased from under 100 to just over 200. Stimulating addresses were given by Revs. J. Clifford, D.D., J. C. Jones, M.A., R. P. Cook, and R. F. Griffiths, Esq. Rev. T. Barrass offered prayer at the opening of the meeting, and Rev. H. E. Stone, who had to leave early, spoke a few timely words at the tea table.

PETERBOROUGH, *Queen Street*.—The chapel having been renovated and a new organ erected, at a cost of £500, a sale of work was held in the school room, on Nov. 28th and 29th, and the sum of £61 was cleared.

PETERBOROUGH, *Searjeant Street*.—Anniversary services were held at this mission station of the Queen Street church on Nov. 11th and 15th. Sermons on the 11th by the Rev. G. Edwards and Mr. H. Jelley, and on the 15th the Rev. J. C. Jones, M.A., of Spalding, preached in the afternoon. In the evening Mr. Wheeler presided, and addresses were delivered by Messrs. J. A. Jones, J. C. Jones, H. Jelley, and T. Barrass. The tea meeting was well attended and the collections were encouraging.

QUEENSBURY.—From Oct. 14th to 21st special evangelistic services were conducted by Messrs. Harmer and Parker (from Mr. Spurgeon's Evangelization Society). The meetings were very well attended and a fair estimate of the immediate results is now possible. Ninety-eight names were taken down of persons who stayed to the "after

meetings." Of these, seventeen are being prepared for baptism and church fellowship; forty-four (all young scholars) have been formed into a Young Disciples' Class, or Christian Band, and meet every week under the superintendence of the pastor; twelve were attached to other places of worship; twenty-five are missing. Other results will doubtless be seen by and bye. The church was well stirred up and the services call for grateful praise.

#### SUNDAY SCHOOLS.

BOSTON.—The school anniversary sermons were preached at the *Witham Green* branch on Nov. 25th, in the afternoon by the Rev. C. Waterton, and in the evening by Mr. J. T. Atton, of Spalding. On the 26th, after a public tea, the annual meeting was held, addressed by the pastor, Rev. C. Waterton, Rev. W. Sexton, Messrs. Ward, J. Darby, W. Brown, and G. Wilson. The chair was taken by the Mayor of Boston, W. Weightman, Esq. Hymns by the Sunday school choir, conducted by Mrs. Claypoole. Attendance and collections very good.

LONDON, *Praed Street*.—Anniversary services in connection with *Hall Park* Sunday school were held on Nov. 25th. Sermons by the pastor, Rev. G. Robinson. The children sang a selection of hymns well. On Monday a tea and public meeting was held. W. Carter presided. Recitations by the scholars and addresses by others made a very pleasant evening.

LOUTH, *Northgate*.—Sunday school anniversary, Dec. 2nd. Sermons by S. D. Rickards, Esq., of London. Chil-

dren's service in afternoon by Mr. John Thompson. Public tea and meeting on Dec 3rd. Addresses by S. D. Rickards, Esq., Rev. F. Norwood, Rev. C. James, and Mr. John Thompson. Savile Smith, Esq., chairman. Special hymns by the children.—A successful Band of Hope entertainment took place on Nov. 20th. Mr. Councillor Burton in the chair.

#### MINISTERIAL.

KENT, REV. SANDY, of Lineholme, Todmorden, has accepted the pastorate of Tetley Street church, Bradford, and will commence his ministerial duties on January 1st, 1889.

PLANT, MR. T. A.—Mr. Plant, who has been pursuing University studies under the Pegg scholarship, has received a cordial invitation to the pastorate at Ashby and Packington.

#### BAPTISMS.

BOSTON.—Four, by C. Waterton.

BRADFORD, *Sandy Lane*.—Ten, by W. Wynn.

COVENTRY.—Two, by A. T. Froude.

HALIFAX.—Thirteen, by C. Hood.

HINCKLEY.—Seventeen, by J. Salisbury, M.A.

LEICESTER, *Friar Lane*.—Seven, by G. Eales.

LONDON, *Borough Rd.*—Four, by G. W. M'Cree.

LONDON, *Commercial Road*.—Three, by J.

Fletcher.

MARKET HARBOURGH.—Two, by J. Whitford.

NOTTINGHAM, *New Basford*.—Four, by E. E.

Coleman.

PETERBOROUGH.—Four, by T. Barrass.

#### MARRIAGE.

THOMPSON—UNDERWOOD.—Nov. 24th, at the Presbyterian Church of England, by the Rev. W. Underwood, D.D., and the Rev. John Robertson, M.A., Thos. Thompson, of H.M. Inland Revenue, to Sarah, youngest daughter of Mr. Thomas Underwood, of Burton.

### Obituaries.

BURCHNALL, WM. OSBORNE.—On Oct. 7th, at Stanford-on-Soar, Notts., William Osborne Burchnall, aged seventy-five years.

ELSEY, MRS., for many years a member of the New Basford church, passed away in sweet peace on Dec. 5th, aged eighty-four years.

ELLIOTT, HANNAH.—Mrs. Elliott, also a member of long standing in the New Basford church, died on Dec. 4th, aged seventy-four years.

Far down life's tangled vale,  
The pathway hard to see,  
With patient feet, yet frail,  
She walked, O Lord, with Thee—

So close to Thee, O Lord,  
Her trembling soul would cling,  
Thy presence, on the road,  
Became a precious thing.

And as the mists grew chill,  
That deepened round her frame,  
Her trust grew deeper still,  
And heaven yet nearer came.

We cannot orphans be,  
Who such a memory keep—  
It is our joy that she  
So sweetly fell asleep!

W. H. P.

THE  
MISSIONARY OBSERVER.

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JANUARY, 1889.

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**Missionary Operations in Cuttack.**

NEVER, in the history of the Mission, were the Society's operations in Orissa so extensive or so encouraging as they are now. An old Indian officer, well acquainted with Orissa and other fields of labour, in acknowledging the receipt of the last Annual Report, says: "Your Society's Report is ever super-excellent and very refreshing as regards the Mission field and the workers. I wish I could say as much for the *home subscribers*. I should like to go round *calling* on each, to bleed them better. I believe that is what is wanted—not firing at your birds all together in the bush, but one by one, point blank!" Further on, he says he "will ask a gentleman who is going to India, and will make a tour of the Mission field, if he can't find time to visit the *best* of all Missions. As he will be in Calcutta, a run to Cuttack would be in his way, and I am sure he would both get and do good. Would you kindly send him a Report?"

The following summary of operations in Cuttack (with slight alterations and additions) has been supplied by the Rev. T. Bailey to the Government of India for insertion in the forthcoming edition of statistical accounts. The friends of the Society will be pleased to see it in this compact form, and will be stimulated to further prayer and effort by the extensive and excellent work that is being accomplished.

THE ORISSA BAPTIST MISSION commenced its operations in 1822, and in addition to those in the Cuttack district, has stations in Pooree, Ganjam, and Sambalpur. A total native Christian population of 3816 is reported on March 31st, 1888. Of these there are in the town of Cuttack, 1656; at the agricultural village of Macmillanpatna, 115; Khundittur, 76; Houghpatna, 52—all in the Cuttack district; and at Chaga, in the neighbouring tributary State of Athgur, 393.

The institutions connected with the Mission are numerous and flourishing.

RELIGIOUS SERVICES

are regularly held on the Sunday and other days, in the English and vernacular languages, in the Mission chapel and its affiliated buildings.

THE NATIVE SUNDAY SCHOOL

contains 178 boys and 106 girls, a total of 284 scholars, 22 male and 10 female teachers, to which a total of 173 has to be added for the sub-stations in the Cuttack district.

**MISSIONARY OBSERVER.****THE ENGLISH SUNDAY SCHOOL**

has 29 boys and 32 girls,—a total of 61 pupils.

**THE MOTHERS' MEETINGS,**

for the encouragement of thrift and godliness among native women, have an average attendance of 37.

**THE NATIVE YOUNG MEN'S ASSOCIATION**

includes a membership of 136, and **THE EUROPEAN YOUNG MEN'S ASSOCIATION** a membership of 12. These institutions are designed to promote secular as well as religious culture.

**THE TEMPERANCE SOCIETY**

numbers 219 enrolled members, supplemented by a **Juvenile Blue Ribbon Army** of 202. In

**THE ELEMENTARY DAY SCHOOLS**

in the town of Cuttack there are 189 scholars, and in those of the sub-stations in the district 142.

**THE MISSION ENGLISH HIGH SCHOOL**

has 122 pupils, and educates up to the Calcutta University Entrance Examination.

**THE ZENANA SCHOOL,**

for the children of wealthy natives, and conducted by the Zenana Missionary ladies, has 14 pupils.

**THE EUROPEAN MISSIONARY STAFF**

is composed of four male and four female missionaries. There are also associated with the Mission, but supported by the Society for Promoting Female Education in the East, three lady agents employed in Zenana Mission work.

There are eleven **NATIVE MINISTERS** and eight **BIBLE WOMEN**, also a Theological College, with five students for the native ministry.

**THE MALE AND FEMALE ORPHANAGES**

have been a marked feature in the Mission, several hundred children having been received as inmates from the agency for the Suppression of Human Sacrifice in the neighbouring hill tracts, and a much larger number who were left orphans by the desolating famine of 1865-6. The whole of the above were supported by Government, and a few of the Famine orphans still remain in the girls' orphanage. The total present number in the boys' orphanage is 27, and in the girls' 101. The latter institution educates up to the Middle Vernacular Examination, and 25 pupils passed successfully in the first division last year; 5 in the Middle Vernacular, 5 in the Upper Primary, and 15 in the Lower Primary examinations.

All the female teachers in the Cuttack Municipal Girls' Schools were trained in the orphanage. *Susela*, the Government Inspectress of Girls' Schools in the Balasore District, was also trained in the same institution.

THE ORISSA MISSION PRESS,

the first Printing Press in the Province, was established in 1838. It has a European Missionary Superintendent, and about 40 native employes. Work is done in English and Vernacular. *The Oriya Government Gazette*, since its commencement in 1852, has been printed weekly at this establishment.

THE CUTTACK CHRISTIAN BOOKROOM

has a large assortment of books for sale in English and Vernacular. The sales during 1887 realised 1291 rupees.

THE STEWART INSTITUTE,

though not a strictly Missionary institution, is a useful auxiliary. It includes a European and Eurasian Orphanage and Home, with 25 inmates, and spacious rooms for the accommodation of boarders.

In this summary

THE EUROPEAN PROTESTANT SCHOOL

may also be mentioned, though it is an undenominational institution. It has a European Head Master and Head Mistress, assisted by a staff of seven teachers, and has 122 pupils on the roll, of whom 80 are Christians, and the rest Hindoos and Mahommedans. It supplies a high class education, and is an institution of great value in the Province. Last year four of the pupils passed the Matriculation in the Calcutta University, two in the first, one in the second, and one in the third division.

THE CHRISTIAN COMMUNITY

is vigorous and prospering, and has representatives in nearly all the ordinary walks of life.

It is believed that the church at Cuttack, which numbers 611 members, is the largest in Bengal, and that in the Presidency there is no native Christian congregation so large as that which fills the Cuttack chapel on the Lord's-day afternoon.

THE GENERAL STATISTICS OF THE MISSION

on the 31st of March, 1888, were as follows:—

English Missionaries (male and female)	...	...	18
Native Ministers	...	...	22
Ministerial Students	...	...	5
Mission Stations	...	...	18
Church Members or Communicants	...	...	1344
Baptized during the year	...	...	51
Sunday Scholars (English and Native)	...	...	710
Orphans under Training of Missionaries	...	...	128
Day Scholars	...	...	486
Total Native Christians...	...	...	3816

The average number of church members to each of the eight Missions is 168, and of day and Sabbath scholars 165.

It should be added to the above, that our brethren from the United States, in Northern Orissa and Southern Bengal, report a membership of 578, and a Native Christian community numbering 1229.

# Life of John Buckley, D.D.

(Continued from page 361 of last year.)

IN letters written during the year 1835, John Buckley frequently refers to the serious illness and questionable recovery of his revered tutor, Mr. Jarrom. In a letter dated Oct. 30th, he speaks of the opening of the "new meeting-house" at Bourn—the visits to Wisbech of Mr. Knill, of St. Petersburg—Robert Newton—"Billy" Dawson—and others. He also says "The Princess Victoria and her mother passed through Wisbech a short time since." Respecting his fellow-student Richard Ingham, he observes:—

I forget whether I said much in my last about Mr. Ingham, but think that at that time I had not heard him preach. I know of no young man that possesses so sound a judgment and so sweet a temper as he; he is remarkably distinguished for prudence and propriety of conduct: in preaching, too, he never shoots over the people's heads, never tries to appear great by saying sparkling things, but preaches the gospel in "the good old way." I trust he will be very useful. As an evidence of the high estimation in which he is held in his own neighbourhood, I may just mention that Mr. J. Mitchell, who died suddenly a few days since, and who, I am told, was the wealthiest G. B. in Yorkshire, appointed him one of his executors; rather an unusual office for a theological student: he received a letter this morning containing the above intelligence, and stating that his presence in Yorkshire on this business was immediately necessary: he is now on his way.

## SUPPLIES AT MARKET HARBOROUGH.

The friends at Market Harborough having, in November, requested that a student might be sent to supply their pulpit till after Christmas, John Buckley was appointed. Respecting his journey and visit he writes:—

In consequence of this I left Wisbech on Friday, reached Stamford at noon, remained there till the following morning, then walked to Barrowden, and was conveyed in the evening by a Harborough friend (Mr. Cook, several years since village missionary) from Barrowden to Harborough; expect to return to Wisbech about the 5th or 6th of January. I lodge at the house of Mr. ———, where I hope on the whole to be as comfortable as can be expected, though as he has a large family, perhaps not under the best subjection, I fear I shall not be able to pursue my studies so much as I could wish. Already I find there will be a good deal of visiting, tea-drinking, &c., which is not very congenial with my feelings: in every situation there is something we could wish different. I try to accommodate myself to circumstances and to improve the time in the best manner I am able. In some respects I regret these frequent interruptions to my regular academical studies, but on the whole I think I should not. Philip Henry says, "What are candles made for, but to burn?" so we may add, what are ministers made for, but to preach? Mr. Thompson, of Gosberton, has been invited for a short time on probation.\*

## RETURNS TO WISBECH.

In a letter dated Wisbech, Jan. 21st, 1836, he writes:—

In compliance with your request I write a line to say that I left Harborough at the time intended and reached Wisbech in safety on Friday afternoon, the 8th inst.; was a day longer on the way than I expected to be on account of there being no coach from Stamford to Wisbech—had to go by way of Spalding; happily the expense was not much increased, as I got "bed and board" free of cost. What an advantage to have friends in so many places! I received £2 5s. from Harborough, out of which I paid travelling expenses amounting to about 25s. My visit was on the whole a comfortable one to myself; may the records of eternity prove that it was useful to others!

I fear that the health of my revered tutor is not much improved, if indeed it is

\* To whose memory a beautiful marble tablet has been recently erected in Harborough Chapel, by Mr. Cook.

improved at all, which is very questionable; the disease does not appear to be at all removed, nor is he able to preach, yet his general health is much better than could be expected, and he appears tolerably cheerful. We are still deprived of the Lectures, which is no inconsiderable loss.

#### A PLEASING VISIT TO BOURN.

On Wednesday morning, Jan. 27th, he thus describes a visit to Bourn:—

I wrote the above on Thursday evening, intending to finish it and put it in the post office on the following day, but "we know not what a day may bring forth." Mr. Peggs was engaged to preach the school sermons at Wisbech on Sunday, and Mr. Everard, of Spalding, was expected to preach for the same object at Bourn. On Friday morning I was informed that Mr. E. was taken so ill as to be incapable of fulfilling his appointment, and that it was the wish of the friends at Bourn that I should supply his lack of service. A horse and gig were waiting, the day was advancing, and it appeared desirable that I should go almost immediately. I was soon ready. Mr. Wm. Jarrom accompanied me, and we reached Bourn, a distance of thirty-three or thirty-four miles, that evening about eight o'clock. The Saturday was spent in visiting a few friends and in preparing a little for the duties of the Sabbath. On that day I preached three times: in the afternoon, after the sermon, addressed the children, parents, and teachers; in the evening preached to the young from Jeremiah iii. 4—the text I preached from at Midsummer; after the evening service we had an inquirer's meeting—about forty or fifty stayed, and I delivered a short address chiefly to such as were seeking the Lord. O that He who deigns to employ the weakest instruments may make the labours of the day very useful to many! I very highly esteem the friends at Bourn, and have the satisfaction of knowing that in one or two pleasing instances my former labours there were rendered very useful; to God be all the glory. There is scarcely any place to which I go where I feel so much at home as I do there. My kind hostess, Mrs. Wherry, is a lady of superior talents and accomplishments, which, combined with piety of a very exalted description, render her far superior to any I know. It appears to be her meat and drink to do the will of God, and as she is free from worldly engagements, she is constantly employed in doing good. I have several times been greatly benefited by her conversation and prayers, perhaps never more so than on this occasion. I feel that this visit has done me good. I know not when I felt such deadness to the world, such love to souls, such a desire to be entirely consecrated to God, and wholly absorbed in the great work of watching souls as I do now. May a gracious God continue and increase these hallowed feelings!

### Current Events.

MR. BAILEY, after referring to the proposed election of two additional deacons at Cuttack, observes:—

Strenuous efforts have been made during several months past to induce a practice of more generous and

#### SYSTEMATIC GIVING TO THE LORD'S CAUSE.

Special committees have been appointed, and special arrangements made; and according to the last of these, a house to house visitation is being carried on through all the Christian quarters in the town. I trust that the results will at least be encouraging. In the parts which have fallen to my own share, and to those associated with me, I was glad to find a ready recognition of the obligation, and an un-

doubted disposition to fulfil it. But many of our people even in Cuttack are poor, and some of those who are in receipt of good pay have adopted a style of living which their income does not justify, or have contracted debts which are a great burden to them. More thrifty habits are greatly needed, and visits of the kind we have made cannot fail to impress this most important lesson upon them. It was evidently a difficulty on the part of several to have to confess that the reason they could not contribute suitably to the Lord's cause was a hopeless burden of debt. Some are giving conscientiously and generously.



## A VIOLENT STORM.

I was over at Macmillanpatna for Sunday last, and left Cuttack on Saturday afternoon. The mission boat "Herald" supplied me with the needful quarters, both for crossing the river and during my stay on the other side, but I little expected to meet with the startling experience that awaited me. We had a smart shower in crossing over, but arrived about sundown, and were soon made tight and trim for the night, two trusty anchors grappling us to the river bank. The shower had passed away, but the boat was wet and the weather unsettled; and after an evening meal and a few needful preparations for the morrow, I retired to rest, but not, as it proved, to sleep, for the wind rose and the rain came on again and gradually increased, till at 12 o'clock a veritable cyclone was raging. The rain was dropping in upon me as I lay, so that I had to move to the other side of the boat; but the advantage was only temporary, as the Venetian fittings of the boat were but an imperfect protection against such a driving rain. At 4 a.m. the boatman came to tell me that the boat was becoming unmanageable, that I must send for more men from the village, and as it was doubtful whether she could weather the storm, I must be prepared for emergencies. I therefore sent for more men, and made all ready for an escape myself if the necessity should arise. But the village was half a mile away, the darkness such as might be felt, and the wind and rain were raging with fearful violence. The danger of venturing forth in such a storm seemed as great as that of remaining in the boat; I therefore decided for the time being to hold on where I was.

As day dawned, the men arrived from the village, and brother Haran, the preacher, along with them. The wind had suddenly abated, and the rain ceased, and there were mutual congratulations on our safety. We supposed all danger to be over, and after spending a little time with me they returned to the village. They had scarcely done so, when the storm came up from another direction in even greater fury. During the night the boat had been tugging at the anchors, which were embedded in the bank; now, driven by the wind, the waves were dashing against the sides of the boat and knocking it with dangerous thuds against the bank, so that we feared she would go to pieces; while inside, I was seeking to protect myself by sitting

in the driest spot I could find, holding the umbrella over me. My bedding and clothing were all dripping with wet, and it was with the utmost difficulty that the doors were kept closed. Happily, the storm this time, though sharp, was short, and we were able soon after to move to a more sheltered spot lower down the river. In the meantime, it transpired that of the four large country boats moored just ahead of us, two had gone to pieces and were hopeless wrecks; and our own people, with others, were gone to look after the wreckago, which was floating down the river. It was some time before we could get them back again. The morning was now far advanced, and there was no reaching the village till the afternoon, and it was accomplished with difficulty even then, as the roads and fields were flooded. On arrival, we found the chapel partly unroofed, and almost half the houses in the village damaged by the violence of the storm. A short service was held and the Lord's Supper administered, and on the following morning we returned to Cuttack, where we found many trees blown down and scenes of great desolation, feeling deeply grateful to the all-powerful Protector who had brought us safely through a time of such imminent peril.

## ELECTION OF DEACONS.

The business of electing deacons, to which I referred in my last letter, has now been disposed of, and two of our younger brethren have been appointed to the office. They are both sons of native ministers. William Roul, the son of the late Jagoo Roul, who was for many years assistant tutor in the Mission College, and was also associated with Dr. Buckley in the Translation Department, and Philip Naik, the youngest son of our brother Kumbhu Naik, who is still with us, but on the pension list. As both are comparatively young and untried men, the appointment is for one year only. They have already entered upon their new duties, and are active and useful. May they continue to use the office well! It is specially gratifying when the sons of those with whom some of us have been associated many years in Christian labours form for lives of usefulness. They have mostly received a good education, and have good worldly prospects. It has been a source of regret that so few have manifested a desire to enter the ministry, but even in this respect the prospect appears to be brightening. One of the most promising of our present students is a son of the late Paul Singh,

and another is a son of the late Dunardon Sautra. We have also several applicants for admission into the college, of whom one is a son of our respected colleague in the pastorate, Brother Shem Sabu, and another the youngest son of the late assistant tutor in the college, brother Ghanushyam Naik. Among the candidates for baptism and fellowship, there are also young people from the families of some of the most respected and useful members of the community. There is no doubt that this is to be attributed in large measure to the excellent training we are now able to give them, and in this respect the Mission English High School and the various classes and associations established for their benefit, are doing a most useful work. May they be prospered yet more abundantly!

#### HINDOO HOLIDAYS.

It is now the time of the Doorgah Poojah holidays, and several of our friends are away for change. The weather in the mornings is becoming delightfully cool, but in the middle of the day the heat and glare are almost equal to what we experience in the hottest parts of the year, and the entire cessation of the rains during the past fortnight is causing great anxiety. On Tuesday morning I met a poor woman, fearfully famine-stricken, who reminded me vividly of the scenes of the great famine of 1865-6. She told me she was from Khoordah, and there is undoubted scarcity in several parts of the province. I hear also from Berhampore that the rains

there are deficient, and rice is dear, and times of distress are apprehended. A few good showers would assure the crops in this neighbourhood, and our fervent hope is that they will come before it is too late.

#### DEATH OF MRS. PIKE.

The death of our sister Mrs. Pike has again thrown a dark cloud over the mission, and occurring so soon after our late severe losses, is a sad shock to us all. We sympathise heartily with our bereaved brother and his now motherless children. May the Lord greatly comfort and bless them all!

#### TRIAL SERMONS.

October 19.—Brother Shem's second son, Isaac, preached his trial sermon in the college last evening. There was an unusually large attendance, and the sermon was excellent for so young a man. Our much-respected brother has been in this morning to inform us that his *eldest* son is now anxious to enter the college. They are both well-educated and promising young men, and if they in any measure repeat the career of their father, will be a great blessing to the mission and the province. Brother Ghanu's son is to preach next week.

P.S.—It will be 27 years to-morrow since I embarked at Southampton in the P. & O. good s.s. "Ceylon," on my first leaving for India—"having, therefore, obtained help of God, I continue unto this day."

## Wonderful Progress in Japan.

"The world 'moves,'" said Galileo, and so it certainly does in the Great Britain of the East, the "sunrise kingdom" of Japan. Some of the following facts are very marvellous, and should be stimulating and encouraging to all who are interested in the progress of civilization and Christianity. Until the year 1854 Japan was practically closed to the outside world; with a population of 35 millions, she had no commerce with other nations, and a Christian missionary was not allowed to dwell within her borders. In that year, however, her ports were opened, first to the Americans, and then to other nations. Now she has her accredited representatives in nearly every civilized country. Last year the value of her foreign trade was 19 millions sterling, being double that of 1880. Although ten years ago there were only nine miles of railway, there are now 151 miles, whilst last year eleven new railway companies were formed. Last year also 111 large industrial companies came into existence in three cities alone, all supported by Japanese capital and worked by Japanese skill.

Twenty-five years ago Japan had no newspaper; now there are over 2000—more than in Russia and Spain combined. The Japanese were, it is true, favourably inclined to education at the time when Europeans first became acquainted with them, the ability to read and write being a common acquisition; but since then education has made most rapid strides. It is compulsory

throughout the empire, and special rates are levied for its support. There are close upon 31,000 schools, in which are included a university, 142 colleges, and 65 normal schools. English is pretty generally taught, and besides English and other European languages, instruction is given as in our own primary and middle-class schools. The number of teachers is about 102,000, and the pupils about 3,325,000. The form of Government has been Europeanized. In 1886 the old ministry with its privy council gave place to the modern "Cabinet," embracing 11 departments; Count Ito, the Premier; Count Inouge, the Minister for Foreign Affairs; and Mr. Mori, Minister for Education, are said to be the most progressive men in the empire. In 1890 the whole people are to choose a constituent assembly. In 1873 the calendar of Christian nations displaced the pagan, and "Anno Domini" now determines all dates. In 1876 the national "Fifth day" gave way to one day in seven as a day of rest. The ancient edict against Christians, though unrepealed, is a dead letter, and absolute toleration is openly advocated by editors, orators, authors, and statesmen. The popular faith in Buddhism is almost dead, and Buddhist priests are in danger of being driven to work to avoid starvation.

And now what is the Christian Church in its various branches doing for Japan? The answer is no wise discouraging. There are at present working in Japan the representatives of 24 Protestant Missionary Societies. Of these, seventeen belong to the United States, four to England, and one each to Canada, Scotland, and Switzerland. The English Baptist Society has three agents, and the total number of foreign workers, including the wives of missionaries, is 253. And the spirit of Christian Union is in the air. Six of these missions, five Presbyterians and one Congregationalist, have combined to form "The United Church of Christ in Japan." It need scarcely be said that the entire Bible has been translated and printed, and we have ourselves seen and handled five different Japanese Christian hymnals, containing some hundreds of hymns original or translated. In the schools there are harmoniums and American organs, which Japanese girls learn to play, and the children sing our tunes heartily.

The first Protestant church was formed only fifteen years ago, and there are now 193 organised churches, 64 of them self-supporting, 93 native ministers, and 169 theological students. The total number of church members is about 15,000, the additions last year being nearly 4000. Native converts in Japan, with average wage of less than a shilling a day, contributed last year more than £5,000 to mission work. May we not well say, "What hath God wrought?" The writer of a pamphlet now before us, entitled "Open Doors in Japan," (Passmore & Alabaster, price 1d.) urges Christian people, who can afford it, to go to Japan and settle there, that they may teach what Christianity is by example, and he shows that the idea is by no means Utopian. Anyhow, one feels with Dr. A. T. Pierson; in his recent work, the "Crisis of Missions," that "the whole aspect of missionary work in Japan is as fascinating as a romance, while it is awful with the responsibility and reality of a present and pressing duty, which no language can sufficiently emphasize."

W. R. S.

MISS LEIGH.—The Society for Promoting Female Education in the East, "being most reluctantly compelled to make considerable reductions in the annual expenses," has requested our Society to undertake Miss Leigh's support. The brethren in Cuttack, regarding Miss Leigh's services as indispensable to the Female Orphanage, the Committee have unanimously agreed to place her upon our mission staff. By a reference to the Annual Report, pp. 31-36, it will be seen how exceedingly valuable Miss Leigh's services are in the educational department.

It has been suggested that our newly-formed "Society for Woman's Work in the Church," as a beginning of real and highly important work, might set themselves, in the first instance, to raise the amount required for Miss Leigh's salary. Unquestionably there is amongst the ladies of our Society an immense amount of unused power, and it would be difficult to mention a more important object for its exercise than female education in Orissa.

# My Holiday.

Koolsi, Oct. 18th, 1888.

MY DEAR FATHER,—

Miss Leigh, Lillie, and I are spending a few days here, it being *Doorgá Pooja* holiday time. Government Offices are closed for a fortnight, and the press is closed for a week. Koolsi is 22 miles from Cuttack on the Taldandah Canal. Through the kindness of a gentleman in Cuttack, who lent us his boat, we were able to travel by water. We left Cuttack on Friday evening and reached our destination on the following morning. The country is flat, but the waving rice, along the canal banks, which is at its glory, relieved the otherwise monotonous scene. We have a quiet retreat, the cooing of the wild doves, and the distant murmur of human voices, being about the only sounds that break the silence. Some years ago Government started here the rearing of silkworms, but the venture failed from the inability to wind the silk when procured; nothing now remains but a plantation of mulberry trees.

On Monday morning we tried to find our way to some of the villages around, but owing to the muddy roads and swamps we were unable to reach them. Commencing conversation, however, with one or two on the main road, we soon got some thirty or forty hearers, to whom we had the opportunity of making known the way of salvation. Apparently they had not heard of Christ before, and listened with interest to our story. On leaving we distributed a few tracts, and as there were persons present from three or four villages, we saw that each village, represented, had a copy. May these tracts be as lights shining amidst heathen darkness, and revealing unto many the way of salvation.

We have had some interesting and encouraging visits to a village close

by. Never have I seen people among the heathen more disposed to listen. Here, too, the light of the Gospel had not apparently shone before, yet the people's faith in their gods is perceptibly waning. When asked whether their gods made them, or which was the greater, the potter or the vessel, the brahman or the idol, they laughed. If a child is cut with a knife, said we, he cries, but your idols do not feel. They laughed, too, as they told us the fate of *Doorgá*, whose image is made of mud, is worshipped for four or five days, and then thrown away. When asked what prayer was, they said it was repeating the name of their gods, as "*Hurree, Hurree!*" and they were surprised, but interested, when we told them that it was, to the Christian, communion with his Heavenly Father. When asked what would become of their souls at death, they indifferently replied, "Who knows?" but some of them brightened up as we told them of heaven. One man especially was interested, and repeated our words to those around him. His heart seemed to join with us as we sang, "Whither, pilgrim, are you going?" and "There is a happy land." Miss Leigh taught some of the children part of the former. One man asked us, "Why does God punish sinless children by causing them to die so young?" On one occasion we got one of our hearers, the schoolmaster, to read from John iii. whilst we explained. This interested them, and an old man remarked that the schoolmaster never explained things to his scholars as we did that chapter. On leaving we left with them a copy of the Gospel by John, "The Way of Salvation," and other tracts, asking the schoolmaster, about the only one able, to read to the villagers as often as he could. May the Holy Spirit be their teacher.

J. F. HILL.

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## Visit of the Lieut.-Governor of Bengal.

We are on the eve of great events. His Honour the Lieut.-Governor of Bengal is expected to arrive in Cuttack to-morrow, on a visit to the province, and great preparations are being made for his reception. The landing-place at Jobra has been elaborately decorated, and he is to receive there an address of welcome. The line along which he is to travel to and through the town, fully two miles in length and including the Mission Road, has been carefully prepared, and will present a charming appearance. His Honour is to visit the various institutions of the town, receive addresses, hold a *darbar*, confer honours on several gentlemen, and distribute prizes to the students in the government college, and to preside on sundry festive occasions; but the main object of his visit is understood to

be, to ascertain the exact condition of the province in respect to the scarcity of food supplies, that until the recent timely rains was creating wide-spread alarm. Happily these fears are allayed, though rice will be dear and there will be inevitable suffering among the poor.

We are inviting His Honour to visit our institutions and to receive an address from the native Christian community, but the time when he will be able to come has not yet been fixed and the final arrangement awaits his arrival. The address is brief, but assures His Honour of the hearty and unfeigned loyalty of the Christian community to Her Majesty the Queen, Empress; refers to the threatened time of scarcity, and recognizes the readiness of the Government to render help where the need was most urgent; acknowledges with gratitude that employment has been afforded to a number of our people in the subordinate offices of Government, and as in respect to this matter we labour under special disadvantages, requests that greater facilities may be granted for employment in the lower, and promotion to the higher grades of the service as their qualifications fit them for. The institutions His Honour is invited to visit are the Stewart Institute, the Mission English High School, the Press, the Girls' Orphanage, thence to the Chapel to receive the Address, and lastly to the Protestant European School.

#### THE APPROACHING CONFERENCE.

Meantime our friends have arrived from Sambalpur for Conference and to meet the party from England. Brethren Pike and Brearley are looking fairly well, but the sad experiences of the year have left their traces upon them. Miss Pike and the children have also arrived with them, and the sympathy felt for all is very sincere. On Sunday (Nov. 11th), a telegram was received from Calcutta stating that the party from England had arrived, and after transshipment to the coasting steamer, were to proceed at once on the further journey to False Point. This news caused us some consternation, as the arrangements at False Point for receiving passengers are very imperfect, and it is fifty miles away from Cuttack, so that it was impossible to have the Mission boat, the "Herald," there in time to meet them. Preparations were however hurried on, and early on Monday morning brethren Pike and Brearley left in the "Herald," which by the kindness of Mrs. Miller was well stocked with provisions. A breach in the canal embankment created further delay, but as this threatened to be a hindrance in the way of the Lieut.-Governor's arrival, the work was promptly taken in hand and speedily accomplished, and our friends will probably arrive before this letter is posted.

Our forces are now rapidly collecting for the Conference, the meetings of which are to begin on Sunday, the 25th. Mr. and Mrs. Boyers, of the American Mission, Balasore, are expected to be amongst the visitors, and Mr. and Mrs. Rouse, of Calcutta, may also be with us. Our congregations of late, both native and European, have been very good, and as the programme for Conference includes numerous meetings and speakers of good repute, we are hoping, with the Lord's blessing, for times of special interest and profit. The business to be attended to by Conference is of more than usual importance, and we earnestly pray that our deliberations may be guided by the Spirit of God, and that all may be conducive to the furtherance of His heavenly kingdom.

Six persons were baptized at Cuttack on Sunday, the 4th inst. Amongst them are several interesting and promising young men.

#### ARRIVAL OF MR. AND MRS. VAUGHAN.

Nov. 16th.—Brother Vaughan and family and Miss F. Pike have arrived this morning, having safely accomplished their long journey. The Lord has heard our many prayers on their behalf, and we rejoice in His goodness. Our friends receive a hearty welcome, and have our best wishes and earnest prayers that they may be spared for many years to labour in the good cause. They have been greatly favoured on the voyage, and are amongst us earlier by several days than at one time we thought would be possible. Our friends are all looking well. The journey has taken just six weeks. His Honour the Lieutenant-Governor has also arrived, and the place is all astir.

*Cuttack, Nov. 16th, 1888.*

THOMAS BAILEY.

# Notes from Rome.

BY REV. N. H. SHAW.

## ENCOURAGING SIGNS.

PRIESTLY reaction in Italy, and especially in Rome, has suffered a decided check. And although experience warns us not to expect many spiritual results from political movements, there are not wanting signs that recent events have been in our favour.

1. We have, hitherto, had better meetings this winter at San Martino ai Monti than we had formerly, and the attention has been all one could desire. Useful conversations in the street have not been impossible. One intelligent man from a distant part of Italy came into one of our meetings there, and was so impressed that he not only came again and also to Via Urbana, but came to speak with me, bought a New Testament, and avowed his intention of calling together his acquaintances in his own town for the reading of the Scriptures, and expressed a hope that some day there might be opened a mission room among them.

Our night school at S. Martino, though not large, gives us encouragement, and we have begun teaching on Sunday there. It has hitherto seemed impossible to have a good religious service here on Sunday, but a number of young men seem willing and glad to come and learn to read and write. Of course the New Testament is read and explained, and at the close a hymn is repeated, learnt, and sung, and we have reason to hope for good results.

2. Our meetings at Trastevere have also been quite encouraging.

3. Mrs. Shaw's women's meeting is better attended this year than ever.

4. My English class also is cheering. I have nearly ninety intelligent young men in this class, and there are frequent opportunities of talking with them on Biblical subjects.

At present, our congregations in Via Urbana have not reached the numbers we hoped for, and our Sunday school is beset with adverse circumstances, but things will right themselves here also after a time, so that our outlook is on the whole very encouraging.

## A MEDICAL MISSION.

We are about to begin a Medical Mission. A competent physician who is also an earnest Christian (Dr. Foulter), has offered his services on two days every week; an English lady has kindly offered to come and assist in dispensing medicine, and already a kind friend has given £10 towards furnishing, &c.

The sick poor will be invited to come twice a week and receive medicine and the advice of the doctor gratuitously. There will be of course a religious service in connection with it, and we may confidently expect God's blessing. I should be thankful to receive special contributions from any friends towards this work.

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## A Canal Preaching Tour.

MY DEAR BROTHER HILL—

A fortnight ago I returned from a short preaching tour on one of the canals. The Doorga Pooja, one of the seasons of general rejoicing throughout the land, had just closed. During this festival almost all work is at a stand still. The Government offices and the schools are all closed. A week of our school holi-

days still remained, and I, with two brethren, went out to visit some of the villages in the neighbourhood of the High Level Canal. The time was one of considerable anxiety because of the want of rain. There had been no rain for some weeks, the supplies of water in the fields were getting scarce, and the crops were in that condition in which they

needed rain to bring them to maturity. While we were out, the general cry was for rain, and it was often painful to hear how the people spoke of God and the want of rain; asking, as we spoke of God and Christ, and the wonderful story of redeeming love, why God did not send rain? The preachers were ready with their answer, but they would not receive it, or pay any attention to it. In almost all places the people listened to our message quietly, sometimes making a faint attempt to defend their own religion. The brahmans, the privileged class, who have their position, their living, their wealth to think of, knowing that Christianity endangers their craft, could not forbear to speak in favour of their own religion, making up by positive assertion what they could not supply by argument. Our great theme was not the exposing of the follies and wickedness of their religion, necessary though it is to do so, but the beauties and excellencies of our atoning Saviour, and the wonderful message of salvation God has sent to sinful, dying men. In some places the people seemed to have great difficulty in understanding, for after the preachers had done their best to tell simply the story of the cross, and present the way of salvation as clearly as they could, the questions asked showed they were still without understanding. People in civilized or Christian countries have, I fear, no idea of the gross ignorance that prevails, and of how the understandings of the people have been degraded by its reign of many generations. At one place some of the hearers said they were just like the beasts that perish, and nothing more.

I enjoyed the short tour very much, but we felt that the general anxiety caused by the want of rain, and the necessity of working in the fields day and night, distributing the water supplied by the canal, unfitted many for attending to the message we sought to deliver. The fear of scarcity also prevented many from purchasing the little books we had for sale. We, however, left behind us many silent messengers in the shape of Gospels and tracts, which we pray God may make useful in extending His kingdom. As we went from village to village, and saw others we could not reach—the vastness of the field, the work to be done, and the few there are to do the work and occupy the field, very strongly impressed itself upon my mind. There are still thousands on thousands of villages in this province the preachers cannot reach, and hundreds they can only visit for a short time, and then pass on. We need hundreds, thousands of labourers for this great work, and we feel sure that did many of our brethren and sisters see spread out before them this beautiful land, with its hundreds and thousands of heathen villages dotting its surface, they would willingly offer themselves as labourers in this part of the Lord's vineyard, or give abundantly and joyfully of the money they possess, that the means might be provided by which many might be sent forth to the help of the Lord against the mighty.

May the Lord speedily send forth more labourers from this and other lands for the glorious work of winning India for Christ!

Yours sincerely,  
ALEX. H. YOUNG.

## Contributions

*Received on account of the General Baptist Missionary Society, from  
November the 16th, to December the 15th, 1888.*

	£	s.	d.		£	s.	d.
Ashby and Packington .. .. .	22	6	2	London, Mrs. Paterson .. .. .	2	0	0
Caversham, for Miss Leigh's School	10	0	0	Macclesfield .. .. .	7	8	6
Clayton .. .. .	17	17	6	Nottingham—Old Basford.. .. .	100	12	2
Hitchin .. .. .	15	0	0	Loughborough—Wood Gate .. .. .	6	14	1
Hucknall Torkard .. .. .	12	18	2	Poynton .. .. .	9	8	1
London—Westbourne Park .. .. .	25	0	0	Quorndon.. .. .	4	8	8

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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FEBRUARY, 1889.

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How to deal with Christians—not Members,  
but attending our Ministry, so as to get  
them inside the Church.\*

OUR enquiry is strictly limited. What we desire to know is how to bring into the visible church those who are partakers of the heavenly calling, but for some mysterious reason neglect to associate themselves with our church organizations.

The existence of this evil—for we assume that there will be no question that abstinence from outward profession of Christianity is an evil—is to-day increasingly deplored by almost every section of the Free Churches in England.

The various Methodist societies increasingly lament the indisposition of Christians who worship regularly in their chapels, to attend the class meetings.

The same difficulty is expressed in the frequent complaint of Presbyterian ministers as to the hesitation of seeming Christians to become communicants. While in our own and the two sister denominations of Congregationalists, there is a constant shaking of heads—a wearisome heaving of sighs over Christians who will not “join the church.”

Of course we all know that there are among us churches where these complaints are scarcely ever heard, as well as others in which the evil is chronic and acute. We are far from asserting uniformity of experience in this matter. Enough for us that the evil exists, and is widespread.

Why is it? Can it be cured? How shall we remedy it?

In Dr. Clifford's magnificent sermon at the last Association, he spoke of the revealed Christ as the magnet drawing to Himself all that is true, all that is genuine in the religious faiths of the world.

What Christ in the Scriptures is among the religious books and beliefs of the world, *that* should each church community be among the men and women who congregate around it—a magnet drawing to itself every particle of genuine steel.

This is the ideal. Our contention is that if those we consider to be Christians are not attracted to their own local centre of church life,

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\* A Paper read at the Eastern G. B. Conference in September last, and printed by request.  
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either the church is not a true magnet, or the individuals are not genuine steel.

The latter supposition is really out of our province, but must be noticed slightly in order that we may consider some alleged causes why Christians do not join the church.

We proceed to enquire—"Wherein consists the lack of attractive power in the churches? and how can it be remedied?"

Including in our summary both real and alleged causes, we find the following assigned reasons for the lack of the ideal magnetisms:—

1. A church may be morally repulsive.
2. It may be considered socially unattractive.
3. It may be tactically defective.
4. It may be ceremonially forbidding.
5. It may have become spiritually demagnetized.

1. A church may be morally repulsive.

Every church is composed of individual members, and the character of the whole church is not the character of its best man—its holiest woman—but the aggregate character of all its component parts.

The character of a church sometimes becomes very weak indeed in the eyes of those outside, when in its membership is included some one of very doubtful reputation for saintship. Nor is this state of things improved if to set off against one black sheep, you have very few white and a large number of dingy grey and drab. Let us not deceive ourselves, brethren. A large reason for the loss of magnetic power—perhaps the largest—is the existence in our churches of a very low type of practical Christianity.

A true Christian may be driven away from our assemblies by worldly-minded church members. Tricky business transactions, unlovely dispositions, petty prevarications—these will hold true Christians at arm's length oftentimes; and are there not churches in which the character of some member would justify all we have said?

Brethren, if our churches are to be true magnets, it is for us who hold the pulpits to see if we cannot remedy this evil. We must sometimes cease to soothe, and let there be felt the salutary sharpness of a divine scourge. Let us have done with petty essays, and teach the glorious practical godliness of the New Testament in plain homely words which no one can misunderstand. But we must take heed to ourselves. It is above all things essential that those who lead should be pure.

A deacon whose diplomacy borders on deceit will drive a truth-loving Christian from the door; and an eloquent preacher whose own pattern of practical Christianity is low, will repel more Christians from the church than all his eloquence will attract to the chapel.

2. A church may be considered socially unattractive.

This is only mentioned because we know that some who are supposed to be unattached Christians do say—"Well, really, you see, the members are of such a class in society that I—well—really—you know."

Yes: we know all about it, and we have no time to waste upon it. These people are out of our province to-day. They have not the spirit of Christ; and whilst we may labour for their conversion, we must insist upon it that they have no present right to a place among the Royal Priesthood. They are not genuine steel, therefore the magnet does not attract them.

### 3. A church may be tactically defective.

We are called to be fishers of men. But not every fisherman throws the net skilfully, and some quite overlook the necessity of occasional net-mending. We fail to get some Christians into the church because we do not encourage them. A man does not generally come to live with us unless we invite him. We fail to get other Christians into the church because we invite them so strangely. It is not the best thing to knock a man's teeth down his throat by way of inviting him to dinner.

We have here arrived at the place in our subject where ministers are complained of. People say, If the minister talked more to these people, they would join the church. If the ministers visited these people more, they would come in.

Perhaps we might some of us do more in this way. We have not all the genial tact in this matter of some brethren who might be named. But we protest against the idea that this work is exclusively or even principally the minister's. An ordinary man can at best only reach thoroughly and effectively a small proportion of those who should be entering, and it would be far better to do a little for all, and rely upon well-organised efforts from the church generally to make the work complete.

We recommend as the most efficient means the formation in every church, where it is possible, of what we might call a Net-thrower's Association. Not a formidable society with meetings, and officers, and all that. Oh dear no! but a very quiet little institution, working secretly but surely.

Here is the plan. The pastor, or—where deacons are plentiful and work is well mapped out—one of the deacons, is to secure the promise of as many church members as possible, male or female, to become net-throwers. That is to say, each one will endeavour to bring one person into the church. In this way it is possible to place each person you know of as an outside Christian under the secret but kindly operation of the system.

It is the business of the net-thrower to get acquainted with the one he has in charge. If possible to invite him to his own house. To strive to interest him in various matters in connection with the church. To bring him to the prayer meetings. To do every possible thing to make him feel at home and never relinquish him until he is caught. Once safely landed, the former fish becomes in turn a net-thrower for others.

This carried out as an organized system is much better than trusting to the chance operation of the collective membership upon the Christians outside. Where the moral atmosphere is pure, it will be found three times out of four that the reason which keeps Christians outside is the

timidity of unfamiliarity, from the lack of any tie of personal friendship to someone inside.

We might do a good thing if we were to make our church meetings more attractive, and occasionally invite those whom we suppose to be Christians to come and see them. True magnetism would draw. We should like all business so well arranged at church meetings as to be made interesting, and we wish that it were possible always to partake of the Lord's Supper at these gatherings, and even Brother Crotchety might keep his temper then. And if the pastors could give some little thing of their very best at these meetings, I believe an occasional invitation would have the effect of making outside Christians long to be inside.

#### 4. The church may be ceremonially forbidding.

Some think it is so. The opinion is held that it is unwise to make baptism a condition of membership. It is thought to keep many Christians outside. I shall not discuss that point. It is not a question of expediency but of principle. The question is, "Which is right?" Personally I do not believe that insisting upon baptism does keep many true Christians outside, but my experience is not equal to that of many, and I forbear.

#### 5. The church may be spiritually demagnetized.

Is not this after all the root reason of loss of attraction? Other difficulties will soon cease to exist if a living, glowing, spiritual force is in the church. But if this fire is burning low, even good organization and irreproachable morality will not serve us.

This loss of spiritual power is a very common thing and an infinitely sad one. Acute in some churches—this lack is felt to some extent in almost all. There is a deficiency with most of us in that bright glow of spiritual health—that sweet reflection of Heaven's rosy-fingered morn—that compels all Christ-warm hearts to exclaim, "We will go with you, for we perceive that God is with you." The disease shows itself in its worst form in languid pulpits, listless pews, heartless prayer meetings, and Christless conversation.

This is the extreme. The torpid horror creeps on us slowly. Be it ours to find the remedy ere its first stage is well reached, and we shall never have to lament the presence of its acute form.

How shall we cure it? Not by multiplying devices for "shortening and brightening our services." If all the changes proposed were improvements—yet to seek to restore the glow of spiritual force in this sort is to do as a man with a pallid countenance who seeks to restore to himself the appearance of health by rubbing his face with a towel, while the source of his "chalky gloom" is some hideous secret disease.

Not by adopting elaborate creed-tests of orthodoxy. We should all be very glad to attain to perfect accuracy in our theological conceptions and statements, but even if a perfect creed were attainable, it would not cure us. Orthodoxy of the head is not enough—it is orthodoxy of the heart that we want.

The ideal of the Christian life is that Jesus Christ should be a living personal presence to each of us. We too often treat His words and deeds, His promises and precepts, as if they were those of one who

having lived ages since had long ago ceased to be a real present fact in the lives of men. The resurrection is a statement in the Book, a theory in our creeds. We need that it should become a living fact in our lives.

If we rise higher than these low grounds, our highest conception is usually of a Christ enthroned in the glory of a distant heaven—listening to us doubtless, but listening at such a weary way off that not even a conviction of His infinite power and willingness can hinder foolish hearts from saying, “O if Jesus were only here on earth now, we could talk to Him.”

Brethren, He is here on earth now. His promise is, “I am with you always.” Either our faith is vain, or He is with us to-day, a living personal presence, not less real than when men saw Him in Jerusalem, but if there be a difference, even more real.

The false doctrine of the Real Presence dragged the Church of Rome down to the level of heathen idolatry. This true doctrine of the Real Presence is destined in the near future to lift the Church of to-day to the level of Apostolic fervour. Here we shall find the cure for all our loss of magnetism. Let this fact be known, felt, acted upon throughout our churches, and we shall glorify God for many a Christian Enoch of whom it shall be said, “He walks with Jesus Christ, morning, noon, and night. In the warehouse, in the shop, in the factory, in the market place, on the farm, in the drawing room, and on the political platform—in all and in each, Jesus Christ is with him. He walks with Christ—his dearest, nearest, living personal Friend of whom and to whom he never wearies of talking—not with the empty chattering of unhallowed cant but in the heartfelt accents of a soul that loves.”

Let our churches be filled with men and women like this and our magnetism will be intense, for Christ Himself will be in us, and all true Christian hearts will be irresistibly attracted towards the pole star of their affections, “Jesus Christ, the same yesterday, to-day, and for ever.”

*Lincoln.*

J. E. BENNETT.

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## Some Day.

SOME day—so many tearful eyes  
Are watching for thy dawning light !  
So many faces towards the skies  
Are weary of the night !

So many failing prayers that reel  
And stagger upward through the storm ;  
And yearning hands that reach and feel  
No pressure true and warm !

Oh, come to them—those weary ones !  
Or, if thou still must bide awhile,  
Make stronger yet the hope that runs  
Before thy coming smile.

And haste and find them where they wait,  
Let summer winds blow down that way,  
And all they long for soon or late,  
Bring round to them—some day.

JAMES WHITCOMB RILEY.

# In the Heart of the Alps.

## I. THE HEIGHTS ABOUT LUCERNE.

SWITZERLAND is a dangerous country to visit. To go once is to run the risk of having to go again. But as I did not find this out until I had been in '86, I was compelled to go again in '88. Moral: Keep away if you don't want to go twice.

A friend promised to accompany me, and this after my previous experience\* was a *sine qua non*. A walking tour was the thing he wanted, and like myself he longed to set foot on the eternal snows and to go where the

"Glacier's cold and restless mass  
Moves onward day by day."

Mapping out a route, insuring for a month in the "Accidental," and equipping ourselves with light baggage, we lacked nothing but fine, bright, glorious weather. This last never came. In this country as everybody knows, last summer was wetter than any since '79, and colder than any since 1860, and Switzerland proved not one whit better. Everywhere the season was voted a failure by hotel-keepers and others who depend on tourists. It was pitiable to see the emptiness of the hotels. In some instances we were the only guests, and in many cases there were more servants than persons to be served. The weather was not particularly bad for ordinary travelling, but for mountain climbing nothing could be worse. The snow was deep, the wind was high, and the clouds were low. With no views to enchant, and no sun to cheer, enthusiasm was only kept up by dogged determination, and by the novelty of the situation.

We started in the middle of July for Paris, and having spent a delightful day in that fascinating capital, we took the night train for Switzerland, beguiling the journey with sleep in the middle, and with De La Rue's Pocket Chess Board at each end. This admirable invention weighing only  $3\frac{1}{4}$  ounces was everywhere admired, and proved a real treasure. It took the tedium out of long railway journeys, and was an unfailing source of recreation in long evenings when the tramp of the day was over and done.

### THE RIGI.

My friend having to pay a visit to Rorschach, on Lake Constance, we parted company at Basle. Awaiting his return for two days at Lucerne, I sought to get feet and muscles into training for the hard work to come. The work of the first day was to snatch a breakfast, catch a boat for Küssnacht, walk to Tell's Chapel on the Immensee road, and ascend the Rigi by the Langeneck Alp, descending in the afternoon on the other side to Weggis for the boat, and so back to the Swan at Lucerne.

The little chapel erected to the memory of the famous Swiss patriot, on the very spot where he is said to have shot Gessler to the heart, was adorned inside and out with paintings illustrative of the events which

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\* Vide G. B. Magazine, 1887, p. 208.

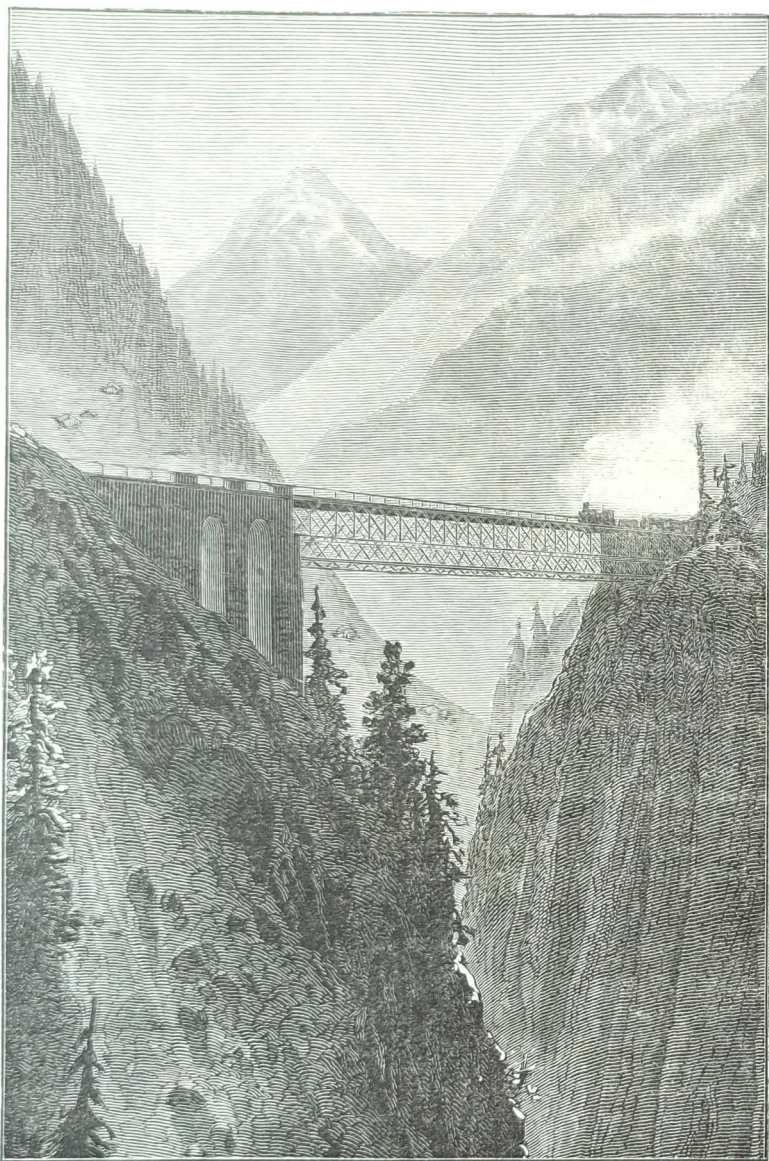
cluster in legend or in truth around the name of William Tell. In ascending the Rigi from that point, I noticed farm servants of both sexes, whose feet were shod, not with sabots, nor yet with clogs, but with wooden sandals, the latchet being fastened over the bare feet. The ascent is somewhat steep on that side, but it is rewarded at every turn by charming glimpses through the trees of the beautiful Lake of Zug. It was cold and raw on the summit, but the cloud-effects on the mountains of the Oberland were very fine, and lakes below on every hand shone out in gem-like beauty.

#### PILATUS.

Waiting for the benediction of St. Crispin in the shape of boot soles made heavy as those of a navy by rows of mountain nails, I took a late steamer for Alpnach-Gestad, and sought a day's exhilaration on the slopes of Mt. Pilatus. Time was when Pilatus was looked upon with superstitious dread. Not to speak of the perturbed spirit of Pontius Pilate which was said to haunt one of the lakes near the summit, was it not written two centuries ago, by one Herr Schorer that "he had seen with his own eyes a fiery dragon, which flew across the Lake of Lucerne from Mt. Pilate, emitting sparks like an anvil?" The evil genius of the place to me was the trail of a mountain railway which this year will doubtless be opened for the purpose of taking passengers to the summit. Marvellous as these railways are, they are now becoming quite common. We had just passed the electric one which runs up the Bürgenstock, 1330ft., the line rising 58ft. in every hundred the greater part of the way. That is a frightful gradient to look at, but it is quite safe. The Pilatus line had so broken up the footpath that after a while I lost all traces of the track and had to scramble towards the blue above me, in the sweltering heat, past precipice and crag, in long grass, and among tangled brushwood, and when a thunderstorm came on, my case was that of those who "are wet with the showers of the mountains, and embrace the rock for want of a shelter." Missing the proper route I also missed everything that could refresh the inner man. I breakfasted at 8 a.m., and my next meal was at 4.30 p.m., when a fruit-gatherer, perchance some future Amos, descended from a tree and for a few coppers regaled me with a banquet of cherries.

That night, before the clock struck twelve, my walking companion, Mr. B., returned, bringing with him his younger brother, Harry. Next morning we were to have caught the 5.15 a.m. boat for Fluelen, but somehow it came to pass that two-thirds of the party were left behind to be picked up at Goschenen much later in the day. I need not describe that morning's sail from end to end of the Vierwaldstättersee, as the Germans call the Lake of the Four Cantons. It will be enough to say that when it is fine, there is nothing much finer anywhere to be seen.

Switzerland is remarkable for its hotels. They are to be found everywhere; in towns of course, but also in the most desolate-looking country districts, and far up the wooded hill-sides, and e'en on many a mountain summit. But all do not succeed. The waiter in the saloon of the *Dampfboote* pointed one out at Fluelen which had been built but a few years ago at a cost of 300,000 francs, every floor being laid in



ST. GOTHARD RAILWAY : BRIDGE OVER THE REUSS.

parquetry. Recently it has been sold for a tithe of its original cost. By the way, that waiter interested me greatly.

#### THE WAITER'S STORY.

He spoke four languages, and asking how he had picked them up, I found that he was a native of Italy, and so had no difficulty with Italian. He studied French and German, and as he soon came to live where those tongues were spoken, they were easily mastered. English was responsible for all his trouble, but not English people. He saved enough to bring him to London, but soon found himself with empty pockets through the deception of a German Register-Office Keeper. He took a situation near Leicester Square, but it proved a house of ill-repute, so he was glad to get out again. Next, a German enticed him to Bradford with golden promises, but found it was for service at five francs a week, without washing, and with no food on Sundays. Subsequently he became servant to an American Dentist in London, and there he learned more English in four and a-half months, than in all the previous twelve, because nothing but English was spoken in the house. He had no sooner saved a little money than he lost 120 francs through a Frenchman who had been less fortunate than himself. He had come over here with 7000 francs, but falling in with some Delilah, a French cook, he was betrayed into taking an hotel, the woman promising to furnish it with her own money. She paid for nothing. The creditors came upon him. His goods were sold, his watch was pawned, and he was never able to repay the 120 borrowed francs. All this, as the waiter told it, moved me like a romance.

#### THE ST. GOTHARD RAILWAY.

Entering the train at Fluelen, the ride to Goschenen enchanted me more than did the walk up the same valley two years before. Good reader, I will not overwhelm thee with descriptions of "cloud capped pyramids of primeval rock, storm-cradled in the eternal snows." I will only say that sitting still in the train was out of the question. Everybody rose first to look from one side of the train and then from the other as we continually crossed ravines like the one pictured on the opposite page. The Reuss, wildest of Alpine rivers, plunged and foamed in the gorges below, causing, I am not ashamed to say, feelings deep enough for tears.

My comrades joined me at half-past eleven, when, possessing ourselves of alpenstocks, we were soon *en route* for the Devil's Bridge and the Furka Pass. The Rhone Glacier, the Grimsel, the Eggishorn, the Rieder Alp, Zermatt, Val Tournanche, Chatillon, Aosta, Courmayeur, and the tour of Mt. Blanc to Chamounix, will indicate our route. Thence we went to Martigny, over the Gemmi to Kandersteg, and hastily passing Thun, Berne, Fribourg, and Lausanne, we made a final halt at Geneva. How we fared during the journey, together and apart, on passes, glaciers, and mountains, I propose to tell in three or four bi-monthly papers, to all who care to know.

JOSEPH FLETCHER.



## The Use of the Old Testament in the New.

ONE of the stock arguments for the verbal inspiration of the Old Testament is its use in the New. The allusions by Christ and the apostles, for example, to Jonah, Daniel, Sodom, the Serpent, and the Flood, have appeared to many to demonstrate a particular literal truth: for instance, Matt. xii. 40, that Jonah *was* 'three days and three nights in the whale's belly'; Matt. xxiv. 15, that Daniel's prophecies *are* absolutely genuine; Luke xvii. 29, that Sodom *was* destroyed by 'fire and brimstone from heaven'; 2 Cor. xi. 3, that Eve *was* 'beguiled' by a literal 'serpent'; and 2 Peter iii. 6, that the Flood *was* universal. Now we do not say that these conclusions are unfounded—on the contrary, one, if not more, we should be prepared to endorse. But our question is, Is this the true ground for them? Are indirect allusions of this sort, made for quite other than historical purposes, safe arguments as to literal truth? Am I, for instance, to believe that the book of Daniel is genuine, simply because Christ quotes it? Is there not a far stronger proof than the superficial 'orthodox Protestant' one in 'Robert Elsmere' (vol. ii. p. 252) that 'The All-True and All-Knowing cannot have made a mistake, nor . . . led His disciples to regard as genuine and Divine, prophecies which were in truth the inventions of an ingenious romancer'? Taken in connection with the verisimilitude of the history or prophecy, we should allow this argument its proper weight; but apart from this—standing by itself—we deem it by no means sufficient to establish literal exactitude. And it has two positive evils. It diverts attention from the true value of the Old Testament, and it imperils the authority of the New. It encourages the notion, maintained in the late Presbyterian controversy, that the former is dependent on the confirmation of literal details, or particular theories. And it runs the risk of weakening the authority of the New Testament, if we come to feel, on independent grounds, that its allusions to the Old do not always square with facts.

It cannot, therefore, be unprofitable, in the present state of Biblical criticism, when the clergy are asking 'how far it is wise and right to make known its well-established results,' to briefly review this argument; to enquire whether or not, and how far, New Testament allusions to Old Testament incidents and teachings, carry with them confirmation of literal truth and excellence, and so sustain or discredit its verbal inspiration. Are we bound to accept literally every detail of Old Testament history, as presented in the reported words of Christ and His apostles, let science and enquiry say what they may? Is no allowance to be made for the age, for the influence of tradition, for human ignorance, for the spiritual design of these references, and even—we venture to say—for the necessary limitations of Christ's human knowledge? We shall endeavour to answer these queries by considering,

1. *The New Testament's illustrative and didactic use of Old Testament facts.* It must be plain to every reader that the New Testament does not use the facts of the Old critically or argumentatively, but solely for a religious purpose; to show the certainty of divine judgment, to urge repentance, to teach the doctrines of the resurrection, the divinity of

Christ, &c. And the one thing essential to this religious use of these facts was their substantial truth—that Eve *was* beguiled, not how; that there *was* a destructive flood, not its extent; that Sodom *was* destroyed, not the method; that the Ninevites *repented* at Jonah's preaching (this is the real point of the passage), not Jonah's miraculous deliverance; that the book of Daniel *is* historical, not its date or authorship. These allusions could never have had the *religious* force they undoubtedly possessed had they been imaginary. For imaginary narrative to exercise its proper influence, it must be used by the speaker, and known by the hearer, to be such, as in Christ's parables, which possess an illustrative teaching of inestimable value. But *facts* have, unquestionably, a special adumbratory power of their own, not possessed even by parable. If, however, what purports to be fact become discredited, it loses all force whatever, since it can never have that which belongs to acknowledged parable or poetry. Mere fiction, as such—i.e., *fabricated* fact—is simply imposture, and effective only for condemning its authors, or deluding its believers. Now the narratives before us are manifestly treated, both in the Old and New Testaments, as substantial history, and therefore, if they are not this, they lose all their force and weight. They cannot serve the purposes of professedly imaginative writing, because they do not pretend to be this. We cannot, therefore, admit, with 'the liberal Anglican' in 'Robert Elsmere' (see above), speaking of Daniel, that these Old Testament allusions in the New are quoted 'as *literature*,' as not 'true in the strict sense.' They may not involve details, but they do imply substantial fact. And this distinction is momentous. The question, here mooted, for example, about Daniel, is not merely one of date or authorship. The book might, as 'the ablest German exponent' of it avers, have been composed, as we have it, by some unknown writer, about 170 B.C., and yet been compiled from true records and traditions; and, therefore, be no 'patriotic fraud,' but substantially as true, as if the prophet himself had written it, in its present form. It is only the supposition of *fabrication* (distinctly avowed in 'Robert Elsmere')—that it is a professed record of events which never occurred, by a person who never existed—that destroys its religious value. His 'logical sense' must be, indeed, 'inferior' who, like 'the liberal Anglican,' imagines that 'a fraud'—which 'Shakespeare' certainly is not—could teach any *religious* lesson. Neither 'the Protestant's' reliance on Christ's historical infallibility, nor 'the Anglican's' *literature* theory, will meet the case, but only independent conviction of the substantial truth of the record. And this can only be reached—to take Daniel as a type—through reverent and impartial study of the book itself. This, if anything, will convince us that to have composed 'this most interesting piece of writing,' as Mrs. Ward calls it, *without any facts*, was a task altogether beyond human skill, and would have been an imposition which no divine Inspiration could ever have sanctioned. He who thinks otherwise must not be called an *unbeliever*—it is credulity itself!

2. *The New Testament's critical and argumentative treatment of Old Testament morality.* This also clearly disproves the verbal inspiration of the Old Testament. Instead of endorsing its moral precepts and inspired action indiscriminately, the New Testament treats the morals of the Old with the most searching criticism. 'In the teaching of Christ

(says the Rev. J. Hunter) we find very clear indication of a double element in the Hebrew Scriptures—ideas He came to develop, and ideas He came to supersede. The former receive His emphatic approval (Matt. xv. 4-7; xxii. 34-40); the latter His unqualified repudiation (Matt. v. 21-48; xix. 7-9). How the writer of a recent treatise can deny 'that there is a single passage in the Old Testament which, rightly understood, represents God as doing or commanding any act inconsistent with . . . the teaching of Jesus Christ,' we cannot conceive.\* In reply, we simply ask the reader to compare (in addition to the foregoing passages) the following, placed in parallel columns, and which space alone prevents our quoting in full.

OLD TESTAMENT.

Deut. xxv. 17-19.  
1 Sam. xv. 18, 19, 32, 33.  
2 Kings i. 10-12.

NEW TESTAMENT.

Matt. v. 44-48. Luke vi. 35, 36.  
Rom. xii. 14, 20. Luke xxiii. 34.  
Luke ix. 54-56.

Can it be truthful to say there is nothing 'inconsistent' between such passages as these—which are only samples? Witness the subterfuges to which the writer just referred to is driven to prove his point—that these 'sayings of old' are 'human tradition,' when they are plainly an integral part of the Mosaic code; that there are passages of 'a different tenour'; and that the higher teaching of psalmists and prophets arose from their 'keener insight'—thus unconsciously, in each case, conceding his own position. His remark, too, that 'An eye for an eye,' &c., 'was not meant to satisfy private vengeance, but as a rule of justice for the magistrate,' brings the old teaching no nearer Christ's, which is an emphatic denunciation of retributive conduct, on our part, under any circumstances, or on any pretext; of which our endeavour to render legal punishment reformatory is a practical acknowledgment. The dilemma in which those are placed, in regard to the verbal inspiration of the Old Testament, who blink plain facts, is shown by this writer's rash declaration, in view of Matt. xix. 8, that, 'The Christian is directed to look back beyond the Mosaic dispensation, and to make the religion of Abraham his model,' (p. 166). *Why, if there is not 'a single passage in the Old Testament . . . inconsistent with the teaching of Jesus Christ?'* (p. 140.)

The unwillingness, which is here manifested, to admit imperfection in the Old Testament, appears to arise from the idea, that defects in the character of the Revelation, involve defects in the character of God. And if we reject, like the above quoted writer, any moral evolution of mankind, we cannot well avoid this conclusion. But admitting this obvious law, we shall see that acts which, *in principle*, we must condemn, may nevertheless be justifiable under particular circumstances, of which we are very imperfect judges. In earlier ages, for instance, it is clear God dealt more directly with mankind than now; the Flood, the Volcano, Israel's sword, were then used as His avengers and witnesses against sin, much as pestilence and natural retributions of vice have since been.

\* Popular Misconceptions about the first eleven chapters of Genesis and the Morality of the Old Testament. By the Rev. E. Huntingford, D.C.L., p. 140. [A well intentioned treatise, but full of logical contradictions.]

God punishes sin now no less severely. But, in these later times, He appeals more to man's intelligence, and reveals Himself more fully, just as a parent discloses himself more completely, and acts less authoritatively, to his older, than to his younger children. There is inconsistency here, but not contradiction, because the former course is not opposed, but only preparatory to, the latter; as 'childish things' are inconsistent with those of manhood, not because they oppose, but because they prepare for, and necessarily precede them. So the older Dispensation conflicts with the new, because it marked an earlier stage in God's education of the world. The change is in man, and in the *Revelation*, not in God. Man has grown naturally and spiritually, and God has met him, with new unfoldings at every point. And this necessary, but gradually lessening, contrast between the divine attitude and action, during the world's infancy, and when that infancy is past, fully accounts for the unavoidable difference between Old and New Testament morality.

How clearly the New Testament's use of the old—its didactic use of its facts, its critical use of its morals—disposes of its verbal inspiration, and shows that its real power and value do not lie in infallible details, that are at the mercy of every critic, but in those grand spiritual truths and testimonies—its profound monotheism and witness for righteousness—which no scholarship can depreciate, nor scepticism shake. Where else are such enduring illustrations of God's faithfulness and man's unfaithfulness, of the inferiority of the ceremonial to the spiritual, of 'the practical power of faith,' to be found? Take from the New Testament what it owes to the *Old*, and a blank will be left which nothing can fill. When one thinks how *apostles* used it in Romans, Galatians, and Hebrews, one barely has patience with the modern critics of its numbers, dates, and minutiae. 'To use our Bibles rightly,' as Mr. Horton says, 'we must lay it down as a fixed canon, that we must always look back upon the Old Testament from the standpoint of the New.' (Inspiration of the Bible, p. 22). Getting thus rid of what is merely accidental and local, in the Old Testament—of its 'mint, anise, and cummin,' so to speak—we are brought face to face with its grand spiritual facts and forces—with the 'weightier matters of the law'—which constitute its real substance and message—its divine teaching and inspiration for all time. Where can nobler characters or lessons be found than in the lives of Abraham, Joseph, Moses, David, Elijah, and Daniel; where loftier faith and consecration—despite all defects—than in Psalmists and Prophets? When we get to the essence and radical spirit, alike of Old and New Testaments, we feel that they are not two Revelations, but *one*; that God's speaking to us 'in these last days by His Son,' is only the crown and acme of His speaking, 'at sundry times, and in divers manners, in time past unto the fathers by the prophets.'

CHARLES FORD.

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RELIGIOUS DRIFTING (Ephes. iv. 14).—"It is this languid, indeterminate drifting against which the apostle protests, and which will always limit your proportions to those of babyhood, if you live to be as old as one of the patriarchs. Do not allow yourself to be a mere cockle-shell. Put your helm hard down, and resolve that, come what will, you will never drift."—*T. G. Selby.*

## Personal Prerequisites to Success in the Christian Ministry.

I ASSUME that a Christian minister is first a Christian man. No one, although educated and well-behaved, is fit for common membership in a Christian church until he has been a learner of Christ—a believer in Christ—a lover of Christ—a follower of Christ and His voluntary servant. If such a man aspires to the special service of his Master in the ministry of the Gospel, he must have qualities and characteristics additional to those already mentioned. All these special prerequisites to ministerial success can scarcely be enumerated, and certainly cannot be described in a brief paper. I select two only for present consideration, and propose to treat of them under the kindred names of *ability* and *acceptability*.

The earliest and most earnest desire of every conscientious minister of Christ is that he may have *competent ability for his work*. That work is not a light and simple employment: it is arduous and manifold. The names used in the New Testament to signify its nature sufficiently indicate how varied and difficult is the ministerial vocation. We are called to be preachers and teachers—watchmen and warriors—husbandmen and labourers—shepherds and rulers—feeders of hungry and often sickly flocks, and superintendents of rational but sometimes unreasonable men. We are likened to stewards, and must be their equals in fidelity; to builders, and must emulate their skill; to ambassadors, who should neither compromise the country they represent, nor impose on the people with whom they negotiate.

Much of our work is private and preparatory, and has to be done in the secrecy of the closet and the quietness of the study. The reading of many writings mainly with a view to the better understanding of one Book; the collation of conflicting opinions in order to ascertain the truth; the exercise of our judgments and the making up of our own minds on matters pertaining to our ministry: these and other preliminary acts are clearly incumbent upon us. Even these require much ability. Bodily health—intellectual energy—the power of attention—patient and persistent research—are necessary to the procuring of what may be called raw material for our ministry.

That ministry itself is an open and public work. We occupy the most prominent positions in the assemblies of the people, and are in this respect like the sons of Levi, whom the God of Israel separated from the congregation to minister unto them. Here we have to be ministers of the Word, and one of our first acts is the audible reading of it. To read it well—as distinctly as Ezra read the book of the law, and to enable the people to understand the reading *by reading*, requires ability, sufficient voice, clear articulation, suitable tone, and proper emphasis. Being the best Book, and now well translated, it should be read in the best manner. And those who read it best may with most confidence, and least impropriety, ask the Lord to bless the reading of it. If any sort of reading, careful or slovenly, reverent or flippant, may be fitly followed by that formal prayer, we greatly doubt the wisdom of interrupting such reading by a paraphrase or a comment. Expositions are often impositions. Here and there a word may be exchanged or explained by another which has been put into the margin, or a verse may be rendered more luminous or impressive by a parallel taken from

another place; but to overlay Psalms like the 23rd or 103rd and most of the others with human speech, is like gilding gold, or painting the lily, or adding perfume to the violet—wasteful and ridiculous excess.

Our chief work in the pulpit is preaching, and every sermon should contain a sufficient exposition of the text on which it is founded. But preaching is more than expounding, and more is expected from us in the public service than to interpret Scripture. We are measured by our ability to prepare and deliver popular discourses. How we preach is as much considered as what we preach; so that in the sermon every particle of our power of thought and speech, of mind and mouth, of conception and utterance, must be exerted. We need not preach long, but we are required to preach often and always fairly well. If we meet this requirement we so far succeed. The pulpit being our throne, we reign as kings there by our manner of occupying it. Our people are loyal to us only so long as they find our sway serviceable to them. By good preaching, other things agreeing with it, we may defy the most formidable antagonist; but if our preaching is not good the feeblest opponent may do much to depose us.

For many years past the platform has become the corral of the pulpit, and demands our frequent appearance on it. As a meeting place of ministerial brethren, and a time of intercourse with sister churches, the school, or chapel, or other anniversary must be attended and prepared for. But preparation and attendance on these occasions impose a somewhat heavy tax on our active powers. Speeches do not flow even from a full man as water from a cistern by the mere turning of a tap. Our supply is often very scanty having to be fetched from a shallow well, and nearly empty. Yet they must be speeches as distinguished from sermons or parts of sermons. The latter are a contraband sort of ware, which the owner had better not attempt to dispose of in lieu of other and more marketable merchandise. Sermons so out of place would be utilised at the risk of our usefulness.

Going back to the pulpit I may refer to the devotional parts of our duty there. The minister must give himself to prayer as well as to the ministry of the Word. The true worshippers come to the sanctuary to pray, and we have to lead their devotions. We must lead without a liturgy, for nonconformity has never tolerated liturgical forms, to any extent, and probably never will endure them. Ministers must be men of God, who approach Him, hold communion with Him, and have power in pleading with Him. Our private devotions are the best and only proper preparation for the prayers we have to offer in public. But with all the aid derived from long experience and practice, it is still found to be no easy exercise to pray as we ought, with sufficient fulness, with needful variety, with agreeable freedom, and with edifying fervour.


I have not time to dwell on other arduous services devolving on ministers, such as church meetings, the prayer meetings, visitation of members, bible classes, and organisations for special forms of Christian usefulness. All these require much ability in the shape of tact or talent to conduct prosperously. So that if my survey of the minister's sphere were less extensive than it now is, there would be more than enough included in it to suggest the anxious question, "Who is sufficient for these things?"

W. UNDERWOOD.

(To be concluded next month.)

# Light for Little Feet.

## NO ROAD!

 "O road across this field; trespassers will be prosecuted." There it was for everybody to see, newly painted, and the board was nailed to the trunk of an old oak tree. Standing under its branches one hot summer's day was a boy, looking wistfully through the bars of the gate. Should he venture? It would be a great deal more pleasant to leave the hard, dusty road and take the path by the fields. It is true there was no regular path, but it led by the old pond where the water-lilies grew. There was another thing in its favour. It was a great deal shorter than the way by the road. If the board were not there he would not hesitate. He read it again very slowly, "Trespassers will be prosecuted." And the thought came that people had to be caught before they were prosecuted. He might succeed in getting across without attracting any attention. He tried to open the gate, but finding it locked, climbed over and started on his journey. Wild flowers grew on every side, and a lark, just over his head, was singing one of its gladdest songs. If it had not been for the board he would have been happy, but the words would keep coming into his mind, "No road across this field." Even the water-lilies in the old pond did not look so beautiful as he had anticipated. However, the journey was half accomplished, and he was just congratulating himself that the worst was over, when a voice was heard gruffly asking, "Where are you going?" and there stood the owner of the land. "I am going back again, Sir," exclaimed the boy, and suiting the action to the word, he commenced running back. "Come here," said the owner, "I want a few words with you." The whip he carried, however, had not escaped the boy's notice, and thinking the owner might emphasize his remarks by a rigorous application of the whip, he ran as only a boy can run under similar conditions. Tired and exhausted he reached the gate over which he had climbed only a few minutes before, and once more found himself under the old oak tree. The owner of the field finding pursuit useless, was slowly returning. The boy escaped punishment, but he had learned a lesson. The "short cut" across the fields had turned out to be the longer way. When he might, by taking the proper road, have been at the end of his journey, it had still to be taken. He had tired himself, and gained nothing except a terrible fright. Very solemnly a vow was made then and there, that never again should a path be entered upon where it said, "No road across this field; trespassers will be prosecuted."

There is a lesson here for the boys and girls whose "little feet" have started on the journey of life. Straight ahead lie success and honour. To be successful in life should be the aim of all. By success we mean not simply to excel in study or play and be prosperous in business, although these things are desirable. The highest success in life is to achieve moral victories, and win the approval of God. This should be the aim of each boy and girl. In order to do this there are certain fields which look inviting, over which there is "No road" to those who desire to win the highest prize.

Let me mention two or three. There is the field of *dishonesty*. In large letters the words stand out, "No road across this field." Thousands of lives have been spoiled because this warning was unheeded. Men have hoped to win happiness and success by leaving the beaten tracks of honesty, but instead of winning these, they have been ruined, whilst shame and disgrace have fallen on loved ones at home. Temptations lie on every side. For a boy with limited pocket-money, the taking of that which belongs to another may seem the easiest way of acquiring some coveted thing, but if it be secured by wrong doing it will never bring happiness. "Trespassers will be prosecuted." Though punishment may be delayed, the old book says, "The way of transgressors is hard." A partner in a large banking house, who had risen from an obscure position, was asked the secret of his success in life. He replied, "I owe it, by the blessing of God, to strict honesty and integrity." That road had led to wealth. In this present day the high road of honesty does not always lead to worldly success. It may bring hardship and disappointment. It may be a long and toilsome journey. Where there is a choice of roads to any place, or anything, choose the path of duty, for the path of duty is always the path of safety.

There is the field of *lying*. To hide wrong-doing by telling a lie may seem the easiest way out of a difficulty. Punishment may be evaded by laying the blame on another. But sooner or later "truth will out." A fault may be covered by an untruth, but it will require a second untruth to cover the first. One lie always leads to others. True manhood and womanhood are never reached across this field. "No road" is written plainly before any path which necessitates deceit and falsehood. Some boys belonging to a public school were playing at cricket in the yard adjoining the school. They were practising for a match which had been arranged for the next half-holiday. The boy who was batting hit a ball so hard that it went over the wall, and before he could realize where it had gone, a crash was heard. The ball had gone through the glass roof of the Doctor's greenhouse. What was to be done? Although various methods were suggested, the boy who had broken the window said, "I shall tell the Doctor." It would be mean and cowardly to allow suspicion to rest on others. Starting at once, he told his story, and the Doctor replied, "Thank you for coming; much as I value my greenhouse, I place a higher value on the truthfulness and integrity of my boys." Thus he not only helped to win the match, he won something nobler, the respect and esteem of both Doctor and school-fellows.

Then there is the field of *disobedience*. The boy or girl who frets or chafes under the restraints of home, and refuses to give a prompt and cheerful obedience to the commands of father or mother, starts on a path where "No road" is written.

There are other fields which must be carefully avoided. These will suggest themselves. Can the warning always be seen? There is a "light for little feet" shining from God's word. Honestly seeking for the right path in this light, we shall not only see "No road," but as we enter the path of duty, trod by saint, apostle, and martyr, a voice will be heard behind us, saying, "This is the way, walk ye in it."

CHARLES RUSHBY.



# The Story of James Marlow.

## PART I. THE TRIAL.

"Judge nothing before the time."—1 COR. iv. 5.



"ARE you going to Marlow's trial?" asked one loungee of another.

"Yes, I think so. Queer affair, is it not?"

"It is. How a man in his position, and of his hitherto irreproachable character, could rob his employer to the extent of £300, astonishes me."

"Oh! you never know. Those quiet ones are often the worst when they get the chance."

With that they turned into the court-house—a dingy, stuffy place. The summer's sunlight, after vainly striving to splash with gold the discoloured walls, and the narrow seats, died in shadows in the corners and passages. The trial is evidently one of interest, for the court is crowded. A confidential clerk in the office of a large and influential merchant is accused of robbing his employer.

The accused is a man well known, and hitherto highly respected; an active Church member, a Sunday School teacher, a leader of Young Men's Societies. His name has hitherto been a guarantee for all that is upright and God-fearing. But suddenly all that is changed. Like a "bolt from the blue" the terrible accusation has fallen upon him, and it is apparently substantiated by the clearest circumstantial evidence.

The judge, a rotund, mild-featured, comfortable-looking man, leaned back in his chair, carelessly fingering his eye-glasses, as the case was called, and the accused, guarded by two police-officers, steps up from the nether regions to the iron rail in front of the dock. There was a buzz in the court, and necks were eagerly stretched as he rested both his hands on the iron bar and grasped it with a tight nervous clasp, as if to steady and brace himself. He had a clear and open face. He did not look like a thief, but then, as our friend, the loungee, has said—"We never know." The prisoner, with a pale, stern face, and glaring eyes, gazed briefly

around him, and then looked steadfastly on the judge. He was evidently making a great effort to be calm—or was it bravado?

After the usual questions had been put and answered, the first witness stepped forward. He was a portly, florid man—the merchant himself. He took the Bible in hand, and the clerk proceeded to swear him—

"The evidence which um—um—um—od, kiss the Book."

The evidence was given in a clear and decided manner, carrying conviction to the minds of the listeners. We need not detail the examination. It all amounted to this—that on the day "in question" the merchant had placed £300 in gold in a certain small private safe, which was locked by himself. There were two keys to the safe, one of which he kept, the other was kept by James Marlow (the accused). No one but the merchant and Marlow knew of the money being placed in the safe. He immediately went out, and returned an hour afterwards in Marlow's absence. He had occasion to open the safe and found the money missing. Marlow returned to the office to be accused of the robbery, which accusation he indignantly denied. His arrest followed.

The principal witness was Albert Swallow, another clerk of the merchant's, next in order to Marlow. Swallow occupied an office into which Marlow's office opened. The only startling incident of the trial occurred during the giving of his evidence. The door between Swallow's office and Marlow's was half-glazed with ground glass, but on the day previous to the robbery, one pane had been

broken, giving Swallow, as he sat at his desk, a full view of Marlow's desk and the private safe.

He deposed that, about ten minutes after the departure of the merchant, lifting his eyes from his desk, he saw Marlow standing before the safe, with the safe door open. He could not see what Marlow was doing, but he heard the chink of money. Marlow immediately closed and locked the safe door. Three or four minutes afterwards Marlow came out of the office, dressed to go out, with a small hand-bag, which he usually carried, in his hand. Telling Swallow to inform the merchant, should he return whilst Marlow was away, that he had gone to visit a client, whom he named, he went out.

Swallow, at the time, attached no importance to this, but when the robbery became known, he remembered that Marlow seemed rather flurried in his manner.

Whilst this witness was giving his evidence the prisoner lost his calm demeanour. He became excited. At first he put on an expression of blank astonishment; then his brow lowered, his eyes flashed, and he trembled with agitation. At last, in a voice of thunder he cried,

"Albert Swallow, you lie. You know that what you are saying is false. Before God you are perjuring your soul."

The outburst was so sudden that it electrified every hearer.

The "court" nearly tumbled off its gorgeous seat, and righting itself with difficulty put on its "pince nez," and, staring at the prisoner, took a prodigious pinch of snuff to calm its nerves, whilst the clerk of the Court sternly rebuked the prisoner.

Everyone considered that it was a rather good piece of acting.

The prisoner afterwards closely questioned this witness, with the view of rebutting his evidence. But no effect was produced except to confirm what he had already said. The witness was calm—he never contradicted himself—apparently he was telling the truth.

There was one peculiar fact in the case, and it was this:—the little hand-bag, which was carried by Marlow out of the office, had disappeared. The client, whom he had visited, had noticed it in his hand, but thence all trace of it had disappeared. Marlow's house had been searched and his wife had been questioned, but it was not found.

Of course, everybody could anticipate the prisoner's lame defence—

"He knew nothing of the whereabouts of the money. It was in the safe when he left the office; and, as for the bag, he had brought it back with him to the office, but he could not tell where it was at present."

There was nothing to be done but to sentence him.

"Eighteen months hard labour." The sentence gurgled comfortably out from the mild-faced judge, but it smote the heart of the one in the dock with a great blight. An ashen-faced, trembling man turned away from the iron bar, and was led down the dark steps.

"Court's over." The babbling multitude streamed out to the streets. Everyone said alike—"Marlow was one of the quiet 'cute ones, and it served him right."

As the crowd streamed out, a little, lady-like, white-faced woman, with a baby clasped closely to her breast, walked in one of the corridors and, pressing up to a rough fellow, who was shouldering his way out, asked in a frightened whisper,

"Please, what is the verdict?"

"Eighteen months' hard," shouted the fellow, "and serve the rascal right."

The little woman drew back with a shiver, and stood for a moment upright, rigid. Her set face turned to the colour of lead. She stared at the people hurrying past her, but she saw nothing. She did not scream—not a sigh escaped her, but she sank down to the stone floor like one dead, with the baby still clasped to her bosom.

Rough, but kindly, hands drew the baby from those close-twinning arms, and carried her to a quiet room. With much care they succeeded in reviving her from her fainting. Opening her eyes she, for a moment, looked in a bewildered, frightened manner at the strange faces surrounding her; but recollecting herself with a start, she arose and took her baby from the tender arms of a woman who

was nursing it. She spoke no word. The leaden hue was still on her face, her lips were tightly pressed together. A big policeman came near, and said,

"Glad you're better, missis. Where do you live? I'll see you safe home."

Then she spoke—in gasps—

"No—thank you. I am—all right—now. I will—go alone."

And she went staggering out into the roaring streets, with her baby folded to her bursting heart. A felon's wife! God help her!

\* \* \* \* \*

Albert Swallow was a widower with one child—a little girl of some five summers. He had always been a steady, diligent man. After Marlow's conviction he naturally took his position of confidential clerk in the office. For a short period he fulfilled his new duties with praiseworthy attention. But, speedily, a lamentable change came over him. His friends said his success in the office, and his rather improved social position were spoiling him. Be that as it may, it was a fact that the steady, methodical business man rapidly changed into the frequenter of taverns, the associate of betting men, the gay and empty "man about town."

At first, those who had most to do with him noticed in him, occasionally, the evidences of late nights and excess. Soon these evidences became confirmed and chronic, and there seemed to possess him the feverish restlessness of a man whose mind and body are inflamed with evil passions. He became the companion of questionable characters, and the frequenter of low resorts. This could not go on without injuriously affecting the performance of his office work. The merchant found that Swallow was neglecting the important duties of his position, and remonstrated with him, but it was unavailing. Neglect followed neglect, and it began to be rumoured that Swallow's betting transactions had deeply involved him in debt. Therefore, as a measure of precaution, the merchant dismissed him.

With character ruined, and overwhelmed with debt, Swallow, with his little daughter, sank lower and lower, and it had all happened so quickly that by the time that Marlow came out of gaol, he was a drunken sot, a doer of odd jobs about the streets; he and his child sleeping at nights in the huge, barrack-like, common lodging-houses, among the dregs of the northern city.

One night the news flew abroad that Wallet's Buildings were on fire. Wallet's Buildings consisted of a block in a poor quarter of the city, where, every night, hundreds of homeless and friendless ones purchased for a few pence a rude night's lodging. Everyone knew Wallet's Buildings. It stood, four-square, detached from other buildings, with an intricate network of narrow streets surrounding it on every side. If Wallet's Buildings were well alight, then lives would be lost.

Messengers were despatched to all points of the city, rousing the fire stations into instant activity. Excitement increased as the news spread. Soon hundreds of men and women were hurrying from all parts down to the scene of the fire.

In almost as short a space of time as it takes to tell, the four splendid horses of the nearest fire station were careering madly through the streets. Behind them the great engine rattled and roared. The whistle continually shrieked.

"Clear the way!"

The foam from the horses scattered itself around like flakes of falling snow. The helmets and axes of the firemen, holding on to the engine in ranks, flashed like meteors in the gaslights, and were gone. Behind them followed swiftly a strong force of police.

As they rushed by a multitude turned and followed.

"To the fire!" was the cry heard on all sides.

There was one man in that hurrying crowd whom it would be well to notice.

He had been walking along the streets with that despondent slouch which is so sadly characteristic of those who are workless and homeless. He was evidently a man who had seen better days. There was an air of respectability about him, which told plainly that he had not always been the homeless wanderer he now was; but his clothes were threadbare, and he had been about the streets and squares all day,—a lonely, unnoticed man. As he turned to the flare of the shops, and looked listlessly at their treasures—just for something to do—you

could see that he was pale, and thin, and hungry-looking. In his eyes there was a dazed, appealing look, as of a soul apologising to the world for its useless, miserable existence here. It said, as plainly as a soul could, to the hurrying world—"Don't kick me. I can't help being here for a time. I will get away as soon as I can."

Such was the man. A sight common enough in our cities, but always a sight to weep over. He turned with the hurrying crowd towards the fire. It offered occupation, of a sort, and excitement.

When Walle's Buildings were reached it was seen at once that all hope of saving the building had to be abandoned.

It was one of those mysterious fires which, smouldering unknown perhaps for days, suddenly blaze out with all-conquering power. The scene was confusing and exciting in the highest degree. The great building apparently all ablaze inside; the lower storey windows belching forth flames and showers of sparks which were caught by the wind and wafted skywards in glowing clouds; the upper tiers of windows sending forth great columns of smoke. The building was a gigantic furnace, and the fuel that was feeding it—the heart turned sick at the thought, for there were always several hundreds of human beings in the place at night. Dense crowds blocked the narrow streets, shrieks and lamentations filled the air, whilst, from the poor houses around, the furniture and inhabitants were being hurriedly removed.

The police, pressing the crowd back, formed a strong cordon around the burning building, and the firemen settled down gallantly to their work.

(To be continued.)

## Cruising in other Waters.

CHRISTIAN UNION.

There never has been, there never can be, among Christians either unity of opinion or uniformity of practice; there always may be, there always ought to be, uniformity of holiness; unity, not only of tolerance, but of all essential truth. When Charles V., at Salona, found that, with all his skill, he could not make any two clocks keep exactly similar time, he was naturally reminded of the absurdity of his frustrated endeavours to make human minds hold identical opinions upon all religious subjects. The word heresy in the sense of aberration from Catholic dogma hardly occurs in the New Testament; the word so rendered means *faction*. Those who have been most infuriated in the determination to extirpate that which they called "heresy," have often been the most deeply guilty of that destructive factiousness condemned in the words rendered "damnable heresies." What St. Paul censured in the Corinthians was not diversity of religious taste and affinities, but the bitter partisanship with which these shallow Greeks betrayed their self-asserting individuality. Arrogance and ignorance usually lie at the basis of an assumed infallibility; and raging indignation, as regards subjects on which Christians differ, is far more often kindled by unhallowed egotism than by pure and holy zeal. "I love Calvin very well," said good Dean Potter, "and I cannot hate Arminius. And for my part I am verily persuaded that these two are now where they agree well—in the kingdom of heaven—while some of their passionate disciples are so eagerly brawling here on earth.—*Archdeacon Farrar.*

SPARTAN DINNERS.

Tellis, a Spartan youth, "did not have his meals at home, but used to breakfast and dine at the public tables. This custom the Spartans had in order that their men might not get fond of good living, or think too much of what they ate and drank. At the public tables all fared alike. The kings had just the same food as the common man, only they had twice as large a share, which they might eat if they could, or give away if they pleased. Very plain food it was

that was served up at these public tables; perhaps we should have called it nasty. There was some black broth. It took a long time before anyone who was not used to it could like that. And there was very coarse bread, made of barley meal; meat only half-cooked, and about a pint of sour wine for each man. One day, Tellis came home laughing very much at something which a stranger had said, who had been a guest at one of their tables that day. I saw he made wry faces at the broth, and could hardly get a spoonful of it down. So someone said to him, 'Friend, you have forgotten to bring your sauce with you.' 'Sauce,' he said, 'What sauce?' 'Hunger,' said the man.\* We all laughed at that. Before he went away he thought he would have a laugh at us. So he said to the friend who had brought him to the dinner, 'I always used to admire you Spartans for being so brave, not being afraid of death. But I don't think so much of you now.' 'Why so?' said his friend. 'Because I think that anyone would rather die than go on eating such dinners as these all the days of his life.'—*A. J. Church, M.A.*

#### DISEASE AS A DIVERSION.

Lady Mary Wortley Montagu was the first European to adopt inoculation for small-pox. Writing from Adrianople on April 1st, 1717, she says, "The small-pox, so fatal and so general amongst us, is here entirely harmless by the invention of grafting, which is the term they give it. There is a set of old women who make it their business to perform the operation every autumn, in the month of September, when the great heat is abated. People send to one another to know if any of their family has a mind to have the small-pox. They make parties for this purpose, and when they are met (commonly fifteen or sixteen together), the old woman comes with a nut-shell full of the matter of the best sort of small-pox, and asks what vein you please to have opened. She immediately rips open that you offer to her with a large needle (which gives you no more pain than a common scratch), and puts into the vein as much matter as can lye upon the head of her needle, and after that binds up the little wound with a hollow bit of shell; and in this manner opens four or five veins." She goes on to say that "Every year thousands undergo this operation; and the French ambassador says, pleasantly, that they take the small-pox by way of diversion, as they take the waters in other countries."

#### GOSSIP.

"It is usual for all people, especially those who most indulge in it, to censure gossip as a crime, as a violation of the Ninth Commandment, as a proof of idleness and vain curiosity, as a frivolous waste of the time given us for mental improvement. Yet the censure is seldom serious. These people cannot but feel obscurely what they are either afraid to speak out or have not duly considered, that the main object of conversation is neither instruction nor moral improvement but recreation. It is of course highly desirable that all our amusements should be both intellectually and morally profitable, and we may look back with special satisfaction upon any conversation which included these important objects. But the main and direct object is recreation, mental relaxation, happy idleness; and from this point of view it is impossible for any sound theory of conversation to ignore or depreciate gossip, which is perhaps the main factor in agreeable talk throughout society."—*J. P. Mahaffy.*

#### SIR THOS. MORE TO HIS WIFE.

Sep. 3, 1529.

"Mistress Alyce,—In my most hartly will, I recomend me to you. And whereas I am enfourmed by my son Heron of the loss of our barnes, and our neighbours also with all the corne that was therein, albeit (saving God's pleasure) it is gret pitie of so much God's good corne lost, yet sith it hath liked hym to send us such a chance, we must not only be content, but also be glad of his visitation. He sen us all that we have lost: and sith he hath by such a chance taken it away againe, his pleasure be fulfilled. Let us never grudge thereat, but take it in good worth, and hartely thank him, as well for adversitie, as for prosperitie."

## Our Duty in view of some Present Day Church of England Teaching.

IN an article in this magazine last month we adduced evidence of the fact that many clergymen of the Church of England are teaching doctrines most opposed to the spirit of Christianity, and in particular, are striving to impress them upon the minds of the young. The question arises, What is our duty as Nonconformists, and especially as Baptists, in view of these facts? It is natural that we should resent the arrogant assumption of these clerics. But to be irritated will do no good. The men are sincere, just as Saul of Tarsus was, when persecuting the first disciples, or as Queen Mary and Bishop Bonner were, when putting to death the martyrs of the Reformation. Probably our first duty is to pray, "Lord, open the eyes of these men, that they may see what is the true character of the religion Thou hast taught us, what Thy church really is, and what it is to be a member of it." It is indeed a very mournful thing that there should be professed ministers of Christ so blind to the true spirit of the gospel as to regard as heathen members of the Society of Friends, some of whom have been among the greatest benefactors of mankind, merely because they do not believe in the perpetuity of the ordinance of Christian Baptism. Yet this is what the vicar of Great Barling says in his Catechism:—"In what light must we view those who have never been baptized? *Ans.* As the heathen, whether they be old or young, notwithstanding they may be in the habit of attending divine worship." And it is equally sad to think that at a time when Christians of every denomination ought to be united in feeling, and more than ever disposed to recognise their common union with the Saviour, any of His ministers should be found inculcating such a wicked spirit of uncharitableness as is expressed in the following questions and answers.—"What class of Dissenters should we be most upon our guard against?" *Ans.* Those who imitate most nearly the true Church of Christ. "Why so?" *Ans.* Because we are more liable to be deceived by such, the points of difference being apparently few and unimportant, whereas the very circumstance of their being Dissenters shows that they have fallen from the unity of the Church Catholic, and consequently are not in a state of salvation" (!!).

The question recurs, What more ought we to do, besides praying for these men and bearing with them as patiently as we can? To this I answer, we ought to see to it that our own people, and particularly the young, are properly instructed in those truths to which these clerical teachings are antagonistic. I do not advocate what is termed controversial preaching; but, without attacking in the pulpit persons or denominations, we surely may and ought to teach the truth as to the ordinances and doctrines of Christianity. The following are some of the points which we ought in due proportion to illustrate and enforce. (1) *The nature of a Christian Church.* These Anglican teachers say that outside "the Church" there is no hope of salvation. But what is "the Church?" and what is a church? Perhaps no better definition of a church can be given than in the words of one of the famous Thirty-nine Articles. A church is a "congregation of faithful men, in the which the pure word of God is preached and the sacraments are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." And the visible church includes all these congregations the world over, by whatever name they may be known. But the visible church is after all only representative of the true church, which includes all, whether Roman Catholics or Protestants, Baptists or Quakers, who are in living fellowship with Christ, and excludes all, whatever their profession or name, who have not the spirit of Christ. (2) We ought to teach clearly the truth as to *Christian Baptism.* Here we, as Baptists, are at an advantage. None is so competent to deal with High Churchmen as we. We can shew these haughty Anglicans that they have no authority, either in the words of scripture, or the example of the primitive church, for the baptism of infants. And, with the rejection of infant baptism, all the superstition springing out of it goes likewise.

I know that many persons, though sincere Baptists themselves, have a distaste for sermons on Baptism. The thing seems so clear to them from the New Testament as scarcely to need proof. To overturn the arguments of Pædobaptists appears like slaying the slain. And it is sometimes pleaded that, after all, baptism is only an outward ordinance, and does not touch the heart of religion. Quite true. But we must remember that whilst we are silent, others are not so. Rectors and vicars in their pulpits, and curates from house to house, are teaching that a little water poured by a priest on the face of a child gives it spiritual life, and are suggesting to fond mothers that without undergoing this ceremony their darlings are outside the pale of salvation. Then we must continue to protest against this gross, unchristian materialism, even though sometimes we may be weary of our work.

Similar remarks apply to the doctrine of the Lord's Supper, on which want of space forbids us to dwell.

(3) Another point on which instruction should occasionally be given is *the nature of the Christian ministry* and what constitutes a call to it. Some time ago an Anglican priest, in conversation with a friend of the writer, expressed his astonishment that I and others, who had not been episcopally ordained, should venture to preach and administer Christ's ordinances. Such absurd nonsense should now and then be exposed and rebuked. There are weak, unthinking people, who are ready to take a man at his own valuation; and if he says that he only, as being in the Apostolical succession, is a true minister of Christ, whilst dissenting teachers are schismatics, they are prone to accept his statements as true, especially when it is an undoubted fact that he is a recognised servant of the State. Those who wish to treat this subject historically will find useful information in a learned book reviewed in these pages a few months ago,—Dr. Hatch's "Lectures on the Organization of the Early Church" (Rivington's, price 5/-). But, without this, it may be shown that, where God has bestowed a gift for teaching or preaching, He certainly intends it to be used, and the best proof of the existence of the gift, and the consequent call to use it, is the effect produced on men's hearts and lives by its exercise. There were men who alleged that Paul himself was not in Apostolic orders, in answer to whom he appealed to the fruits of his ministry. He admitted that he had not received his Orders from man or by man (Gal. i. 1), but converts were the proofs of his apostleship (2 Cor. xii. 12). And so are the spiritual results of our ministry an ample justification of our exercise of its functions.

(4) Another point on which our young people especially need instruction and admonition is *the nature of Christian worship*. Many in these days are attracted to the Church of England by the beauty of the singing, the pomp of a surpliced choir and clergy, and the solemn dignity of some parts of the ritual. Now it becomes us as Nonconformists to avoid in our forms of worship anything likely to offend good taste, and to make the outward accessories of our services as agreeable and attractive as they can be consistently with Christian simplicity. But, after all, we must remember that the only worship acceptable to God is the worship of the spirit. This truth should, I think, be insisted on more frequently than it is.

(5) So also must we jealously maintain both *the right and duty of private judgment*. The party in the Church of England upon whose erroneous teaching we have felt it our duty to animadvert virtually denies the right and duty of private judgment. According to these men we are to accept without question the teachings of the Church. The "Plain Guide" says (p. 97), "Do not argue about religion." In another place it says, "Your faith must be entire, because it does not rest on your own private opinion, but on the teaching of God's church." The scriptures say, "In understanding be men." "Prove all things." "Try the spirits, whether they be of God." These Anglican priests say, "Do not argue. Open your minds to receive whatever we, the authorized teachers of the Church, tell you?" But which is the true church? How and where has she spoken? And which exponents of her doctrine are to be believed? Are the High Churchmen right, or the Low Churchmen, or the Broad Churchmen? Each of the three has a different doctrine from the others in regard to Baptism; which of the three is in possession of the doctrine of the Church? It is futile

to say, as Mr. Pollock does, that I must not "choose my own religion," or have my own "private opinion." All three cannot be right, and I must choose between them, and also, between them and the Church of Rome, whose ministers are as confident that *they* are right as any English clergyman can be.

In view, then, of the rising tide of Sacerdotalism it is our duty to instruct our people on points of this kind, occasionally from the pulpit, but especially in the Bible Class and in our Denominational Literature. It is from a wish to do our part in this conflict of truth with error, that we have called the attention of our readers to this subject. We now commend it more especially to the serious consideration of our ministerial brethren.

WM. R. STEVENSON.

## Notices of New Books.

THE IMPERFECT ANGEL, and other Sermons. By Thomas G. Selby. Price 7s. 6d. Hodder and Stoughton, Paternoster Row.

A VOLUME containing twenty sermons, most of them of a superior order. They are evangelical in doctrine, but the evangelicism is held and set forth intelligently. Who the author is we have no idea, but, like the much-travelled Ulysses, he appears to have looked upon the manners and cities of many men. He draws illustrations from scenes he has himself witnessed in Italy, Turkey, China, Japan. He seems familiar, too, with modern physical science, and whilst his Greek Testament scholarship is not pedantically displayed, one perceives that he possesses it. The subject of the first sermon gives the title to the book. Among the topics treated in other discourses are "The Divine Blessedness"; "The Providence of the Unknown"; "Religious Near-sightedness"; "Doctrinal Fickleness"; "The Gospel of Absolution"; "The Problem of the Resurrection"; "The Two-fold Classification"; "Untempered Judgments"; "Man Perfected through Fellowship". It will not be supposed that we endorse everything in the book. For instance, there are passages in the sermon on "Contrasted Destinies" to which we take exception. But our conviction is that the volume, as a whole, will be read with much enjoyment by intelligent persons, and it will be their own fault if they do not derive from it both instruction and spiritual profit.

THE ANGEL OF THE SCHOOL. By Benj. Clarke. Price 9d. *Sunday School Union*, 56, Old Bailey.

A PLEASANT story, written in the interest of the Homes for Little Boys at Farningham and Swanley, of which useful in-

stitutions Mr. Clarke has recently been appointed secretary.

THE BIBLE AND ITS INSPIRATION. By Rev. W. P. Horton, M.A. Second Edition. Price 4s. 6d. *T. Fisher Unwin, Paternoster Square.*

We are not surprised that the controversy excited by the publication of this book has resulted in a second and cheaper edition. Our opinion of it remains substantially the same as when we wrote our Editorial Note on the subject a few months ago. The book will do good as shewing in a lucid and interesting manner what Inspiration is not, and thus clearing men's minds to that extent; but we anticipate with hopeful interest the publication of another volume by the esteemed author, in which he proposes to present the subject on the constructive rather than on the critical side.

ABRAHAM; OR, THE OBEDIENCE OF FAITH. By F. Meyer, B.A. Price 2s. 6d.

THE PRESENT TENSES OF THE BLESSED LIFE. By F. B. Meyer, B.A. Price 1s.

*Morgan & Scott, Paternoster Buildings.*

Two good books illustrative of practical godliness, the author being the respected Baptist pastor formerly of Leicester, and now of Regent's Park chapel, London. In the former volume various incidents and scenes in the life of the faithful patriarch are described in a lively pictorial style, and lessons are suggested in regard to the duties and temptations of the Christian life. The only thing about the second volume not altogether to our mind is the rather fanciful title. Like the little book by the same author, entitled "Christian Living,"



which we noticed with approval a few months ago, it is intended as a help to meditation and devotion, and as such will be found very useful.

THE CENTURY, and ST. NICHOLAS.  
Prices 1s. 4d., and 1s. *T. Fisher*  
*Unwin, Paternoster Square.*

THE numbers for January of these

bright American periodicals are equal to their predecessors. The engravings in "Round about Galilee," a paper in the "Century," give a more vivid idea of the present state of Palestine than anything we have lately seen. In "St. Nicholas" the Story of the "Pigmies," with its illustrations, is charming. The drawing of the figures in all the engravings is admirable.

## Editorial Notes.

AMALGAMATION OF THE GENERAL AND PARTICULAR BAPTIST SECTIONS OF THE DENOMINATION. — At a recent meeting of the Council of the Baptist Union, this question was discussed, and it was resolved to appoint a Committee, the members of which should meet for conference on the subject, and report the result to the Council. Fifteen brethren were nominated, in addition to the officers of the Union. The following are the General Baptist members of the proposed Committee: — Revs. J. Clifford, D. D., J. Fletcher, T. Goadby, B. A., W. Hill, C. Payne, W. H. Tetley; and Messrs R. F. Griffiths, W. B. Bembridge, and T. H. Harrison. The brethren on the other side are Revs. S. H. Booth, D. D., R. Glover, J. Haslam, C. Williams; and Messrs. H. Ashwell, A. H. Baynes, R. Booth, M. A., and W. R. Rickett. This committee is to meet in London on Monday, Feb. 18th. An important step has thus been taken to ascertain the practicability or otherwise of the long talked of union.

COUNTY COUNCILS. — During the last month a Revolution has been quietly effected in England and Wales. Another movement has been made in the direction of Democracy. Powers which heretofore have been vested in magistrates appointed by the crown have been transferred to elected representatives of the people. At least, this is true as regards the provinces; the position of London is peculiar. We do not believe that in the country districts the change will result in greater economy; for many county magistrates have been accustomed, out of regard to the honour of their position, to perform duties without pay for which in future salaried officials will be employed. But at least there

will be greater and more general satisfaction. Englishmen like to be self-governed, and it has been part of our political creed for a long time past that taxation should be accompanied by representation. And the honour of serving one's county will now be no longer confined to a class or caste. It will be one to which any intelligent capable resident may aspire. Certainly, then, this new movement is in the right direction. It is another step towards "Liberty, Equality, Fraternity."

IL TESTIMONIO. — The last three numbers of this Italian Baptist Periodical are to hand, and we are pleased to observe the vigour and intelligence with which it is conducted. One sentence by the Editor, written in anticipation of the new year's work, we would make our own: — "To our excellent contributors we would say, send us many articles, but brief; supply us with many items of News of the Churches, but let them be in time." In the January number of the "Witness" is an able and interesting sermon preached by Mr. Shaw, in Rome, and entitled, "Religious Indifference; is it reasonable?" In the same number is an article by Sig. Vincenzo Tummolo, the young man who is assisting Mr. Shaw as Evangelist and studying under his direction. It is a review of a volume of poems by Mario Rapisardi, whom Sig. Tummolo describes as "the greatest living Italian poet." If this statement is correct, the fact is encouraging, inasmuch as Rapisardi's poetry is fervently Christian in spirit and embodies much gospel truth. Those of our readers who saw the Italian Exhibition recently held in London may be interested to know what an intelligent Italian visitor

thought of it. From a paper in the "Witness," we gather that as a display of Italian art it was considered admirable, but as an exposition of progress recently made by Italy in manufactures and commerce it was a decided failure. The writer is especially severe on the poor attempts to represent Pompeii and the Roman Forum, and on the "ridiculous spectacle" in which it was sought to give the English people some idea of a Roman triumph and of a gladiatorial combat.

IS LONDON GROWING BETTER?—Our brother, the Rev. G. W. McCree, has started some correspondence recently in the *Daily News* on this question. The question was not, "Is London as it should be?" but, "Is it better than it was 40 years ago?" Mr. McCree is able to answer in the affirmative. He can truly say there is less swearing, better treatment of animals, more cleanliness, fewer fights, cheaper things, better education, more moral agencies, and greater sympathy between class and mass. In all this we rejoice, but let none rest on their oars, for much still remains to do—so much that we can scarce afford to count anything as already done. As *Punch* points out, the sweeter, the slum-farmer, and the murderer are all abroad. There are still the "devilries of Drink," and the "revelries of Lust," and a hundred other ills that sadden the life of our great city. We are sure Mr. McCree would not have us forget this. We understand him to say, "Toil on, fellow-workers, in the strife against evil, and toil with hopeful heart, for the history of the past forty years declares that your labour is not in vain in the Lord."

AMERICAN GENERAL BAPTISTS AND FOREIGN MISSIONS.—A few months ago we were pleased to be able to announce that brethren of the same name as ourselves, in the U. States of America, had started a Foreign Missionary Society. From a letter in the *Morning Star* of January 2nd, we learn that Miss Ida O. Phillips, of the Northern Orissa Mission, is visiting their churches, and helping to get them in line for the work they have undertaken. Large audiences greet her in every place, and much enthusiasm is evoked. These General Baptists at present purpose to join the Free Baptists in supporting and developing their work in Northern Orissa. The idea has occurred to us—could they not commence a mission

to the Khond country? Orissa would then be invaded by three kindred battalions of Christ's army in three directions—north, south, and west. These American General Baptists number about 300 churches. They are found chiefly in Indiana, Illinois, and Western Virginia. They are not wealthy or socially influential, but still, as one of their own ministers, J. E. Cox, says, "if united in the work, able to do much to bring the world to Christ."

THE CREED QUESTION.—The fogs which have characterized London this winter seem to have penetrated into the London Baptist Association. The Association is by its constitution composed of those "holding evangelical sentiments." By desire of some, a definition of "evangelical sentiments" was prepared. It consisted of seven heads, touching Inspiration, the Trinity, the Fall, the Vicarious Sacrifice of Christ, Justification by Faith, the Work of the Holy Spirit, Resurrection and the Judgment. But in adopting this declaration of belief, the champions of freedom fought most tenaciously for a declaration that those seven statements should not be regarded as a "Credal Basis of Association." That was in October last. Less than a month ago it gave up all it had been fighting for, and the Association was assured that the surrender made no difference. Lookers-on who take interest in such matters will be reminded of Southey's lines in his "Battle of Blenheim,"

"But what good came of it at last?"

Quoth little Peterkin.

"Why, that I cannot tell," said he;

"But 'twas a famous victory."

THE PRESBYTERIAN CHURCH OF ENGLAND is manifesting in various ways considerable life and vigour. About forty ministers connected with the London Presbyteries have given in their names as willing during the present year to assist in conducting series of special services for eight days or so in congregations requesting their help. And the transfer of the popular Rev. J. McNeill from Edinburgh to Regent's Square, London, is expected to give a stimulus to the evangelistic movement. Last month we expressed our pleasure at hearing of the mission that was being arranged for in London by the Baptist Union for the month of February. Let prayer rise from all our hearts that the Divine blessing may richly attend it.

# The Forward Movement at Tring.

On Jan. 14th, in the presence of a large assembly, four memorial or foundation stones of the new chapel were laid. Some bricks also were laid by several friends. The first stone was laid by J. Marnham, Esq., J.P., of Boxmoor; the second by Rev. J. Fletcher, of London, in the name of Mrs. Pegg, of Chesham; the third by Mr. Pearce, senr., for E. Cayford, Esq.; and the fourth by Dr. Clifford. The day was fine. The proceedings were enthusiastic, and £118 were laid upon the stones. Revs. W. B. Taylor, of Chesham, and L. R. Foskett, of Tring, took part in the ceremony. The pastor, Rev. C. Pearce, rehearsed the history of the movement, and said that sympathy and help had been extended to them by almost every section of the Christian church. Some £900 more will be wanted to complete the building.

A public tea was held in the School Hall, and a crowded public meeting followed. Mr. Marnham presided; Rev. W. Wardle (Primitive Methodist) offered prayer; Revs. M. Hudson (Boxmoor), L. Foskett, J. Fletcher, and the pastor gave addresses; and Messrs. Parrott, and Pearce, senr., spoke to votes of thanks. The meeting was pervaded throughout with grateful and lively joy.

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## News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

### CONFERENCE.

LANCASHIRE AND YORKSHIRE meetings at North Street, Leeds, Jan. 16th.

Rev. J. H. Jones preached a very able sermon on "The Ministry of Witness" (Luke xxiv. 48).

Reports from the churches were very encouraging. Baptisms, 71; candidates, 24; being a great numerical advance upon the report of January Conference, 1888.

*Election of Officers for 1889:—*

*President*—Rev. C. Rushby.

*Vice-President*—Rev. J. W. Hamby.

*Secretary*—Rev. W. Stone; re-elected for three years.

*Treasurer*—Mr. Thomas Greenwood, Lydgate.

*Committee*—Revs. J. Horn, A. C. Carter, Mr. Shaw (Leeds), with the Officers.

*Evangelistic Committee*—Re-elected; which consists of Revs. A. C. Perriam, S. Kent, Mr. G. Scott, and Officers of Conference.

*Finance Committee*—Re-elected.

Rev. R. P. Cook, of London, visited the Conference, and very earnestly advocated the claims of the Home Mission.

On the all-absorbing question of Union, Rev. C. Payne moved—

"That while we heartily approve of the effort to secure a closer union between the General and Particular sections of the Baptist Denomination, we do not think the merging of our Foreign Missionary Societies—without a further denominational blending—is desirable. We therefore suggest to our Foreign Mission Committee that the decision of the question referred by them to the Conferences, be deferred, until the Association has pronounced on the larger question."

The resolution was warmly discussed and unanimously passed.

This was followed by another pertinent resolution, moved by Rev. J. Horn—

"That this Conference is of opinion that a fusion of the two Denominations is desirable, and heartily approves of the action of the Rev. J. Haslam in asking the Council of the Baptist Union to arrange for a meeting of representatives of both bodies to discuss preliminary arrangements."

Heartily carried.

*Next Conference* at Clayton.

*Time*—Whit-Wednesday, June 12th.

*Preacher*—Rev. J. Horn, Leeds.

*Speakers*—Revs. Carey Hood, S. Kent, R. Davies, and Mr. Holt (Halifax).

The meetings were very well attended.

WILLIAM STONE, *Secretary.*

CHURCHES.

AUSTREY.—On Jan. 13th a tea meeting was held—the first for several years—and a large company of friends assembled, some being present from Polesworth, Warton, Appleby, and Barton, and caused this quiet place to present quite an animated appearance. In the evening the Rev. J. R. Godfrey gave his lecture on “Earl Shaftesbury; the Prince of Modern Philanthropists.” Mr. T. Insley, of Shackerstone, presided, and brief speeches were also given by Mr. Kendrick Archer, of the College, and Messrs. Brown and Scarrott, of Polesworth. Proceeds £2 6s. 6d.

BARLESTONE.—On new year's day a tea meeting was held, followed by a lecture by Rev. G. E. Payne, on “Men and Women.” Rev. J. R. Godfrey presided. Attendance good. Proceeds to reduce debt on the school building.

BARTON.—The welcome tea and recognition service at the settlement of the Rev. G. E. Payne as co-pastor with Rev. J. R. Godfrey, took place on Dec. 17th. There was a good gathering of members and friends from the neighbourhood. The meeting was bright and cheerful. Rev. J. R. Godfrey presided. Addresses were also given by Revs. W. Evans (Leicester), B. Noble (Measham), G. E. Payne, Messrs. J. Compton (Newton) and R. C. Chawner (Desford).

BIRMINGHAM.—*The opening of the new chapel*, Highgate Park, is fixed for Good Friday, April 19th, when Dr. Clifford will be the preacher. On the first Sunday, April 21st, Dr. R. W. Dale will preach in the morning, and the pastor, E. W. Cantrell, in the evening.

CROWLE.—The annual bazaar and Christmas tree was held on Jan. 2nd and 3rd. A public luncheon was provided at 1.30. Mr. John Pickering presided. Rev. J. Stutter said grace. After luncheon Jos. Bennett, Esq., J.P., opened the bazaar, Revs. W. Rowton-Parker, J. Andrew, and Messrs. Scholey, Burtonshaw, Sharp, Glew, and Batty taking part in the proceedings. The sale was well patronized by friends from the various churches in the town.—On Sept. 8th a purse of gold was presented to the pastor, Rev. W. Rowton-Parker, and also one to

Mrs. Parker, in token of the appreciation in which they are held.

DERBY, *Osmaston Road.*—On Tuesday evening, Jan. 1st, the annual social tea meeting of members of the church and congregation was held, when the pastor, Rev. W. H. Tetley, was presented with a purse containing £75 3s. 9d., in commemoration of the completion of the tenth year of his pastorate. The presentation was made, on behalf of the friends, by the senior deacon, after which an interesting programme, consisting of songs and addresses appropriate to the occasion, was gone through, and an enjoyable evening brought to a close by the doxology.

DESFORD.—The annual meeting of the congregation and Sunday school connected with this branch of the Barton Fabis church was held on Jan. 17th. Tea and evening meeting. The Rev. J. R. Godfrey, senior pastor, presided. Singing by the children and choir. Addresses by Rev. G. E. Payne, pastor, and Messrs. F. Mantle (Ashby-de-la-Zouch), W. Warner (Markfield), G. Colver (Earl Shilton), and J. Kendrick Archer, of the Nottingham College. The meeting altogether was most successful.

DEWSBURY.—Annual sale of work opened by pastor, Dec. 26th. Proceeds £76, making with money previously in hand, a substantial amount towards new class rooms fund.

EAST KIRKBY.—On Christmas day a Christmas tree and sale of work was opened by Mr. G. Robinson. Proceeds £10, towards new chapel.—On Sunday, Jan. 13, two sermons on behalf of the Foreign Mission were preached by Rev. T. Goadby, B.A.; and missionary meeting on the Monday following, at which Rev. A. Firth, of Mansfield, presided, and addresses were given by Professor Goadby and Mr. Bond, of the College. Collections and subscriptions, £15.

HALIFAX, *North Parade.*—Dec. 13th, 14th, and 15th, sale of work held in school for chapel debt. Various entertainments, Tableaux Vivants, &c. Opened by Mr. Armitage Drake in a neat speech. Nett proceeds, £100 5s.—A table was spread on new year's day with goods, when £6 more was received, which, with £18 in hand from the “Penny a week,” will clear half the debt. As an instance of the power of the penny, £113 has been received

through this medium in the last three years.—The New Year's Tea, a great success—nearly everybody there. Report showed 461 members—the largest number ever recorded by the church.—The three Baptist churches of the town met on Jan. 6th, in Trinity Road chapel, for united communion. Service conducted by Revs. Giles Hester, Jas. Parker, and Carey Hood.

**HITCHIN.**—Bazaar, Dec. 12th to 14th. Object—a new organ. Opener—Jos. Perry, Esq. Result—nearly £62.

**ISLEHAM.**—The annual members' tea meeting and watch-night service was held on new year's eve. The secretary (Mr. T. Eyet) gave a cheering report, and the balance sheet showed a surplus.—On the 10th, the pastor, Rev. J. H. and Mrs. Callaway received the church officers and their wives to tea. A very delightful social and profitable evening followed.

**LINCOLN.**—On Jan 1st, the annual tea and church meeting was held in the Thomas Cooper Memorial Chapel. The tea, given by the senior deacon, Mr. G. F. Muse, was very largely attended. The meeting, presided over by the pastor (Rev. J. E. Bennett) was one of the best ever held in the history of the church. The reports presented by the deacons chronicled onward progress in each department of the church's work. The pastor delivered an appropriate address. The Treasurer's statement showed that nearly £400 had been raised during the year for church and denominational purposes.

**LOUTH, Northgate.**—Annual tea and meeting of church and congregation Jan. 3rd. Addresses by Messrs. Browning, Burton, Marshall, Chefings, Lill, Godsmark, and Donner. The pastor (Rev. E. H. Jackson) in the chair.—On Jan. 10th, the President of the Young People's Christian Band (Mr. Godsmark) generously gave the tea for the members and a friend. Both occasions were pleasant and profitable.

**LONDON, Commercial Road.**—At the Church Sociable and Tract meeting on Jan. 14th, a testimonial in the shape of a cheque for £15, was presented to Mr. Carter (father of Rev. A. C. Carter, of Queensbury), in grateful recognition of twenty-one years' services as Secretary of the Christian Instruction Society.

**MARKET HARBOROUGH.**—On Jan 2, the annual tea was held in the school-

rooms. Attendance good. At the after meeting, the pastor (Rev. J. Whitford) presiding, the accounts for the year were presented by the Secretary and Treasurer (Mr. Mumford). He was able to announce that, thanks to the kind help of Mr. Thos. Cook, of Leicester, they had been enabled to pay off from the chapel debt £100. The year has been marked by steady progress and spiritual good.

**MOUNTSORREL.**—The Sewing Committee's annual sale has just realized £22, making £94 in four years. The friends are seeking entire emancipation from debt, and hope in time to show a clean slate. A happy evening, preceded by a tea, and followed by the doxology, took place on Jan. 9th.

**NEWBOLD VERDON.**—On Jan. 13th, chapel anniversary services were conducted by Rev. G. E. Payne, of Barton. On the Monday evening a concert was given by the Desford Industrial School Band, led by Mr. G. Payne: readings being interspersed among the musical selections by the superintendent, Mr. T. Adcock. The entertainment was much enjoyed, and the boys were afterwards regaled with coffee and buns. Total proceeds £4 6s. 6d.

**NOTTINGHAM, Bulwell.**—A series of special services were held in December, in which the following took part:—Revs. J. Maden and R. Silby (Conference Messengers), A. Firth, H. Bull, Mr. S. Stevens, and the pastor.—On Dec. 25th, the annual Christmas tea was held, followed by an entertainment, the total proceeds amounting to nearly £8. Mr. R. Sankey presided.—At the annual meeting of members on Jan. 7th, a spirit of unity and hopefulness prevailed. Allusion was made to the burdensome debt on the chapel, and the bazaar committee enlarged. The friends purpose holding a bazaar at Easter, and will be glad of outside help, as much distress prevails in the district.

**NOTTINGHAM, Lenton.**—On Dec. 3rd, a tea was given by Mr. S. Tagg, an officer of the church, followed by a public meeting to celebrate the completion of the second year's pastorate of Rev. H. Bull, and to defray the expense of materials for re-lighting the chapel, the work of which has been kindly given by several members. At the public meeting Thomas Bayley, Esq., took the chair. Mr. S. Tagg, Professor T. Goadby, B.A., Revs. W.

R. Stevenson, R. Silby, E. E. Coleman, and A. O. Shaw spoke appropriately. Thanks were given to Mr. S. Tagg and Mr. Jno. Andrews for their work in the re-lighting. Good attendances. Expense cleared off.

NOTTINGHAM, *New Basford*.—On Jan. 7th, "The New Basford General Baptist Provident Society" held its annual social meeting. Rev. W. R. Stevenson, M.A., founded it, as he had previously established one in 1878 at Broad Street Chapel. At New Basford the Society began with thirty or forty members, and there are now on its register nearly 200 men and women of all denominations, a few being in no other way connected with a place of worship. The Society, by its subscriptions, provides for sickness and death, and usually returns a large proportion of the subscriptions, as a bonus at the annual meeting, and this feature is always popular. Mr. Stevenson was made Life-President, the Rev. E. E. Coleman undertaking the active duties belonging to the presidential office.

NOTTINGHAM, *Old Basford (South-wark Bridge)*.—The annual tea and church meeting was held on Jan. 14th, when above seventy members sat down to tea, which was gratuitously provided by Mr. and Mrs. Sheffield at their house. At the after meeting the church secretary reported a nett increase of thirteen members for the year. Present number ninety-three. Services well attended, Sabbath school packed to excess, and a good work going on all round. Over £200 has been raised towards the Building Fund during the year. The effort made at the above meeting cleared the land from debt.

NOTTINGHAM, *Prospect Place, Radford*.—At no previous Christmas-tide were the children of this hamlet so well treated. The late Mayoress of Nottingham presented new socks and boots to ten of the poorest scholars in the Baptist school. A member of the church gave a breakfast of buns and coffee to 150 children in the school-rooms on Christmas day. In the afternoon the church treasurer, brother of the above, provided a meat tea for 140 adults, at 1/- each. The proceeds, with those of a concert, and a New Year's tree, realized the sum of £10 for the church fund. The *self-help* or clothes' club has nearly 200 members.

RETFORD.—Annual sale of work on Dec. 26th, in the Corn Exchange, opened by the Mayor and Corporation.

Public tea at five o'clock. A full choir, under the leadership of Mr. E. Broughton, junr., provided a good entertainment. Takings £42.

STOKE-ON-TRENT.—A very successful sale of work was held at Stoke on Dec. 18th, 19th, and 20th. Over £250 were realized, the sum asked for being £200. The object of the bazaar was to provide funds for the complete renovation of the chapel and schools.—On New Year's day, Mr. W. M. Grose entertained nearly 300 of the aged poor of Stoke to a substantial meat tea in the Town Hall. An entertainment followed, presided over by Rev. S. Hirst. Addresses were delivered by Mr. Grose and the Bishop of Shrewsbury. Songs, recitations, pianoforte solos and duets, were given by Mr. Grose's children and grandchildren. Two of the old men moved and seconded an enthusiastic vote of thanks to Mr. Grose for his kind hospitality, and to the members of his family for their kind services.

SUTTON ST. JAMES, TYDD ST. GILES, AND GEDNEY HILL.—In connection with this group of churches, a month's revival services have just been concluded, and considerable good has been done. The Mission was conducted by the pastor, D. C. Chapman.

#### PERSONAL.

DYSON, MR. F. W.—The Sheepshanks' Astronomical Scholarship, of the value of £50 per annum, tenable for three years, and open to all undergraduates at Cambridge, has been awarded to two Trinity College Scholars—Mr. Frank Watson Dyson and Mr. Gilbert Thomas Walker,—who were "bracketed" in the examination. They will consequently divide the income of the Scholarship.

HOOD, REV. CAREY.—Mr. Hood's address is Hampden Place, Halifax.

HORN, REV. J.—At a meeting of the Royal Microscopical Society held on Jan. 9th, at King's College, London, Mr. Horn, of North Street, Leeds, who has written on Microscopical subjects in the pages of this Magazine, was elected a Fellow of the Society.

#### BAPTISMS.

BIRMINGHAM, *Lombard St.*—Five, by E. W. Cantrell.

BRADFORD, *Sandy Lane*.—Nine, by W. Wynn.

LINCOLN.—Eight, by G. E. Bennett.

LOUTH, *Northgate*.—Three, by E. H. Jackson.

NOTTINGHAM, *Bulwell*.—Three, by A. O. Shaw.

## MARRIAGES.

DAKIN—COX.—December 26th, 1888, at the Watson Street Baptist chapel, Derby, by Mr. W. Wilmot, Arthur Dakin, to Minnie Cox, both of Derby.

FRITH—SHAW.—At the General Baptist chapel, East Kirkby, by Rev. C. Forth, Mr. F. Frith, to Miss Annie Shaw, both of East Kirkby.

SANDERS—SPICER.—On December 26th, at the Baptist chapel, Berkhamsted, by the Rev. J. Francis Smythe, Mr. John Sanders, deacon of the church, to Mrs. Susan Spicer, of the same town.

WEBSTER—DIGGLE.—On Dec. 29th, 1888, at Old Basford Baptist chapel, by the Rev. J. Madon, Mr. Abraham Webster, to Miss Fanny Bertha Adlington Diggle, both of Basford.

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**Obituaries.**


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BELTON, SARAH JANE.—Sarah Jane, third and beloved daughter of Charles John and Elizabeth Belton, of Ashby-de-la-Zouch, born July 11th, 1861, died Dec. 29th, 1888. She entered the Sunday school in her childhood, and was baptized at the age of seventeen years. She was a teacher up to the time of her illness, which commenced in the year 1884. During that long illness Miss Belton gave proof of the power there is in the religion of Christ to support and cheer the soul in its darkest hours of suffering. Up to the very last she was most earnest in speaking of the love of Christ to some who had not found Him, and there is every reason to believe that through her words, backed as they were by such a life of faith and peace, several have received lasting good. T. A. P.

EARP, MARY.—At the house of her son-in-law, the Rev. T. Watts, of Bedford, Mary, the widow of the late Mr. John Earp, of Melbourne, who was so well known throughout the denomination, peacefully passed away in the hope of the Gospel on Jan. 4th, in the eighty-sixth year of her age. The interment took place at Melbourne, on Jan. 10th.

NORRIS, HANNAH.—Mrs. Norris, who died at Whittlesea on Nov. 30th, 1888, aged 76 years, had been a member of the Windmill Street church, for forty-seven years. In her declining days she was singularly free from pain, the end drawing near as a bright day draws to its close in a beautiful evening. The following verse sums up her experience.

Walking in reverence  
 "Humbly" with Thee;  
 Yet from all sject fear  
 Lovingly free;  
 E'en as a friend with friend,  
 Cheered to the journey's end,  
 Walking with Thee.

A. N.

WARD, ELIZABETH was born at Walkley, Sheffield, and was trained in "the nurture and admonition of the Lord" by godly parents. Her father was a devout and earnest worker among the young in those days when Sunday schools were not so prominent a feature of Christian work as they are now. The charms of the Saviour won her affections in early life, but it was not till 1851 that she was induced to confess her Lord in baptism. It was the privilege of the Rev. J. Batey to baptize her and her husband and welcome them into the church then worshipping in Eyre Street. For some years Mr. Ward creditably filled the office of deacon, and Mrs. W. assisted him in every good work. Prominent at tea-meetings, and in all enterprises requiring woman's work, she added to the brightness of social intercourse by her pleasant demeanour, and rendered very practical help by her untiring labours. The minister found a welcome on her hearth, and in every way she so lived and served that when she was laid aside by sickness her kindly presence and helpful ministry were very much missed. For the last seven years of her life it was the good pleasure of the Father that she should be afflicted. Other troubles, that were indeed "grievous," came upon her, but she "kept the faith." The beautiful simplicity of a childlike trust were often apparent in her words as the end approached. Racked with pain, she said on one occasion, "I am tired: I want to go home to the Lord Jesus." Made meet by suffering she passed to the higher ministry of the saints—faded away into God's light—on Sept. 11, in her seventy-eighth year. Her pastor preached her funeral sermon on Sunday morning, Sept. 23rd, from the words, "Our friend is fallen asleep" (John xi. 11). E. C.

WILCOCK, MARK.—Mr. Wilcock, for many years a member of the church at North Parade, Halifax, died recently at the age of fifty-five.

THE  
MISSIONARY OBSERVER.

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FEBRUARY, 1889.

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*The Orissa Missionary Conference.*

THE Orissa Mission Conference commenced its sittings in the Mission College, Cuttack, on Friday, November 23rd, 1888, and with the exception of Saturday (the following day), Tuesday the 27th which was devoted to the examination of the students, and the two Sundays, Nov. 25th and Dec. 2nd, was continued till Tuesday, December 4th. There were nine Missionary brethren present, a larger number than for several years past. We were also favoured with the presence of the Rev. J. H. Rouse, M.A., LL.B., of Calcutta, and the Rev. A. B. Boyer, from the American Mission in Northern Orissa. Both these brethren were heartily welcomed to unite with us in the sittings of the Conference, and with Mrs. Boyer, added greatly to the interest and enjoyment of the meetings. The native preachers, colporteurs, and delegates also united with us on two of the days of conference. Brother Bailey was elected Chairman, and Mr. Young was requested to assist the Secretary. The following particulars will, I trust, be interesting to the readers of the "Missionary Observer."

THE RETIREMENT OF REV. W. MILLER.

*Resolved*.—That we receive with deep concern the information that our beloved brother Miller has decided to retire at an early date from his work in the Mission. We rejoice in the goodness of our Heavenly Father who has sustained him for more than forty-three years to labour in the good cause, and desire to place on record our deep sense of the invaluable services our brother has rendered in his itineracies among the people, in the opening up of new stations, as a faithful and useful preacher of the Gospel, in diligent labours in connection with the Christian literature of the province, and in the revision of the Oriya Scriptures. We pray that the choicest blessings of heavenly grace may accompany him and those dear to him in their return to the fatherland, and that the remainder of life may be eminently happy and useful.

- THE DEATH OF MRS. PIKE.

*Agreed*.—That we express our heartfelt sympathy with our beloved brother Pike in the grievous loss he has sustained in the death of his wife. We magnify the grace of God which permitted her for so long a time to render useful service in the interest of the holy cause and as a faithful helpmeet to her husband; and rejoice in the hope that "absent from the body" she is "present with the Lord." We pray that in his hour of deep sorrow the Lord may be to our brother an abiding consolation, and that his now motherless children may be the objects of the Heavenly Father's special care. We also express our tender sympathy with Mr. and Mrs. Freeman, the parents of Mrs. Pike, and with the other members of the bereaved family in the great loss they have sustained.



## MISSIONARY OBSERVER.

### RETURN OF REV. J. AND MRS. VAUGHAN.

We sincerely rejoice to welcome once more our brother and sister Vaughan into our midst. We gratefully acknowledge our Heavenly Father's goodness to them and to our Mission in restoring the shattered health of Mrs. Vaughan, and we earnestly desire for them the best blessings of God, that they may with comfort and joy labour for many years to come in this part of the mission field.

### FURLOUGH OF REV. P. E. HEBERLET.

In taking leave for a season of our brother Heberlet we desire to record our sense of the zeal and devotion with which for ten years he has laboured in various parts of the mission field. We are sure he will receive a cordial welcome in the fatherland, and pray that his sojourn there and his visits to the churches may be blessed to the widening and deepening of the missionary spirit in their midst. We trust that he himself may have much pleasure and blessing in his furlough, and that with invigorated health and strength he may return to his chosen work in Orissa.

### HELP FROM OTHER SOCIETIES.

The Secretary reported that in addition to the help rendered by our own Society during the year, the Religious Tract Society had made us a grant of 100 reams of white and 20 reams of coloured paper to help us in our tract work; that a grant of 100 dollars, realizing Rs.305-9-4, had been received from the American Tract Society for the same object; that the Bible Translation Society had granted us £150 to help us in Bible work and colportage; and the British and Foreign Bible Society had sanctioned a grant of £60 for the support of five Bible-women. We are deeply indebted as a mission to all these most useful Societies, and the Secretary was instructed to convey to them our warmest thanks. There was important business to be done respecting

### THE MISSION COLLEGE.

The death of the late respected Assistant-Tutor, the Rev. Ghanu Shyam Naik, rendered the appointment of a successor necessary, and our good brother Shem Sahu was unanimously elected to fill the office. This appointment gives general satisfaction. Our brother has special qualifications for the work, and we cherish the hope that he will be eminently useful in helping to mould the character and promote the mental and spiritual culture of the future preachers of the Gospel in the province.

The examination of the students was attended to at intervals during the sittings of Conference, and a satisfactory report was presented by the examiners, a copy of which is forwarded to the Home Society.

One new student was received—Isaac Sahu, the second son of Brother Shem Sahu, and the cases of two other applicants were referred to the Cnttack Committee. Three hundred copies of Brother Shem's translation of Chapters I. and II. of Butler's Analogy were ordered to be printed. The senior student, Bhikkari Santra, was received on the staff of native preachers.

Cases respecting

### THE NATIVE PREACHERS,

their location, work, remuneration, and, I must add, discipline, occupied as usual a large portion of our time. We trust that the decisions

arrived at, and arrangements made, will be greatly blessed to the furtherance of the cause we love.

#### BIBLE WORK.

In Bible work there were several questions of special interest to be attended to. An aggregate of 21,000 copies of Scripture portions was ordered to be printed; also a small volume consisting of the books of Esther, Ruth, and selections from the New Testament relating to women. The suggestion in reference to the latter work emanated from Brother Rouse, who very kindly promised to supply us with a copy of a similar work in Bengali. The late gratifying additions from among the Kols in the Sambalpur District has laid us under an obligation to do what we can to facilitate the labours amongst them, and it is proposed, to this end, to print an edition of the Gospel of Mark in the Kol language and Oriya character.

#### THE ORISSA TRACT SOCIETY.

In connection with the Tract Society, an aggregate of 58,000 tracts was ordered to be printed. The list includes 10,000 each of "Jagannath Tested," and the "Life of Christ" in verse; and as similarly large editions of these two works were printed only two years ago, the fact of their being required again is both significant and encouraging. It indicates the direction which the newly-awakened religious thought of the province is taking, and encourages us to hope that it may find its goal in Christ, the only Saviour.

According to the resolution of last Conference, Brother Lacey presented himself for his primary examination in the Oriya language, and very satisfactorily passed the prescribed tests. Brother Brearley had been unavoidably hindered in his studies during the year; his examination is therefore deferred till next Conference.

#### THE PUBLIC SERVICES

in connection with the Conference commenced on Sunday morning, November 25th, when the first Oriya sermon was preached by Brother Bala Krishna Rath from Neh. iv. 19, "The work is great and large, and we are separated upon the wall, one far from another." Some very pertinent remarks were made on the greatness of the work we have in hand; on the fewness of the agents employed; and in the distance of our principal stations, the one from the other; and as introductory to the meetings that followed, the discourse was a suitable one. The afternoon sermon, also in Oriya, was by Brother Vaughan from Phil. ii. 14, 15; the high standard of Christian character and consecration necessary to those who hold forth the word of life being the theme most dwelt upon. The English service in the evening was by our brother, the Rev. G. H. Rouse, of Calcutta. Two texts were taken—Matt. iv. 19, "Follow me, and I will make you fishers of men"; and Luke v. 5, "Master, we have toiled all night and have taken nothing, nevertheless, at Thy word, I will let down the net." To be true Christian workers we must be devoted followers of Christ; and at His command must continue our work whatever the difficulties we meet with. There may

have been apparent ill-success in the past, there may be great improbabilities as to the future, we may meet with opposition and ridicule, and be conscious of personal unworthiness, the "*nevertheless*" of the text takes account of every adverse contingency, and at the word of Christ we still must labour on. Assembled more especially as a body of Christian workers, the subject was fitly chosen, and well adapted to strengthen and encourage us in our work.

On *Monday evening* a sermon was preached by Jacob Sahu, one of our young ministers, from Mark i. 38. It was a carefully prepared discourse on the work of preaching the Gospel, its sphere, and the agents employed.

On *Tuesday evening* the English prayer meeting was conducted by Brother Lacey. The address was from John xvii. 3, and showed that the blessings of eternal life can be obtained only by the knowledge of God through Christ. The prayers offered were especially devout and spiritual, and some of us felt the whole meeting to be very helpful and delightful.

On *Wednesday evening* a paper was read by our brother, Makunda Das, on "The cultivation in the churches of a higher standard of spiritual life." It was an able paper, but dwelt too largely upon the need and too sparingly on the privileges and enjoyments of the life he had to inculcate. Discussion was opened by Niladri Naik, and was continued by Duli Patra, Daniel Das, and others. Brother Bailey presided at the meeting.

On *Thursday afternoon* a paper was read before Conference by Brother Ananta Das, on "The tact required by native preachers in the management of out-stations," and elicited a useful discussion. In the evening of the same day the Annual Missionary Meeting was held. Brother Miller was in the chair. Addresses were delivered by Brother Niladri Naik on Scripture testimony to the universality of the kingdom of Christ; by Thoma Santra on the agency employed in its propagation; and by Shem Sahu on the ever-increasing need of liberality in Christian giving. The chapel was crowded, and the speaking excellent.

On *Friday evening* the Annual Temperance Meeting was held. Mr. Bond was in the chair, and addresses were delivered by Rev. A. B. Boyer, of Balasore, Babu Anam C. Das, and Mr. Treverton. The attendance was larger, I think, than on any previous occasion of the kind; the speaking and singing, both in English and Oriya, were thoroughly enjoyed, and numerous pledges were taken at the close.

On *Saturday evening* Mr. Rouse preached in Bengali from Phil. i. 21, "For to me to live is Christ, and to die is gain." The sermon was a fitting sequel to a lecture on "The true object of life," delivered by the same brother, to a Hindu congregation in the town in the afternoon of the same day.

On the *Sunday afternoon* following a United Communion Service was held. An address in Oriya was delivered by Brother Duli Patra, on "The same night that he was betrayed," and by Brother Rouse on what

Christ has done for us, His living *in us*, and His working *through us*. It was a solemn and profitable season. A missionary prayer meeting was held on the Monday evening following, when Brother Young presided.

It should be stated that on the Saturday morning the whole of the European friends in the mission circle, numbering more than thirty persons, were entertained for breakfast at the hospitable board of our friends, Mr. and Mrs. Bond.

The attendance at the public services was fully equal to what it has been in any previous year. With one exception all were held in the large Mission Chapel, and on nearly every occasion it was full, sometimes crowded. Much useful instruction was given, and it cannot well be doubted that a powerful influence for good has been exerted not only amongst the members of our own community, but in the town itself.

*Cuttack, India, December 12th, 1888.*

THOMAS BAILEY.

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## Our Rome Mission.

### DEATH OF MR. JOHN RYLANDS.

THROUGH the death of Mr. John Rylands, of Manchester, our Rome Mission has lost one of its best friends and its most liberal supporter. For some years Mr. Rylands sent Mr. Shaw £100 a year, and in various other ways assisted him in carrying on his arduous work. It is sincerely hoped that the Lord will dispose other hearts to take up the work which the departed has laid down—who, “after he had served his own generation by the will of God, fell on sleep”—who “rests from his labours and whose works follow him.”

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## Sunday School Treat in Rome.

WE have received from Mr. Shaw's son Eustace, an account of the Christmas Treat given to our Sunday scholars in Rome, which our young friends especially will read with interest.

Thursday, 27th of December, was a great day for the children at the Monti.

We all in our house were occupied all day preparing for the Sunday school treat, but the appearance of our work when finished well repaid us for our pains. The hall was hung all round with festoons of evergreens. At one end, over the porch, were the English and Italian banners joined; and at the other end flourished the Christmas-tree loaded with wonderful fruit.

Some of the children were here before the time by an hour or two, and all were ready when the door was opened. They played to their heart's content in the school-room till six o'clock, when their

parents and some visitors (English as well as Italian) joined them.

Then they marched in order into the hall, that was well lighted, and with its long, white tables bearing shining cups, and its Christmas-tree glistening with artificial snow and bright-spangled ornaments, and surrounded with dolls and other presents, looked, to say the least, very attractive. Forty scholars occupied one side of the hall, (the other being reserved for members of the church and parents), and a blessing having been asked, coffee and large sandwiches were given round, followed by *Pangiallo*, (the Roman plum-cake), oranges, and sponge-

cake in plenty. When all were satisfied, the children were again sent into the school-room to play, while the tables were put on one side, and the chairs ranged in order; then the large doors being opened to the public, the place was soon filled.

Front seats were reserved for the scholars, who sang and feasted their eyes on the tree and presents before them. Papa and Signor Zummolo (the evangelist) gave short addresses to the parents, and eleven scholars recited with tolerable success. Then the gas was lowered, and

the candles on the tree being lighted, we were immediately transported into fairy-land. It was hard to keep the children quiet while the names were being called out and the presents handed down, and still harder when they had received these, and during the concluding prayer.

The whole entertainment ended happily at nine o'clock amid general congratulations, the children wishing for many such treats during the year.

J. EUSTACE SHAW.

## Notes by the Rev. H. H. Shaw.

WE regret to learn that our indefatigable brother Shaw has been laid aside for several days through illness. When he last wrote he was somewhat better and we trust that by God's blessing his health may be fully restored. He has forwarded the following *Notes*—which will be read with interest.

### WATCH-NIGHT SERVICE.

On the night of the 31st ult. we had a watch service. We had several such years ago, but could not hold them in recent years. Not a large company came together, but as many as we expected, and it was a very helpful occasion. It was a time of heart-searching and confession. One brother touched all our hearts by his open confession of shortcomings (though, as is usual in such cases, he was not the most defective among us) and his entreaty made with tears that we would pray for him. We began the New Year with hearts deeply moved, and with the best resolutions. May the Lord help us to carry these into effect.

### THE POPE'S BALANCE SHEET.

Peter once said: "Silver and gold have I none," but his pretended successor is unable to say *that*, just as he is unable to say: "Take up thy bed and walk." (The story of the Pope and Cardinal which so forcibly illustrates this is known to everyone.) I copy from one of the Roman journals certain figures forming the balance of accounts at the Vatican for the past year. It seems that the Peter's Pence has brought in 9,500,000 liras, (a lira is about 10d. English). Interest on outlying capital (most of which I believe is invested in England) has yielded 2,500,000 liras. Another sum of 500,000 liras brings up the ordinary income to 12,500,000 liras. But to this sum must be added another of about 12,000,000 received by the Pope during

and because of his jubilee. That is, the nice sum of £980,000 sterling!

It is impossible to say exactly what is done with all this money. I have seen about a third of it accounted for, thus:

Almsgiving in Rome	Lire 100,000
"    Abroad	100,000
"    in Italy	100,000
Subsidies, Ordinary, in Rome	50,000
"    "    in Italy	80,000
"    to Churches	150,000
"    to poor priests	150,000
Given to the <i>Propaganda Fide</i>	500,000
Diplomatic Corps	500,000
Missions	1,000,000
Expenses of Administration	1,000,000
Maintenance of the	
Apostolical Palaces	500,000
Monumental Expenses	250,000
Salaries of Cardinals	2,000,000
Maintenance of Seminaries	1,000,000
Various Expenses	1,000,000

Lire 8,480,000

Equal to £339,200 sterling.

### GREAT MOURNING IN THE EVANGELICAL CAMP IN ROME.

*Gavazzi is dead!* Such was the announcement that took away our breath for a moment on Wednesday last, the 9th inst. He was nearly eighty years old, having been born in March, 1809, but he possessed such vigour and elasticity as caused us to hope that he might be spared some years yet. He was in his usual state of good health about two o'clock on the day above-named, and proposed to visit

the Pantheon (it being the anniversary of the death of Victor Emanuel who lies buried there) when some irritation in the throat caused him to cough, in doing which he ruptured a vein, and had only time to call his friend Sig. Couti in whose arms he fell and instantly expired. It was exactly the kind of death he had a short time before expressed a wish to die. His body was on view for the whole of Thursday, in a hall of the Free Church Institute, and yesterday (Friday) a service was held beside it, consisting of Prayer, the Reading of Scripture, and Addresses from friends of the deceased. Then, the mortal remains of Italy's greatest orator were conveyed to the cemetery, followed by friends, where this morning they have been, not buried, but *cremated* in conformity with his strongly expressed wish. There is not space in the *Observer* for a longer notice. I may perhaps some day send to the Magazine a few words about this great man. His death is a severe blow to the *Chiesa Libera*, and only less so to the whole evangelical cause in Italy. O that the Lord would raise up others similarly gifted with eloquence, and strength of character to carry on His work!

#### LOSS OF A LADY HELPER.

To-day (Saturday, January 12th) we have laid in her grave in the Old Protestant cemetery all that was mortal of *Mrs. Morgan*. She was well known to and beloved by all evangelical Christians in Rome. The widow of a clergyman and herself a member of the Church of Eng-

land, she belonged to the whole church of Christ. She lived only for works of benevolence. One of her last acts was to give me £10 for our Medical Mission. We shall miss her much, but we will not grudge her the rest and glory to which her Lord has called her. We shall hope to see her again, and meanwhile, "The memory of the just is blessed."

#### SUICIDES IN ROME.

Among other figures given to the public by the Procurator General, ninety-three persons are said to have committed suicide in Rome during the past year. From their commonness in our journals I should have thought they were much more numerous even. A short time ago a man committed suicide for want of a pair of shoes. He wrote the following letter before drowning himself: "Dear Lewis,—I recommend to thee my father who was a second father to thee. He wished well to thee. It rains, I am without shoes, this humiliation is too much."—(Signed).

How miserably cheap and worthless and even intolerable life can become to those who do not know Jesus Christ, and to whom Paul's experience as given in *Gal. ii. 20*, is unintelligent raving!

#### POPERY AND IGNORANCE.

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

## News and Notes.

COMMITTEE MEETING.—The next meeting of the Committee will be held on Wednesday, February 6th, in St. Mary's Gate School-room, at half-past two o'clock.—Dr. Clifford has kindly promised to preach the same evening in St. Mary's Gate Chapel in connection with the annual mission services. Service to commence at 7.30.

THE MISSION FUNDS.—A friend of the Mission writes, "The more I think of it, the more I deprecate "piecemeal" attempts at union. I trust the effect of this talk about union may not be denominational declension. Such was the effect of similar talk twenty years ago." So long as we have a separate denominational existence it is earnestly hoped that those who are members of the denomination will be loyal to the mission—a mission which has worthy traditions—which has a vast field all to itself—which is doing a work of the highest importance, and which never had brighter prospects or more pressing claims than at present. The Committee, as stated in the last magazine, have recently

taken Miss Leigh upon the mission staff, and the Orissa Conference earnestly requests that another missionary may be sent out to be associated with Mr. Lacey at Berhampore. Will, therefore, our pastors, lay preachers, Sunday-school superintendents and teachers, kindly throw their heart and soul into the mission—give it an interest in their prayers, conversation, and contributions, and so enable the Committee to strengthen the hands of the brethren who have *millions* dependent upon them for the bread of life.

DEATH OF MRS. EARP, OF MELBOURNE.—In the death of Mrs., widow of the late Mr. John Earp, of Melbourne, the Society loses one of its oldest friends and most liberal subscribers. For a number of years Mr. and Mrs. Earp supported a native preacher in Orissa, and after Mr. Earp's death Mrs. Earp generously contributed the same amount to the Mission funds. Her warm interest in the good work was maintained up to the close of life. She peacefully passed away in the hope of the Gospel, at the residence of her son-in-law (whither she had gone on a visit), Rev. Thos. Watts, Bedford, on January 4th, 1889, in the 86th year of her age.—1 Thes. iv. 13-18.

PRIZES FOR TRUTHFULNESS!—Lord Reay, the Governor of Bombay, in delivering an address at the distribution of prizes at the Annual Meeting of the Bombay-Educational Society, said:—"By this time I am gaining some experience in prize-giving, but quite a novel incident has occurred in this day's proceedings, inasmuch as on the present occasion I have awarded two prizes for truthfulness."

## Contributions

*Received on account of the General Baptist Missionary Society, from  
December the 16th, 1888, to January the 15th, 1889.*

	£	s.	d.	SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS.	
Alleghany Dividend .. .. .	34	11	4		
New Zealand .. .. .	6	1	10		
Great Western of Canada .. .. .	14	12	6	Belper .. .. .	0 10 0
"  Indian Peninsula .. .. .	18	14	2	Bradford, Bethel .. .. .	0 12 6
Beeston .. .. .	12	14	7	Burnley, Enon .. .. .	1 9 4
Daybrook, Nottingham .. .. .	13	9	1	"  Ebenezer .. .. .	1 8 10
Derby, Pear Tree .. .. .	1	12	9	Birchcliffe .. .. .	1 8 9
Hoveringham—J. Nall, Esq. .. .. .	5	0	0	Clayton .. .. .	1 5 0
Ilkeston, South Street .. .. .	8	5	1	Coventry .. .. .	0 13 6
London, East Finchley .. .. .	5	14	6	Derby, St. Mary's Gate .. .. .	2 10 0
"  Westbourne Park .. .. .	2	3	6	Duffield .. .. .	1 0 0
"  Bosworth Road .. .. .	1	2	6	Leicester—A friend .. .. .	0 10 0
Melbourne and Ticknall .. .. .	10	17	8	Loughboro', Baxter Gate .. .. .	2 0 0
Nottingham—Ella & Frank Bailey's box	0	10	0	Louth, Eastgate .. .. .	0 12 0
Nuneaton .. .. .	3	10	5	New Basford .. .. .	0 10 0
Polesworth .. .. .	1	6	1	Nottingham, Mansfield Road .. .. .	2 10 0
Queensbury .. .. .	16	15	4	Peterborough .. .. .	8 3 0
Sheffield .. .. .	37	18	2	Retford .. .. .	0 13 8
Stalybridge .. .. .	14	10	4	Sheffield .. .. .	2 0 0
Stoke-on-Trent .. .. .	80	16	10	Wendover .. .. .	1 0 0
West Vale .. .. .	2	1	6	West Vale .. .. .	0 14 7
Willington .. .. .	4	13	8	Wolvey .. .. .	0 8 6

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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MARCH, 1889.

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Wesleyan Methodism.

IN the January number of this *Magazine*, there appeared a paper by Councillor Binns, of Halifax. "Our weakness as a denomination in regard to the utilization of the power of the ministry" was its somewhat lengthy title. In that paper, Congregationalism (our system) is unsparingly condemned, and Methodism is pointed to, as the proper remedy for our denominational ills. The paper had been read before the Lancashire and Yorkshire Conference, and if proof were wanted that the evils dealt with are real, and that numbers of our members are dissatisfied with our system, it is to be found in the fact that "many brethren spoke gratefully of the writer's attempt to remedy the weakness alluded to." A significant fact this, when the remedy suggested by Mr. Binns strikes at the very root-principle of our Congregational church life.

Under these circumstances it may be to the interest of "many" to know somewhat more definitely, what are the peculiarities of the Methodist system. The outgrowth of the great revival under the famous brothers John and Charles Wesley, Wesleyan Methodism, was at first "a pure ministerial despotism" although dependent on voluntary support. It is not so now. But neither is it the "government of the people by the people" as the political phrase runs. Any notion of the members electing either officers or ministers is utterly abhorrent to the spirit of Wesleyan Methodism. The refusal of the Conference to accept any such ideas led to the secession of the Methodist New Connexion; and the more recent issue of the "Fly Sheets" by the Reformers, led to civil war in the denomination, and to the loss in six years of 100,000 members. The Conference has fought, and will fight to the death, against the Congregationalism by which we are governed.

To explain the Methodist system in three or four of these pages is no easy task.

The mere "Order and form of business" of the Wesleyan Conference would of itself occupy all the space at my disposal. The direction,

GENERAL BAPTIST MAGAZINE, MARCH, 1889.—VOL. XC.—N.S. No. 63.



therefore, which I must needs impose upon myself, is, "boil to a syrup." I must get rid of the water, Baptist though I am. Let me first speak of

#### THE MEMBERSHIP.

All who seek membership with the Wesleyans are required to meet in Class. The Class-meeting was the primordial germ out of which the Methodist Society was evolved. In 1739, a number of people under deep conviction of sin came to Mr. Wesley for spiritual advice. He met them weekly for that purpose. The advantage of the system became apparent. Class-leaders were appointed to meet weekly with every group of inquirers and converts, and thus Methodism became a "United Society," the whole constituency being gathered into Classes, each having about a dozen members. Methodism as popularly understood, means "a penny a week and a shilling a quarter," this being the original Rule of contribution for all who meet in Class. But this is the minimum figure for all except those in extreme poverty, and it is exclusive of pew-rents, subscriptions, and collections. All who "desire to flee from the wrath to come, and be saved from their sins," are eligible for admission, but they are only received into full membership after due probation, and by the authority of a Circuit Minister when he makes his quarterly visitation, and gives the recognised ticket. The Class-meeting is the test of membership, and not attendance at the Lord's table. But mere membership gives no voting power. With the Wesleyans all power is in the hands of the ministers, and of those who develop gifts. The system favoured is not popular election, but "natural selection," and "the survival of the fittest."

#### THE MINISTRY.

The Candidate for the Ministry is first proved as a Local Preacher; he is then tested by the Superintendent of the Circuit, certifies that he has read "Wesley's Notes on the New Testament," and the first fifty-three of Wesley's sermons, and if he perseveres in running the blockade of all that is put in his way, he never gets clear of trial sermons and examinations, until he has passed through College, and three or four years' probation as a Preacher on Trial. At length, after passing a final test as to his doctrinal soundness as a Wesleyan, he is admitted by "solemn vote of the Conference into Full Connexion with itself"; is ordained the next day, and is henceforth fully empowered to preach, to administer the sacraments, and to undertake full Pastoral responsibilities. Then, and not before, except by special dispensation, he may take a wife. A furnished house is provided for him in every circuit to which he moves. His salary may vary in different places, but he will always have enough to live upon. An extra allowance will be given him for every child he has. He will never lack a sphere in which to labour, and when he becomes a "worn-out minister" he retires upon a fund akin to the Baptist Union Annuity Fund, his allowance being regulated by the number of years he has "travelled" in the service of Methodism. The widows of ministers enjoy proportionate advantages. Thus it will be seen that once a man becomes a Wesleyan minister he is, if true and faithful, provided for as long as he lives, for if popular he will be *invited*, and if unpopular, *stationed* somewhere.

How different this from the system known to us! in which, as soon as he leaves College, a man is turned abroad upon the Denomination to sink or swim as best he may; in which there is a general scramble for empty pulpits, the competition neither being confined to ministers of the same denomination, nor indeed to ministers at all, the churches laying hands suddenly on any man, Arminian or Calvinistic, orthodox or heterodox, the Association having no power whatever to interfere.

This is the liberty under which we live. This the system the poetry of which is not quite apparent to Mr. Binns and the men of the north.

#### GOVERNMENT.

Among the Wesleyans the *Society* takes the place of what we term the individual church. It is officered by Class-leaders, Society Stewards, and Poor Stewards. In connection with Circuit organization, the *Quarterly Meeting* holds the first place. Ministers; Circuit, Society, and Poor Stewards; Class-leaders; Local Preachers of sufficient standing; and the Trustees all attend. The Superintendent Minister is, *ex-officio*, Chairman of this and most other meetings. The entire financial and spiritual affairs of the Circuit are here brought under review, and all matters affecting Chapel or School property whether in the way of alteration or extension. Each meeting has its specified work. Thus Stewards are appointed at one meeting, and at another the invitations to the ministers to remain, or for others to succeed them are given, and so on. No minister can remain longer than three years at a time in one Circuit. Besides the Quarterly meeting there are also meetings for Leaders, Local Preachers, Trustees, &c., and by means of these, the ministers are kept in touch with all that goes on in every department.

The Superintendent Minister in particular, and the ministers in general, are in every place the "guardians of Connexional interests and rights, and the expounders and administrators of Connexional law."

As the Societies are united in Circuits, so the Circuits are grouped in Districts. Hence come *District-meetings*. The Chairman of each district is elected by ballot vote of the Conference, and the Financial Secretary is appointed on his nomination. The *Minor District Meeting* is a special ecclesiastical court for investigating charges against ministers, and for hearing appeals from excluded members.

The *Financial District Meeting* is composed of the ministers generally, and of laymen such as the Circuit Stewards, and all the District Treasurers of the various Denominational Funds, and deals with everything pertaining to the working of those funds. The *Annual District Meeting* has both a Pastoral and a Mixed Session like the Conference. Every minister is required to be present, and at the Pastoral Session the character and denominational loyalty of every minister is put to the question. At the Mixed Session all matters of a financial and general character are taken up, such as the Home Mission and Contingent Fund; the needs of feeble circuits; extraordinary deficiencies; the question of additional ministers' houses; proposals for the division of Circuits; chapel buildings; education; the election of ministerial representatives to Conference, &c., &c.

We now come to the Central governing body, the *Conference*, which body is, (I make the reference in a good sense,)

“ Much like a subtle spider which doth sit,  
 In middle of her web, which spreadeth wide :  
 If aught do touch the utmost thread of it,  
 She feels it instantly on every side.”

The Conference is bound in certain ways by the “ Deed of Declaration” made by John Wesley, in 1784. This makes the Legal Conference to consist of one hundred ministers, vacancies being duly filled up year by year. The President and Secretary must be elected from this number. All ministers in Full Connexion and who have permission to attend, have from the first been associated with the Legal hundred, and in 1878 the introduction of laymen took place for the first time. The Mixed Session consists of 240 laymen and 240 ministers. The Pastoral Session, broadly speaking, deals with spiritual matters touching the whole Connexion, and the Mixed Session is occupied with things financial. But nothing done by the Commons, is effective until ratified by the Lords, *i.e.*, by the Legal hundred.

Such is a bare outline of a mighty and far-reaching system. It is neither Episcopal nor Presbyterian, but it embodies the strong features of both, and avoids the weak ones peculiar to such a system as our own. The difference between Wesleyans and ourselves is not doctrinal, for they are as Arminian as we are ; it is a difference of polity. They have loved unity, we have loved independency. The old fable sets forth the result. Wesleyanism is a sleek mastiff, serving its Master, and not troubling about the trifling circumstance that it has a collar-mark on its neck. We General Baptists, in common with all churches of the Congregational order, are like the lean but independent wolf, free to run with the pack, or free to leave it, free to live or free to starve, but any how utterly and absolutely defiant of control, and gloriously free.

J. FLETCHER.

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## Nothing Doubting.

How fast the weeks, the months, the years,  
 Rush on and leave us but to-day ;  
 Their hopes, their joys, their smiles, their tears,  
 Have passed with fleeting time away ;  
 While now with trembling feet we stand  
 On the border line of an unknown land.

A darkening mist before our eyes  
 Obscures the way we are to tread,  
 Not knowing what before us lies,  
 We will but go as we are led ;  
 And reaching with a feeble grasp  
 We meet our Leader's loving clasp.

What, then, to us are darkening mists  
 Or paths which are unknown,  
 Since through the future's hidden way  
 We need not walk alone !  
 So now with firm-set feet we stand  
 On the border line of an unknown land.

SUSIE E. KENNEDY.

## Religious Life in Germany.\*

LET him who would see "Religious Life in Germany" be there on New Year's Eve. He will see it then, or never. New Year's Eve seems to have the duty of making up for all the Sundays of the year. The churches are crowded; fine, impressive sermons are preached, and everybody goes home with a kind of solemn awe and the grand melody of that beautiful hymn, "Now thank we all our God," still lingering in his heart. Unfortunately, the "solemn awe" and perhaps even the last impression of the old German hymn are, a few hours later, drowned in the bowl of hot grog (or something resembling it strongly) which is served up in almost every German home on New Year's Eve, and emptied amid many a cheerful and boisterous toast proposed by the various members of the family in honour of one another. I cannot help suspecting a little that it is owing to the said grog that New Year's Day finds the churches comparatively empty—at any rate of the male sex, who, as usually during the year, are represented by their wives, sisters, or mothers. Not that the young men are unwilling to go a certain distance churchward. They go, as a rule, as far as the church gate—then, turning round, after having bidden a fond farewell to their sisters, they install themselves at "Schmidt's" or "Brown's" to enjoy their "Frühs hoppen" (luncheon). Punctually at eleven they reappear at the church gate, dutifully escort their sisters or lady friends home, and sit down to dinner with the consciousness of having behaved well enough to deserve and enjoy a thoroughly good meal.

It is a pity—a terrible misfortune in fact—that going to church, being a member of a Christian congregation, is a thing of utter indifference to most German youths. It is true that little is done to make that membership attractive. The parishes are, as a rule, very large; the parishioners see their minister when he comes to sprinkle a child, or to confirm or bury a member of the family. That is all. Social life is not, as in England, closely interwoven with the religious. There are no congregational conversazionès, nor can we boast of any cricket or football clubs in connection with the churches of Germany. I am afraid that the very buildings would blush if such frivolous things were brought into connection with them. Grand and majestic they stand, beautiful and lofty—few in number and with neither Sunday schools nor any other room attached to them. The service (I speak of that in the Lutheran churches) is simple and perhaps a little monotonous. It cannot be denied that German hymn books contain many a fine "choral"—I need only mention the well known "*Ein feste Burg ist unser Gott*," by Luther, or that most exquisite hymn, "*Befiehl du deine Wege*," by P. Gerhardt. But these hymns are generally sung at the tempo of a Funeral March—nothing but semibreves or minims, with here and there a solitary quaver smuggled in by way of a refreshing change. The prayers are all ready-made, as in the English church service, and the sermon, though often extremely learned, is, as a rule,

\* Believing that many of our readers will be glad to know something of the state of religion in the great neighbouring country of Germany, we propose to print, in alternate numbers of this magazine, three papers kindly supplied to us by an accomplished German lady, who has had wide opportunities for observation. They will furnish a more accurate view of the true state of things than any which could be given by a mere English visitor to the land of Luther.

either too elaborate or too emphatically delivered to go straight to one's heart and nestle therein. Not that it is impossible to hear also in Germany practical sermons; in country churches the latter seem to be even prevalent, and it is a wise arrangement too, for at the least bold flight of thought on the part of the minister, the country-folk, completely mystified, settle themselves for a comfortable nap.

The morning service begins at half-past nine in most churches of South Germany, in the North, later; there is also an afternoon service, but it seems to be only for the benefit of old maids or young girls, for I have never seen anybody else frequent it. The bulk of the population wends its way to the public parks and gardens, whence an aroma of German sausages (well fried), tobacco, and beer, floats invitingly toward the Sunday visitors.

Divine worship ends in the South of Germany at four o'clock in the afternoon; the Sunday school lesson (for only one is given) is placed between eleven and twelve in the morning, whilst in the North prevails the English custom of evening service and Sunday school from two to three or three to four in the afternoon.

In writing on Religious Life in Germany it is necessary to distinguish between South and North. We must not forget that the kingdom of Bavaria and the inhabitants of the banks of the Rhine are, almost throughout, Roman Catholic, whilst the North of Germany, broadly speaking, is Protestant.

Roman Catholicism has ever carried the palm over Protestantism with regard to zeal, or, shall we say, fanaticism. I have seen much of the latter at any rate, and mingled with gross superstition into the bargain; at the same time I have heard from the lips of many a thoughtful Roman Catholic the candid confession that, were a Luther to rise now, it would be to the entire destruction of his convenient but hollow creed. There is, indeed, no great amount of respect shown toward the Roman Catholic clergy. They are often compelled to understand clearly that the time of their power is practically over, and that men and women can pass much more pleasantly through life without such things as "confessions." It may be that good-nature is one of the chief characteristics of a Roman Catholic priest. He pockets quietly the smart but not very flattering speeches hurled at him by some rebellious or frivolous member of the flock, and buries them under a few pints of beer which he drinks, perhaps an hour later, with the very person who insulted him! I do not say that *all* priests would be so peacefully inclined. I have had opportunity to meet the two distinct types in the South of Germany—the ascetic, and the jolly, kindly priest. Need I say that I prefer the latter?

It has often struck me in passing through the large towns of Germany how comparatively small the number of places of worship is, compared with that of places of public recreation and amusement. There is one country, however, which wears a decidedly clerical character: I mean Württemberg. Although a close neighbour to Bavaria, the kingdom of Württemberg presents a far different religious aspect, and that not only with regard to places of worship, but to religious life in general. No end of Bible-lessons, prayer-meetings, and week-day services. If the young men and women of Württemberg do not turn



WITTEMBERG.  
THE HOME OF LUTHER.

out as perfect as we can desire, it is no fault of the ministers. It is true that they too have to bear disappointments—who has not? One of those indefatigable spiritual shepherds, living in one of the suburbs of Stuttgart, found after an hour's walk on a damp, wet, autumnal day that his whole congregation consisted of only two old women. Fortunately he took the precaution of asking the clerk to inspect the church before the latter helped him to invest himself with his clerical gown. Upon being informed of the overpowering number of listeners the minister begged the clerk to tell the two old women to wend their way homeward in peace. "I shall pray for them in the secret of my chamber," he added, "where I have anyhow the advantage of a good fire." I have, however, not many cases like this to note; on the contrary, we are told that in no other part of Germany are converts won in such large numbers as in Württemberg.

If I were a minister I would either live in England or in Württemberg. I think I would even prefer the latter on account of its charming villages and pretty parsonages. To persons of an argumentative turn of mind Württemberg cannot be too much recommended. From time to time there are meetings at the various parsonages; and let no one maintain that he knows a Württemberg parson if he has never seen or heard him at such a meeting! However peacefully inclined when alone or amid his flock, he becomes alarmingly vehement when among his brethren and wielding the weapons of argument. In those meetings—to which ladies, as far as I have seen, are not admitted—the leading theological questions are discussed. May I add that what is wanting with regard to logic is made up for by deep-felt earnestness, sometimes bordering on narrowness?

Orthodoxy in Württemberg had and has still to struggle against her greatest foe—free-thinking young Germany, trained at universities, the chairs of which are very frequently held by professed agnostics. Fierce is the strife between the youthful thinkers and the orthodox leaders of the Church; for the country which gave birth to a Martin Luther and Melancthon is at the same time the fatherland of Strauss, Häckel, and others. It is refreshing and a little amusing too to listen to the ideas of some of the country-folks as to the questions which now stir so many bosoms. As a rule those ideas are extremely primitive and somewhat misty into the bargain, which, however, does not prevent those who hold them from living contented lives, with a dim perspective of a future beyond the grave.

I have nowhere seen the contrast between orthodoxy and free-thought so strongly pronounced as in the North of Germany. In churches the strife between those two leading forces of the religious world is carried on vehemently. Some of the ministers preach George Eliot's gospel—an improvement no doubt on that of Jean Jacques—and advise their listeners to be content with making "undying music in the world." Those whose aspirations do not go that way seek refuge either in orthodox belief or in complete materialism, the creed of which seems to be: "Let us eat, drink, and be merry, for to-morrow we die." The latter party seems to me to be the strongest in Germany. But so miserable a creed cannot bring real happiness, or happiness only to some minds—and there can be no doubt that for some time the dark

clouds of pessimism have been gathering on the German horizon;—they hang gloomily over its sky; they threaten storms—terrible storms perhaps, and religious and social changes; but let us hope that behind these clouds there lingers—shining brightly—the light of healthy, religious life, like a daughter of heaven, born amid the strife and turmoil of a world in arms, but wearing on her brow those sweet words “God is love,” to believe in whom is to love our neighbour, for the life of religion is “to do good.”

J. JAFFÉ.

## Personal Prerequisites to Success in the Christian Ministry.

(Concluded from page 59.)

IF sufficient ability for the work of the ministry is found, it will be seen to be either a divine gift or a human acquirement or both of these combined.

In the case of the Apostles and primitive evangelists ability for their work was conferred by Him who appointed them to it. He *made them able*, or “enabled them to be, ministers of the New Covenant.” “He gave some to be Apostles and some prophets, and some pastors and teachers.” They “spoke with tongues as the Spirit gave them utterance.” Faculties were *inherited* by them as fortunes are by the descendants of rich men, and their knowledge came to them as Jacob’s venison came to him, without his own hunting for it. Even when brought before governors and kings for their Master’s sake they had no need to be anxious “how or what to speak, for it should be given to them in that hour what they should speak.”

If any presume to be the privileged successors of the Apostles in point of time, they certainly have not succeeded them in talents. To know the mind of God we must find it out for ourselves by studying His word and by prayer for His help. Even Timothy, although he had a gift in him derived from the laying on of Paul’s hands, must “stir up” that gift, and was told to be “diligent in presenting himself approved unto God, a workman not needing to be ashamed.”

If any now have a strong predilection for the ministry, and some native adaptation to it, they will soon become sensible that their ability for it must be acquired by time and toil on their own part. As in training for other pursuits so in this higher work, much is left for ourselves to do. Yet in attempting it we do not struggle alone. We are effectually helped by God, and our ultimate sufficiency is of Him. In the very choice of our texts and topics of discourse we may expect His assistance. All premeditation, which is devout and dependent, He makes helpful as a preparation for our public service. And by His prospering blessing the dark theme becomes luminous—the difficult easy, and the barren fruitful. When Moses confessed himself not eloquent, but slow of tongue and speech, the Lord still told him to go, and promised to be “with his mouth, and to teach him what he should speak.” And when Jeremiah was all but overpowered by the thought of his youth, and the sense of his incompetence, the Lord put forth



His helping hand, touched his mouth, and filled it with effective words. To the inexperienced Apostles He gave an *understanding* to know the true, and *utterance* that they might not be dumb, and *boldness* that they might not be confounded. So in these days it may be trusted that those whom He has called to the ministry He will qualify for it by gifts and gracious influences, and that self-effort in the way of personal proficiency, will beget an aptness, and a profiting, which may appear to all.

The other prerequisite to success may be more briefly treated of. Ability must be seconded by *acceptability*. These two things are not identical, nor does the one always entail the other. Some able students and scholars are not able preachers and pastors, and some who are competent and clever in their work are not acceptable to hearers and churches.

Our first and highest aim should be to "show ourselves approved unto God." Yet it is necessary that we should have favour with the people, if not with all, still with the multitude. Without their esteem and attachment we may preach till we are hoarse, and do them no good.

To be very popular even in a single congregation is rendered difficult by the diversity of culture, and opinions, and preferences, which is found in it. What pleases one hearer may offend another, and that which some think a merit in the preacher may be considered by others as a grave defect. Popularity if acquired may not be retained. The favour shown by our zealous following is very deceitful, and the idol who is not spared is soon abandoned. Taking into account the fickleness and fastidiousness of both men and women, together with their educational differences, and doctrinal peculiarities, the most approved minister must never presume on being permanently acceptable in any one place. It must needs be that offences come, and they are taken when not intentionally given. At Corinth, where Paul had the seal of his Apostleship, he ceased to be considered an Apostle. And in Galatia, where he had been received as an angel of God and even as Christ Jesus, he was afterward regarded as an enemy because he told them the truth. While men are serving God with all humility of mind, the foot of pride may come against them; and from positions in which they have rooted themselves, the hand of the wicked may try to remove them. Early popularity is usually evanescent, the new liquor being found to be chiefly froth and foam, and the budding forth to have produced nothing except blossom and leaf. Not a few noviciates are like the eastern grass on the house-tops, withering afore it grew up: or like an inheritance which is gotten hastily at the beginning, but the end whereof is not blessed. With men of solid excellence and sterling worth there may be drawbacks and defects, which, after a while are more noticed if not more noticeable—most observers having a sharper eye for seeing what is freckled than what is fair. Some are surfeited with simple goodness, and through mere love of change are weaned from former attachments. "Most minds are too mutable to loiter long in the lazy posture of the same affection." Wearying of what is ordinary and long continued, their hearing flags, though the preaching improves. Should the latter *not* improve, but become impaired, hearers are dissatisfied; and when conversions are few and additions small, old adherents are the first

to complain. An unfruitful ministry is rarely acceptable, and is seldom long endured. If barely borne with, it must be considered a failure. No preacher can be pronounced successful if the people do not gather round him; if he is not wise in winning souls; and if those whom he attracts and attaches to his person and place do not continue to "esteem him very highly in love for his work's sake." When their love is lost and their esteem is lowered and his labour ceases to be either pleasing or profitable to them, his very office becomes intolerable; the pastoral bond becomes a galling fetter, instead of a gratifying tie; and its dissolution instead of being deprecated as an evil, is desired as a good event. Many ministers in the course of years, are reduced to what a certain author calls "the doleful dilemma of Richard II. in 1400, either voluntarily by resigning to depose himself, or violently by detrusion to be deposed by others."\*

W. UNDERWOOD.

### "How Jesus Loved Martha."

How glad we are to be assured that the Lord loved her with a distinguishing love!

The story of Martha has been a sorrowful perplexity to thousands of simple and candid readers of the Bible; and if such readers speak as candidly as they think, they will tell us that their wonder is, not why Martha was beloved, but why she was rebuked. Have we not sometimes felt an uneasy consciousness that our sympathy was more with the elder sister in this case than with the younger, and that in Martha's place we should have felt just as she did, whether or not we had spoken as she spoke?

But our Lord's reproof goes to something deeper than the manner of speech, and we have struggled with ourselves to subdue a rising of the heart which appears, *according to the usual acceptance of the story*, contrary to the mind of Him who reproves with equity and chastens with love.

The point of the rebuke and the need of it would be more evident to general readers of the Bible if they were not prepossessed with an idea of the scene as represented over and over again in pictures familiar to us from childhood. There is no need to describe them. We can each recall two or three at least that have represented an imaginary scene in a very English-looking house—Martha in the background dimly seen in a glowing kitchen, while Mary, cool and restful, occupies a seat in the foreground, and is claiming and receiving their beloved Master's whole attention. Have we never asked ourselves whether the position so delineated really belongs to the lowly, unselfish spirit described by our Lord as the "good part" which was to be her inalienable gift?

If we dismiss these pictures from our minds, and interpret this narrative by one which describes a later supper in closely parallel terms as to the two sisters, we shall arrive at a very different conclusion as to their position and demeanour, and the chief difficulty will disappear.

\* The Duke of Lancaster first extorted a resignation from the king, after which Richard was deposed by the suffrages of both Houses. 1399.—*Students' Hume* p. 195.

In the scene depicted (John xii.) we see at once that the supper is on the table. Martha is not cooking but "serving," just as she is said to be when first we hear of her. Why should we not represent her to ourselves on the former occasion as we do on the latter, *i.e.*, occupying a prominent position as sole attendant on the guests who are already reclining on couches towards the well-covered table? Mary, at the Saviour's feet, would be wholly in the background, and if seated after the usual custom on the floor, would be in the range of no eye but her sister's.

In the second story we easily understand that she was at the back of the couch, because she had a special purpose in being there. With a little unbiassed observation we shall see a characteristic reason for her being there on the first occasion.

According to the open house-keeping fashion of the country, the space behind the guests' couches might be freely entered from the outside by poor persons who came to receive fragments from the meal, and who were not forbidden to listen to the conversation at the table.

It was our Lord's custom to discourse much at these social meetings, and the common people, who always "heard him gladly," resorted to Him on such occasions as on others that were more absolutely public. This being borne in mind, we shall be better able to understand the lowliness of Mary's spirit.

There is no complaint of her lack of service in preparing the meal, though, as it presently appears, the preparation was somewhat excessive. There is nothing in the narrative that obliges us to suppose that she left off her work before the meal was on the table. Then, leaving to her sister the pleasure of visible service to the beloved Guest, she takes her position "at his feet," that she may listen "without distraction" among listeners of the humblest class.

Martha does not complain, at first, of serving alone. To persons of her temperament a monopoly of service is in itself pleasant. Her complaint is not that she is alone in the waiting, but that her being so seems to be unnoticed. "Lord, dost thou not care?" If the Master in His loving reproof had spoken with less plainness and point,—if He had only said she was taking too much trouble for Him, Martha would have had just what she wished, and would have been stimulated to fresh exertions in the course that pained Him, and called for His rebuke. To what, then, was that rebuke directed?

In the first place, she had sadly mistaken the way to please her Lord. She had unconsciously been trying rather to please herself by a conspicuous expression of her love in a way more congenial to her own feelings than to His. It is not a gratuitous assumption to suppose that she was trying to gratify Him by needless variety and luxury in His entertainment. There is much to recommend Bengel's interpretation of the passage which makes the "many things" about which Martha was troubled (or "distracted," R.V.), refer to the dishes on the table, concerning which the Lord adds, "but one is needful." This reading is corroborated by the ancient manuscripts, which thus report His words, "but few things are needful, or one."

However this may be (and many devout readers would be sorry to give up the usual acceptance of the words), the tone of the rebuke and

the expression "much serving," imply that Martha was eagerly offering more than the usual oriental variety of dishes, while, to the feelings of her divine Guest, it would have been more congenial to have only the simplest fare.

Secondly, Martha is rebuked for her irritation at the failure of her mistaken efforts to please. Her choice dishes are refused or overlooked, while her Guest, deeply engaged in "His Father's business," shews more interest in those who are listening to His discourse than in the dainties that are pressed upon His notice. Hence Martha's complaint, though addressed to Him, expressed the most irritation with Mary, who had obtained, without seeking it, the preferential notice that Martha had craved for herself. For this reason, and for her injustice when it is disappointed, she is rebuked by a preferential commendation of the part which Mary had chosen—the part of a humble learner rather than that of a prominent worker. Such a reproof from such lips must have come with power.

After this, Martha is spoken of as one of those who were specially lovable in our Saviour's sight, yet the leaven of self-love was not purged out of her character all at once. Just as it slowly dies in many excellent Christian workers at the present day, so it lingered in her and made her eager and demonstrative where Mary was quiet and retiring, so that she needed a gentle check on the solemn threshold of her brother's grave.

And Jesus, who reproved her, also loved her as He loves thousands of industrious workers who are fostering Martha's fault in their own souls while they believe themselves to have chosen Mary's good part. And surely He loves many unobtrusive Marys who fear that their interest in the homely duties that fall to them is such as to deserve Martha's reproof. Let no one quote Mary as the prototype of the "contemplative nun," or of the enthusiastic girl who gives up home interests that she may be always at the minister's call for outside work.

In fact, Marthas and Marys may both be found in the kitchen and the nursery as well as at the Sunday school and the prayer meeting. The difference between them is not in the occupation but in the spirit with which that occupation is carried on. Mary is patiently learning those lessons which women "learn in silence," and which they imperceptibly gain from every duty which is done "as to the Lord and not to men."


Martha is desirous of recognition, of prominence, of preference; eager in seeking and claiming work, not so much that work may be done, as that she may be the doer of it. Though sometimes a popular person, she is never a happy one; nor is her help in good work sought as an unalloyed benefit. Yet Jesus loves her: He loves the honest intention, the desire for usefulness, the love to Himself which truly exists in her mind; though still overlaid with much that is earthly and self-seeking. His love to such Marthas is often shewn by humiliating experiences which rebuke the forward self-preferring spirit, and shew how good is that portion which cannot be taken away—Mary's chosen part of docile, humble, unambitious love.

*Nottingham.*

SOPHIA WILSON.

# Light for Little Feet.

## THE DOOR OF THE LIPS.

N olden times great cities were surrounded by high walls, and every entrance was made secure with strong gates or doors, which in times of danger or at night were always closed; those doors did not swing upon hinges like the doors in our houses, but they were drawn up by a kind of a *pulley*, hence when David brought the Ark of God to Jerusalem, the priests who headed the procession called for the doors to be raised up, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in."

At the gates of a city there were watchmen—soldiers ready to stop any one who ought not to enter into, or go out of the city. When the Jews sought to kill Paul, we read that "they watched the gates of the city night and day;" but Paul, you will remember, was let down in a basket out of the window of a little room which was built in the city's wall.

Our lips, says the psalmist, are like a "door"—the door of a city or the door of a house—which we can open or keep shut at will. Unless you open "the door of your lips," you cannot speak a word distinctly, you can only make a muttering or humming noise. Try it!

Our lips are like a door; the psalmist looks up and prays, "O Lord, keep the door of my lips."

### I.—*A Door is made to open.*

"There is a time to speak," says the Wise Man, and we must never be afraid to open "the door of our lips" when it is our duty to speak. Sometimes by keeping silent we deceive. Now Jesus never did that, but He said to His disciples, "If it were not so, I would have told you;" and if we find our parents or friends making a mistake about us, we should speak; and if we have done wrong, say so plainly. The lad, George Washington, would not let his father think that the gardener or any one else had injured his favourite tree; the boy at once said, "*I did it, father.*" Do not let others be suspected or blamed for anything you may have done; open "the door of your lips," and let the words come out, "I did it, and I'm very sorry."

Sometimes young people are sulky and "glum," especially when they think they are injured or not treated in a proper way, and they cherish a feeling to "pay them out;" and if by speaking a word they could save those who opposed them from some inconvenience or mishap, they would not open "the door of their lips" and speak that word. How different was the conduct of the

### LITTLE ISRAELITISH MAID,

for although she was a long way from her friends and home, a little

captive among strangers, yet she was not glad when she saw her mistress grieving and weeping (as no doubt she often did) because Naaman, her husband, was a leper: the little captive's heart was touched, and one day she would creep up to her weeping mistress and would say—There is a prophet in Samaria; his name is Elisha; he would cure Naaman, my master, of his leprosy. Dear child, what a sweet return for her captivity!

Even little ones may become a great comfort and joy to their friends by just opening "the door of their lips" and saying some kind and loving word, or remembering them of some of God's precious truth. There was once

#### A GREAT STORM

on the sea, and a large ship was expected every moment to be swallowed up by the waves that rolled mountains high; all the passengers were in the cabin in great terror, when the Captain rushed down the stairs and cried out in great agony, "We are lost—we are lost!"

"Then his little daughter whispered,  
As she took his icy hand;  
*Isn't God upon the ocean*  
*Just the same as on the land?"*

These words of the little child filled them all with hope; they felt that God was near, and that He would take care of them—

"Then they kissed the little maiden,  
And they spoke of better cheer;  
And they anchored safe in harbour  
When the morn was shining clear."

Remember that "the door of your lips" is made to open, and that "there is a time to speak."

#### II.—*A door is made to be closed.*

If a way into a house or city was required to be always open, then there would be no need of a door, for the chief use of a door is to be closed—to keep out an enemy, and to keep safe all who are within. Strong drink is an enemy, and we should not let it come in to disturb our life, for "Wine is a mocker, Strong Drink is a *brawler*," so reads the Revised Version. A man who is a "brawler" is a disturber of the peace; he upsets any company into which he may come.

Strong Drink is a Brawler; it disturbs the peace of mind and heart, of home and church; by no means let it come into your life; it is an enemy; keep it out; keep "the door of your lips" for ever closed against it.

The Saviour when on earth said, "Out of the heart proceed evil thoughts," and when an evil or unkind thought comes to our lips and wants to go out, let us arrest it, make it a prisoner, and *kill it*: don't let it go out into the world to pain people and hurt their feelings, for remember when we once speak an unkind thought, we can never call it back again. If a man in a city did wrong, the gates were closed to keep him from going out, so that he might be caught and put into prison.

“The door of our lips” should always be closed against all unkind and unholy thoughts; never let a cruel word or a spiteful speech escape you—stop it at the “door.” But you may say—I find it

#### HARD WORK

to keep back unkind and naughty sayings; they will get out, sometimes before I am aware of it. That is very true, and even the psalmist felt just the same as you do; he did not feel strong enough to keep back the hasty word; he could not always “keep the door of his lips,” so he looked up to God, and said, “Set a watch, O God, before my mouth; keep the door of my lips.” That is a most necessary prayer for all of us to offer, and God will help us not only to keep back and overcome all unkind thoughts, but He will help us to speak loving words instead. A kind word, “a word in due season, how good is it!”

“The bravest of spirits has often  
Half failed in the race it began,  
For the want of a kind word to soften—  
So say a kind word when you can.”

A. HAMPDEN LEE.

### Hymn for a Bible Class.

OUR hymn, dear Saviour-king,  
Devotion's soaring wing  
To Thee shall bear;  
And though Thy works and ways  
Transcend our highest praise,  
Yet, Lord, the hymn we raise  
With favour hear.

For life's fresh morning hours,  
Bright with earth's fairest flowers,  
Our song we raise;  
And though some blossoms sweet  
Fall withered at our feet,  
We in submission meet  
Thee still would praise.

Great Teacher, now impart  
To every youthful heart  
Knowledge divine;

Louth.

And, as in grace we grow,  
Around us may we throw  
A holy, helpful glow,  
And like Thee shine.

O God, our father's God,  
The way our fathers trod  
We too must tread;  
O'er mountains rough and steep,  
Through valleys dark and deep,  
In light or shade us keep  
And safely lead.

On life's stern battle-field  
O, may we never yield,  
Though foes are strong;  
But strive for God and right,  
Till with supreme delight  
We sing, in garments white,  
The victor's song.

C. DONNER.

“THE KINGDOM OF GOD” is the truest and largest name for *personal religion*. Salvation is the popular word just now, and it is a great word, but not so good as “kingdom.” It is not THE word of the New Testament. Christ uses it but twice in the whole of the Gospels. But the “Kingdom” is ever on His lips. The gospel He preached was “the gospel of the kingdom.” He urged men to seek before all things “the kingdom of God and His righteousness.”

—J. M. GIBBON.

# The Story of James Marlow.

## PART II.—THE FIRE.

“Be not overcome of evil, but overcome evil with good.”—ROM. xii. 21.



“ET the house burn—save the people!” was the order.

It was known that the front part of the house had been emptied of its inhabitants; but in the back part there had been a sudden rush—a jamb on the staircases, and numbers were fighting madly for life. No other fire-brigade had yet arrived, and so whilst the front of the house was deserted by the firemen, heroic endeavours to save life were being made at the back. Suddenly a great cry went up from the crowd. At one of the top windows in the front a face appeared. The smoke was blown away by a gust of wind, the flames shot up, and by their light those below could see a child's frightened face, and outstretched arms. She had been forgotten in the hurry and confusion! She was alone in the burning front! There, in an awful setting of smoke and flame, were the child's appealing face and hands.

Death was near her, for through the window beneath it could be seen that the floor on which she stood was catching fire, whilst now and then little flames spurted and curled from the window frame through which she stretched unavailing arms. In her white night-dress, with the fierce glory about her, she looked like a spirit.

The crowd gazed, and roared with sympathy. Women wept aloud. Shouts for the firemen arose, but they were overmatched at the back, dragging out the fainting and dying—not one could be spared. Would other help never come? The flames rose higher, but still between the volleyings of the smoke could be seen the white arms, and whiter face piteously appealing for rescue. Many in the crowd recognised her, and cries arose,—

“That's Swallow's kid. Oh save her, for heaven's sake!”

What could save her? In a few minutes all would be over. Ladders were brought and reared against the walls, but they were found too short; and with the roar of the flames many prayers went up for the fire escapes that were so long in coming.

Just at this moment a man pushed himself to the edge of the crowd and gazed on the fire. You could see at a glance that he was intoxicated. He swayed backwards and forwards, in the vain endeavour to stand steady, and looked with a muddled and exultant expression upon the scene. Thus he soliloquised aloud,—

“What a jolly—hic—bonfire! Go it, my beauty—hic—burn away. Won't old Wallet be in a funk! He said he'd turn me out if I didn't—hic—pay my doss\* money. Now he's got turned out. Serve him right—hic. Go it!”

This was Swallow. He was well known here.

A man who stood close by him grasped his arm and cried angrily,

“You drunken wretch! Don't you see your child in the burning house?”

“Eh—what?”—hiccoughed Swallow, turning to him.

The man excitedly pointed upwards to the window.

“Don't you see your little girl up there, going to her death?”

Swallow's eyes followed the man's indication, and as the smoke drifted away he saw his own little girl sinking slowly down, overpowered.

That sobered him.

“Good God! it's my Lucy!”

With a thrill of horror he saw it all—leaving her in bed, whilst he went on

\* Bed.



a drunken spree, he had left her to her death. Grasping, with a vice-like grip, the arm of a policeman near, he shouted hoarsely, pointing upwards,

"Can't you save her?"

The policeman replied—not unkindly—"Stand back. We can't save her. They have tried to reach her from the back but failed. The firemen can't leave the back. We'll try again when another escape comes."

This reply did not calm him—it maddened him. All the fatherhood, so long dormant in his heart, rose within him. Shouting out—

"Then I'll save her myself," he darted for the nearest gap in the heated walls, where a window had been burned out.

It was madness. He was going into a roaring furnace. Nothing living could exist a moment in there. The policeman dashed after him and pulled him back.

Swallow savagely turned upon him,

"Loose me, curse you. Can't you see, it's my little girl? Loose me or I'll murder you."

A fierce struggle ensued between the humane policeman and the maddened father. Other policemen hurried to the spot, and Swallow was borne back, struggling and cursing.

Whilst attention was directed to this scene, another event was occurring. A strong iron drain pipe extending from the roof to the floor passed close by the window, across the sill of which the little girl was now lying insensible, her long golden tresses blown about by the wind and lit up by the flame.

Unnoticed, except by a few, a man had sprung from the crowd, to the drain pipe, and by the time that Swallow was secured, he was over the heads of the people, climbing with surprising agility up towards the window.

It seemed as mad an effort as Swallow's. Men rushed to the spot to pull him down, but he was by that time above their reach. Hundreds called to him to come down, but still he went on.

Higher and higher he went, like a trained athlete, taking advantage of every ledge and knob. Grasping the pipe firmly above his head, he drew himself up. Then clasping the pipe with his knees, he took another hold above.

A silence fell on the crowd. An awe filled them. It was a heroic task. He was going to death. Every moment they expected to see him drop from the hot pipe into the street, crushed to death. But no; up, up, still he went; and Swallow, guarded by the police, on the outskirts of the crowd, had dropped on his knees, and, with eyes fixed on the hero, was pouring out his soul in unaccustomed prayers.

At last he reached the window, and, by a great effort, swinging himself on to the sill, he was seen to unwrap a coil of rope from his neck. Flames were beginning to belch forth from the window, and now and then he was lost to sight amidst smoke and flame. The people's hearts stood still as he fastened one end of the rope to an iron stanchion which supported the pipe, and bound the other end round the form of the insensible child.

Swinging her out over the street he proceeded to lower her. The little form hung limp, like a dead thing, at the end of the rope. Slowly but surely down she came—inch by inch, yard by yard. Who shall describe the excitement? Although firmly held back at a distance by the police, hundreds of arms were instinctively stretched out to grasp the child as she came swinging into arms ready to receive her, and a mighty shout went up—

"Saved!"

But only half of the task was done. There was the hero yet high up on the window sill. Would he get down alive? Leaving the rope attached to the stanchion, he took it in his hands, and just as a great crash followed by a burst of fire went up, he swung himself off, apparently on wings of flame, and slid rapidly down to the earth. As he touched the ground the cheering multitude, overpowering all restraints, swept around him.

There he stood, trembling, with clothes scorched, and face and head blackened by smoke and scorched by flame, but alive.

There he stood—the pale-faced, despairing man who followed the fire engine—James Marlow.

\* \* \* \* \*

Half-an-hour after the occurrence of the events last recorded, James Marlow was in a room, not far removed from the scene of the fire, where kind friends were attending to his injuries. A knock came to the door, and a voice was heard,—

"I want to see the man who saved my child."

Swallow stepped into the room. There were the evidences of strong emotion upon him, as he advanced to Marlow and said,

"Sir, accept a father's undying gratitude——"

Stopping abruptly, he gazed with astonishment at the other and cried,

"Why—you—are—James—Marlow."

"I am, and you are Albert Swallow."

Speaking with difficulty Swallow said,

"Did you know that you were saving *my* child?"

Marlow replied, "I did. I heard you say that it was your Lucy."

At this there came a great sob from Swallow. Sinking down on to his knees, he covered his face with his hands and groaned out,

"This is my punishment. Great heavens, this is my punishment."

\* \* \* \* \*

Two days later the merchant was sitting in his office when a man, who declined to send in his name, was announced. He came into the merchant's private office with a dogged air, and uninvited sat himself down.

"Well," interrogated the merchant.

"I'm Albert Swallow."

With a start the merchant replied, "You are?" I should not have known you, you are so changed. However, if you have come soliciting help, or a situation, I may say at once that I have nothing for you."

"Oh, I didn't come for that. I came to tell you that it was not James Marlow who robbed you of that £300. I did it. I opened your safe, in your and Marlow's absence, with a key which I had made on purpose."

The merchant gazed on Swallow with astonishment. He thought that misfortune had turned his brain; he said,

"Can you show me anything which would prove that you had the power to rob me?"

"There is the key with which I opened the safe. I've kept it." And Swallow laid a key on the office table.

The merchant was not satisfied; he asked,

"But what about the hand-bag which could not be found?"

"It's here," said Swallow, producing it and laying it beside the key. "I've come to make a clean breast of it. Marlow brought that bag back to the office with him, but, during the confusion which ensued upon the discovery of the robbery, I took it, and hid it. I've had it in my possession ever since."

To satisfy himself still further the merchant said, "What has made you come and confess all this?"

With trembling voice Swallow replied, "Marlow saved my little girl at Wallet's fire the other night. He risked his life to save her's, and I cannot keep it any longer after that."

The merchant was convinced. The cold-blooded rascality of the man enraged him. He arose and cried in anger,

"Swallow, you are a consummate rascal. How *could* you let that poor fellow be imprisoned innocently. You have ruined him, as well as robbed me. You deserve transportation."

Swallow bowed his head, and gloomily replied, "I don't care much what becomes of me, only for my little girl."

Striking his breast with energy, he continued, "You can't increase the hell in *here*, by whatever you may do with me."

The merchant was enraged and perplexed. He had convicted and ruined an innocent and upright man, and, for aught he knew, sent his wife and child to beggary, and here before him was the man who was the cause of it, and who for a time had fattened on his own crimes.

He had an intense desire to punish Swallow in some way, but—and the

question was an unpleasant one—what would people say when they learnt that he had ruined a respectable man through a—mistake?

He felt that after all it was rather a humiliating position for himself. But at any rate he must right the wrong so far as he was able. This resolution was soon taken. Standing before the gloomy man with the bowed head, he said sternly,

“Swallow, are you willing to undo the wrong which you have done, so far as you are able?”

“Ay, that I am,” fervently responded Swallow.

“Then find James Marlow and send him to me.”

“I will.”

Swallow arose and moved towards the door. As he was passing out the merchant called,

“Look here. Be sure that you send Marlow to me, and never let me see your face again.”

He never did. It was the last time that these two men met. Swallow and his daughter passed out of sight. Let us hope that amid other surroundings, the fruit of his remorse was a better life.

*(To be concluded next month.)*

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## Cruising in other Waters.

THE EAGLE.

What the condor is to the Andes the golden eagle is to the mountains of Europe; above him no living thing can soar, and from the tremendous height which he attains, his piercing eye can detect the movements of even the smallest creatures upon the earth beneath. His power of vision is marvellous, and appears to rival the telescope in range. A hunter tethered an eagle on the summit of a mountain as a lure for the parent birds, and constructed a shelter for himself close by, from which he could shoot. While within this place of concealment, he continually swept the sky with anxious scrutiny; but long before he could detect the faintest speck in the blue vault of heaven, the captive eaglet would welcome with its cries the approach of its parents. Vast as are the distances traversed by these majestic birds, we cease to marvel at their accomplishment when we know that when sweeping through the air, an eagle will pass through a space of sixty feet in a single second, and this without any apparent effort. But although when viewed under any circumstances the eagle presents a noble aspect, he never appears to greater advantage than when sliding through the air with wings outstretched and motionless, carried onward by pure volition, and seeming to disdain to beat the air to bear himself along. This movement he can sustain indefinitely. Scarcely less wonderful is his power of instantaneously arresting his onward progress and diverting his course at any angle, by shooting downwards with the velocity of an aërolite from a height of several thousand feet, and checking his flight when almost at the earth, with a certainty and an ease that excite the admiration of the spectator. So great is the swiftness of his descent, that it causes a sound such as is made by a round shot; his pinions are folded, but as he nears the earth they are suddenly expanded, and at the moment that he seems in the act of dashing himself on the rocks he changes the direction of his flight with a quiet dignity that seems to scorn precipitation. He has been seen to achieve this feat when laden with the body of a lamb that weighed 26 pounds, and from so great a height that both he and his victim together seemed merely a dot no larger than a sparrow relieved against the sky.

The eagle has been occasionally observed flying when holding in his clutches a victim somewhat too heavy to be conveniently carried. Under these circumstances he will let the prey slip from his talons, and swooping after it with inconceivable velocity, overtake it and again grasp it. This change of hold apparently gives a rest to his muscles.

*Achilles Daunt.*

## WIT AND HUMOUR.

Much of what passes for modern wit is really very ancient. Wendell Phillips would have it that there never were more than twenty-five original good stories, and that all the rest can be traced back to them. We have all heard of the man who would not venture into the water until he had learned to swim; of the man who stood before the mirror with his eyes shut, to see how he looked when asleep; of the man whose horse died just when he had taught it to live without eating; and of the philosopher who carried about a brick as a sample of the house he had to sell. But all are not aware that these things were said 1200 years ago.

Demosthenes, when accused of cowardice, defended himself before the Athenians by saying, "He that runs may fight again," and that suggested the couplet,

"He who fights and runs away  
May live to fight another day."

But wit is native to some minds, and comes out quite spontaneously. The Irish have it in a remarkable degree, to compensate, as some one has said, for their hard lot. Thus, a forlorn-looking Irishman was charged with being a common vagrant, and with having no visible means of support. He at once made answer by drawing from his pocket a loaf of bread, the half of a dried cod-fish, and several cold potatoes, the result of his begging. Spreading them before the magistrate, he asked, "What do you think of thim, yer honor—shure, an' isn't thim visible means of support?"

The "bull" is a delightful variety. Speaking of an old nurse, a man once said, "I hate that old woman, for she changed me when I was a child." This was deemed by Horace Walpole the best bull he had ever heard.

Grave divines have on occasion proved their possession of the "funny-bone." Thus, when a brutal magistrate once threatened St. Basil that he would tear his liver out, the latter, who had been an invalid for many years, calmly replied, "Your intention is a benevolent one, for where it is now located it has given me nothing but trouble."

## EXCUSES.

Richard Brinsley Sheridan was visiting in a country house, when a lady proposed to him to take a walk; he replied, "It is raining too hard." Presently he strolled out alone, and chanced to meet the lady, who, with some acerbity, said, "So, Mr. Sheridan, it has cleared off, has it?" "Madame, enough for one, but not enough for two."

A neighbour once came to an Arab Sheik desiring to borrow his rope. He replied, "I cannot lend it; I want it to tie up my milk with." "But surely you do not tie up your milk with a rope?" "Brother," said the Sheik, "when you do not want to do a thing, one reason is as good as another."

## TO SOME CRITICS.

Do what you will there is no suiting some people. Pipe to them, and they will not dance. Mourn in their hearing, and they will not lament. Such people have reminded an American editor, who can in no way please them, of an event which once happened on his side of the water. A rural minister, distinguished for his piety, meekness, and patience, had put his little garden spot in order at the expense of some money and a day of toil; but one morning shortly after, upon looking out, he saw that during the night a hog had been on the ground, rooting up the soil from one corner to another. The old gentleman, surveying the ruin with a smile and a sigh, observed, "Well, you can't lay the ground to suit a hog anyway."

## THE SYMPATHY OF THE AUDIENCE.

That is not half a bad story which is told of Dr. Broadus. He was unknown at a certain place, and consequently was received with some coldness. But the following story made it all right. The doctor said, "When I was a boy, my father was a Virginia planter, and among the slaves was one particularly wise

man named Moses. (I think it was Moses). This particular coloured man was the counsellor of his brethren for miles around. He couldn't read; and one Sunday afternoon I was sitting upon his knee reading from the Testament, while he commented with great wisdom. As we sat there, a great, green, awkward fellow, came up, evidently with something on his mind, and stood first on one foot and then on the other, until Uncle Mose said, 'Well, Tom, what is it?' Whereat Tom replied, 'Uncle Mose, you know most everything, and I wanted to get your advice on a delicate piece of business. You see, down on t'other plantation there is a right smart kind of a gal, and I want to marry her, and I don't know just how to begin the thing.' And the poor fellow grinned in his half silly way. Before he was half through with his story, Uncle Mose interrupted him, and said, 'Go along, Tom. Just go and sit down beside her, and get hold of her hand, and it'll come to you what to say.'" You see, said Dr. Broadus, "it was everything to have the sympathy of his audience."

## INDEXING.

Making an index certainly takes time, but it cannot always be said to consume brains. For instance, we have seen one running thus—

Mill, on the Floss  
 ,, on Political Economy.

Again have we seen it written,—

"Patti, Adelina,  
 ,, Oyster."

It is said that a certain law-book had a line in the index reading thus—

"Best, Mr. Justice : his great mind."

On turning to the indicated page, you read that in delivering the judgment of the court, Mr. Justice Best had a *great mind* to commit the defendant.

## Notes on the Early History of some of our Older Churches.

### CHATTERIS.

CHATTERIS is a small town of about 5000 inhabitants, with a small market, in the Isle of Ely, which would be but a small island, if it were one at all. If an island is "land wholly surrounded by water," then the Isle of Ely is not an "island"; obviously, because it is surrounded by land: unless indeed, the dykes, which possibly may encircle the so-called district, would be held to answer sufficiently to the definition supplied by all trustworthy dictionaries. The name, however, enshrines the memory of what once was, when the waters more or less covered the face of this part of Cambridgeshire, and communication between its different parts was only possible by punts and boats. But now, thanks to good draining, these things are no more. From a picturesque point of view, the "Island" is flat—decidedly so—all its hills being in the distance—a good land to view from the stand-point offered by a "steeple" or the top story of a high house. It has, however, beauties of its own, as anyone would admit who sojourned there during the summer months. In other respects, this district is not to be despised. Farming was once, and may be again, a lucrative business, but the winters must be mild, and the summers dry. The folk are a genial and hospitable sort, somewhat given to tobacco perhaps, and at one time said to be rather partial to opium. But they know how to make their guests comfortable, and love to do so, and we never heard of anyone—student and ministerial anyhow—whose lot had been cast amongst them for a few days, but was impressed with these characteristics of the "Fen people."

General Baptists have reason to feel strong interest in these parts, for they have a history—quite ancient—associated therewith. And not the least of this

ought to centre in Chatteris. A brief record of the past as it refers to our denomination, may not be uninteresting to the readers of this Magazine.

The earliest history of the General Baptists in Chatteris is associated with the old Fenstanton church, when this latter was under the pastoral care of Mr. Henry Denne. Mr. H. Denne was originally a clergyman of the Church of England, but became a Baptist, being immersed in 1643 by Mr. Lamb, pastor of a Baptist church in Bell Alley, Coleman Street, London. He then became minister of the Fenstanton church, and laboured far and near.

Chatteris was amongst the places which benefited by his evangelistic labours, and on April 4th, 1652, twelve Chatteris folk were baptized (nine males and three females). The church seems to have soon afterwards become separated from that at Fenstanton, and to have been formed into an independent community. At any rate it is known that in 1654 there was what would then be regarded as a vigorous church in the town.

Nothing certain is known of its subsequent history, except that it gradually declined, and finally became extinct. No reason can be assigned, but it is possible that Socinian error may have crept in, as it crept into so many of our churches about that time.

Nothing further is known of General Baptists at Chatteris, until the year 1782, when a Mr. Kidd, a schoolmaster (whose views as to the use of the rod were in perfect accord with those attributed to Solomon), settled in the town. His father had been General Baptist minister at Fleet and died there in 1768. Mr. Kidd left Fleet and commenced a school in Chatteris, and also, it appears, opened his house, or engaged a room elsewhere, for the purpose of holding services under the General Baptist banner. The following year, 1783, twenty-eight persons were baptized in what is now known as the Twenty-foot river, a mile or two outside the town. A boat sunk in the mud served as baptistery. Amongst these, were two men named Lowe and Gunton, and when the latter came up out of the water, some of the bystanders, of whom there were a great number attracted by such an unwonted spectacle, cried out, "That is the best man who has been dipped to-day." Of these twenty-eight all traces are lost, except in the case of the two named. One of the present female members of the church is a descendant of Mr. Lowe, and an old man, resident somewhere in London, represents Mr. Gunton. These twenty-eight were formed into a General Baptist church, and a Mr. Bird was the first minister. He was minister for some time, but ultimately left for reasons that need not be detailed.

At the southern extremity of the town, on the high road to St. Ives, stood a chapel of the Countess of Huntingdon's Connexion, of which only a wall bearing a marble tablet now remains. The Creed held by the members of this community was of the rigid Calvinistic type, and so much of Episcopal dress was retained as was visible in the gown and bands worn by the minister in the pulpit. At the time we are now writing of, soon after 1783, a Mr. Scott was the minister. He, however, changed his views, and took a somewhat characteristic way of announcing the same to his congregation. Ascending his pulpit one Sunday morning, he deliberately took off his gown, trampled it under foot, and spat upon it, exclaiming, "No more of this popery for me." His earnestness, fearlessness, and vehemence even, we may admire, but his method of showing the same would altogether shock the more refined and cultured generation of present day General Baptists. But we must remember that between those days and ours, has intervened an "age of transition" that has separated widely the manners and customs of the present century from those of the past. We need hardly say that after such an outburst of vehemence, Mr. Scott resigned his charge. He did not, however, leave the town, but succeeded Mr. Bird as the minister of the General Baptist church. Mr. Scott did not devote all his energies, however, to the work of the ministry; besides keeping a school he interested himself in agricultural matters. He promoted some improvements in the agricultural art which brought him into association with at least one leading spirit of the times, Sir John Sinclair, but we believe he was not much more successful in introducing the reforms he advocated than others, before and since, who have had the misfortune to be fifty years in advance of their day.

For some years the Wesleyans and General Baptists worshipped together, their ministers officiating in turns. This arrangement was continued from 1806 to 1814, when the two communities, divided by "the narrow stream," were unable any longer to walk harmoniously. At the close of 1815, the Wesleyans withdrew and opened a chapel for their exclusive use.

Mr. Scott continued minister of the General Baptists, preaching in a barn in which the services had for some years been held, and died in the town in which he so long lived and laboured. For some time after this students from the Wisbech academy supplied the pulpit. Then Mr. James Lyon became minister. He also hailed from Fleet, and in addition to his pastoral duties, conducted a private school. He settled over the church in 1825, and remained its minister for forty-three years, until his death in 1868. During his ministry the first chapel was built, and in connection with the raising of the funds, one incident is worth recording. One of the members of the church (now a deacon), then a young man, went out "on tramp," visiting a great many of the churches in the Eastern, Midland, and Southern Conferences, soliciting aid. He accomplished most of the journey on foot, walking 2000 miles, not spending 2000 pence, and succeeded in collecting the handsome sum of £100 towards the reduction of the debt. During the later years of Mr. Lyon, owing chiefly to his failing health, the church lacked the prosperity of bygone days; but those who had been connected with the cause during his earlier ministry nobly stood by him, and maintained him to the last. The Rev. H. B. Robinson succeeded Mr. Lyon, and under his ministry the church revived, the chapel was enlarged, a school-room was built at a cost of £400, and a time of much prosperity ensued. Mr. Robinson left in 1877, since which time three ministers have successively presided over the G. B. church in Chatteris, one being, the late Rev. F. J. Bird, of Hitchin, who wrote the earlier part of this paper, and the last being the present pastor who revised and completed it.

The chapel was closed on August 9th, 1885, for extensive alterations, and was re-opened on March 31st, 1886. The Rev. J. T. Wigner, who visited Chatteris in October last, wrote in the *Freeman*, "The chapel has been enlarged and renovated, and is really a beautiful place." The cost of the improvements was £1100, of which there is now remaining a debt of £350. If any of the readers of this magazine can render help of a pecuniary character to reduce this amount, it will be gratefully welcomed.

T. H. SMITH

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## Correspondence.

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### PROVIDENT SOCIETIES FOR OUR MEMBERS.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Last month you kindly published a short report of the annual meeting of the New Basford General Baptist Provident Society. As that society is a very prosperous one, and its constitution differs from some others, it has been suggested that a brief statement of facts relating to its management might be of service. It is true that in connection with many of our congregations there exist Benevolent Societies and charitable institutions of that kind, but I do not think that organizations affording relief on the principle of independence or self-help are sufficiently encouraged by our churches. It is with this belief I venture to give some particulars relating to the afore-named society connected with the church with which I am identified. As regards membership: healthy and respectable persons of either sex, between the ages of fourteen and forty years, and of any or no religious denomination, are admitted on equal terms. The management of the society is in the hands of three Trustees, a President, a Treasurer, a Secretary, one or more Auditors, and a Committee of not more than six persons—three males and three females. Two or more members are also appointed Visitors—usually one male and one female. The Secretary is paid for

his services at the rate of fourpence per member per annum; all other service is given gratuitously. Every member contributes to the funds one shilling per month of four weeks. This entitles each member to receive, on being disabled by sickness of not less than two days' duration, five shillings per week for sixteen weeks, two shillings and sixpence per week for the next thirty-six weeks of such sickness, and thereafter one shilling and sixpence per week so long as such sickness continues. Should any member who has declared off the funds again fall sick before the expiration of twenty-six weeks, he is entitled only to the sum he was last receiving, but if off the funds for six calendar months he is entitled to the amount of five shillings per week.

The contribution may be doubled for double benefits; thus, for the contribution of two shillings per month of four weeks, a person becomes what is called a double member, and receives ten shillings per week, and so on.

At the death of any ordinary member the sum of three pounds is paid within four days of such death, and at the death of a double member six pounds. Also at the death of any ordinary member a levy of sixpence is paid by each remaining member.

At the end of every year the accounts are audited. A sum, equal to at least five shillings per member is maintained as a Reserve Fund, and kept at the bank; all above that amount is divided and equally distributed as a bonus to the members. The bonus usually amounts to about two-thirds of what has been paid in during the year, and contributes in no small degree to the good humour and satisfaction which always prevail at the annual meetings. Indeed, this yearly distribution of a bonus is the charm and life of the Society. People will cheerfully deny themselves during the twelve months, when they know that what is not needed as a help to their sick neighbours will all come back to them with the advent of the New Year; whereas they are apt to contribute rather grudgingly to the accumulation of a large fund, from which, it may be that they themselves, through ceasing to be members, will never derive any benefit.

It should be added, as another pleasant feature of our Society, that the annual meeting always commences with a good tea, provided for by sixpence per member deducted from the bonus.

*Noel Street, Nottingham.*

WM. H. PARKER.

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## OUR COLLEGE.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Will you permit me once more to appeal to your readers for an increase in the College funds?

It will be remembered that at the last audit there was due to the the Treasurer the sum of £653 10s. 4d. On seeing this serious deficit, the Committee resolved, "That the state of the funds will not allow of our admitting any more students to the benefits of the institution until the funds are placed on a more satisfactory basis." On this being reported to the Association the matter was anxiously considered, and the College Committee were requested not to carry out their resolution, but "that the churches be urged to have an extra collection during the year, and to make extra efforts for the purpose of removing the debt and increasing the annual income."

Since then circulars have been sent to the churches, letters have been addressed to private members, and personal visits have been paid, but the results are not such as to encourage the hope that the difficulties will be removed.

Very earnestly, therefore, do I appeal to all the friends of the rising ministry to come to our help. A crisis has come. The President is discouraged. The Treasurer has a load upon him that he cannot bear. The College cannot continue on its present basis without more generous help. Friends, rise to the occasion. Forward to me your spontaneous contributions. Do not delay, for the needs are urgent. The time is at hand when it will be worth a world to hear the Master say, "Thou hast been faithful over a few things; I will set thee over many things."

I am, dear Sirs,

Yours most respectfully,

WILLIAM ORTON.

*Leicester, February 15, 1889.*



## Notices of New Books.

PHœNICIA. By Geo. Rawlinson, M.A.  
Price 5s. *T. Fisher Unwin, Paternoster Square.*

THE enterprising publisher of this book is bringing out a most useful series of historical works, entitled, "The Story of the Nations." Each volume is complete in itself, is copiously illustrated and furnished with maps and indexes. The writers have been selected on the ground of their known special acquaintance with the subjects treated of. Already the story has been told of Ancient Egypt, Rome, the Jews, Germany, Hungary, the Goths, the Saracens, and several other nations. The latest published of the series is the volume now before us, the subject being that remarkable people of ancient times whose commercial and manufacturing interests so greatly resembled our own. From that narrow strip of the Syrian coast, which included the cities of Tyre and Sidon, Phœnician ships traversed the Mediterranean and sailed westward and northward as far as the Scilly Isles and Cornwall, whilst Phœnician caravans, moving in the opposite direction, traded with Babylon and Assyria. Carthage and many other colonies went out from Tyre, and altogether the influence of this comparatively small nation upon the ancient world was most remarkable. Probably no living man is more competent to treat this portion of history than Professor Rawlinson, and he has performed his task with fidelity and thoroughness. Many parts of the Old Testament will appear in a new and clearer light after the perusal of this book.

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PREACHER, PASTOR, MECHANIC. Memoir of Samuel Deacon, the younger, formerly pastor of the G. B. church, Barton, Leicestershire. Price 3s. 6d. *Buck, Winks, & Son, High Street, Leicester; and Elliot Stock, Paternoster Row.*

THE design of this publication, for which we are indebted to our friend, Mr. Thomas Cook, is to revive old memories, not only of Mr. Deacon, but also of other worthy men who laboured about the same time in connection with the General Baptist churches of the Midland counties.

Very wisely Mr. Cook has included not only the Memoir, as first published many years ago, but also illustrative papers by the Revs. J. J. Goadby, Thos. Goadby, and J. R. Godfrey, as well as many pages of interesting matter supplied by himself. Altogether the volume is one for which we are bound to thank Mr. Cook very heartily. All the young people in our churches ought to read it. Apart from his connection with our denominational history, Samuel Deacon,—mechanic, preacher, and author,—was a very remarkable man, and young men of the present day may derive healthful stimulus from the perusal of this record of industry, enterprise, and ingenuity, all combined with ardent devotion to the cause of Christ and the gospel. Portraits are prefixed both of Samuel Deacon the elder, and of his more famous son, whose life and labours are the main subject of the volume,—and specimens are given of Mr. Deacon's hymns.

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THE CENTURY; an Illustrated Magazine. Price 1s. 4d. *T. Fisher Unwin, Paternoster Square.*

THE February number of this capital magazine contains an interesting biography of the great French artist, Gérôme,—continues the painfully vivid account of Russian exile to Siberia,—finishes the Romance of Dollard,—has an article, which we should suppose must be specially valuable to everyone who has to do with building, on 'Slow-burning Construction,'—together with several other papers, which we have not space to mention, the whole being lavishly illustrated with engravings, many beautifully executed.

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NEGLECTED INCIDENTS & CHARACTERS OF THE NEW TESTAMENT. By G. Howard James.

THE many friends of Mr. James in our Connexion will be interested to hear of a small volume from his pen with the above title. We can scarcely say that he has published it; for we understand that most of the copies printed have been already disposed of privately.

But any person wishing for one of those remaining may obtain it by applying direct to Mr. James, 7, Larkdale Street, Nottingham. The subjects of the papers or addresses are such Scripture personages as Simon of Cyrene, Dorcas, Apollos, and Eutychus. The style is clear, bright, neat, incisive. Illustrative facts abound, indicating a wide range of reading; and the practical lessons suggested, always good, and following naturally from the subject, are often such as would not occur to ordinary thinkers. We trust the author will be encouraged ere long to try a larger venture.

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THE CATACOMBS AT ROME. By Benjamin Scott, F.R.A.S. Fourth edition, price 2s. 6d. *Morgan and Scott, Paternoster Buildings.*

THE second title of this book is, "A vindication of pure and primitive Christianity, and an exposure of the corruptions of Romanism, derived from the sepulchral remains of the early Christians." Most people have heard of these famous Catacombs, but nowhere have we met with a more graphic or instructive account of their contents than in this little book. The many wood engravings help to make the whole thing quite plain. We advise

some of our younger ministers, or more educated Sunday school teachers, to study this volume, and then, having obtained, either by purchase or hire, the diagrams published some time ago by the "Working Men's Educational Union," and now owned by the Religious Tract Society, to prepare two lectures for delivery to their friends next winter. We believe that both lecturer and hearers will be benefited.

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THE LEAST OF ALL LANDS; Chapters on the Topography of Palestine in relation to its History. By W. Miller, C.I.E., L.L.D. Pp. 248. *Blackie & Son, 49, Old Bailey, London.*

THE accomplished author is Principal of the Madras Christian College, and a Fellow of the University in that Indian city. Having spent some weeks in Palestine, he has given, first, his general impression with regard to the country, but, secondly and principally, the result of his examination of the sites of the famous battles of Michmash, Elah, and Gilboa. This part of the book is remarkably interesting and instructive, and lights up wonderfully the history of Israel in the days of Samuel, Saul, and David. We heartily commend the volume.

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## Editorial Notes.

MEMOIR OF MR. DEACON. — Our esteemed friend, Mr. Thos. Cook, of Leicester, has placed hundreds of our church members in the Midlands, and many of our ministers, under a debt of gratitude for his generous gift of the new Life of Mr. S. Deacon, of Barton. Mr. Cook has done more than this, for he has rendered a valuable service to the whole denomination in thus publishing and circulating cheaply in all cases, but gratuitously to the extent of 500 copies, this life of one of the worthiest of last-century Baptists. A reference to the Memoir will be found among our "Notices of New Books." Our concern here is with the "personal retrospect" of Mr. Cook himself. Under that heading Mr. Cook makes it quite clear that he regards with pain and disapprobation certain events of recent

years, and certain proposals now in the air. The omission of the *six articles* from the charter of incorporation, and the proposal to amalgamate with the Particular Baptists are matters particularly obnoxious to him, shadowing forth, as they seem to him to do, the "repudiation of everything in the shape of articles of belief," and the dropping of "distinctive principles," if not "the annihilation of the denomination altogether." It may be that things are tending in the direction lamented by Mr. Cook, but change does not necessarily imply "annihilation." It may prove, moreover, that the amalgamation contemplated by some is impracticable. Certainly there are great difficulties in the way of any union worth the name. The Baptist Union is at present a rope of sand.

Our section of the rope is better twisted than any other, and unless the Baptist Union is to be consolidated on something like our own lines, but stronger, we fail to see what good can come of amalgamation. If a real union can be brought about, well and good. But let it be a union solid and strong and well jointed as that of the Wesleyans or the Presbyterians. Then we shall rejoice. But to dissolve the best organized Association in the Baptist Union, without securing a larger organization of at least equal value, would be not to promote union at all, but rather disunion.

MR. S. R. PATTISON ON THE PROPOSED AMALGAMATION.—On the very day on which the preceding note was written, an article appeared in the *Freeman* from the pen of Mr. S. R. Pattison, the eminent Baptist solicitor, foreshadowing considerable legal difficulties in connection with the proposed union. On points of law his opinion is no doubt worthy of all respect, but he has made grave mistakes in his history. Evidently he has not studied any history of the General Baptists.

MR. CAINE, M.P., AND MISSIONS IN INDIA AND CHINA.—Mr. Caine, whose sincerity and earnestness as a Christian and a Baptist no one can doubt, is now visiting India, and has recently written a most remarkable letter, expressing much disappointment at the present results of Christian Missions in India and China, and suggesting that the methods employed must be greatly changed before we can expect an improved state of things. And certainly the facts he states in relation to the Baptist missions of the larger society in Bengal and other parts of India do demand, and will no doubt receive, serious attention both from the committee at home and the missionaries abroad. But, lest anyone reading Mr. Caine's letter should be unduly discouraged, we would have them, first, remember that India is a big place,—a Continent, embracing many countries,—and that

MR. CAINE'S REMARKS ARE APPLICABLE TO ONLY SOME PORTIONS OF IT.—It is quite true that parts of Bengal and the North-West Provinces, as well as Bombay and some other places, have been found by Christian missionaries of all denominations to be exceptionally hard and barren soil for the seed of Divine truth. But, as Mr. Caine admits, the Irish Presbyterians have

had a more cheering experience in Gujerat, and the Welsh C. Methodists in Assam. And surely he is not unaware of the encouraging results of missionary labour on the part of our American Baptist brethren in the Telugu country, to the south of Orissa, where the number of church members last reported was 26,400. And has he not heard of Tinnevely in South India, where the Church of England Missionary Society has been remarkably successful? or of Travancore, also in the south, where the missionaries of the London Society have been so greatly blessed? or of the Santal country, where the agents of several societies have gathered in a multitude of converts? As we have said, "India is a big place," and Mr. Caine, during the weeks of his residence there, can have seen only a very small part of the Christian work carried on in that vast region.

MR. CAINE'S OPINIONS ON THE IMPOLICY OF A LARGE EXPENDITURE OF MISSIONARY MONEY ON SECULAR EDUCATION ACCORD WITH OUR OWN.—The head teacher of a high-class school in Nellore, stated in a public meeting not long ago that, after forty years' work, teaching hundreds of young men yearly, not more than a dozen persons could be counted who had been converted during that time. Education science is good,—all true knowledge is favourable to Christianity, but the main work of the missionary is preaching the gospel.

MR. CAINE SHEWS A VERY IMPERFECT ACQUAINTANCE WITH THE CHRISTIAN MISSIONS OF THE WORLD, when he says that the most successful missionary enterprise of recent times is the China Inland Mission. More successful than that, even in China, has been the mission of the English Presbyterians in the region of Amoy, Swatow, and Formosa; and our belief is that the work at Hankow, in mid-China, carried on by Mr. John and his colleagues of the London Missionary Society, has been and is at the present time more fruitful of results than the so-called Inland Mission. And has Mr. Caine never heard of the many thousands of Christian converts in Burmah, in Madagascar, and the Fiji Islands! We are amazed that a man of his intelligence should write, what we are tempted to call, such rubbish as occurs in this part of his letter. Let him tell us what he has himself seen, and we will read it with pleasure

and try to profit by it. But, much-travelled though he be, there are many things going on in the world, very good and blessed, which have not yet come within the range of his vision. Let him visit Hankow, or Burmah, or the New Hebrides, and he will see that wives can be most efficient helpers in the good cause, and that the best missionaries are not always bachelors.

**A LESSON FOR GENERAL BAPTISTS IN REGARD TO THEIR OWN FOREIGN MISSION.**—One of the faults of General Baptists is to disparage their own institutions, and to imagine that the men and the work of other sections of the church of Christ are superior to their own. We find that Mr. Caine's statistics as to the numbers of English missionaries and church members connected with the Indian missions of our Baptist brethren do not agree with the "Handbook." The former are 46 instead of 62, as stated by Mr. C.; and the later are 4,232 instead of 3,816. But, taking the numbers most favourable to the larger Baptist mission, we as General Baptists ought to be encouraged by a comparison of visible results. In the Orissa mission we have only nine English missionaries, whilst we have 1332 church members,—that is to say our Baptist brethren have in India five times our number of European agents, and their mission was commenced seventeen years before ours, whereas the number of their converts is now only about three times our own. We are almost ashamed to enter into these comparisons. God forbid that we should do it in any unworthy spirit! We only do it in order to counteract what has seemed to us a spirit of depression amongst some of our friends which we fear is working mischief. Instead of desponding about either Orissa or Rome, we ought to thank God and take courage.

**THE DEVIL'S MISSION OF AMUSEMENT.**—The admirable report of the Rev. A. G. Brown's Mission Work appears this year under a most singular title. It reads thus—"The Devil's Mission of Amusement. A record of one year's service." Of course, Mr. Brown is not recording what that title seems to suggest. The incongruity comes about through our friend's habit of prefacing an account of his Home Mission Work by an address on some striking topic. Mostly those topics have dealt with some phase or other of the condition of the poor. But this year an altogether

irrelevant topic has found its way into the little manual. Not that the topic is untimely. It is simply out of place in this connection. Otherwise it is a powerful indictment of the present tendency to church dissipation. We cannot go all the way with it, but if it serves to check a tendency which is apt to go too fast and too far, it will not fail of its purpose. By the way, the address is published separately by Morgan & Scott for 1d. The report, which accounts for an expenditure of some thousands of pounds on Visitation, the Orphanage, the Sea-side Home, the Soup Kitchen, &c., is well done. Of the Sea-side Home we can speak with ungrudging praise, for Mr. Brown is always ready to extend its advantages to those outside his own church, and all who go speak of it in the highest terms.

**BRAINS.**—"It is better," as the popular saying has it, "to wear out than to rust out." This, it appears, applies to the brain as well as to the muscles. In another sense than the common one "evil is wrought by want of thought." Thinking is good for the brain, but inactivity soon makes the brain good for nothing. Hence men who retire from active life simply to vegetate in retirement are apt in a very short time to induce senile decay. We can all understand this, and Horace Bushnell has emphasized the same truth in his well known sermon, entitled, "The capacity for religion extirpated by disuse." But Dr. Crichton Browne has recently opened up a new aspect of the subject. He finds that the brain of a wild duck is just twice as heavy as that of a tame duck. The reason is that the former has to live by its wits, whilst the latter has someone to think for it. If that applies to human beings, no wonder that the London street arab is so sharp, and that the House of Lords is such an addle-pated body. Clearly, if you would seek brains you must go to those who have to struggle for existence. Dr. Parker is evidently alive to that fact. He is looked up to by the comfortable classes as their teacher on the Sunday, but the Doctor is wise enough to sit at the feet of the working man on the Monday. The former he can teach, but he asks the latter to teach him.

**PREACHING OLD SERMONS.**—A Welsh minister preached an old sermon, and when challenged about it, said it was

an answer to his people's prayer that he should bring out things new and *old*. On the other hand, a Scotchman defended his minister, when the latter was accused of the practice, saying, "it was not an *old* sermon, for the minister had only given it the first time about a fortnight before." But for open and scarcely disguised repetition of old sermons commend us to Dr. Talmage, and to Mr. John Lobb who systematically reprints them in the *Christian Age*. In the number for Jan. 2nd, 1889, there is a sermon of which it is said, "Preached in Brooklyn Tabernacle on Sunday morning, Dec. 2, 1888." The text is Ps. xlv. 8, and the subject, "The fragrance of the gospel." The same sermon from the same text was printed in the *Christian Age* of Oct. 2, 1878, that being a repetition of it from Dec. 2, 1874. The sermon Dr. Talmage preached on Dec. 9th, 1888, was also as old as March 5, 1873. The one preached on Dec. 16,

1888, was in existence on March 21, 1880. On Jan. 2, 1881, the same divine preached a sermon on "Ante-mortem Godliness"; he repeated it Jan. 6, 1888, under the heading, "Does religion pay?" In like manner, "Ziklag in Ashes," printed in May, 1874, appears to have been preached Jan. 20, 1889, with a different text, the title this time being, "The march homeward." It would evidently be a sad calamity to Dr. Talmage if he on marching homeward found his sermon-drawer in ashes.

DR. DAWSON BURNS' TEMPERANCE JUBILEE.—We heartily congratulate our brother on the successful meeting held in Church Street chapel, on Feb. 12th, to celebrate the Jubilee of his connection with the Temperance movement. We rejoice in the good work accomplished by him in the years that are past, and trust that he may live to see the good cause to which so much of his energy and ability has been devoted everywhere victorious.

## News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

### CONFERENCE.

THE MIDLAND CONFERENCE will be held at Bulwell, on Tuesday, March 12th. Devotional service at 11.0 a.m. Sermon by the Rev. William Slater, of Whitwick.

Business Session at 2.0. Paper by Rev. C. W. Vick, of Loughborough, on "The Devotional Part of Divine Service."

Public meeting in the evening.

ALFRED FIRTH, *Secretary*.

### CHURCHES.

BRADFORD, *Bethel, Allerton*.—A very good work is resulting from the settlement of the Rev. W. Wynn, whose ministry commenced in August last. The church at that time was in a very low condition; but now the seats are being taken up, and the congregations have doubled. The pastor's Tuesday Bible class averages 100 adults; thirty have been added to the church roll; and increased spiritual life is seen by the large prayer meetings after the Sunday evening services.

COALVILLE.—An effort was made on Jan. 30th, to reduce the chapel debt. Tea was provided, of which 170 partook. After tea Mr. J. Crowther, of Derby, gave a selection of readings interspersed with music. Alderman S. Whitaker, of Derby, took the chair. The effort realized £12.

COVENTRY, *Gosford Street*.—On Jan. 29th a treat and entertainment was given to 80 aged poor. A family gathering was held on Feb. 12th, and well attended.

LINCOLN.—On Jan. 29 the "Thomas Cooper Memorial Chapel" was crowded to hear a concert-lecture by the Rev. J. T. Briscoe, of London, entitled "Songs of the Sanctuary, and how they were sung." The lecture itself was all that could be desired. The musical illustrations, given by a choir and band of fifty, were rendered in brilliant style. They were culled from almost every period of the church's history, and included "Leoni," "Majesty," "Ambrosian Chant," "Hallelujah Chorus," "Cranbrook,"

"Calcutta," "Gloria," &c. A. C. Newsum, Esq., presided. Proceeds towards the forthcoming Bazaar for the building debt.

LONDON, *Commercial Road*.—Rev. J. Fletcher's fifteenth anniversary was celebrated on Feb. 10th, and by tea and public meeting on the 12th. Geo. Carter, Esq., presided. Addresses by Revs. J. Hillman, W. Thomas, and the pastor who said that among those added to the church were thirteen from the Sunday school; that workers were wanted in some departments; that the church had only made one collection for incidental expenses in fifteen years; and that the general sum raised for all purposes was some £50 in advance of the previous year. Mr. Gillmore, of Stratford, and Mr. Barnard, of Northampton, former deacons of the church, followed with kindly words.

LOUGHBOROUGH, *Baxter Gate*.—The year book of this church is to hand, and reports the recent successful adoption of the weekly offering system. The school is increasing, and a goodly array of Institutions for young and old and poor are in active operation. The general receipts for the year amount to £633.

*Lectures and Concerts for the People*.—On Feb. 12th, B. J. Malden, Esq., F.R.G.S., gave one of his dioramic lectures, entitled "The Reign of Queen Victoria." The chapel was crowded, and the lecture much appreciated. This is the third year that these lectures and concerts have been given, and as a whole they have been very successful.

LOUGHBOROUGH, *Wood Gate*.—The year book of this church has just been issued, and reports alterations which have yielded six good class-rooms. Various agencies are in operation for blessing the poor. Temperance work comes under three distinct heads. The subjects of papers read at church meetings are given. The receipts for all purposes, including £413 for the Building Fund, have amounted to £975.

MARCH.—Rev. S. H. Firks reports special evangelistic services, extending over nine days. The mission was conducted by Rev. A. A. Harmer, of London. A large number of persons have professed conversion. The singing of Miss Clarkson, of London, added not a little to the impressiveness of the services.

NAZEBOTTOM.—On Jan. 13th, Rev. S. Peacock, of Rothley and Woodhouse Eaves, preached two sermons, and on the Tuesday following gave a lecture on "John Wycliffe." He afterwards lectured at Wellington Road and at Nazebottom on "Home and its Sunshine," and preached thrice on Jan. 20th. Proceeds of lectures and public tea to chapel debt.

NOTTINGHAM, *Lenton*.—On Feb. 4th Professor Goadby, B.A., delivered a lecture to the Social Guild, on the "Life and Times of John Bunyan." There was a fair attendance. The lecture was a great treat, and won much applause. Councillor Sands took the chair. Collection afterwards in aid of the General Fund.

RUDDINGTON, *Notts*.—A new orchestra, reading desk, &c., having been found necessary, the work has been done at a cost of £50. Pitch-pine has been largely used, and general satisfaction is felt. On Feb. 11th there was a public tea meeting, the trays being given; and afterwards a lecture, entitled, "How to climb the ladder of success," by Mr. Councillor Hardy, of Bulwell—Mr. C. Bowler, of Nottingham, presiding. The collection and proceeds of tea realized over £9. The lecture was well received.

SUTTERTON, *near Boston*.—Annual church tea meeting Feb. 12th. Evening enjoyable. Financial statement satisfactory. Pulpit has been well supplied, but the church is praying for a settled pastor. A minister with a small income might do good work. Chapel seats about 400, and is free from debt. Good Sunday school in new school-rooms, which bear a debt of £100. The burial ground is historical. The village is healthy, and has good postal and rail communication. Distance from other churches precludes grouping, and this constitutes the difficulty of providing a pastor at an adequate salary. May the Lord send them a suitable labourer.

#### SUNDAY SCHOOLS.

HALIFAX.—Annual school meeting. Chairman—Rev. C. Hood. Fair report by secretary, Mr. W. S. Ingham. Stirring addresses by staff-officers and others. Recitations and harmonium solo. A very hearty gathering and a departure, as it is usually held at anniversary.

LOUTH, *Eastgate*.—School anniversary Feb. 3rd. Preacher—Rev. F. Norwood (pastor). An address to parents and scholars in the afternoon, by Mr. F. M. Thompson. Public tea on Monday, and successful meeting after. Addresses by Revs. E. H. Jackson, C. Playell, W. H. James, F. Norwood, and Mr. Goulding.

#### MINISTERIAL.

BARKER, Rev. C.—The Rev. Chas. Barker, of Fleet, has accepted the pastorate of the church at Hugglescote.

PEACOCK, Rev. S. — The Rev. S. Peacock, late of Rothley and Woodhouse Eaves, has accepted a unanimous invitation to the pastorate at Nazebottom, and will commence his ministry (d. v.) on March 3rd.

#### BAPTISMS.

BOSTON.—Two, by C. Waterton.  
BRADFORD, *Sandy Lane*.—Five (one a Salvationist), by W. Wynn.  
COVENTRY.—Six, by A. T. Prout.  
FLEET.—Two, by C. Barker.  
HALIFAX.—Six (one a Wesleyan), by C. Hood.  
LONDON, *Commercial Rd.*.—Two, by J. Fletcher.  
LYDGATE.—Two, by W. L. Stevenson.  
QUEENSBURY.—Four, by A. C. Carter.

### Obituary.

TAYLOR, GERTRUDE ADA, the second daughter of the Rev. George and Rebecca Taylor, Norwich, who was born at Berhampore, Orissa, India, on Nov. 23rd, 1868, passed peacefully to the better land on Sunday morning, Feb. 3rd, 1889. She was baptized at the age of eleven, and commenced her work for the Master in the Sunday school as co-teacher of the infant class two years later, in which work she found great and increasing pleasure, and to which she ardently devoted herself as long as health and strength permitted. She was also a worker in the Band of Hope and Mutual Improvement Societies, rendering efficient service in the musical part of their meetings. She had never been physically strong; but possessed of great spirit and an indomitable will, she was often led to undertake work to which she was not equal. Her delicate constitution once and again gave way, and at length, about ten months ago, the final illness set in. Gradually her strength failed, and it became evident to herself and to those around her that the end was not far distant, though at the commencement of her illness she fondly hoped she might rally and again resume the work so dear to her at St. Clement's. Yet, as the weeks passed away, that hope dimmed, and there was manifest to her friends a gradual, blessed preparation for promotion to higher service. Weeks before the end came she said one day to her father, "Oh! to be where the trees yield their fruit every month, and the leaves are for the healing of the nations." And painfully sensible of her increasing weakness, she felt it would be "so delightful to drop into His arms and fall asleep." She was perfectly conscious to the last, and repeatedly assured her friends how fully she realized that the Saviour was coming "to receive her unto Himself," and that then she would be watching and waiting for her dear ones. Not two hours before she breathed her last, in allusion to the text, "I have fought a good fight," she took up with evident personal application the next clause, "I have finished my course"; and on the following verse being cited—"Henceforth there is laid up for me a crown of righteousness," &c.—she said with intense delight, "Yes! put it on now! come! come soon!" A quarter-of-an-hour before her spirit soared away, raising her hand and pointing as if wishing her friends to see what she saw, she said with considerable joy and animation—

"I look away across the sea,  
Where mansions are prepared for me,  
And view the shining glory-shore—  
My Heaven, my Home for evermore!"

Thus triumphantly she passed away and joined that "multitude which no man can number, who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

M. T. T.

THE  
MISSIONARY OBSERVER.

MARCH, 1889.

*Mr. Caine on Missions in India.*

WE did not see Mr. Caine's letter on missions in India until the greater part of the MS. for the March *Observer* had been sent to press. It is therefore too late to furnish a lengthy reply in the present number. There is, however, *one* point to which we may direct attention, and which may serve as an illustration of the manner in which Mr. Caine represents, or rather, *mis*-represents his case. He says, "A married missionary costs, in one way or another, £400 a year."

On referring to the Annual Report of the Baptist Missionary Society for 1888, I find that the *total* expenditure on account of the Indian Mission, divided among the whole number of missionaries, does amount to something like that sum.

Moreover, I find in referring to our own report for last year that the *total* expenditure on account of the Orissa Mission is £2,907 1s. 7d., or divided by eight, the number of missionaries, gives an average cost of about £363 each. Here, for instance, is the account as given in the last Annual Report, p. 107.

	£	s.	d.
Passage and Outfit of Mr. Lacey to India, and balance of Mr. Vaughan and family's passage to England	...	126	0 7
Salaries of Missionaries	...	1184	1 8
Allowances for Children of ditto	...	176	0 0
Itineracy, Incidentals, and Removals	...	120	9 11
Native Preachers, Scripture Readers, and Bible Women	...	366	6 8
Schools and Orphan Asylums	...	215	8 4
Mission College—Allowance to Students, &c.	...	58	14 4
Bible Translation Society's Grant	...	150	0 0
Grant for New Testaments, &c.	...	50	0 0
Missionaries in England	...	247	13 1
Purchase of Gopalpore House	...	140	0 0
Sumbulpore Book-room, £30; Mission Boat, £42 7s.	...	72	7 0
		£2907	1 7

From this statement it will be seen that the £2907 1s. 7d., or £363 each, includes not only the salaries, passages, &c., of Missionaries, but also Native Preachers, Scripture Readers, Bible Women, Schools and Orphanages, College, Printing, Property, &c. The actual amount paid in salaries is £1184 1s. 8d., or divided by eight, about £148 each!

By a reference to the Report of the Baptist Missionary Society, it



will be seen that the £400 a year, said to be the cost of each missionary, includes the *total* expenditure on account of the Mission.

What I would ask, therefore, is whether—on Mr. Caine's part—it is a fair presentation of the case? Would it have been just, for instance, to take the whole expenditure of Myrtle Street chapel, Liverpool, for the pulpit, mission halls, day and Sunday schools, buildings, and every other object, and say that his late father-in-law, the Rev. Hugh Stowell Brown, cost, in one way or another, *the total amount*? And yet, this is the method adopted by Mr. Caine in regard to missionaries! Is it fair, is it generous, is it honourable? Nearly every other part of his letter is equally misleading. Our friends, therefore, will do well to suspend their judgment until they hear both sides; and as the attack is made chiefly upon the Baptist Missionary Society, no doubt the Committee will have something to say in regard to statements which are one-sided and untrue, and are calculated to do serious injury to the missionary cause, especially among the selfish and unthoughtful.

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### The Pooree Car Festival of 1888.

MR. YOUNG and I, accompanied by a staff of native preachers, attended this festival. Brethren Heberlet and Lacey afterwards joined us. In the ferry boat of the Kathjuri, close by me, was a *pundah*, or pilgrim-hunter, who, on enquiry, I found had been to Cuttack in search of pilgrims. Along the Pooree Road very few pilgrims were to be seen; occasionally, however, we passed a group or two who were each in charge of a *pundah*. We had been travelling all night, and at six o'clock on Saturday morning were within ten miles of Pooree, and were then on ground which to the Hindoos is of such sanctity as to absolve from sin of the deepest dye all who proceed thither. About nine o'clock we reached Pooree itself, which place the brahmans speak of as "the city of heaven upon earth," and say that the "great idol is so mighty and gracious that he pardons the sins of those who may have killed a million brahmans." In the evening we visited the city. The temple stands almost in the centre of it, in an enclosure measuring 620 feet by 600 feet, and surrounded by a stone wall 20 feet high. On each side there is an imposing entrance, but the most celebrated one is that on the east, opening into the *Badadanda*, or Great Road, and is adorned with huge stone lions—hence its name, *Singh Dwar*, or Lion Gate. Some yards in front is a black column, forty feet high, believed to be one block of stone, and brought to its present site from the Black Pagoda, or Sun temple, at Kanarak; on the top is a figure of Honoman, the monkey-god. Within the temple enclosure are more than fifty temples devoted to various gods, but from the road outside only two can be seen, one of which towers high above the other; it is the Great Temple, *Boo dewal*, of Jagannath, and is 200 feet high. Inside this, on a marble platform, Jagannath, Balaram (his brother), and Subadra (his sister) constantly stand. To the right of the Lion Gate is a high terrace overlooking the outer wall of the temple, where at the *Snan Jatra*, or Bathing Festival, the idols are washed in the presence of the people.

The temple establishment is immense, between 3000 and 4000 priests being connected with it. These consist specially of two classes—the *purhâris*, who attend to the internal requirements, and the *pundahs*, or pilgrim-hunters. The *Badadanda* referred to is a wide and long street, at the south end of which majestically rises the temple, and along either side are numerous masonry buildings—muths, or monasteries. On the right hand, about a hundred yards down, is the Pooree rajah's palace. His connection with the temple, as Jagannath's sweeper, secures for him the honour of being regarded as the greatest of the Orissa rajahs; the present sovereign is a minor, a boy of fifteen or sixteen years. Comparatively few persons were to be seen, and nothing like one might expect at a festival time. Among such, however, there was the byraggi with his long, uncombed, matted hair, and body hideously painted or smeared over with ashes; the brahman, with his shaved head, painted brow, and face full of craft and deceit; the beggar and the cripple, either singing or calling out for alms. A white leper was also there. As we passed along, a number of brahmans, with one voice cried out, "Victory to Jagannath." In the streets round about the temple scores of fine bulls and cows, which are looked upon as sacred animals, wander at large, the feeding of which is considered a very meritorious act; numbers of persons were worshipping them. About 150 yards distant from the Lion Gate stood the three cars of the idols; the carpenters were still at work, and other men were preparing the cocoa fibre cables with which to drag them. New cars are made every year. When the festival is over they become the property of the brahmans, who sell them for a good price.

On the Sunday morning we had preaching in the *Badadanda* close by the rajah's palace, and for two hours and a half kept together a good number of hearers. At times, through the influence of the brahmans, there were slight interruptions, and once or twice the preaching was stopped, whilst some of our listeners gave vent to their feelings by shouting, "Hurree bol," meaning, "Let everyone call upon Hurree." Another device for drowning our voices was the clanging of cymbals a few yards from us, the sound from which was almost deafening. All shops were opened and traffic was going on as usual, for in this heathen land no Sabbath is observed. On Sunday was what was called the *darshan*, or the seeing of the idols for the first time after their recovery from the illness they are reported to have taken at the Bathing Festival. The secret is during that time they are re-painted in order that they may appear with their freshest looks at the Rath Jatra, or Car Festival. There is generally a great rush at the Lion Gate at the *darshan*, but this year, owing to the fewness of pilgrims, there was nothing of the kind. Of course an entrance-fee is demanded, which yields the brahmans a rich harvest. In the evening we again went to preach, and this time stood between two of the cars. For a while the people listened, but afterwards became so noisy and excited that we found it impossible to continue.

On the Monday and Tuesday we continued our work, taking our stand farther from the temple than on the previous day. The pilgrims generally were disposed to listen, but the townspeople, evidently thinking

their craft was in danger, were bent on interruption. One or two, we personally spoke to, were losing faith in their own gods, had read many of our books, and seemed anxious to know "what is truth." Returning home on Tuesday morning we saw numbers crowding at the palace gates; an entrance-fee was taken, and each visitor, in addition, was expected on entering the rajah's presence to present him with a gift. In the evening the three cars were drawn abreast in front of the Lion Gate ready for the morrow.

The morrow came; in the morning we had preaching but were unable to have any in the afternoon, so at 2.30 we went down to witness the bringing out of the idols, and what a scene was presented! Around the cars for some yards a clear space was kept, but with this exception the whole of the *Badadanda* as far as eye could see was crowded. Probably there would be from 35,000 to 40,000 persons, but of these only a few thousands were pilgrims proper, the remainder being the inhabitants of Pooree and the adjacent villages. The cars were imposing structures as to size and height, but the decorations were scanty and contemptible, and must form a great contrast to those of former years when so much was lavished upon them. Jagannath's car stood nearest to the Lion Gate. It was of a conical shape, thirty-five feet high, and had sixteen ponderous wheels. Ten or twelve feet from the ground was the platform where the idol is lodged; the upper part of the car was draped with red and yellow cloth adorned with silver stripes and flags. Subadra's car stood next, and then Balaram's, and were very similar to Jagannath's. The colours of the cloths, however, were somewhat different, and they had only twelve and fourteen wheels respectively. It is the policy of the brahmans not to let the people know at what hour the idols are to be brought out, thus making them believe that they must wait the pleasure of the great lord; and so it happened that we had to wait for nearly five hours. In the meantime litters of flowers, borne on men's shoulders, were brought as presents for the idols; also immense hats to protect them from the rain. Two large images, borne by some dozen or sixteen men, were brought and placed, one on Jagannath's and one on Balaram's car. These images were, I suppose, attendants on the two gods, and possibly are only thought of once a year as the white ants had made havoc with them. A byraggi, indecently dressed, was desirous of pleasing the gaping multitude by dancing in front and around the cars, but his performances were cut short by the District Superintendent of Police. About six o'clock, amid much pomp, Vishnu's *chakra*, or mace, was brought out and placed on Jagannath's car. At seven o'clock, the blowing of trumpets and the clanging of instruments announced the approach of Balaram. He is a hideous and shapeless block of wood, some five feet high, and was robed in fanciful cloths with a canopy on his head. His attendants were numerous and whilst some were fanning, others were hauling him along; cloths were spread for him to travel over. The procession itself with the waving fans, *chamaras* (fly-flappers), and torch lights, was rather a pretty sight, but it was sad to think how the ignorant were being deluded, and of the dishonour that was being shown to the true God. Truly has Jagannath's temple been described as "the mirror of all wickedness and idolatry." The brahmans brought the idol for the

Collector (who was close by me) to see, and, of course, asked for a present, which was wisely refused. We now returned home, as it would probably have been some hours before the other idols were brought out.

On the Thursday morning the drawing of the cars took place: the idols are indulged with an airing and a visit to Jagannath's country house, Goondicha Nour, a mile and a half distant. The *Badadanda* was crowded as on the previous day, and ere the cars were moved, whilst some of the people were bowing and prostrating themselves, others were presenting offerings to the idols. Quantities of the *mahaprasad* were being sold. This is rice which has been presented to the idol, and of which all can eat without destruction of caste; it is this *mahaprasad* which is the cause of so much cholera. Being looked upon as holy, pilgrims take it home with them and eat it months after, when it is quite rotten. The eventful moment arrived. Amid the shouting of the multitude and the beating of instruments by the priests attending the idol, Balaram's car began to move; slowly the ponderous wheels creakingly rolled round, and as the car proceeded the excitement grew greater. When there was a pause, the charioteer of the god, advancing to a projecting part of the car and waving a stick in his hand, urged on the people. Later in the day Subadra's car was drawn and Jagannath's on the following morning, but Mr. Young and I, leaving on the Thursday evening, did not see the latter. When we left many pilgrims had started on their homeward journey, leaving the idols to get their airing as best they could. Now-a-days the idols invariably stick at Goondicha Nour. Last year it was not until the twenty-eighth day that they got back, when nine days is the proper time. On what day they returned this year I do not know, but there was fear that they would not get back without the help of the police or of some of the neighbouring villagers, who hold temple land on favourable terms provided they help, if necessary, at this time. Thus we see that the glory of Jagannath is waning, that the enthusiasm of his followers is diminishing; for even where his own seat is there are some who are inclined towards Christianity.

J. F. HILL.

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## Notes from Rome.

BY REV. N. H. SHAW.

### RIOTING IN THE STREETS.

For some time there has been considerable distress in Rome in consequence of the cessation of many works. A false financial system led to various failures, and many large works of construction, after attracting tens of thousands of workmen to Rome, suddenly stopped, throwing out of work, and plunging into misery the operatives.

Last Friday, 400 or 500 of these divided into three or more parties, and armed with mattocks, picks, knives, &c., smashed the windows along several streets in different parts of the city. They were not bakers' shops, but chemists' and watchmakers' shops, and hardware establishments, which suffered most. Articles of value, such as gold watches, were thrown into the street to be carried off or trampled underfoot as the case might be. The authorities were quite unprepared for such rioting, and although we have, perhaps, a stronger police force than any other city in the world, and besides, have from twelve to fifteen

thousand soldiers always in our barracks, the rioters had it all their own way for several hours. I have heard that certain of the police ran and shut themselves in their barracks. Of course after a time the military were called out, and soon put an end to the terrible work, though not until a number of people had been wounded, and one or two killed. Scores of men have been arrested, and on Saturday a stormy debate occupied the House of Deputies, Sig. Crispi throwing all the blame on his subordinates. The debate is to be continued on Thursday. Meanwhile, an Inspector of Police has been disgraced, and the Questor, or Head of the Police, has been displaced by another, and patrols of soldiers and regiments of cavalry keep guard over us.

There has been much unreasoning panic. The Romans are a more theatrical people than we, and on Friday all seemed to lose their heads. Even the Mayor suspended an advertised sitting of the Council for fear of being attacked, and the foreign visitors fled in great numbers from the hotels, while the Prime Minister—I should think illegally—has prohibited for the time being all public meetings throughout the kingdom, and has resolved on sending all the unemployed workmen who are not Romans at once to their respective towns or villages.

Of course it is not reassuring to see a troop of soldiers, with bayonets fixed, running through the streets, and clearing all before them, while orders are sent to you to put your shutters up. But after all, there has been more excitement and fear than was called for. I have no doubt that perfect calm will return in a few days, meanwhile, our work suffers in more ways than one.

One phase of the question ought specially to interest us. The Deputy Costa, who is a leader of the Socialists, and connected with one of the most scurrilous journals of the city, which deals out moral filth, and sneers at all religion, pronouncing the Bible itself immoral, said in his place in Parliament, on Saturday, that *time was when the poor working man endured his present misery because he believed a future and a better life awaited him in another world, but that now he has no belief in a future, and therefore the misery of the present drives him to desperation.*

What a sad confession! And alas! it is true. If pity for these poor men do not urge us to preach the Gospel to them, surely selfish, or at least, prudent fear, should move us to do it. There are here tens of thousands, yea, millions of people, who are absolutely without those restraints on their conduct which the fear of God and true religion supply. To them, all religion is superstition and worse, while truthfulness, righteousness, chastity, and other virtues are simple matters of expediency, to be adhered to or given up as circumstances may seem to dictate. The existence of such men in such numbers here, in France, and elsewhere, is a constant peril to Europe, and may any day write its reproach of the Church's neglect to evangelize them in blood and fire over half a continent. Which may God in His mercy prevent.

#### THE MEDICAL MISSION.

I am sorry to say our projected Medical Mission has for the present received a check. We had got everything ready, when the doctor who had offered his services wrote, saying that family affliction recalled him to England, and it was uncertain when he would return. If not this season we hope the Lord may open the way another year.

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THE COLLECTION NOT FORGOTTEN.—At the Judson Centennial Anniversary the other day, Dr. Edward Judson related the following anecdote:—"Just after the second battle at Bull's Run, the telegraph lines were down, and the people in the South were in a feverish anxiety to get the news. At length a letter arrived at the post-office in Lexington, the home of Stonewall Jackson, addressed to his old pastor. It was in the General's hand-writing, and all were impatient to have it read, so that they might know how the battle had gone. But when the seal was broken only this was found:—"Dear pastor, I remember that this is the day of the collection for foreign missions. Please find enclosed my cheque.—T. J. Jackson." I wonder is that sort of thing *very* common "across the ferry." One would be glad to import a few specimens of this sort of man.

# The Widows of India.

ACCORDING to a writer in the *Nineteenth Century*, the condition of the widows of India has not improved as much under English rule and influence as many have been led to believe. For the rite of suttee, which was abolished years ago, the Hindu priests have substituted a system which is quite as cruel and barbarous in its application, because it prolongs the sufferings of the victims through life instead of ending them at once on the funeral pyre. Child marriage still prevails, and the wife whose husband dies at any period of her life is condemned to perpetual widowhood. Thereafter she is treated as though a curse rested upon her, is shunned and despised by her sex and scorned by all. Long periods of fasting and mourning are enjoined upon her; she is forbidden to wear anything but the coarsest and meanest garments. Directly upon her husband's death, she is deprived, often with great rudeness, of all manner of ornaments, and must sleep for a month upon the bare earth. Humiliations without number are heaped upon her. Though often a witness at festivals and joyous ceremonies, she must take no part in them, but always be a prey to sadness and melancholy.

For a stated time every month she must wholly abstain from food and drink, and suffer both the pangs of hunger and of thirst. In some parts of India the custom still requires that the widow on the day of her husband's funeral shall stand for hours in the river near which the body is burned, and this no matter whether the water is warm or chill, or what may be the condition of her health. It is not to be wondered that many victims of this heathen custom die every year from privation and exposure. The cruel wrongs, the grievous burdens which Hinduism imposes upon womanhood no pen can describe. From childhood to old age life for the widowed wife and mother is one long agony of trial and deprivation. Her only solace is her children, but even they are powerless to relieve her in the tortures of her frequent fasts and vigils. Her existence, except to her children, is simply one of sufferance; to the world she died when her husband died, and she is no more regarded as a being capable of affection and sympathetic feeling than if she were a clod of the earth. Upon the women of Christian lands lies no heavier responsibility than the relief of their wronged and suffering sisterhood in the land of the Ganges.

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## News and Notes.

**ANOTHER MISSIONARY.**—At a committee meeting held at St. Mary's Gate, Derby, on Tuesday, Feb. 6th, Mr. T. Rutland, late of the College, Nottingham, was unanimously accepted as a missionary for Orissa; and before this is in the hands of our readers it is expected he will be on the voyage. His ordination and valedictory services are to take place in Westbourne Park chapel, London, on Sunday evening, Feb. 24th, and he is to sail in the *S.S. India*, on Thursday, Feb. 28th. He has been appointed to Berhampore in conjunction with Mr. Lacey. Our young friend goes forth with the fullest confidence of his pastor, Dr. Clifford; his tutor, Professor Goadby, and his fellow students, and all will desire for him a long and successful career of missionary labour.

**RETIREMENT OF REV. W. MILLER.**—Mr. and Mrs. Miller, accompanied by Miss Miller, are to leave India about the middle of April, and may be expected in England towards the end of May.

**MR. HEBERLET**, after ten years of faithful service, is coming to England on furlough, and with his three motherless children, is expected in the same vessel as the Miller's.

MISS BARRASS.—The Committee of the Ladies' Society for Promoting Female Education in the East, have sanctioned the return to England of Miss Barrass after seven years of devoted labour. Miss B. is to accompany the above friends.

REV. J. G. PIKE.—Owing to the trying circumstances in which Mr. Pike is placed in regard to his family, the Committee have approved of his remaining in Cuttack during the present year, and taking charge of Piplee and Pooree.

MISSION FINANCES.—It is earnestly hoped that all friends of the Mission will so use their utmost endeavours to augment the funds that there may be no debt at the Annual Meeting, and that the Committee may be encouraged in their efforts to strengthen the missionary staff.

ADDRESSES OF MISSIONARIES.—The present addresses of the Missionaries are—

Rev. Thomas Bailey, Cuttack, Orissa, India.
„ James Frederic Hill, Cuttack, Orissa, India.
„ Alex. H. Young, M.A., „ „ „
„ John Gregory Pike, „ „ „
„ Robert Lee Lacey, Berhampore, Ganjam, India.
„ Thomas Rutland, „ „ „
„ John Vaughan, Sambalpur, C. P. India.
„ Eli Brearley, „ „ „

## Contributions

*Received on account of the General Baptist Missionary Society, from January the 16th, 1889, to February the 15th, 1889.*

	£	s.	d.		£	s.	d.
Derby, Junction Street .. .. .	2	0	0	Haslington, Crewe.. .. .	0	11	0
Derby, Osmaston Road .. .. .	12	2	10	Heptonstall Slack.. .. .	1	1	0
Derby, St. Mary's Gate .. .. .	14	14	0	Ilkeston, Queen Street .. .. .	0	10	0
Haslington, Crewe.. .. .	7	9	0	Landport .. .. .	1	7	6
Ilkeston, Queen Street .. .. .	2	17	0	Leicester, Dover Street .. .. .	2	0	0
Kirkby-in-Ashfield .. .. .	10	14	0	Leicester—Mrs. Livens .. .. .	0	10	0
Kirkby, East .. .. .	15	8	9	Lenton, Nottingham .. .. .	0	10	0
London, Borough Road .. .. .	8	12	0	Lineholme .. .. .	0	10	0
Normanton-on-Soar .. .. .	0	12	6	London, Borough Road .. .. .	1	19	9
Nottingham, Hyson Green.. .. .	18	4	6	London, Commercial Road .. .. .	3	0	0
Nottingham, Rev. T. Goadby, B.A. ..	1	1	0	London, Westbourne Park.. .. .	9	10	1
Osmaston, near Ashbourne—Mr. W. Trivett .. .. .	0	10	0	Long Sutton .. .. .	0	10	1
Twycross—Mrs. E. Haywood .. .. .	5	0	0	Lydgate .. .. .	0	18	0
				Lyndhurst .. .. .	0	12	6
				Macclesfield .. .. .	0	5	6
				Maltby-le-Marsh .. .. .	0	5	0
				March .. .. .	1	10	0
				Melbourne.. .. .	0	17	3
				Nottingham, Hyson Green.. .. .	1	1	0
				Nuneaton .. .. .	0	11	0
				Stalybridge .. .. .	1	0	0
				Tarporley .. .. .	1	0	0

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

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APRIL, 1889.

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Presbyterianism.

IN a paper in this magazine last month the more salient features of that great religious organization known as Wesleyan Methodism came under our notice. We wish, in the present article, to describe another kindred form of church life, the one called Presbyterianism. More especially we propose to give a brief account of the vigorous and growing body of Christians who style themselves "The Presbyterian Church of England."

The name Presbyterian comes from the Greek *presbuteros*, a common word in the New Testament, signifying "elder." It is applied in Scripture, sometimes to elderly men in general; sometimes to the Jewish Sanhedrim, as when we read of "chief priests and *elders*"; and at other times to the men to whom were committed the oversight and government of the first Christian churches. Instances of the last named usage are frequent in the Acts of the Apostles and in the Epistles. The passage Acts xx. 17, is specially interesting from the fact that the same men as are called "elders of the church" in verse 17 are described in verse 28 as "bishops," or "overseers"; shewing that "presbyters" or elders, and "bishops" were in the early days only different names for one and the same office.

This leads us to note, as the first characteristic of Presbyterianism, that in this form of church organization the government of each congregation is vested in a body of men called Elders. The minister is one of these, and is regarded as the Teaching-Elder. The others are Ruling-Elders. Our Presbyterian friends are accustomed to quote, as primitive authority for this distinction, 1 Tim. v. 17, where we read, "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and teaching."—(R.V.)

The Elders are chosen by the people, and are elected without limitation as to term of office. The number varies in different congregations, but the average in the English Presbyterian body is one to every thirty-five communicants. The Elders, when acting together, are called after Scotch fashion, the Kirk Session; and to them it pertains to admit or exclude members, and in general, to exercise discipline. Besides the Elders, there are other officials, sometimes called Deacons, but more



commonly known as Managers. These, too, are chosen by the people, and usually for a term of three years. With them the Elders consult in regard to the finances of the church and a variety of other matters which, among Baptists and most Congregationalists, come before the church meeting. Among Presbyterians meetings of the whole church seem to be held only for spiritual purposes, such as the Communion, or for the election of the various church officers. Discussions as to the fitness or unfitness of a person for church membership, or the best method of warming or of ventilation, or as to who shall preach the next anniversary sermons, are not conducted publicly in the presence of the younger or female members of the congregation.

Another characteristic of Presbyterianism is the grouping of congregations into associations called Presbyteries, the congregations of each Presbytery being mutually dependent. Thus, the English Presbyterian church of to-day is divided into ten Presbyteries, those of Berwick, Birmingham, Bristol, Carlisle, Darlington, Liverpool, London, Manchester, Newcastle, and Northumberland. In some instances the congregations forming a Presbytery are spread over several counties; but this is felt to be a great inconvenience and will be remedied as the churches multiply. The Ministers and Elders of each group form a kind of Court or Council, which is also called a Presbytery; and any church member who may be dissatisfied with a decision of his Kirk Session, has the right of appeal to the Presbytery. So mutually dependent are the congregations of each Presbytery that no Minister can be either settled over a church, or removed from it, without the active concurrence of this superior council.

But the Presbyteries themselves are subordinate to a General Assembly, called a Synod, which meets annually, and comprises all the Ministers of the Body, as well as representative Elders, one from each congregation. To the Synod reports are presented concerning Home and Foreign Missions, the Theological College, the Sustentation and other funds, changes in the ministry, and, indeed, all matters affecting the interests of the church as a whole. And to the Synod an appeal may be made from the decision of any Presbytery; the ruling of the Synod being final.

#### ORIGIN OF THE SYSTEM.

No doubt many Presbyterians, if asked for the origin of their system of government, would refer the enquirer to the practice of the New Testament churches. But whilst freely granting that much may be said in support of that position, regard to the facts of history compels us to state that Presbyterianism, in the compact, orderly form in which it has existed since the time of the Reformation, is the child of Calvin's genius. He saw that both for success in the conflict with Rome, and for the upbuilding of Protestantism, organization was needed. He therefore introduced among those Protestant churches of the Continent which followed his lead, a system identical in its main features with that which has now been described. The example was followed in Scotland by John Knox and his followers. The peculiar circumstances attending the change from Popery to Protestantism in England prevented its adoption here; nevertheless, it is well known that many of the English Puritans were

strongly inclined to it, and in the time of the Commonwealth the Presbyterians were a powerful body. Many of the clergy of the English church, ejected in 1662 by the Act of Uniformity, were Presbyterians at heart, and as soon as the relaxation of persecution permitted, gathered congregations fashioned on the Presbyterian model. A number of the older Unitarian congregations now in England are representatives of these early English Presbyterians. They became Unitarian during the unhappy declension in religion which took place in the former half of the eighteenth century.

In Scotland the Presbyterian ecclesiastical order has maintained its hold, for the most part in connection with a Calvinistic creed, though between Presbyterianism and Calvinism there is certainly no necessary connection. In North Britain three great Presbyterian bodies co-exist—the Old Kirk, which is united with the State; the Free Church, and the United Presbyterian Church; the last named having been formed a few years ago by the amalgamation of two or three minor bodies which had previously seceded from the Old Kirk.

In the north and centre of Ireland the Irish Presbyterian Church, numbering nearly 450 congregations, is a vigorous, influential body. In the United States and in Canada, in Australia and New Zealand, the Presbyterians are among the most numerous and powerful religious Denominations; whilst in India, Siam, China, Japan, Persia, Syria, Egypt, South and West Africa, Mexico, Brazil and Chili, foreign missions are supported with great liberality and prosecuted with encouraging success.

But in the remainder of this article we must confine ourselves to

#### THE PRESBYTERIAN CHURCH OF ENGLAND.

It became a distinct body in the year 1836. Many Scotchmen had settled in England, and bringing with them their Presbyterian predilections, had formed congregations affiliated with the parent churches in Scotland. But at the date mentioned a number of these new congregations united with a remnant of the old English Presbyterians, who had continued faithful to Orthodoxy, and the modern Presbyterian Church of England was constituted. Still there were many congregations which, for a time, held aloof, preferring to retain their connection with Scotland. However, in the year 1876, nearly all these fell into line and joined the new body, since which time it has been a very thriving denomination.

The number of congregations in England is now upwards of 290 divided, as we have seen, into ten Presbyteries. The number of ministers in active service, including college tutors, is about 280. That most of these are well-educated men appears from the fact that nearly 100 have the University degree of M.A.; others have the degree of B.A. or B.D.; whilst 24 are Doctors of Divinity, Laws, or Science.

In May, 1888, the date of the Minutes of their last Synod, the total number of communicants (answering to our church members) was 62,566, of whom 18,279 were in the London Presbytery, 11,434 in that of Newcastle, and 10,404 in that of Liverpool, showing that in these

three districts more than half of the present strength of the Denomination is found.

The Minutes, mentioned above, give remarkably complete statistics, both congregational and financial. Every minister, whilst in active service, receives an annual stipend of at least £200, and a pension when compelled to retire through age or sickness. The contributions of the weaker congregations towards their ministers' support are supplemented from a Sustentation Fund, to which all the churches contribute. Many ministers receive £300, £400, £500, £600, and about half-a-dozen £1000 and upwards, per annum. The surplus above the £200 is contributed by their respective congregations.

The Foreign Missions of the Presbyterian Church of England are in South China, Formosa, Singapore, and Rangoon in North India. Their China Mission, judged by present visible results, has been the most successful of all the Protestant Missions in that great empire. The total income of the Foreign Mission was last year £15,800. The Home Mission has an income of £1765; the Jewish Mission, £1257; the Continental Mission £445.

The Presbyterian College in London is exclusively theological, it being supposed that the students have previously obtained a competent literary and scientific education elsewhere. The annual income is about £3000, of which, however, only £800 comes from collections and subscriptions, the remainder being due to endowments.

It is a note-worthy fact that the total amount contributed last year by the Presbyterian Church of England for religious purposes of all kinds, was no less than £219,585. Dividing this by the number of communicants it gives an average of *three pounds ten shillings per member*. The contributions of the church in Belgrave Square, Nottingham, were £848, or at the rate of £3 12s. 6d. per member; those of the church at Derby, at the rate of £3 4s. per member; at Burton-on-Trent, at the rate of £2 19s.; those of the church in Westbourne Grove, London, numbering 228 communicants, at the rate of £7 12s. per member. English Presbyterianism certainly does not fall short in Christian liberality.

We have only space to add a few words in regard to what appear to us to be the advantages and disadvantages of Presbyterianism.

1. It promotes a feeling of brotherhood among the churches, the good effects of which are manifest. In a purely congregational system it is optional whether a church shall ally itself with others or not; and in the struggle for existence it is often a matter of little moment, even to surrounding churches of the same faith and order, whether a congregation lives or dies. Not so in Presbyterianism. A church is expected to be associated with others, and all churches in the same presbytery are bound to concern themselves with one another's welfare. From this it has resulted that most of the Presbyterian bodies unconnected with the State have formed Sustentation Funds, with a view to the equalisation of the stipends of the ministers. Hence, nowhere in England or Scotland is there, in any of the Free Presbyterian churches, a single minister struggling, as with us, on £80 or £100 a year.

2. Presbyterianism tends to prevent those mistakes in the selection of a minister into which individual churches are in danger of falling. When in any church a vacancy occurs, through death or otherwise, the Presbytery appoints some neighbouring minister, in whose wisdom it has confidence, to take a temporary oversight, and advise with the elders of the vacant church as to the choice of a successor, and the supply of the pulpit meanwhile. Then, even when the said church has directed its thoughts to a new minister, he cannot be inducted without the consent of a majority of the Presbytery, which, of course, is not given unless there is full satisfaction as to his personal character and general suitability. A hasty and unwise choice, which has been the ruin of many a Baptist and Congregational Church, is thus prevented.

3. If a misunderstanding spring up between a minister and his people, Presbyterianism provides a proper tribunal for the investigation and settlement of the disagreement; and whichever party proves to be in the right will find itself firmly supported. We General Baptists have, it is true, an Arbitration Board for such cases; but it has no power to enforce its decisions. It can do little more than advise and persuade.

4. In the Presbyterian system of church-government by Elders, painful cases of discipline can be attended to more quietly, and sometimes more wisely than with us. Are not thoughtful members of Baptist churches sometimes distressed at knowing that cases of discipline have to come before a church meeting and be spoken of in the presence of young members?

The only objection which, so far as we know, can be reasonably urged against the Presbyterian system is its supposed tendency to exclude from Christian service men of independent, original minds. Supposing a congregation to have set its heart upon a minister of this order, a narrow-minded Presbytery may prevent that church carrying out its wishes. Or if a minister, in his pulpit utterances or writings, ventures to put forth theological sentiments different from those commonly received, his Presbytery, or the Synod, can call him to account, and deposition from office may be the ultimate result. At the same time the fact that in the Presbyterian Churches there are at the present time many able and accomplished men of an original cast of mind, who preach and publish their views without molestation would seem to show that this objection is stronger in theory than in reality.

Our conclusion is, that the General Baptist churches, which already form a "Connexion," will do well to proceed still further in the adoption of Presbyterian methods. At present we are too isolated and independent. Mutual sympathy and help among sister churches are almost unknown. When a church is without a pastor, or when dissension has unhappily arisen, why should not the advice of neighbouring pastors be sought, instead of being regarded with jealousy, or suspicion? Certainly we cannot err in moving on in the direction of more practical brotherhood and greater Christian liberality.

W. R. STEVENSON.

# In the Heart of the Alps.

## II.—THE RHONE GLACIER.

IT made a good half-day's work to cover the  $17\frac{1}{2}$  miles from Goschenen to the summit of the Furka, (7992 ft. high), this being the highest pass in Switzerland available for vehicles, the well-known Brunig being the lowest. The Devil's Bridge is the first object of interest *en route*, and it is to be regretted that owing to a bend in the road no picture can adequately represent the magnificent fall of the Reuss, whose waters, white as a cascade of snow, roar and plunge into the abyss below. Mr. B., who has seen the greatest waterfall in the world, said this was the next best thing to Niagara.

### THE FURKA PASS.

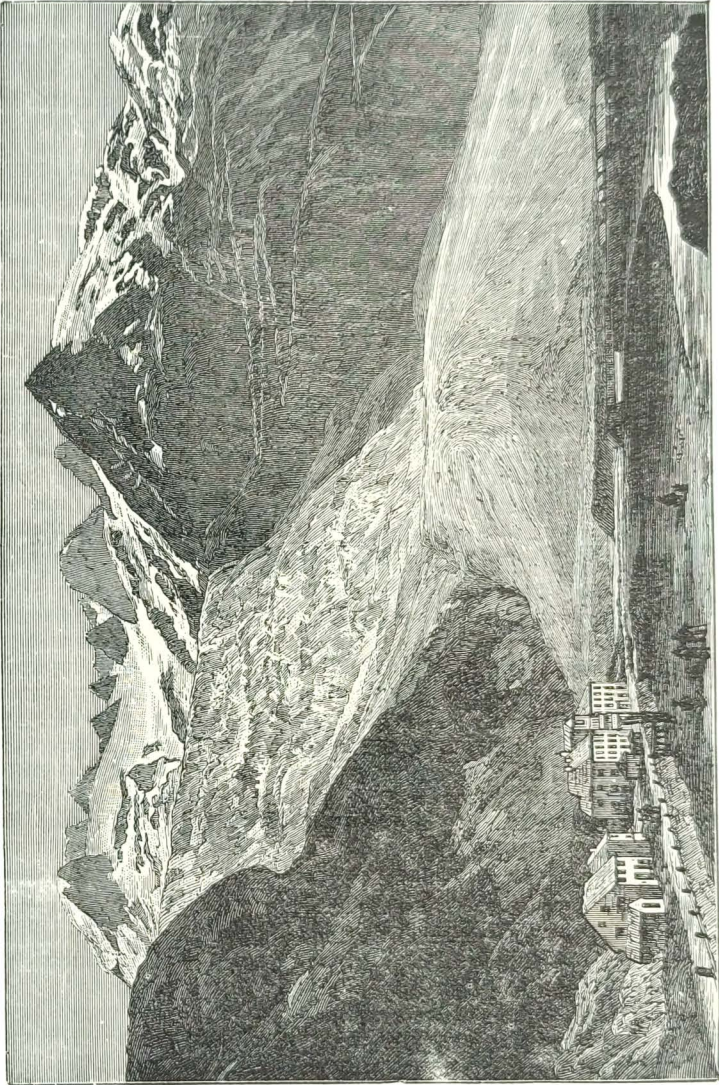
At Andermatt a young German chemist joined us. We drove over the five and a half flat miles to Realp, and then began the ascent of the Pass, avoiding the zigzags as much as possible, and attacking the wild moorland slopes. Then came a wearisome stretch of road flanked by great banks of snow, and towards evening, in a dense mist, we halted for the night at the Furka hotel, where the Queen spent eight days some twenty years ago.

That same evening we planned our first venture with a guide, over snow and ice right into the heart of the mountains. We proposed to cross the Rhone glacier which descends from the Galenstock, and slowly grinds its way at the feet of sundry other Stocks and Horns which range from 10,000 to 12,000 feet in height, and then drops (as the picture shows) in terraces to the valley below, looking like a hundred cascades rolled into one and suddenly frozen in the act of falling. This part of the glacier, the end of it, is all that nine tourists out of ten care to see; and truly it is a wonderful sight, with its ice ranging from a few feet to 400 yards in thickness, but it is for the most part dirty with the detritus brought down in its course. The true way to see a glacier is to go far above, where it begins, away up in the heart of the mountains, where vast amphitheatres of pure snow gleam in dazzling brightness, and where people an hour away from you look more like marionettes than men on the far-stretching fields of ice.

### CROSSING THE GLACIER.

Breakfasting at 5.30, an hour later saw us on the road with a guide having a German tongue, though his name was English enough, for it was John Phillips. Leaving the higher zigzags of the road (shown on the right in the engraving), we skirted the dark base of the mountain, which I think is the Furkahorn, and set foot on the glacier some distance above the commencement of the ice-fall as shown in the engraving.

No sooner did we set foot on the ice than we were roped together. The guide wore black spectacles to protect his eyes from the glare of the snow, and others of us wore brown veils for the same purpose. Then began a singularly solemn march in the deathly stillness of a cold grey morning in a solitude that could be felt. The order in which we marched was this—the guide led, the chemist followed, I was third, Harry fourth, and Mr. B. fifth. For a long distance we proceeded over the ascending



ice, for it was impossible to cross in the lower part because of the formidable crevasses and seracs on the further side. Having reached a sufficiently high level we began to cross at a point more than a mile wide, and where the snow was mostly knee-deep.

#### CREVASSES.

Here we discovered the value of the rope. The glacier was gashed with crevasses of uncertain width and of unknown depth, and the mouths of these crevasses were often concealed by the light newly-fallen snow, and even if we walked as much as possible in each others' footsteps, a thing not easy to do in deep and slippery snow, the light bridge which had borne one or two would at length give way and the third or fourth man would find himself in a deep hole. Whenever a dangerous spot could be seen the guide warned us and we avoided it, but in spite of all precautions we were all "in for it" more or less. Once the man in front of me suddenly fell forward, the snow giving way beneath him and revealing a chasm into which I had almost been dragged owing to the shortness of the rope between him and me. It was only seven or eight feet long and it ought to have been about twelve feet. At such times the guide was very grave, and he held the rope taut and instructed us to do the same. After an hour and a half of this kind of thing, which happily gave cause for more amusement than anxiety, we left the glacier and discarded the rope, for though we had still to traverse deep snow for hours, all danger from crevasses was now past.

We lunched on some rocks called Nægeli's Grätli, and there enjoyed one of those panoramas of mountain peaks, which, once to see, is to have mirrored in the mind for ever.

#### AVALANCHES.

As we sat at meat, now and again the rattle as of musketry would be heard, and looking round, an innocent avalanche of stones would be seen rattling down the riven side of some towering crag. If we took a great boulder and hurled it down the slopes below us, the new snow resting on the older and harder snow beneath would begin to move with "a low ominous hiss," forming one of those avalanches which, as Leslie Stephen says, are "the most insidious enemy of the mountaineer." I have read of a guide who, after long service in difficult expeditions, at last set foot on snow of this kind which rested high up on a very steep ice-slope. His weight caused it to move. He was carried with it. With all his might he swung his axe but it failed to hold in the iron-like ice. He was swept down by irresistible force, and death and burial took place together in the gathering depths of the cold and pitiless snow.

Happily, we were in no such danger. The snow allowed us to play with it. At certain points, the guide leading the way, we glissaded, sometimes sitting and sometimes standing for one or two hundred yards at a stretch, and with infinite fun, down the vast hollows and slopes which descended for 2000 feet to the deep depression of

#### THE GRIMSEL.

The Hospice centred in the midst of granite mountains, bare and grim, is now converted into an hotel. Its elevation is over 6000 feet,

but as everything around it is from 7000 to 10,000 feet high, it seems to be in a deep ravine. Dismissing our worthy and careful guide, and bidding farewell to our German friend, we took the route of the Grimsel Pass, ascending 1000 feet, much of it over snow, passed the ice-covered and solitary Todtensee, the burial-place in 1799 of Austrian and French soldiers, a battle having been fought there on the boundary between the Cantons of Berne and Valais. Afterwards we descended a lovely hill-side carpeted everywhere with wild rhododendrons, gentians, forget-me-nots, and other flowers.

This brought us to the Rhone glacier hotel (the largest building on the left in the engraving), fronting the river Rhone, at the beginning of the valley of that name, which is the longest valley in Europe.

#### ICE-GROTTOES.

At the foot of the glacier, some twenty minutes' walk from the hotel, there is a beautiful ice-grotto artificially made. But more wonderful was a natural ice-cavern into which we crept and scrambled, near to the spot where the infant Rhone first rushes into life. I have seen representations of the abode of nymphs and fairies bathed in glorious light, on the old Polytechnic stage, but here surely was the cave in which the real pixies live, for it was pervaded with a

“Light that never was on sea or land.”

Another day found us walking down the Rhone valley to Fiesch, and climbing to the Jungfrau hotel. From thence we ascended the Eggishorn and gazed on the great Aletsch glacier which, according to the newest book on the Alps, by Prof. Umlauf, is fifteen miles long, covers an area of fifty square miles, is 5095 feet wide in the middle, and contains 14,040,000,000 cubic yards of ice. These figures may give some faint idea of how vast these glaciers are. To set foot on them is one of the most effectual ways of learning how great is God and how insignificant is man.

JOSEPH FLETCHER.

### Be Ever Bright for Jesus.\*

YES, “be ever bright for Jesus!”  
Sing along the way for Him;  
Let thy face shine for thy Saviour,  
Never let thy light grow dim;  
Like a beacon in the darkness,  
Guiding others to His feet,  
Many a sad and way-worn traveller  
Finding rest and joy complete.

O! “be ever bright for Jesus!”  
Sure 'tis music for to-day;  
Gladly run His errands for Him,  
Give His message in the way;  
Let thy heart be rippling over,  
In a joyous burst of song,  
While thy feet are tripping lightly  
All the desert way along.

Yes, “be ever bright for Jesus!”  
E'en if He would have thee still,  
With no active service for Him,  
But to lie and do His will;  
Oft He counts the patient waiting  
To be service most complete,  
And He'll never let thee lose by  
Sitting quiet at His feet.

O! “be ever bright for Jesus!”  
Give to Him thy youth's fresh days;  
His is love eternal, boundless  
As the ocean's heaving waves.  
Let that love be one long life-chord,  
Wakening echoes far and near;  
Stealing softly, sweetly round us,  
Driving back the rising tear.

FRANCES DAWE.

\* Suggested by a few words written on the fly-leaf of a hymn book by a loved one, since departed to be with Jesus.—See *Notices of Books*.



## The Place of Emotion in Religion.

WHAT is the relation of emotion to religion? How far is religious feeling to be cultivated and encouraged? and how far is the absence of it to be mourned as a defect? There are persons to whom the sensuous accompaniments of religious worship afford a pleasurable excitement, who relish devotional fervours as a refined luxury, finding in them the same kind of dramatic exaltation as the theatre-goer finds in the tragedies of the stage, or the novel-reader in thrilling romances. Such people, when temperament and education have given them æsthetic tastes, are drawn by dignified and artistic ritual; and when otherwise, by sensational preaching, and by services in which noisy and vulgar excitement overrides what is calm, rational, and devout. On the other hand, there are persons to whom all religious emotion seems vapid, sentimental, mawkish, and effeminate; their rigid propriety must never be outraged by an expression of feeling either by speech or act; they only become emotional when they are *protesting* against emotion. They cultivate an impassiveness like that of Egyptian statuary in contrast to the Greek, which seems quick with thought and feeling. How far is religious emotion to be desired? how far to be expressed?

*Emotion accompanies religion, and is essential to it.* Religion appeals to every part of human nature; it shapes thought, awakens feeling, controls action, and inspires all life. It brings the mind face to face with the most august and solemn facts, makes it conscious of powers that are in themselves the prophecy of immortality, and needing eternity for their full development. It deals with problems of perennial interest—old as man, and yet new in every generation, and in every individual life—those problems which are the material of which the great dramas of the age are wrought, expressing the mighty travail of the human soul. The spirit trembles in the presence of even the visible symbols of the awful and the infinite; alone at midnight, contemplating space unfathomable in immensity, it sinks into silent awe and a fear that has no weakness in it. The thought of God, the Infinite and Eternal, the Maker of the Universe, and the Father of each separate soul—the thought of the mystery which is behind us and the mystery which is before, of life and of death—the thought of ourselves with our complex and confused being, so divine, yet so earthly, with our sublime capabilities and our actual degradation—the conflict within us of the flesh and the spirit, the beast and the God—these thoughts cannot visit us and leave us unmoved. Then, when there stands before us One in whom divine power and human weakness, divine holiness and human sympathy, seem to meet, the realisation of our own true destiny, the fulfilment of all the baffled prophecies of our own lives, at once the Pledge and Power of our salvation; when we see Him as the “Man of Sorrows,” pierced with the anguish of human guilt and shame—do we wonder that for centuries art has exhausted itself in devout efforts to portray Him, that modern literature is tremulous with the same desire, and that the piety of many generations has its centre in His cross? Religion comes to us at the most sacred and solemn moments of life. It stands a veiled and impressive figure over the cradle of the child and over the bed of death. It waits at the marriage altar, and stands by while the soul is convulsed

with the agonies of a crisis, in which no human soul can support it. The religious nature is like a mighty organ, always heard in the vast cathedral of the ages, which none but the Architect of the Universe could have built; now it seems to shake the very pillars of eternity as the breath of God rushes through its open diapason, and now it moans with the low plaint of penitential sorrow; sometimes it whispers with all the sacred confidence of friend or lover, and sometimes sobs like the half-stifled utterances of a breaking heart. At times there is the sound of multitudinous armies on their march to battle, and at others the bitter confession of defeat and the cry for mercy. Those Psalms which are the most precious utterance of the religious life ever given to the world, in some places "cry out and shout" with joy, and at others moan and wail as with pain and bitter anguish. A Master-hand sweeps the keys and draws the stops, and speaks every human experience.

*It is a mistake, however, to measure any man's religion by the emotional expression of it.* There are natures, shallow as the brook, that babble much because they feel little; while there are strong and deep souls whose feeling flows on like a silent river in calm energy. Peter could chatter and bluster before danger showed itself, could even rise to something of the heroic when admiring eyes were upon him, and he smote the servant of the High Priest; but when a deeper and more searching emotion possessed him, he went out to weep unobserved and alone. When men of slender convictions and ready tongue offered their devotion to Jesus with suspicious volubility, He would sometimes charge them, "Go and say nothing to any man." The most real emotion is often speechless, its only expression in bowed head, quivering lip, or trembling hand, or, as in certain kinds of grief, in statuesque and stony rigidity.

"Home they brought her warrior dead.  
She nor swooned nor uttered cry;  
All her maidens, watching, said,  
'She must weep, or she will die.'"

The expression of feeling varies with varying temperaments. Utterances which are perfectly natural in Orientals, with their warm and glowing imagination, and their passionate natures, become strained, artificial, and affected, when they are used by more sober Western lips. It is often this temperamental diversity, rather than difference of thought, which attracts men into different religious Communions, by the law of elective affinities, rendering the atmosphere of one church congenial to one man, and that of another church to another.

Emotion is involuntary; from its very nature it is a state wherein we are *acted upon*; and for its presence or absence we are not responsible. It cannot be induced, except indirectly, by the contemplation of those things that provoke it. It is not in our power to summon spirits from the vasty deep; we cannot, by any self-mesmerism, will ourselves into a desirable state of feeling, any more than we can directly will to experience bodily pleasure or pain.

"We cannot kindle when we will  
The fire that in the soul resides."

It is ruinous and suicidal to attempt to produce the cause by simulating the effect—gladness by cacchinations of hollow laughter, "like the

crackling of thorns under a pot," or wholesome grief by stage tears and sobs. Reverence does not come by genuflections, spirituality by fasting, or zeal by frenzied and hysterical shouting. Be not too solicitous because you cannot make your own, experiences to which others confess; be not unduly anxious to feel the ecstasy of joy, or the quivering throb of pain. Do not conclude that the Spirit of God has departed from you, because you no longer feel either the joy, almost too painful to bear, or the pain that was almost a pleasure. Some people look back fondly to the days when it seemed as though the fountains of the great deep within them were broken up, when their being was shaken as by a supernatural power, when every nerve seemed like the quivering string of a harp from which an unseen hand was bringing strange and unearthly music. Before such afflict their souls too grievously because the past feeling will not return, or resort to any frantic and agonized effort to re-produce it—they ask calmly, how far the form it took was due to the period of youth—natural then, unnatural now.

Feeling and emotion from their very nature, and, of necessity, are transient. Life would be insupportable under the burden whether of a great joy or a great grief. Incessant rapture would make the flame of life burn too quickly, and perpetual grief would paralyze the powers of action. Time is beneficent in healing the smart of the keenest wound, and drying the bitterest tears. There are many "lost chords" in life, strains we seek for vainly, because they are awakened by some transitory condition which cannot be re-produced.

But natural and wholesome feeling, though transient in itself, is permanent in its effects. It is like the physical force, which, though it may seem to have been destroyed, has only changed its form, as mechanical energy is transmuted into chemical, chemical into electric. The arrested motion of a stone hurled from the hand reappears as heat in the internal motion of its own particles. Analogous to the physical law of the conservation and transmutation of energy, is the spiritual law, familiar to the readers of Butler, that as passive emotion weakens, active habits strengthen; feeling passes into habit, and becomes fixed in the character. The man of sympathetic nature may become familiar with the sight of pain and misery until they cease to afflict him with prostrating intensity; but the force of feeling has been transmuted into the habit of philanthropy. Feeling is the motive force which inspires action, forms habit, and ultimately decides character and destiny, like the breeze which fills the sailor's canvas to carry him over the waters. Through a good part of our lives we act mechanically, almost automatically, doing the same things day after day as we have done them before; and habits are strengthened by slow accretions of act, as the Coral Islands in Southern seas are formed by the insects. But the even course of things is occasionally broken by an invasion of emotion, awakened by some thought or circumstance; making possible other, and it may be better, things than before. We are roused into a consciousness of our own life, and an opportunity comes of reaching a loftier height, and daring a worthier effort; we are capable of achievements impossible under ordinary circumstances. The soldier on the battlefield with the enemy full in view, and the trumpet blowing passion into his soul, performs heroisms at which no one is so much

astonished as himself. The mother, in the old story, could climb a perilous crag and battle with the eagle, defiant of its strong wing and sharp talons, to rescue the child that had been carried to its nest. The visitation of emotion is like the troubling of the waters of life by an angelic visitant. We cannot effect the troubling by any will of our own, but when the occasion comes, let whoso is sick and infirm of will step down into the pool to be made strong for duty.

Where feeling is not thus transmuted into deed, there is drivelling weakness as a result, and the last state of the man is worse than the first. To toy with emotion, to indulge it as a luxury, is playing with edged tools. Many minds are debauched with sentimental romances, which exhibit sorrows the reader cannot relieve, and do not render her more sympathetic to those at her own door which she *might* soothe. We applaud the triumph of virtue over villainy in the play, but are we ourselves better armed for conflict with evil, or have we spent our moral force in merely fictional excitement? Violence of feeling can never be a substitute for courageous and energetic acts. Hamlet dawdles and plays with his emotion, like a cat with a mouse, feeling the edge of his sword, and studying his opportunities until "the native hue of resolution is sicklied o'er with the pale cast of thought." He could reason like a philosopher, declaim like a moralist, attitudinise as a hero, but he could not act. Peter was louder than any in his protestations, weaker than any in his deed. It is lamentable to think how much right and pious feeling has been wasted, even on compassion for the sufferings of Christ. Roman Catholicism has for ages employed the genius of its artists and the eloquence of its preachers, for the dramatic and realistic portrayal of the physical anguish of Jesus on the Cross; and while nothing could lighten the sorrows of Him "who trod the winepress alone," present and immediate suffering has too often gone unrelieved and unwept, and the sympathy has only returned to the bosom from which it came. It is true of spiritual as of physical force, that if it is not wisely directed and employed, it may work mischief and ruin, instead of the blessing it promises.

*Nottingham.*

E. ERNEST COLEMAN.

## Two Services in Rome.

THE last Sunday in the old year was a memorable one in the Eternal City, for on that day, Leo XIII. closed his Jubilee by the celebration of a grand *Te Deum* in the Church of St. Peter, with all the pomp and ceremony attendant upon such occasions. It is scarcely probable that among the vast assembly which thronged the great Vatican Basilica, were many General Baptists, and so, perhaps, a sketch of the scene from one of their number, who was present, may not be without interest. More than 50,000 tickets of invitation were issued for this service, which was announced to commence at 3 o'clock. Long before that time, however, large numbers of people could be seen going towards the church; and the movement in that direction increased steadily as the hour approached. Following the crowd we pass the Evangelical Church, whose pastor, the celebrated ex-Padre Gavazzi, died a few days ago;

here we cross the Tiber by the Ponte S. Angelo, and in so doing, confront one of the grandest monuments of Ancient Rome, the tomb of the Emperor Hadrian, generally called the Castle of S. Angelo. The approach to the Square of St. Peter's is considerably obstructed by the line of carriages unable to proceed, and pedestrians have the sweet satisfaction of passing those who had started long before in the hope of securing good places. The prospect, on emerging from the narrow street into the Piazza, is extremely fine. Directly opposite rises in stately grandeur one of the noblest monuments of Christendom, crowned with that wonderful dome—designed by the genius of Michael Angelo—on the summit of which the golden cross is glittering in the sunshine.

All the principal entrances of the cathedral are closed, and before the only one open to ordinary ticket-holders, is a large and compact crowd, the sight of which is calculated to have a most depressing effect upon anyone desirous of entering. However, thanks to a little judicious perseverance and the experience acquired in the streets of London on Lord Mayor's Day, we get safely through the dense, swaying crowd, and past the cordon of gendarmes, into the lofty passage which leads directly to the church. The interior of S. Peter's has been too often described to need any comment here; it is magnificent beyond conception; only by repeated visits can a full appreciation of its grandeur be attained; but the most indifferent observer could hardly fail to be impressed with the stately splendour of the marbles and mosaics. Already thousands of people are assembled, conspicuous among them being ecclesiastics of all ranks and conditions, from the silk and purple of the Princes of the Church to the coarse robe of the bare-footed Capuchin. The Papal gendarmes and other guards are posted in different parts of the building. After a preliminary reconnoitre we take up a position, neither secured nor maintained without infinite pains, almost underneath the dome, in front of the High Altar, and very near to the broad avenue along which the cortège is to pass. Just opposite is the celebrated bronze statue of St. Peter, whose extended foot is worn bright and smooth with the kisses of devout Catholics. Shortly after 3 o'clock, a species of tremor, followed by a murmur of excitement, passes right through the enormous congregation. The sound of music announces the entrance of the Pontiff into the Basilica, and all eyes are turned in that direction. Amid enthusiastic cheering, and the waving of handkerchiefs, the procession moves slowly down the centre of the nave. The scene is both impressive and beautiful. The soft light from innumerable tapers falls upon the white plumes and splendid uniforms of the Swiss Guards, and on the purple robes of the cardinals. In the centre, borne aloft in his chair of state, arrayed in the full pontifical vestments, and wearing the Papal tiara, comes the Pope, Leo XIII., surrounded by his court, and shaded by beautiful fans of ostrich feathers. Following the Sovereign Pontiff, another body of guards and clergy. Whatever may be one's feelings with regard to the institution of the Papacy, it is impossible to gaze without emotion upon the central figure in that gorgeous pageant. The occupant of that chair, whose form is so slight and fragile, and whose emaciated features wear an expression of the utmost exhaustion, is the direct successor of a long line of spiritual sovereigns, whose will has been the law of nations, and before whose thunders emperors and kings have trembled. He is the hierarchical chief of the most wonder-

ful and potent spiritual organisation in the world, and is regarded by millions to-day as the Supreme and Infallible Head of the Church, the Vicar of Christ upon earth. The antiquity of his office, so unique in its history and vicissitudes, invests the holder with a peculiar and undeniable interest. Inclining his head from side to side, his white, jewelled hands uplifted, and his lips moving, presumably in benedictions, the Holy Father is borne slowly onward, and in the midst of resounding plaudits, and cries of "Evviva il Papa," "Evviva il Santo Padre," disappears behind the Grand Altar. The following is an illustration of the intense veneration with which the person of the Sovereign Pontiff is regarded:—One of a group of ecclesiastical students (embryo priests), who had been especially enthusiastic in their applause, gazed long and earnestly at the Pope as he passed by, and then exclaiming with tears in his voice, "L'ho visto, l'ho visto!" (I have seen him, I have seen him!) he turned away weeping.

The service commenced immediately, and after the preliminary exercises the *Te Deum* was magnificently rendered by the choir and congregation, the volume of sound being most impressive. At the close the Pope arose, and from the High Altar, in the midst of a solemn and profound silence, pronounced the Apostolic Benediction. Just previously to this an angelic tune was played on silver trumpets by musicians placed high up in the dome, the effect being exquisite. After the benediction the Pope once more ascended the chair, and the procession returned in the same order as on entering, the enthusiasm being, if possible, greater. Of course, immediately after the departure of the pontiff, the immense congregation, variously estimated at from thirty to fifty thousand, commenced to dissolve. The scene in the great square of S. Peter's, as witnessed from the steps of the cathedral, is for a long time indescribably animated, presenting the appearance of a sea of human beings; but gradually the crowds disperse, and as the darkness comes on the Piazza assumes its normal appearance. So with the dying year ends the Jubilee of Pope Leo XIII.

Will your readers be patient a little longer, and come with me on the evening of the same day, to another meeting, in another place, far different from the preceding?

On the other side of the city, almost under the shadow of the great Basilica of S. Maria Maggiore, is the Sala Christiana, our own General Baptist Mission chapel. It is situated in the Via Urbana, a few yards beyond the ancient and beautiful church of Sta. Pudenziana, built over the site of the house of Pudens the "friend of Paul," where, according to the records of the Romish church, S. Peter lived for seven years.

The exterior of the Sala is by no means pretentious, but the inside of it is bright and cheerful and especially so now, thanks to the pretty decorations which remain from the children's meeting of the other evening. Capable of seating from two to three hundred, it would be in every respect well adapted to its purpose, were not the acoustic properties unfortunately marred by its disproportionate height. The service, conducted of course, entirely in Italian, commences with singing, which is a very pleasant feature, being thoroughly hearty, and, thanks to the efforts of Mr. and Mrs. Shaw, much more harmonious than one usually hears in evangelical services in Italy. Many of the hymns in the book now used (which will shortly be superseded by a new compilation), are

translations of those familiar to us in England. The hymn is followed by prayer and reading of the scriptures, and then, after again singing, comes the sermon. The text chosen is specially appropriate for the last Sunday in the year: "But the end of all things is at hand," etc., and the sermon an earnest and solemn appeal to all, in view of the rapid flight of time and the uncertainty of all earthly things; first, if they had not already done so, to give themselves to Christ, and then, so by His grace to live, that they may not be ashamed at His coming. It was listened to with marked attention, and evident interest, on the part of the congregation—a strangely varied one. In all the services many come in, stay for a few minutes and then leave, but there is always a nucleus of regular and appreciative hearers. On this particular evening are present, two "palmers," returning from the Holy Land; the letters of one of them (Rev. J. Witton Davies) to the "Freeman," have probably been read with interest by many. The service concludes with singing and a beautiful prayer from Mr. Shaw's Evangelist, Signor Tummolo. At the close it is very pleasant to see how the members of the congregation come round Mr. Shaw, and the affection and confidence with which he is evidently regarded. This is one of the best rewards of his unwearied earnestness and devotion in a work oftentimes trying and discouraging, and the difficulties of which it is impossible for those to conceive who are unfamiliar with the bitter and subtle opposition to which all evangelical work in Rome is exposed. If the friends in England could only now and then look in, and see how the work of the Mission in its various departments is progressing, the work of Mrs. Shaw among the women, the Sunday school, the week evening meetings, and Mr. Shaw's English class which affords, indirectly, so excellent an opportunity for the dissemination of scripture truth, assuredly their interest in the Mission would be largely increased, and that sympathy, which is so precious to the workers, more abundantly bestowed. The number of actual members is small, and the social position of the greater number is not high, but they are striving amidst many difficulties to live the Christ-life here in Rome, and surely in this they will have the sympathy and prayers of their fellow Christians in England.

It is probable that never on earth will these latter see those who in this city are their brothers and sisters in Christ Jesus, but this is only deferred until that day, when from every nation all who "have washed their robes, and made them white in the blood of the Lamb," shall be gathered together in the Heavenly Kingdom; this is the hope which sustains amid the sorrows and trials of life, the hope of final and eternal union, after all the separations and changes here,

"Beyond the sun, beyond the stars,  
In the far bright realm of meeting."

Should not this precious hope be to each and all an incentive to more earnest and practical sympathy with the work of Christ, and more thorough individual consecration to Him and His service?

"Let us press on, in patient self-denial,  
Accept the hardship, shrink not from the loss;  
Our guerdon lies beyond the hour of trial,  
Our crown beyond the Cross."

T. EDWARD BARRASS.

# Right for Little Feet.

## NOT YOUR OWN.



“NOT our own?” No! we are not our own; we are *God's*. For see what the Apostle Paul says in 1 Cor. vi. 19, 20—“Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body, and in your spirit, which are God's.”

You know very well that when you buy a thing, and pay for it, you call it your own. And God considers what He has made, and then bought and paid for, as His own. And we know that the price our God paid for us when He bought us was the life of His Holy and Only-begotten Son, our Lord Jesus Christ.

And so we find that the Apostle Paul delighted in the thought that he was the servant of Christ, and he was always happy in the thought that all his life and all his powers were to be used for Christ. He rejoiced to know that his whole life and being, the members of his body as well as the forces of his soul, were no longer his own, but God's, and God's alone.

A father and his little girl were conversing on this subject on one occasion, especially on the thought that our money, our property, and all our possessions belong to God, and ought to be used for Him, and consecrated to His service, when the little girl said: “But, Father, I have no money that I can give to God; what can I do?”

“Of course, my dear,” replied her father, “God does not expect you to give what you have not got; but there are many other things besides money which you can give to God—many other things.”

And then he took down a large book from one of the shelves of his library, and read aloud out of it these words:—“I have this day been before God, and have given myself—all that I am and all I have—to God; so that I am in no respect my own. I have no right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears. I have given myself clean away, for I am not my own, and I wish to glorify God in my body.”

Then her father said, “These are the words of a great and good man who is now in heaven. *Now* you see what you have to give to God, my darling girl.”

She looked at her hands, her feet, her body, and was silent. At length she said, in a low voice, half to herself, “I can't think that the great God wants *them!*”

But her father heard the words. “Oh! yes, He does want even them,” he said, “and He is looking at you now to see whether you will give them to Him or keep them for yourself. If you give them to Him, you will be careful not to let them do anything wrong, and will teach them to do every good thing they can. If you keep them for yourself they will be sure to do wrong and to get you into mischief.”

“Have you given yours to Him, papa?”



"Yes, indeed ; long ago."

"And are you glad you did?"

"Yes, *very* glad."

The little girl was silent once more ; she thought ; she did not quite understand what it all meant.

"If you give your *tongue* to God," said her father, "you will never allow it to speak unkind, angry words, or tell tales, or speak an untruth, or anything that would grieve God's Holy Spirit, but will always try to use it kindly, peaceably, cheerfully."

There was silence a moment, and then she said, "I think, father, I'll give God my tongue."

"And if you give God your *hands* you will watch them, and keep them from touching things that do not belong to them. You will not let them be idle, but keep them busy doing good."

"Well, then," said she, "I should like to give God my hands."

"And if you give Him your *feet* you will never let them carry you where you ought not to go, but will delight to run on errands of mercy and kindness : if you give Him your *eyes* you will never let them look at anything you know He would not like to look at, if He were by your side (as He is), but will seek to make them little sunbeams of love wherever you go : and if you give Him your *ears* you will take heed what you hear, for it is through the eye and the ear that evil most readily enters into our souls,—as you will see when you read Bunyan's "Holy War," a book almost as delightful as Bunyan's "Pilgrim's Progress,"—and you will not listen, if you can possibly help it, to anything that is wrong, or that leads to wrong, but will always be eager to hear what is good, and true, and Christ-like. 'You are not your own,' as the Apostle says, and you will seek to 'glorify God in your body.'"

Then they knelt down together, and Lucy's father prayed to God to bless all they had been saying, and to accept all she had now promised to give Him, and to keep her from ever forgetting her promise ; but to make it her rule in all she said and all she did, all she saw and all she heard, in work and in play alike, to remember—"I am not my own."

Dear young people, think about this little message. Think that our God wants the service of our *body* as well as the service of our spirit ; He wants us altogether for Himself, and His pure and holy service ; His everywhere and in everything. And if there are any very little people who read this message, or who have it read to them,—will they commit to memory these few sweet lines ?

"Two little eyes to look to God,  
Two little ears to hear His word,  
Two little feet to walk in His ways,  
Two hands to work for Him all my days,  
One little tongue to speak His truth,  
One little heart for Him now in my youth ;  
Take them, Lord Jesus, and let them be  
Always obedient and true to Thee."

Oh ! dear little children, you cannot possibly tell how glad God will be, and how happy you will be, if only you will make that your sincere prayer.

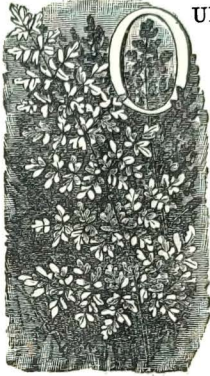
MORLEY WRIGHT.

*Lewisham High Road Church, London.*

# The Story of James Marlow.

## PART III.—CONCLUSION.

*"Wait thou His time, thy darkest night shall end in brightest day."*



UR last scene is that of a lowly room in one of the poorer quarters of the city. The room is barely furnished; there are few ornaments about it, and no luxuries, but everything is extremely clean, and an air of neatness pervades it.

It is evening, and a pale-faced woman sits sewing by the light of a lamp. Swiftly her needle flies in and out. She is a sempstress, working from the early dawning until far into the night for a pittance barely sufficient for the support of herself and her little prattling boy of two years old, who is now standing at her knee, and who is looking up into her face with childish earnestness as he lisps an unintelligible story.

The mother is young, but threads of silver are intermingled with the brown of her hair, and as she sits intent upon her work, we see a face thin and lined with care. Great sorrow has evidently left its indelible impressions upon her, and the smile which falls upon

her prattling child is very fond but very weary. Minutes fly by, and hours roll away, and still she sits stitching—stitching—now talking fond mother-talk to the restless boy, and now crooning softly to him some nursery ditty.

This evening is like many that have gone before. Hers is a calm, but struggling saddened existence, brightened only by the love of her child. The shadow of an abiding sorrow is upon her always. Under its blight she struggles with energy that finds no rest, and with hope that becomes a burden. On this night the mother-talk is less than usual, and her crooning has the undertones of a breaking heart. Life seems to her very empty, and full of mysteries. She has tried with all her might to unravel the mysteries, and to find an explanation for the sorrows, but at times such as this the sense of failing is strong within her.

Days and nights, weeks and months, come and go, but only a lonely heart and a fading hope remain always with her, and under life's burden she feels crushed. Life might have been so different, she thinks.

*"It might have been,"* how few there be that know  
The import of those words to those who bear  
The smile of gladness, just to hide the woe  
That springs from great soul-fountains, dark and deep,  
Who have the restless longing that must wear  
The semblance of contentment, rest, and sleep.

This is her condition to-night as she smiles upon her boy. The "restless longing" is strong within her for

*"The touch of a vanished hand,  
And the sound of a voice that is still."*

It is the wife of James Marlow, and the shadow that darkens her life is the uncertainty with respect to the fate of her husband.

She never believed in his guilt. With the tenacity and the faulty logic of a loving woman she believed him innocent, although the evidence at the trial and the opinions of everybody went against him. No one knew how much she suffered. No one can know what a good woman suffers, any more than we can tell the depth of a mountain pool by looking at the calm surface, scarcely rippled by the playful breezes, and reflecting the rolling mists.

When Marlow was imprisoned, she had no friends to whom she could and would turn; for even the few who were kindly disposed to her believed in her husband's guilt, nor cared to conceal their opinion. His innocence was now her most precious conviction, and she could not bring herself to rely upon those, who, whilst pitying and helping her, condemned her only love. So, like a brave

woman, she set herself to the task of supporting herself and her child. Of course it would be impossible for her to live in her present style, so she sold all the furniture, except what was necessary to plainly furnish two rooms; then she went into a two-roomed cottage and looked out for work, the proceeds of which, together with the money gained by the sale of her furniture, would enable her to live, and prepare for the return of Marlow. But it is said, "Misfortunes never come singly;" they did not do so in this case. She had no sooner made these arrangements than the worry and grief which she had suffered broke her down, and a dangerous illness of several months' duration ensued. Doctors' bills and the numerous expenses incidental to illness, took her store of money, and she arose from her bed weaker in body, more saddened in spirit, and with the present means of living exhausted. Fortunately she was a good needle-woman, and she had no difficulty in procuring work from a large ready-made clothing firm near at hand. But although the work was plentiful it was very ill-paid, and the hours which it was necessary for her to work to procure a livelihood sorely tried her strength; yet she was buoyed up by the thought of the time when her husband would be restored to her. She continually counted the months, weeks, days, and minutes until she should see his loved face again. Continually prayers for his welfare ascended from her faithful soul. As the time for his release drew near, many delightful flutterings and agitations took hold of her, and many were the touches which she gave to her two little rooms, to increase their neatness, and to add some little ornament which would increase the pleasure of her husband.

On the morning of his release she was early outside the gate of the prison, with their little boy; she pictured over and over again Marlow's delight as he would clasp his child to his breast.

With beating heart she waited. One hour. Would the dark door never open? Two hours. Surely he would appear directly! They *could* not keep him much longer. Oh, if they knew of the longing she had to see him, they would let him come. Three hours. For a long time the people hurrying past the prison had noticed with curiosity the white-faced, agitated woman with a child in her arms, walking to and fro before the prison doors.

At last she timidly knocked, and asked the officer who appeared—"If James Marlow was at liberty to see her?"

She received the reply that he had been released several hours before—in fact, about half an hour before she had reached the prison.

With great joy, and yet a pang of disappointment in her heart, she hurried home—he would already be there awaiting her. Once more she would be clasped in his arms, and would look in those eyes which contained for her the light of life. She had let him know her address; surely he would be at home.

She arrived at home, but her husband was not there. He had probably been there, and, finding her away, had gone in search of her. He would return directly.

Softly she laid the sleeping child down, and busied herself preparing some simple delicacies which she knew would please her husband, when he returned; and, that accomplished, she sat down—waiting, with a happy light shining in her eyes.

She waited, and waited, but he came not.

Hours passed—noon came and went, and still she sat waiting. Why did he not come? The child had awakened and clamoured for food, and with ears straining at the least sound she had fed him. The delicacies stood untouched upon the table. He would come presently.

Hours passed again, and the evening shadows began to fall, and still she sat waiting. Where *could* he be? Anxiety was fast growing into agony. Had they told her falsely at the prison? No. Perhaps he would come soon.

Night came, and the child slept again at her breast, but still she sat—in a stupor. Wild thoughts flashed through her brain. Oh, what had become of him? Was he alive—or dead? Had he cruelly left her? Had he ceased to love her? No! Her heart revolted at the thought. Her James might be dead, but false? Never!

Every footfall sounded like thunder to her strained nerves and whirling brain. Her agony became unbearable.

Placing the child in his cot, she imprinted a burning kiss on his pure, untroubled brow, and, falling on her knees beside his bed, she prayed—prayed to the Father who is in heaven, whose ways are often past finding out, who “hides Himself so wondrously, as if there were no God.” Her mind was filled with tumultuous questionings. If God was good, why did He permit this long-drawn misery to wreck the life of one who had always served and trusted Him?

What she prayed for she never knew. With bursting heart and throbbing brain she sent forth wild prayers, and wilder upbraids to the Eternal, until, exhausted by the tumult of her emotions, her head fell forward on to the cot of her child, and, still kneeling, the deep sleep which kind nature brings to the over-wrought came upon her.

After that night she never wept, and she hardly ever prayed. The hope of her husband’s return gradually faded out of her life. She went through the hard, dull routine of her life with an apparent quiet resignation. She soon got to speak cheerfully to the one or two people with whom she associated, and to smile with a mother’s interest and pride upon the playful antics of her boy.

The few who knew the circumstances of her life said she bore them well, and that in time she would quite recover her usual cheerfulness. But her eyes took on a great sad look, and her face, when in repose, could be seen to be whiter and more care-lined; and her nights—those horrible, dark, and lonely nights, when occupation necessarily ceased, and rest would not come—were filled with the agonies of a yearning, but hopeless love—agonies which were sacredly veiled from everyone but the Great Father, to whom the darkness is as the light.

Hers was one of the

“Hearts that break and give no sign,  
Save whitening lip, and fading tresses,  
Till death pours out his cordial wine,  
Slow dripped from misery’s crushing presses.”

She wanted to live because of her child; she wanted to die for rest.

And so, on this night, she sat and sewed on through the hours. The child slumbered in its little bed. The noise of the streets gradually died away, and the lamplight shone on her aching eyes and on her weary fingers making the needle flash in and out.

In the silence, a knock at the door startled her. She hesitated to open the locked door. It was so late. She never had visitors at this hour. Who could it be? Perhaps some one evilly-disposed. A sense of danger oppressed her. Her thoughts fled to her sleeping child.

The knock came again—louder—more peremptory. She arose and stood irresolute. Should she open the door? Late as it was, it might be someone calling concerning her work; and, after all, if it was someone evilly-disposed, she could scream for help, and help would speedily come from the surrounding houses.

Slightly trembling, she unlocked the door, and, opening it wide, she stepped back into the room, and peered into the darkness without.

From that darkness a man stepped, and stood upon the threshold.

As the lamp-light shone upon him, one glance was sufficient for her. A mist swam before her eyes—her heart leapt within her and then stood still. Faint and voiceless she staggered backward to the table, and grasped it for support. Then the man spoke:—

“Annie, don’t you know me?”

The answer was—two arms outstretched towards him, and a voice broken by a sob,—

“Oh, James!” and, but for his clasping arms, she would have fallen to the ground.

\* \* \* \* \*

Over the sacred raptures of that meeting it is best that we should draw a veil, to raise it a little later on in the evening.

Marlow and his wife are sitting with hands clasped in hands, before the cot of their firstborn. He is gazing on the sleeping child, and she is gazing fondly on her husband. After a few minutes' joy-filled silence, she asks him, in a tone of loving reproach,

"Why have you so long remained away from me?"

In a voice trembling with emotion, he replies,

"My love, I was not far from you. Many a time, at night, I have stood outside your window, looking at you working—and praying for you, that heaven's richest blessing might descend upon you and on my boy. You appeared to be earning a fair livelihood, respectable and respected. As for me, I had a felon's shame on me. I was destitute. I tried to get settled employment, but the shadow of the prison haunted me, and no one knows, except those who endure it, how hard, and sometimes how hopeless a struggle it is to rise out of that shadow.

"I determined that I would never bring my destitution, my shame and shadow, into your life and the life of our dear one. I would, unknown to anyone, keep near you both, and watch over you as well as I could; and wait and hope that in God's good time the shadow would be lifted, so that I could bring to you—instead of a burdensome sorrow and shame—joy and honour, a husband's protection, and a father's care.

"I may have been unwise in taking that resolution, but believe me, Annie, it was my love for you both that prompted it, and none but God knows what it has cost me to keep it until to-night. And," continues he joyfully, "the time for which I prayed and waited has come. I am declared innocent of the robbery. Swallow—you knew Swallow, my second clerk—has confessed that he did it. My old master has sent for me—he is going to restore me to my old position, and I have come to take you from this struggling, sorrow-filled life, back to the old life which was so happy, so calm before the trouble came."

Annie eagerly drinks in the good news; but her joy is voiceless as her grief had been—both too deep for words. The roof of the little room seems to open above her head, and beyond that, dark clouds seem to part asunder, and light from heaven—intensely bright, yet soothing—shines through, and a silent Psalm of praise ascends from her soul, up through the parted clouds, to God.

Marlow understands her silence; and whilst tears of thankfulness glisten in his eyes, and roll down her cheeks, he clasps her to his breast, and cries—

"Thanks be to God, my darling, this is no longer a felon's son, nor you a felon's wife."

Looking steadfastly in his eyes, she replies,

"James, I never was a felon's wife. Although others blamed you, I *knew* you were innocent all the time. I blame you only because you did not come back to me before this."

"My faithful wife! I was wrong, but I erred through my love to you. To-morrow we must leave this house and go to our new one. The merchant has taken a house for us and furnished it at his own expense. He says that it is a slight atonement for my unjust imprisonment. And," continues Marlow solemnly, "I believe that this sorrowful experience has done me good. I shall commence life again, convinced more firmly than ever that the witness is true—'Light is sown for the righteous, and gladness for the upright in heart,' and that the harvest surely comes although it may be delayed for a time."

"My wife," said he, tenderly, as he arose and stood before her, "for us, weeping has endured for the night, 'but joy cometh in the morning.' The night is behind us; let us set our faces courageously and thankfully towards the dawning light."

Putting her hands into his, and looking bravely into his glowing eyes, she replied,

"My husband, we will!"

*Lenton.*

H. BULL.

# Correspondence.

## WOMAN'S WORK IN THE CHURCH.

To the Editors of the "General Baptist Magazine"—

DEAR SIRS—Kindly allow me to say that the church at Enon, Burnley, has the honour of having sent the *first* contribution yet received for this work.

Will the friends of the movement in all the Conferences kindly urge other churches and private individuals to forward their gifts as soon as possible?

322, Commercial Road, E.

Yours sincerely,

JANE FLETCHER.

### Death of the Rev. Thos. Goadby, B.A.

PRESIDENT OF THE COLLEGE.

OUR whole Connexion and a multitude of Christian friends outside our denomination will be shocked and grieved to hear of the unexpected death of the President of our College at Nottingham.

The sad event occurred within half an hour of midnight, on Saturday, March 16th. Mr. Goadby had suffered from a slight attack of dysentery on the previous Thursday, but the illness was not sufficiently serious to prevent his attending to his usual duties. On Saturday morning, however, whilst lecturing to the students he complained of severe pain, and in the afternoon called to consult Mr Lovegrove, a surgeon living near. Mr. Lovegrove made two injections of morphia to relieve the pain, and Mr. Goadby returned home and partook of tea with his family.

About ten o'clock the doctor again saw him, but although he predicted a recurrence of the pain, did not apparently fear anything very serious, and Mr. Goadby continued writing in his study. About eleven o'clock, his daughter, Miss Florence Goadby, took him up a cup of beef tea and thought he appeared better. A quarter of an hour later, her younger sister was going to bed and entered the study to bid her father good-night. She found him lying on the sofa with a rug around him, apparently asleep; but the pallor of his countenance attracted her attention and she at once summoned the other members of the family. Mr. Lovegrove was immediately sent for, and restoratives were applied, but in vain. Our brother had already fallen asleep and entered into rest.

The cause of death is believed to have been *angina pectoris*. At one time Mr. Goadby thought his heart was affected, and a month ago he was examined by Dr. Ransom, and again, by Mr. Lovegrove on the day of his death, but both gentlemen expressed the opinion that the organ in question was unaffected.

We feel stunned and scarcely able to realise the painful fact. The loss to our Connexion seems irreparable. "Howl, fir tree, for the cedar hath fallen!" We can only trust in Him who is "alive for evermore," and humbly and reverently say, "It is the Lord, let Him do what seemeth Him good."

Mr. Goadby was born at Leicester on Dec. 23rd, 1829. After an apprenticeship to business at Cambridge, he studied for the ministry at the Baptist College, Leicester, and at the University of Glasgow, where he graduated B.A. in 1856. He was successively pastor of G.B. Churches in Coventry, East London, and Derby, and became president of our College, then at Chiswell, in 1873. Other particulars with regard to the life and work of our departed brother we hope to give in a future number.

At the time we write the arrangements for the funeral are (1) a service in the Derby Road Baptist Chapel, Nottingham, at 2.30 p.m. on Thursday, March 21, when Dr. Clifford will deliver an address and other ministers take part; (2) the mourners and friends will then proceed in procession to the General Cemetery, where at the graveside the Rev. O. D. Campbell will offer the concluding prayer. A large attendance of old students and leading members of the Connexion is expected.

## Notices of New Books.

THE SILVER CORD. By Frances Dawe.  
Pp. 144. *Elliot Stock, 62, Paternoster Row.*

A BOOK of poems, of which we find it difficult to write so as to be just to both authoress and readers. In many passages we are reminded of the poetry of Frances Ridley Havergal; but the writer does not possess the mental culture or the fine musical ear of that sweet singer of our modern Israel. Hence in almost every poem there are great inequalities; a beautiful thought or a happy turn of expression is too often followed by lines that are common-place in idea or awkward in phrase. But a spirit of devotion to

Christ and submission to the will of God pervades the whole book. One short piece, entitled "Be ever bright for Jesus," we have transferred to our pages as a specimen.

THE CITADEL OF THE FAITH. A Sermon by Rev. J. E. Bennett, Lincoln. *Masilborough & Co.* Price 2d.

A GOOD practical sermon. Mr. Bennett argues that what the church wants is more of the realized presence of Christ. He thinks this would be the cure for most of the ills from which the church is suffering. The text is taken from John xix. 18—"Jesus in the Midst." It cannot but do good.

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## Editorial Notes.

THE SENSATION OF THE MONTH has undoubtedly been that occasioned by the almost tragic breakdown of the case for the *Times* in regard to the alleged Parnell and Egan letters. One lesson to be learned is the blinding influence of political hatred and prejudice. But for this, the shrewd business men and acute lawyers engaged on the side of the great newspaper could not have been duped as they were. They were eager to believe the worst of the Irish Members of Parliament, and therefore neglected to enquire, as they should have done, into the trustworthiness of the proffered evidence. In regard to ourselves, it is with some satisfaction that we now recall the fact that months ago, notwithstanding expressions of disapproval from respected friends, we pleaded earnestly for fair play for the Irishmen, and protested that, in face of their solemn denials, they ought not to be presumed to be guilty just because they asked for a trial by a committee of their peers rather than trust their case to the decision of a jury at the Old Bailey. The result shows that the claims of truth and justice were coincident with the promptings of Christian charity and human brotherhood. Would that we could now get some of our friends to rise above the blinding mists of national

and party prejudice, and look at this whole Irish question from a loftier standpoint! Great Britain has tried coercion with the Irish race for hundreds of years, and miserably failed. Let us now try the policy of conciliation and kindness—the policy which has succeeded in Canada, in Hungary, and elsewhere. It will require some sacrifice on our part of self-will, but it will be the Christian policy, and will have the blessing of Heaven.

THE REV. F. A. GACE AND HIS ECCLESIASTICAL SUPERIORS. — Our readers will remember some extracts we recently gave from a catechism by a Mr. Gace, Vicar of Great Barling, in which he describes Dissent as "a great sin," attendance at a meeting-house as "wicked," and those not in the Church as "out of the pale of Salvation." It is satisfactory to know that the Bishop of St. Alban's, Mr. Gace's diocesan, has recently expressed his strong disapproval of such sentiments. Not only so, but the Archbishop of Canterbury also, having had his attention called to the matter by Mr. R. F. Horton, of Hampstead, describes the said catechism as a most unjust and uncharitable document, and adds—"I am glad to assure you that it in no way represents the mind of the Church of England,

whether her greatest theologians of the past or her leaders of the present day are called as witnesses. I venture to say that there is hardly a clergyman of any weight whatever (certainly not a bishop) who would endorse the intolerant statements to which you have called attention." This is well, as far as it goes; but will the Archbishop say that Canon T. T. Carter, of Clewer, is a clergyman of no "weight whatever"? Yet, as we showed in our January number, Canon Carter names "attendance at Dissenting chapels" as "a sin" to be confessed.

CHURCH PRINCIPLES.—The Baptist and Congregational ministers of Nottingham have been delivering sermons on alternate Sundays during the last month on the following subjects:—"What is a Christian Church?" "What is a Minister?" "What are the Sacraments?" "What is Christian worship?" Their purpose has been to instruct the younger members of their congregations in true church principles, as distinguished from the rising sacerdotalism of the day. A great Nonconformist demonstration is to be held in the early part of April with the same object, at which the Rev. J. Greenhough, M.A., of Leicester, and R. P. Horton, of Hampstead, are to be among the speakers. The example is one which might, we think, be followed with advantage in other towns.

REV. T. R. STEVENSON.—We have not only been happy to hear of the safe arrival and hearty welcome of our brother and his family at Shanghai, but also to receive from him an interesting paper describing a day spent at Brindisi on his voyage out. It arrived too late for this month's Magazine, but we hope to find room for it next month.

GAVAZZI.—The numbers of *Il Testimonio* for February and March are to hand. Both are largely filled with biographical and other notices of the great Italian, Alessandro Gavazzi, who lately died at the age of 80. Memorial services were held at Rome, Naples, Bologna, and elsewhere, when Protestants of all denominations combined to do honour to his memory, and the general public appeared to sympathise cordially in the demonstrations. By the way, we observe that in one of the above-named notices our brother, Mr. Shaw, is styled "Doctor." Are coming events casting their shadows before?

THE TONIC SOL-FA NOTATION.—It appears to us that this once popular system of musical notation is going out; whereas the sales of the School Hymnal Tune Book in the old notation continue good, scarcely one copy in six months is sold of the Tonic Sol-Fa. See advertisement on cover of Magazine.

BARTON MEMORIALS.—We have received several copies of a small pamphlet under this title, which will be the introduction to the collected works of Samuel Deacon, of Barton. It appears that Mr. Thos. Cook is vesting the new edition of these works in five trustees, well known and respected brethren, and he desires that the entire proceeds of the sale should be expended in the assistance of the small and needy G. B. churches of the Midland District. The object is excellent. We shall have more to say on the Works themselves when actually published.

MR. CAINE, M.P., AND FOREIGN MISSIONS.—The past month has been fruitful in correspondence evoked by Mr. Caine's famous letter. In the March number of the Magazine we had our "say" on the subject, and do not feel it necessary to add much more now. Only we would express our warm approval of the second most excellent letter from Mr. Baynes, which appeared in the *Freeman* of March 15. Also, we would commend to the attention of our readers a letter in the *Christian World*, of about the same date, by the Rev. James Hewlett, a Congregational Missionary, resident for many years at Benares. We have been asked how it is that the North-West Provinces of India, and some of the great cities, should be, comparatively speaking, such hard and barren soil for the seed of the kingdom. Mr. Hewlett's letter gives the answer. In the first place, Mohammedanism is strong there, and Mohammedan pride and bigotry are notoriously difficult to overcome. Then as regards the rest of the population, Brahmanism has at present such a hold upon their minds and is so bound up with their daily life and all their national habits and customs, that for a man, even when inwardly convinced of the folly of idolatry and the truth of Christianity, to come out and avow himself on the side of the gospel, requires, in most cases, an immense amount of moral courage, a virtue in which Hindoos, as



as a rule, are very deficient. We know how hard it is to make converts to Protestantism from among the Roman Catholics of Ireland or Italy, and the cases are not very dissimilar. Still, our duty is clear. "Go," says Christ, "and make disciples of all the nations." The Malakoff of Brahmanism is being undermined. Of this Mr. Caine himself virtually assures us. And ere long, we doubt not, it will be our joy to hear that the triumphs of the gospel are numerous and mighty. The diadem of the empire of Hindustan shall yet be placed on the brow of Him on whose head are "many crowns."

THE TRIAL OF THE BISHOP OF LINCOLN.—A suit has commenced in the court of the Archbishop of Canterbury against Dr. King, the Bishop of Lincoln, for certain ritualistic practices, alleged to be contrary to the Prayer Book. As Nonconformists we naturally hate persecution for religion. But in this case it is to be noted that, if Dr. King and his friends are but willing to practise these strange rites apart from the Church of England, no man will interfere with them. The

thing of which Dr. King is guilty is, retaining the position and emoluments of a bishop of the Established Church, and yet acting as a Roman Catholic. If he wants freedom, let him give up his pay. But if he wishes to retain the position of an English clergyman, he ought as an honourable man to observe the rules of the English Church. It is no persecution to make him do what he voluntarily takes pay for doing.

THE LATEST PLEA PUT FORTH BY DR. KING'S COUNSEL ON HIS BEHALF IS AN ASTOUNDING ONE.—It is that, though the rites in question may be illegal in the case of an ordinary clergyman, they are not so in the case of a bishop. *He* is above the Rubric. Where are we? Is this the nineteenth century or the seventeenth? When even the Queen herself is not above the Law, who is this proud priest of Lincoln, that he should be permitted to do just as he pleases, all rules of his church notwithstanding? Englishmen have lost the spirit of their fathers, if ecclesiastical assumption such as this is to be tolerated.

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## Home Mission Notes.

1. The Treasurer requests an early remittance of all collections and contributions already made, as the payments for the year are largely in excess of receipts.

2. The New Chapel at Ferme Park is now open for public worship, as will be seen by reference below, and the Home Mission contribution to the Building Fund has had to be advanced by borrowing the greater part of the £1500 promised. Friends of Connexional extension and aggressive activity will accept this notice as an intimation that their intended donations should be made as large as possible and forwarded to the treasurer, Mr. Pedley, with all promptitude. Of course every G.B.—*i.e.*, good and genuine Baptist—will want to help liberally.

3. All communications for the secretary should be addressed to Rev. R. P. Cook, Crewe, which will be his future address after March 25th.

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## Forward Movements.

### THE NEW CHAPEL IN BIRMINGHAM.

THE building is now nearly completed, and will be opened on Good Friday, when Dr. Clifford will preach, afternoon and evening. Opening Services will be conducted on the three Sundays following. On April 21st, Dr. R. W. Dale, M.A., will preach in the morning, and the Rev. E. W. Cantrell in the evening. On April 28th the services will be conducted by the Revs. H. Bonner and J. Nicholas Knight, of Birmingham. The death of Prof. Goadby leaves May 5th, vacant at present.

The chapel, though not unduly ornate, is universally pronounced to be one of the cheapest, most substantial, comfortable, and attractive in the city or neigh-

bourhood. Great credit is due to both architect and builder, who have given unstinted attention to the work, and have added much to the beauty of the building by erecting, *at their own cost*, a piece of ornamental stone-work at the end of the chancels. At length the General Baptists will have a place worthy of them in the Midland metropolis. Friends from a distance will be heartily welcomed at the opening services, and donations from those unable to be present will be thankfully received by the pastor, E. W. Cantrell, 4, St. Paul's Road, Moseley Road. The work has been managed with the strictest economy, and the money received on loan has been arranged on the easiest possible terms. To avoid both borrowing a larger sum and paying a higher rate of interest on the whole, £300 has yet to be raised. Will not friends in the denomination liberally help the pastor and his co-workers in their strenuous effort to raise this sum?

FERME PARK CHAPEL, LONDON.—OPENING SERVICES.

THE Resolution passed by the Home Mission Committee at Nottingham, a little over twelve months ago, in consequence of a statement by one of its members that he had received promise of adequate support in the neighbourhood, was brought to its final issue on the 28th of February. In the afternoon, Dr. Clifford presided at a well attended meeting, whose first service was to rise and sing the doxology, then repeat the prayer taught by our Lord, with one heart and one mind. The Rev. Joseph Fletcher read appropriate extracts from the scriptures. The Rev. J. Batey and the Rev. G. W. M'Cree offered special prayers. Dr. Clifford then read a beautiful and touching Dedication Service and afterwards gave an address, the main point being centred in the idea that the church of Christ must not be worshipped as an excellent organization, but must be used to bring men to Christ. The Rev. Alfred Rowland, B.A., LL.B. gave a cordial and sympathetic address as pastor of the nearest church. The Rev. E. D. Braimbridge and the Rev. W. R. Skerry offered prayers. After the offertory most of the congregation withdrew to the lecture room below the chapel, where tea and coffee were served with more than usual promptness and delicacy. After tea, Dr. Clifford, the Rev. J. Hunt Cooke, the Rev. J. Fletcher, Rev. W. R. Skerry, Mr. George Brewis (treasurer), and Mr. Terry (congregational secretary), gave short addresses. Mr. Brewis laid special stress on the fact that £1500 had been granted by the Home Mission of the Association, and Mr. Terry stated that the pew-rents would be "self-assessed," thus suggesting an improvement even on Irish rent systems! At a quarter to eight Prof. Elmslie, D.D., the eminent Presbyterian and orthodox leader, preached on the duty of fulfilling Christ's service in all our life-work, suggesting that the central point of Christianity was the resurrection rather than the crucifixion.

The services were continued on the following Sunday, when Dr. Clifford preached in the morning and Dr. J. F. Stevenson in the evening, the latter in his prayer giving special thanks for a father and a grandfather in this denomination. Mr. Griffiths gave an afternoon address to a young people's meeting, at which the Rev. George Parker, of Mursley, also assisted. Among the preachers further announced were the Revs. W. H. Burton (Dalston), J. R. Wood, G. W. M'Cree, R. P. Cook, H. E. Stone (Notts.), Prof. Goadby, J. H. Cooke, J. Batey, J. Fletcher, Chas. Williams (Accrington), J. Corbin, &c.

The chapel seats about 650 and the attendance so far is very encouraging. A beautiful pulpit bible and about two hundred specially leather-bound large hymn books for visitors were presented by Mr. W. J. Collins, while Mrs. Brewis gave a beautiful pulpit cushion.

Mrs. Brewis, Mrs. Collins, Mrs. Griffiths, Mrs. Orissa Goadby, Mrs. Terry, Mrs. Clement Williams, Mrs. Albion Williams, Miss Nettleton, Miss Batey, Mrs. Parker, &c., are working up a good bazaar committee, and have already secured valuable chapel accessories, such as tea-services, &c.

Dr. Clifford said there was "no seat in the chapel that was hidden from the pulpit." The Rev. A. Rowland, LL.B., said it was "a beautiful and useful structure." Prof. Elmslie enthusiastically praised its "compactness," and Dr. Stevenson warmly commended the building. It was with much regret that the committee found that their excellent architect, Mr. Wallis Chapman, was not there to share the triumph, owing to his severe and long illness. May he soon "arise and build" again.

The committee is composed, for future work, of earnest local residents, some very ardent Baptists among them—especially among the ladies. There being only one member of the Home Mission Committee now in the ship, we have to feel that to some extent the Home Mission grant is *cast upon the waters*—for in North London people almost feel startled at the name General Baptist—as if it meant General Booth or so! Children sometimes forget their parents, but a child's love is, for all that, surer than a slave's shackles. Without coercion or compulsion we believe that our Rome and Orissa Missions, our College, and most of all, our brave Home Mission, will get some little gift service from this new centre of work. The debt is £2000 "mortgage," and £800 "balance due." The total cost is £5000. The opening services realized £135. Messrs. Shillito, of Bury, were the builders.

## News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

### CONFERENCES.

**CHESHIRE.**—The half-yearly meetings will be held at Macclesfield, on Tuesday, April 23rd, under the presidency of Rev. Sim Hirst. Morning Session, 11.30. Afternoon, 2.30. Address by the President. Paper by Rev. J. Briggs, of Longton. Public meeting in the evening.

SIM HIRST, *Secretary.*

**EASTERN,** will meet at Peterborough on Thursday, April 25th.

11.30—Short Devotional Meeting with Business Session following.

2.30—Business continued.

3.30—Address of President, Rev. G. H. Bennett, Bourne.

7.30—Home Missionary Meeting.

CHAS. BARKEE, *Secretary.*

**MIDLAND.**—The Spring Conference was held at Bulwell, on Tuesday, March the 12th.

A Devotional Service was conducted by the Rev. J. C. Forth, of Leicester. Sermon by Rev. W. Slater, of Whitwick, from 1. Tim. iv. 16.

At 2.0 the Conference met for business. Mr. Forth vacated the chair, and introduced Mr. Silby, who delivered a vigorous presidential address on the topic of the hour—"Baptist Union."

The Rev. T. A. Plant was welcomed as the pastor at Ashby.

The church at Sawley was cordially received into the Conference as a separate church.

The Roll Call of the churches was read. The majority of the churches failed to report, but those who did spoke of most cheering success.

A telegram of paternal greeting was sent to and received from the Notts, Derby, and Lincoln Baptist Association, whose meetings were being held at the same time in Nottingham.

*Arrangements for the next Conference.*

—Place, Mountsorrel. Time, Whit-Wednesday. Preacher, the Rev. R. Pursey, of Beeston. Letter Writer, the Rev. G. Towler, of Sawley. Subject—"Village Church Life of To-day."

A much enjoyed paper was read by the Rev. C. W. Vick, of Loughborough, on "The Devotional Part of Divine Worship."

Votes of thanks were given to Mr. Vick for his excellent paper; to the Rev. J. C. Forth for his efficient services as chairman for the past year; to the Rev. W. Slater, for his thoughtful sermon; to the Rev. R. Silby, for his useful and cheerful services as Secretary for the last five years; and last, though not least, to Mr. Shaw and the Bulwell church for their splendid hospitality.

In the evening a largely attended public meeting was held, presided over by Councillor A. Bexon, of Basford. Earnest addresses were given by the Revs. J. R. Godfrey, and W. Evans.

The day was fine; the attendance in the afternoon good; the spirit of the meetings all that could be desired. Verdict on all hands—"A good Conference."

ALFRED FIRTH, *Secretary.*

**SOUTHERN.**—The Spring Meetings will be held at the New Chapel, Ferme Park Road, Hornsey, N., on Monday, April 8th.

Business at 3.30, after which Dr.

Clifford will introduce a conversation on "The Ideal Public Service."

Tea at 6 o'clock, price 6d. each.

At 7.30, Rev. W. J. Avery will deliver his inaugural address as Chairman for the year, and Rev. J. Fletcher with others will take part in the meeting.

A good attendance is earnestly requested at this the first Conference in North London.

ROBT. P. COOK, *Secretary*.

WEST MIDLAND.—The Spring Meetings will be held on Thursday, April 2nd, at Coventry. Important business: paper on "Church Meetings," &c.

Churches, be sure to send delegates to Coventry!

A. HAMPDEN LEE, *Secretary*.

#### LOCAL PREACHERS.

DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION.—Conference at Junction Street chapel, Derby, on Wednesday, March the 6th, when the President, Mr. T. Cooper, occupied the chair. Good attendance of preachers. Reports of the churches were of an encouraging character. After tea, a public meeting, presided over by Mr. E. C. Ellis, when stirring and interesting addresses were delivered by Messrs J. Smith, Derby; W. C. Hollis, Ilkeston; and T. Abell, Duffield.

The next Conference to be held at Crich, on Bank holiday in August.

CHAS. SMITH, *Secretary*.

#### CHURCHES.

BERKHAMSTED.—March 11th, in connection with the sixth anniversary of the settlement of the pastor, Rev. J. F. Smythe, Dr. Culross, of Bristol College, and the Rev. J. Brown, D.D., of Bunyan's church, Bedford, visited Berkhamsted. Many friends from the surrounding neighbourhood were present. Among the ministers were the Revs. G. F. Williams (Congl.), W. Wardel (Prim. Meth.), G. T. Edgley (Baptist), D. Totto (Hemel Hempsted), G. Garlick (Box Lane), M. Hudson and S. Cowling (Boxmoor), C. Pearce (Tring), and J. Pringle (Chipperfield). The Rev. Dr. Culross preached at 3.30 to a large congregation. A company which more than filled the school-room, afterwards sat down to an excellent tea. Large public meeting in the Town Hall. The chair was taken by Thomas Read, Esq. The Rev. Chas. Pearce offered

prayer. Addresses by Dr. Culross and Dr. Brown (who spoke on the life and works of John Bunyan).

BRADFORD, *Telley Street*.—Sale of work Feb. 13th, 14th, 16th, and 18th. Object—Cleaning and Renovation of the chapel. The sale was opened by Alfred Illingworth, Esq., M.P. for Bradford. Attendance good. The Pastor, the Rev. Sandy Kent, in the chair, supported by other ministers and gentlemen. Mr. Illingworth, in a short speech, expressed great pleasure in being present, and declared the sale of work open. He also contributed handsomely. Proceeds, £165 clear of expenses, for which the friends feel very grateful.

CLAYTON.—On March 2nd, the annual tea took place. Present 350. After tea a public meeting, the chair being occupied by Councillor Hindley, of Great Horton. Addresses by the Revs. Sandy Kent (Bradford), and J. W. Hambly (Pastor). The choir gave several anthems. Conductor, Mr. F. H. Salter. Pianist, Mr. Lloyd Ashton. The proceeds with subscriptions amounted to near £40, which go to the new chapel fund.

DERBY, *Pear Tree*.—On March 8th, a social gathering was held, when the opportunity was taken of presenting Mr. Charles Smith with a valuable Timepiece. Mr. Smith commenced his labours at Pear Tree on October 21st, 1871. On the latter date a wooden building, of very small dimensions, was opened by two or three friends and named "Noah's Ark." Beginning without a single church member, and with a school whose sitting accommodation was limited to two small forms, a commodious place of worship now exists, with a membership of over 80, and a total of nearly 500 scholars; and just now the need for further extension is rapidly forcing itself upon the friends. Mr. Proctor, as one of the oldest teachers, presided, and congratulated Mr. Smith, and pointed out that, in a great measure, the success of the cause, in its earlier years at least, was due to the assiduousness with which he (Mr. Smith) had laboured, and the liberality he had shown in support of the place pecuniarily. Mr. Smith suitably acknowledged the gift, and afterwards Messrs. Swingler, Newbury, Bott, Peach, Jones, and Wagg bore testimony to his unswerving devotion to the cause, and referred to the time when the roads were often ankle deep

in mud; when the promoters had frequently to take tea at the school, heating the water over the gas. After a vote of thanks to the chairman, and the ladies who catered for the visitors, a very enjoyable evening was brought to a close. The inscription on the timepiece was as follows:—"Presented to Mr. Charles Smith by the friends and workers of Pear Tree Baptist Chapel, in recognition of his long and faithful service in connection with the above cause, March 8th, 1889."

DERBY, *St. Mary's Gate*.—*Jubilee of the Tract Society*.—The members and friends of the above society held their annual tea meeting on Wednesday, being the fiftieth anniversary. There was a good attendance. At the public meeting after tea, Mr. William Hall, one of the founders of the society, presided. Mr. W. E. Ford, secretary, gave an interesting sketch of the society's formation and history. It was established on the 18th of February, 1839, by a few young friends in attendance at the Brook Street chapel, Derby, then under the pastorate of the Rev. J. G. Pike. Their first rule was that any person subscribing one half-penny per week, or upwards should be a member; and their labours were to be among the very poor. They resolved to start 14 districts of 28 houses each, to be visited every other week, the people to be invited to places of worship, and the children to the Sabbath school. Mr. Ford stated that at St. Mary's Gate during the last 37 years, £351 16s. 3½d. had been paid over to the secretaries, and that £346 16s. 10d. had been spent in the objects of the society. Mr. W. H. Wilson (a nephew of one of the founders, and now one of the managers) gave his report, showing that now more than 1,000 families were visited each week, in their 40 districts. Mr. S. Walker spoke in behalf of the Benevolent Society, showing how the sick poor had been visited and their temporal and spiritual needs had been ministered unto. Interesting and practical addresses were also given by Mr. Hall, Mr. J. J. Doughty, and Councillor James Hill. Selections of sacred music were rendered at intervals by the Wilshire family. Votes of thanks brought a happy meeting to a close.

HINCKLEY.—The Baptist chapel at Hinckley is now closed for the purpose of undergoing alterations, which are required on account of increasing con-

gregations. Galleries and an organ are in course of erection, and other improvements are being made. The re-opening services will be conducted by the Rev. O. D. Campbell, M.A., of Nottingham, and the Rev. R. M. Julian, of Loughborough, on the 14th and 21st of April. Considerable help has been promised, and the church and the congregation are doing their utmost to meet the necessary outlay. The pastor will thankfully receive any contributions friends may be disposed to forward. During the past year thirty-seven members have been added to the church roll, and increasing signs of real progress are discernible.

ISLEHAM, *Camb.*—Through the kindness of many friends Mr. and Mrs. Callaway (pastor and wife), who hereby return hearty thanks, were enabled on Jan. 17th, to give the old people a meat tea and a distribution of warm garments. Mrs. Callaway's Band of Hope of 74 members received a tea and presents, and gave an entertainment which has since been repeated. On the 21st, the little ones had an evening's joy.

LONDON, *Church Street*.—The anniversary sermons of the Sunday school were preached Feb. 24th, by R. F. Griffiths, Dr. Clifford, and R. P. Cook. Annual meeting and distribution of prizes Feb. 25th. Alderman Debenham presided, and Rev. G. Robinson delivered an able address. Good attendance and satisfactory collections.

LONDON, *Crouch End*.—On Feb. 24th, Rev. J. Batey preached two special sermons from Ex. xx. 24, and 1 Cor. ii. 2. At the close of the evening service he resigned the honorary pastorate he has held for seven years. He was then presented with an affectionate address and a purse of gold in appreciation of his voluntary services. Many expressed regrets at leaving the old sanctuary, although they are removing to the new chapel in Ferme Park Road. The following is the address, read by Mr. Nokes:—"The congregation meeting for the worship of God at the Baptist chapel, Broadway, Crouch End, N., desire to express, at their last meeting, before removing to Ferme Park Baptist chapel, to their pastor, the Rev. J. Batey, their appreciation of his voluntary services in their midst for the past seven years, and cordially thank him for his 'labour of love' in the service of the Lord Jesus Christ, and pray that the blessing of the Lord may rest upon him in his retirement from active

service for the Master, and doubt not that when they all appear before the Lord that 'many jewels' will adorn the crown the Lord will give him in 'that day,' as evidences of his faithful work among them. They beg his acceptance of the accompanying present as a small token of their love and esteem." The Lord's supper was then observed, when upwards of fifty sat down.

LONG EATON, *Station Street*.—On Shrove Tuesday a public tea and sale of work was held, when trays were given by nearly twenty friends. Nearly £10 was realized, which paid to the school Treasurer the balance of a debt of £20 borrowed eighteen months ago.

LOUTH, *Northgate*.—The Ladies' Sewing Society held their annual sale of work, which realized nearly £70, Feb. 27th and 28th. The sale was opened by Alderman Ellis, C. C.

NOTTINGHAM, *Hyson Green*.—On Shrove Tuesday a meeting was held to gather in promised contributions towards payment of interest charges. After tea the pastor presided. Mr. T. Green announced that £36 have been directly given by friends in lieu of articles and labour as in past years through the ladies' sewing meeting. Suitable addresses were given by Messrs. D. Smedley, A. Gibson, J. F. Archer. The Rev. W. R. Stevenson, M. A., was present and spoke a few words of cheer and counsel. The sale of a few goods left from previous efforts brought the gross receipts to about £44.

#### MINISTERIAL.

BARKER, REV. C.—Mr. Barker's pastorate at Hugglescote will commence the first Sunday in May.

CHAPPELLE, REV. J. K.—All communications for preaching, etc., to be addressed care of Mr. C. Roughton, Horncastle, Lincolnshire.

COOK, REV. R. P.—Mr. Cook has resigned his charge at Church Street, Edgware Road, N. W., having accepted an invitation to Union Street, Crewe, where his ministry will commence on March 31st.

HIRST, REV. SIM, has been recently elected on the School Board of Stoke-on-Trent.

MAKEPEACE, REV. J. F.—Mr. Makepeace, of Sherbrooke Road, Carrington, Nottingham, has accepted an invitation to become pastor of the Baptist church worshipping in Hallfield chapel, Bradford, and proposes to commence his ministry there at the beginning of June. The father of Mr. Makepeace was the first minister at Hallfield.

PEACOCK, REV. S.—Mr. Peacock's address is Oak Ville, Hebden Bridge, via Manchester.

WYNN, REV. W.—Mr. Wynn's changed address is Sandy Lane, Bradford.

#### BAPTISMS.

BOURNE.—Eight, by G. H. Bennett.  
BRADFORD, *Sandy Lane*.—Seven, by W. Wynn.  
BURNLEY, *Enon*.—Two, by C. Payne.  
CLOWBRIDGE.—Twenty-three (in 3 months).  
CLAYTON.—Ten, by J. W. Hamby.  
FLEET.—Four by C. Barker.  
LEICESTER, *New Walk*.—Five, by W. Ashby.  
LONG EATON, *Station Street*.—Five, by J. Barnes.  
LONG EATON, *Chapel Street*.—Eight, by H. Wood, (at Sawley, per favour.)  
NOTTINGHAM, *Bulwell*.—Two, by A. O. Shaw.  
PETERBOROUGH, *Queen Street*.—Three, by T. Bairass.  
QUEENSBURY.—Nine, by A. C. Carter.  
SHEFFIELD, *Cemetery Road*.—Four, by E. Carrington.

### Obituaries.

CORNWELL, BENJAMIN, of Isleham, Cambs., died February 18th, 1889, full of years—says the record of a local club, 89. Fifty-three years he has spent at Isleham, as a General Baptist of unmistakable type, retaining with active memory the history of the Church since its formation in 1811. For many years he was superintendent of the Sunday School and the oldest elder. To him the sanctuary and services always came first. Without elaborate culture in earlier life, he (to use his own words) on hearing or seeing anything that to him had worth, would say, "I'll have that," and he would write it on some scrap and fix it in his memory as treasure found. Underneath the individuality and apparent force of conviction there was the heart of a child. He would weep with those that wept, and burst into ecstasies of joy over some fresh revelation of his Saviour's wondrous work. Though laid aside for the last four

years through failing sight and age, his solicitude for souls knew no abatement. The particulars of his funeral sermon and other wishes had been committed to the pastor some time before his death, and on March 3rd. as is the custom, the whole of the local club, of which he had been a member 45 years, with a crowded assembly, heard him, being dead, speak,—“Now therefore are we all here in the presence of God,” Acts x. 33—the text that had wrought in him more than half a century ago. “His labour done, the record is on high.” We remain, the Lord fitting others to bear the burdens and receive the blessings in the future.

J. H. C.

SCOTT, MARY.—Mary Scott peacefully expired on Jan. 28th, in her 72nd year, in the house of her brother-in-law, Rev. W. Underwood, D.D. She was born at King's Newton, near Melbourn, where most of her life was passed. In her youth she was an active Sunday School teacher, and a collector for the Bible Society and the G. B. Missionary Society. Interred in the cemetery, Burton-on-Trent.

W. U.

WHITMORE, JOSIAH.—The church at Freeman Street, Grimsby, has sustained a very severe loss in the death of Mr. Josiah Whitmore, solicitor. The deceased gentleman was the eldest son of Mr. George Whitmore, of Wisbech. He was educated in his native town, and in due course was articled to Messrs. Deacon and Wilkins, of Peterborough. After a short residence in Walsall, he came to Grimsby, where, by his gentlemanly deportment, obliging manners and strict attention to business, he secured for himself a constantly increasing practice, and won a host of friends. He became a Christian early in life, and earnestly devoted himself to the cause of Christ. On coming to Grimsby, he at once united with the church, and was afterward chosen to be deacon and secretary, which offices he discharged with fidelity and devotion. He took a deep and active interest in all the work of the church, the Sunday School, the Band of Hope, and the general cause of temperance in the town. He was not so demonstrative in his piety as some, but he exhibited a Christian spirit, and you felt it. His gentle, loving, and unostentatious spirit made you feel that you were in contact with a man who lived very near to God. As of Barnabas, it can be said of him, “He was a good man, full of the Holy Ghost and of faith.” He embodied the very spirit of the Gospel, and carried with him the very atmosphere of heaven. In September last he had a severe attack of typhoid fever, from which he never rallied, but the end was unexpectedly sudden. On February 2nd, he passed over “to the great majority,” and entered into his rest. A large concourse of people, of all denominations, attended the funeral, bearing testimony to the great respect in which deceased was held. The funeral sermon was preached on the following Sunday from Gen. v. 24.

J. T. O.

WHITWORTH, JOHN.—The church at Measham has recently lost a long-standing and generous helper in Mr. John Whitworth, who died at his residence on Feb. 1st in his 78th year. He belonged to a family which has been usefully connected with the church from its very commencement. His grandfather was the first to open a door for the preaching of the gospel in Measham by the General Baptists, and did much towards founding the church. His uncle, humanly speaking, gave to the church and the world the late Doctor Buckley (to whom he was also uncle). In their youthful days, the two cousins dwelt together for a time as brothers, under their uncle's roof, and thus a lifelong attachment was formed between them. The late Mr. Whitworth succeeded his uncle in business, and also in his many ways of usefulness in connection with the church at Measham. In former years he was more actively engaged in Christian work (especially in the Sunday school) than he had been for many years past; though he retained a practical interest in the cause to the end of his life. As a citizen he was very highly respected. In politics he was a firm and consistent Liberal, even in days when it was not fashionable hereabouts. He was one of the chief spirits in introducing the temperance movement into Measham, and was the backbone of the society for many years. He took a deep interest in the Orissa Mission, and was both secretary and treasurer of the Measham auxiliary up to the time of his death, an office which he had held for many years. Whatever had for its object the moral and spiritual well-being of men found a ready sympathiser and helper in him. He was interred in the chapel yard on February 5th, amid deep and widespread manifestations of regard. Matt. vii. 20.

B. N.

THE  
MISSIONARY OBSERVER.

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APRIL, 1889.

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*Celibacy and Asceticism in India.*

AMONG the methods suggested for the conversion of India, Mr. Caine recommends celibacy and asceticism. He says, "I am equally sure that the methods pursued by the Jesuits are worthy of imitation by all our missionary societies. . . . These men renounced all riches, dignities, honours, friends, and kindred; they desired to have nothing of this world; they scarcely took the necessaries of life; attention to the body, even when needful, was irksome to them. Men like these were Carey, Marshman, and Ward."

Does Mr. Caine know that Carey, Marshman, and Ward were *all married*, and that charges of profusion, extravagance, and aggrandisement (as false, of course, as Mr. Caine's charges are against the missionaries of to-day) were brought against them, especially Dr. Marshman? "Surely," writes Dr. Carey, "things are not come to that pass, that *he* or *any other brother* must give an account to the Society of every plate he uses, and every loaf he cuts." Again he says, "The unworthy attempts to separate brother Marshman and me are truly contemptible. In plain English they amount to thus much: 'The Serampore missionaries, Carey, Marshman, and Ward have acted a dishonest part, alias are rogues.'"

Mr. Caine says, "Fresh young fellows, while costing a fifth of the expense of one of our old-fashioned missionaries, would get through three times the amount of work by being free from the care and worry of a wife and young children in the trying climate of India."

Absurd! Where *are* the men that could do three times the work of Carey, Marshman, Ward, Judson, Yates, Sutton, Buckley, and other married men of this order? Can Mr. Caine find them? Let him try. On the other hand, the *wives* of the missionaries have often rendered service which no number of "fresh, unmarried young fellows" would be able to accomplish. Sir William Hunter says, "In this great task of raising the position of Christian womanhood in India, it is impossible to overrate the work done by the wives of missionaries, and by devoted ladies from England and America. The hall table at which the three Serampore missionaries held their deliberations is kept sacred as when they sat round it. Two of their chairs stand at either side, the third



chair at the foot. But at the head of the table is the chair of honour, in which Mrs. Marshman presided over the conferences, the first of many great-hearted Englishwomen who have given their lives and substance to India."

Then, again, Mr. Caine ought to know that *men* missionaries—"fresh young fellows"—cannot gain access to the *female* portion of the community, or *half the population* of the country; that *celibates* are unable to present the much needed object lesson of a Christian home, exhibiting woman in her true position as a companion and helpmeet for man; and that *ascetics*, or fakirs, are proverbially immoral and disgusting, and are feared or shunned by the people. That Mr. Caine is not altogether ignorant of their *outer* life, is evident from what he saw at a religious fair. What their *inner* life is, he has no conception, and it is a shame to speak of those things which are done of them in secret. Here is Mr. Caine's own description of a *religious fair*:—

Wednesday, January 16.—This morning we went to see the great Mela, or religious fair, which is held every year on the tongue of land where the Ganges and the Jumna, the two most sacred rivers of India, mingle their waters. At this time of the year the rivers are at their lowest, and a long spit of dry sand, two miles long, and a mile or so wide, is left high and dry. To this spot hundreds of thousands of Hindoos resort yearly, to avail themselves of the double efficacy of the two rivers, and to wash away their past sins. They travel great distances by rail and on foot. I saw a telegram from Poona to a brahman at Allahabad ordering nine priests and fakirs to accompany a rich pilgrim round all the shrines of the fair, and put him through his bathing and poojas properly.

The Mela is a great city of grass and reeds, the pilgrims living in rude hastily constructed huts of wattles. The main street, a mile long, is taken up with booths, tents, and preaching platforms; brahmans, hawkers, palanquins, Baptist missionaries, fakirs, beggars, six-legged cows, anti-cow-killing preachers, country carts, pilgrims, priests, musicians, devotees, and scoffers, jostling along in one vast, noisy stream. On a little platform is a horrible dwarf, who has the faculty of twisting all his joints about under his skin, till his arms and legs look like bags of eels. A dusty, ringletted fakir, who has been standing for fifteen years, has gone to sleep in the midst of the Babel, leaning on a board slung from a tripod of bamboos. Another of his fraternity lies on his face in the dust, in yelling contortions. Here is a dirty, ragged ascetic, who has crawled across India on his hands and knees, and another who has come down out of the Punjab, measuring his full length on the ground every three steps. Another has not spoken to a soul for twenty years, and sits in still contemplation on a heap of ashes. Another has his arm in the air, withered and rigid by long continuance. All are in rags, some are clad only in long, matted hair and ashes, and all are held in profound veneration by the people, who give them rice, grain, fruit, and small coins, which they accept with stony indifference.

There are thousands of beggars, displaying every possible form of hideous deformity, or leading about cows with six horns, or other excrescences, which appear to be extra sacred. Brahman priests have set up small temples in which the gods, gaudy with paint and hideous with cardboard masks, are more repulsive than usual; they are surrounded by hundreds of devout worshippers, who give small change in payment for a blob of vermilion between the eyes, after doing their poojas to the idols. On reaching the river the crowd becomes denser than ever, waiting their turn for a place on the wooden platform pushed out into the junction of the two streams, on which men and women together perform their ablutions.

On the three great days of the feast there are upwards of a million people congregated at this Mela, the main feature of attraction being the procession of all the fakirs, some 300 in number, stark naked, down the main street to bathe in the river; they only go in up to the knees, and do not wash all over, they are too holy to need more.

How Mr. Caine, as a husband, a father, and a Christian, in view of scenes like these, can recommend celibacy and asceticism; how he can imply that the noble, self-sacrificing women who as wives, as mothers, and missionaries have lived and died in the service of Christ were expensive hindrances, mere *impedimenta*; how he can hold up to ridicule the English missionary with his wife and children living in a decent bungalow, we cannot understand. Let anyone look on the picture of a Hindoo fair, and on that of a Christian missionary's home, and then say which is more in accordance with the spirit of the Bible, and which is more likely to elevate the people. Had Mr. Caine and his wife lived in the country for a few years; had he seen the missionary's wife, not only attending to her household duties, but teaching in her school, visiting ladies in their homes, ministering to the sick, and engaged in manifold other ways, we are quite certain he would never, as he has done, have depreciated their presence and usefulness. To say the least, it is either culpable ignorance or heartless cruelty; an uncharitable and unworthy reflection on honourable women whose work he and his "fresh young fellows" could never do, and whose devotion and self-abnegation they have not the courage to imitate.

On the question of celibacy, Dr. Robert N. Cust, the eminent linguist, and for many years a judge in India, writes:—

Celibacy enters largely into the machinery of all false creeds: it springs from the weak, not the strong side of poor, common humanity: it is held in high honour and esteem by the vulgar: in mediæval legends it is accompanied by tales of hair shirts, dirt and discomfort; but it fails everywhere, because it is at variance with the laws of human nature. The Hindoo Brahmans have been the most successful of all sacerdotal bodies, and they tried celibacy and gave it up. The Jewish Priesthood and Prophets never attempted it. Not a single holy man in the Old Testament practised it. If St. Paul practised it he did not recommend it. Among the Hindoos marriage is part of the programme of human life, and, if the people are to be acted upon, this must be taken into account. Celibacy, *laid down as a rule*, is akin to asceticism, and partakes of the censure allotted to self-inflicted suffering or pretended proud freedom from human infirmity.

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## Letter from Mrs. Buckley.

WE have often heard regret expressed that so little is heard from Mrs. Buckley. As she is so much engaged, and prefers rather to work than to write about it, she rarely sends a letter for print. Considering that she has been in India *more than forty-seven* years, and during this time has been "in labours more abundant," and is still "abounding in the work of the Lord," we are thankful to say that her health is as good as can be expected. In order that her old friends may see how she is engaged we venture to give some extracts from a *private* letter just received; and we do this as it will illustrate and confirm the remarks made in a previous article with reference to the variety and value of the work done by the wives of missionaries. Mrs. Buckley writes:—

For weeks I have been trying to secure time to write you a letter of thanks for the kind help given me, in procuring Christmas presents, &c. All the things

sent came to hand in good order, and in time for distribution at Christmas. Lillie helped me.

I think without the presence of my loved

absent one. I spent as happy a Christmas as I can expect to do on earth.

My little trip to Balasore was very beneficial to my health, and the kindness of our American friends cheered and comforted my heart. I renewed my acquaintance with dear Mrs. Smith and Mrs. Phillips, and persuaded Mr. and Mrs. Boyer to come to our Conference. They had a pleasant sojourn while in Cuttack with your dear children, and I had the pleasure of becoming more intimately acquainted with them. Their baby girl, eighteen months old, took a special delight in visiting me. May and Lily were her great favourites.

As soon as I got home I had a lot of business—weddings, whitewashing, and trying to see how I could entertain friends who had intimated their wishes to be with us if possible at the time of Conference.

Then, owing to the peculiar weather there was much sickness. Morning and evening I had to give up about two hours making up medicines, and attending to patients.

I had such a touching letter from Macmillan Patna, I felt I ought to go and see what I could do for our poor people there. Having secured the use of the Mission boat, I prepared medicines on Wednesday afternoon; packed, and got off on Thursday afternoon. We reached there on Thursday night, and slept in the boat.

The boatman moored the boat at such a distance from the Christian village I had to walk two miles or more across the ploughed fields before reaching it. Two of the girls went with me, carrying medicines, and we left the boat about six o'clock in the morning.

I cannot describe the joy of the people on seeing me; and truly our help was greatly needed. In one house the mother of a large family, and her son ten years old, were so ill I greatly feared their recovery; the fever was terrible, and they were so reduced.

First I gave a saline draught, for their poor tongues were like a bit of chip. Oh! how eagerly they drank. Then I arranged for a tonic powder to be given alternately with food, every three hours. Happily I brought *soogee* and milk with me, and Maggie made a bowl of nice milk porridge, and the poor things drank as much as I allowed, eagerly. The husband promised faithfully to carry out my instructions, and to get chickens and make his wife some chicken broth, she was so fearfully reduced.

Then I went to the chapel, and all the

children of the village were brought to me, nearly all suffering from night fever. I know what this meant, so I gave thirty doses of suitable powder—all the powder I had brought with me. Lots of heathen mothers had come, bringing their children, but all my medicine was gone, and they turned sorrowfully away.

I left with the mothers a bottle of castor oil, for all their children to get a dose the next morning; also a bundle of cherita, which was to be given, a dose of infusion every morning for a week.

I was obliged to hasten home, as the boat had been promised to another party. I had a tiring walk to the boat in the sun, but not so long as in the early morning, as our Christian men went and brought the boat much nearer to the village. I was so thankful I went. The sail across the river in the evening was very pleasant.

Saturday is always a busy day, weekly accounts, general cleaning, and the preparations for my Sunday school tea.

You will, I am sure, sympathize with me in my joy and thankfulness, as I received the report, the next week, of the way the Lord blest the means used. The father of the sick child came himself to tell me that both his wife and son had fully recovered, and he expressed himself in grateful language to the Lord for what He had done for him. The powders had been most effectual, and the fever had left the children.

I wish much I could get out to see our dear people, but it is no rest to me. I took a heavy cold, in that early morning walk across the ploughed fields, and more or less have been suffering ever since.

For a fortnight bronchitis tried me much, but I have had company all along.

One of our poor members' daughters has been ill with her lungs, and enlargement of the liver, and the fever was very strong. I have had her living with me more than a month. I am thankful to say she has recovered and returned home a few days since.

I have also had Mrs. Taylor, from Khoorda, with me a week. I think you know our dear brother Shem was instrumental in leading her to the Saviour.

She is an earnest Christian, and it was a real pleasure to have her with me. Both Mr. and Mrs. Taylor are most kind and helpful to our Christian people, both at Khoorda and Macmillan Patna, and the native preacher told me it was Mr. Taylor's efforts that saved our people from famine. I have had a most loving letter from Mrs. Taylor. Her husband

has also written a letter to me, which I have just received. Mr. Taylor says, "My wife has asked me to write a few lines for her to you, to say she hopes you received her letter, and that you are recovered from your cold and cough. She came back quite delighted with all she saw of Cuttack, and she was full of your kindness to her. She spent a very happy week with you. We were both very disappointed that Mr. Bailey, when out in the district, could not visit Khoorda, as we had fully expected him. Sir Guilford Molesworth, consulting engineer to the government of India, and Colonel Smith, have been passing through Khoorda en route to Pooree. They are examining the country with a view of constructing an East coast railway. So we think we may have a railway soon."

I have also very recently had a letter from Susela. Miss Thomas said she would translate it for me, and I intended enclosing it in this letter, but the examination of our school and the municipal schools is on, so it is a very busy time with Miss Leigh and Miss Thomas.

I am more pleased for Susela to be in her present position than an inspectress of schools. She is now an assistant teacher to Mrs. Smith, of Balasore, and receiving

twenty rupees per month. She lives in the house with Mrs. Smith. Her bedroom opens into Mrs. Smith's room, but she boards herself, excepting early tea, and afternoon tea. Mrs. Smith has a boarding school of twenty-six girls, also a number of day pupils, altogether numbering seventy-three.

Mrs. Smith says she is a great comfort and blessing to her. Susela is anxious to spend two years in a superior school for native girls in Calcutta. She is trying to save money to pay a part of the expenses. I shall have to help her if the Lord spares me. Oh! how I wish I could just sit down with you, and have a long chat about all that lies so close to my heart.

I am now so busy, and so interrupted I find it most difficult to write.

Mr. Bailey is gone to Khunditta. He seems very cheerful and is very hard-working. I did not mean to have all the business of the repairs this year, but the work comes on when Mr. Bailey is away, and I seem the only one to look after these things. I have lots more to say, but shall be too late for the mail if I do not conclude.

With very much love to you both,

Yours affectionately,

SARAH BUCKLEY.

## Ordination of Mr. T. Rutland.

At the usual service at Westbourne Park chapel on Sunday evening, Feb. 24th, Mr. Thomas Rutland, son of one of the esteemed Elders, was set apart for mission work in India. Dr. Clifford, assisted by Mr. Foulkes Griffiths, conducted the interesting service, every corner of the building being crowded. The reading lesson was from Acts xiii., the setting apart of Barnabas and Saul for their great missionary work, after which Dr. Clifford said: "We are met to-night in the interest of missions to India. Many of you will remember our sister, Miss Martha Hill, who is now labouring in Cuttack, and only two years ago we also set apart for mission work in India our friend Mr. Robert Lee Lacey. It is our privilege to-night to set apart another of our members, Mr. Thomas Rutland, for the same work. On every occasion when visiting us from the College he has thrown himself into work among the young, and by his addresses kept alive their missionary ardour. In my judgment, Mr. Rutland is a born missionary. After four years of training in our College, he has received additional fitness for his high post. With his old friend, Mr. Lacey, he will toil in the same field. He leaves these shores on Thursday next, and I claim for him the sympathy and prayers of our people. Concerning his conversion to Christ, this congregation knows it well, for he was received into its membership about eight years ago. The questions, therefore, which it is usual to put on

these occasions I will summarise into one—viz., the grounds of his conviction that he has a call from God to go into the mission field." The question having been put, Mr. Rutland replied:—

My dear Dr. Clifford and friends,—It is not usual for one to speak of oneself before a great congregation like that now before me, but on this occasion there is no need that I make an apology. From my early days I have always had a deep interest in the cause of foreign missions. When in my father's class this spirit was fostered. At the age of thirteen I made public profession of my faith in and love to the Lord Jesus Christ, and the Rev. Mr. Roberts, of Notting Hill, received me into the church; but it was an incident at a missionary meeting at Exeter Hall that sealed me for the mission field, and I registered a vow that, if God willed, I would dedicate myself for foreign mission work. Then I heard for myself Christ's command, "Go ye forth into all the world, and preach the Gospel to every creature." As to my message I mean, by God's help, to preach the Gospel in its fulness and freeness, but I will not lose sight of the light which has been shining, however

dimly—namely the light of conscience. It will be my leading object to bring the heathen to the true light—the Light of the world. Again, I must live the truth as well as preach it, in the spirit of self-denial and self-sacrifice, and O! may God enable me so to live that my life may be a blessing to others. Now, my dear sir, let me thank you for all the kind help and counsel you have given me in the past. I would also thank our friend Mr. Saunders, superintendent of the Sunday School. He has always given me the right hand and work to do. I have also to thank the teachers for much personal kindness and for the volumes they so kindly presented to me. Finally, there are some who are hearing my voice to-night who will hear it no more, even if God should spare me to return ten years hence. If you are strangers to the love of God, O! yield yourselves wholly and heartily to the Redeemer of our souls, the Lord Jesus Christ.

Mr. Foulkes Griffiths then prayed, after which Dr. Clifford addressed the congregation, of which the following is a summary:—

On occasions of this kind it is customary to give two addresses, one to the missionary himself, and the other as to his field of work. My remarks will refer mainly to *the religions of India* and that Christianity of Christ, which we expect, with unabated faith and increasing reason, to displace them. The message which Mr. Rutland is going to carry to the natives of Orissa is the best that he can carry—the Gospel of the grace of God—and one of the first things he will have to consider is the nature of the religions which India already possesses. Before we get the Hindoos to surrender what they have, it is necessary to find out what forces are at the heart of the religion which they profess. It is absolutely necessary to have a thorough knowledge of what the people of India feel as to their religion. When you look at the differences which characterise the inhabitants of Great Britain, where an Englishman does not understand a Scotchman, far less an Irishman; and if that is so with ourselves what are we to expect when we get face to face with the natives of the East? I have been reminded by

#### MR. CAINE'S LETTERS

of some of these difficulties. But then he writes as if a Salvation Army man,

absolutely ignorant of the religions and languages of India, only need stand in the market-place and preach Jesus Christ and Him crucified, in an unknown tongue, and the Hindoo would at once renounce Mahomet or Buddha, and accept Christ. No greater mistake could be made. There are 258 millions of people in India, 50 millions of whom are Mahometans. The latter believe in the unity of God, and that Mahomet is His prophet. Five times a day they bow before the Deity, and I confidently anticipate that the Moslems will be amongst the first to come within the pale of the Gospel, when we know how to present it according to the "mind of Christ." The Doctor here gave a description of the doctrines of the Hindoo religion as they are spread among the people of India, then remarked, if you will ponder these things you will see with what a light hand Mr. Caine has passed over the inherent difficulties of the missionary's position. It is an easy thing to destroy a nation's idols, but it is a different matter to construct a new faith. What is Mr. Rutland's work in India? He must not only be able to destroy, but he must build. First of all, he has to meet the Pantheism of the Hindoo mind with God in Christ Jesus, the express image of the Father, in place of the

illusion which he now holds. He must displace the Pantheism of India with God manifest in the flesh—the doctrine of Karma, a perversion of the law of heredity, with the message of regeneration; and so a new man—a new personality. You displace the old error by abiding truth. Nirvana, or the desire for annihilation, will then give place to the immortal hope; and the dogma of universal illusion to the reality and truth as they are in Christ Jesus. The people of India have plenty of religious myths, but nothing historic. They know that British rule is a truth, for they are living under it; they may ultimately come to find Britain's Christianity is also a truth worthy of being received as such.

**BUT IT IS AS TO OUR METHODS THAT MR. CAINE OBJECTS.**

He urges the celibate system. But is that system free from selfishness? I believe that there is far more self-sacrifice manifested day by day by the head of the household, who has to bear all its cares and responsibilities. Some people think that celibacy is desirable. So be it; but do not advocate it on the ground of self-sacrifice. Roman Missionaries have acquired great fame because of their asceticism; but are we to represent Christianity to the millions of India by asceticism? No; let us take Christianity

as Jesus would have, typified by the Christian home. Let our young men go after this manner, because it is fit and right and according to our rule; but afterwards let them exhibit Christianity as it is in the home. Mr. Caine's criticism will be welcomed by our societies, but let us not cease our efforts in behalf of missions because of his attacks. As to the progress of missions, Dr. Clifford quoted from a Government report of the province of Bengal, and from a paper by Sir W. Hunter, from which it appears that native Christians have increased at the rate of 64 per cent. since the last census. Mr. Caine says, "India is ripe for Christianity." Could Carey say that? Could the men of Serampore say that after ten, twenty years? . . . Mr. Caine also says that educated India is looking for a religion, but turns its back on Christ as presented by the missionaries. Cannot the same be said of educated Britain? Ah! spiritual things can only be spiritually discerned. Educated India, like educated Britain, may turn to agnosticism, but it must ultimately accept Christ Jesus, the Redeemer of the world. May God give His blessing to you, my young friend, as you preach Christ and Him crucified; and may we here be enabled to say, for me to live is Christ—that is pardon, that is peace, that is service, that is heaven.

## Mr. Rutland's Departure for India.

ACCORDING to arrangement Mr. Rutland sailed from the Royal Albert Docks in the B.I.S. "India," on Thursday, February the 28th. About twenty friends, including Mr. Rutland's father, mother, brother, and sister, went to see him off. A snow-storm came on just before starting, but as the steamer left the docks the sun shone out and the snow ceased falling. There are altogether thirty-eight passengers on board. The following note was sent on shore by the pilot:

S.S. "India," near Isle of Wight.

DEAR MR. HILL,—The channel pilot leaves us at the Isle of Wight, so just a few lines to you.

At present the sea is calm and the weather fine. Already the rise in temperature is perceptible. The glass has gone up fourteen degrees. This is no doubt due to the change of wind since yesterday.

Last night, being unaccustomed to a number of strange noises, I found it difficult to get to sleep. About midnight the vessel rocked tremendously. I learnt this morning that the motion had an ill-effect upon some.

When we leave the Isle of Wight we sail straight to Malta\* without break. Accommodation is all one could wish for on board. Sunday I shall be expected to take the service. Must close these few hurried notes.

\* The vessel reached Malta on March 9th, Port Said on the 12th, and Aden on the 30th.

## News and Notes.

MISSION DEBT AND BAZAAR.—We are pleased to report the receipt of £25, from sales and cash, since the bazaar, making a total of £853 13s. As the debt is £887 10s. 10d., there is still a deficiency of £34 17s. 10d. Owing to efforts in connection with their own places of worship, many friends and churches were unable to render substantial help at the time of the bazaar. Under these circumstances we beg most respectfully and earnestly to ask such churches and friends to aid in raising the amount still required. By public collections, or by private donations, we are persuaded the sum needed can be obtained without difficulty; and to see this object accomplished would be especially gratifying to those on whom the principal responsibility of the undertaking has rested. Some Societies are *constantly* making special appeals, but as it is *more than a quarter of a century* since any similar effort was made on behalf of the Missionary Society, we trust that it will be crowned with complete success. Without any further solicitation, will our friends kindly take the matter in hand and forward their contributions as soon as possible, not later than the end of May?

LEGACY BY MR. JOHN RYLANDS.—We are thankful to state that the late Mr. John Rylands has left a bequest of £1,000 to the General Baptist Missionary Society. We are pleased also to learn that our missionary in Rome, the Rev. N. H. Shaw, receives a personal legacy of £2,000. The amounts, we understand, are left, duty free, in shares—John Rylands and Sons—which are at a premium.

## Contributions

*Received on account of the General Baptist Missionary Society, from  
February the 16th, 1889, to March the 15th, 1889.*

	£	s.	d.		£	s.	d.
Sales since the Bazaar—per Mrs. M.				Kirton-in-Lindsey .. . . .	2	19	8
Wilshire Hill .. . . .	25	0	0	Leicester Auxiliary, on acct. . . . .	72	7	4
Berkhamstead .. . . . W. & O.	0	18	0	Leicester—Mrs. Wilkinson, for Bible Women .. . . .	18	0	0
Birmingham, Lombard St. . . . .	1	0	0	London, Borough Road .. . . .	0	7	9
Billesdon .. . . .	1	13	0	London, Stockwell .. . . .	0	8	6
Bradford, Sandy Lane .. . . . W. & O.	0	16	0	London .. . . . W. & O.	0	15	0
Burton-on-Trent, New Street .. . . .	100	0	0	Morecott and Barrowden .. . . .	0	10	0
Parker Street .. . . .	6	2	7	Nottingham, Arkwright Street .. . . .	0	15	8
Chatteris .. . . . W. & O.	1	0	0	Woodborough Road .. . . .	50	16	9
Denholme .. . . .	1	0	0	Queensbury .. . . . W. & O.	0	19	0
Derby, Watson Street .. . . .	15	15	10	Quornndon .. . . .	0	15	0
Dewsbury .. . . . W. & O.	3	8	0	Sawley .. . . .	3	0	0
Duffield—Miss Stevenson .. . . .	5	0	0	Spalding .. . . .	1	18	0
Edgeside .. . . .	0	17	0	Swadincote .. . . .	19	9	8
Fleckney .. . . .	1	5	0	Walsall, Stafford Street .. . . .	52	3	2
Grimsby .. . . .	16	16	11	Weston-on-Trent .. . . .	4	15	7
Hugglescote .. . . .	16	15	1				
Hurstwood .. . . . W. & O.	0	5	0				

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thank fully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
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MAY, 1889.

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Walsall.

As arrangements are being made to hold the 120th Annual Association at Walsall, a few particulars concerning the town, its history and institutions, may prove of interest to the ministers and delegates who will shortly visit this Staffordshire town. Walsall (either *Wales hall*, the hall of the stranger, or *Weales hall*, the hall of a Saxon named *Wealh*) was probably a borough before the Norman Conquest, and, accepting the Saxon origin of its name, was a settlement as far back as the seventh century. The town has from time immemorial been associated with iron and lime works, but its distinctive trade has for many generations been connected with saddlery, for which it has a world-wide reputation; a friend of the writer's was made welcome in South America, Australia, and other parts, by simply stating that he was a Walsall man, for wherever there are harness-makers, there will be found Walsall tools and Walsall goods. The sinews of trade—coal, iron, lime, &c.—being close at hand, the town only required means of communication with the outside world, and hence we find that when those means were provided in the shape of railways and canals, the population increased from 11,189 in 1821, to 58,802 in 1881, and is now 70,000.

Walsall is pleasantly situated, flanking what is called the "Black Country" on the West, and facing a most beautiful woodland district towards the East, where walks and drives of a most rural and delightful character abound. The town itself is yearly improving from an architectural point of view, while the parish church of St. Matthew, with its massive tower and graceful spire, rising high above the houses that mount the hill upon which the old town stood, would redeem any place from mediocrity: this fine church was thoroughly restored, or rather rebuilt, in the year 1819. The beautiful stained window in the East is in memory of Sister Dora. Near to the church, under sheltering trees, stood generations back, the Queen Mary Grammar Schools (now situate in Lichfield Street, an imposing thoroughfare). These schools are a capital illustration of the importance of citizens looking after the interests of their town, for had it not been for the action of two gentlemen in the reign of Queen Mary, the revenues of these schools would have gone into the royal purse. Here, it is said, were educated that staunch Protestant, Bishop Hough, and the great Lord Somers. The present head master is J. A. Aldis, M.A., son of the Rev. John Aldis, a name venerated among Baptists. Her august majesty, Queen Elizabeth, and the unhappy Henrietta Maria, queen of Charles I., are reported to



have visited the town. During the fierce contest between the Parliament and the king, Walsall largely favoured the Roundheads, and one of her sons, a brazier, obtained notoriety as Colonel *Tinker* Fox. Charles II. doubtlessly owed his life and crown to the friendly aid of a Walsall family of the name of Lane. John Wesley was frequently in the locality, and on one occasion was so ill-treated by a mob in the centre of the town, that, had it not been for "the hand of God," his valuable life would have met an untimely end. Either John or Charles commemorates this deliverance in "Wesley's Hymns," 276, wherein occurs this verse—

"Thine arm hath safely brought us  
A way no more expected,  
Than when Thy sheep  
Passed through the deep,  
By crystal walls protected."

The town is associated with drama, in being the birth-place of Mr. Siddons, and not unfrequently visited by Edmund Kean and Samuel Foote. Diplomacy is represented in the late Sir Harry Parkes, who was born here in 1828, and whose bust was recently unveiled in St. Paul's cathedral; he was the British Envoy to the Emperor of China. Here, too, for nearly a quarter of a century wrought that cultured Nonconformist minister, Rev. Thomas Grove, one of the seven students expelled from Oxford University; he was minister of Bridge Street Congregational Church, where Rowland Hill, and other notable preachers could occasionally be heard.

Since the Reform Bill of 1832, when Walsall became entitled to send a Member to Parliament, the town has been the scene of several great political encounters; here was fought the first great battle in connection with the Anti-Corn-Law crusade, the combatants including Mr. Gladstone, the late John Bright, and Cobden. Mr. Gladstone was then a Conservative, and his brother was returned. The borough has been honourably represented for the past 37 years by Sir Chas. Forster, Bart., one of the most respected and best known Liberals in the House of Commons.

While the town has in later years increased amazingly in population, and developed a large home and colonial trade, education and religion have by no means been laggard. Speaking the other week on "Secondary Education," Professor Massie, of Mansfield College, Oxford, said that Walsall "with an enlightenment and enterprise greatly to its credit had, with its Science and Art Institute, stepped into the front ranks of those towns which were endeavouring to provide technical education." This noble institute, which cost £5000, was the town's way of commemorating the "Queen's Jubilee," and has already enrolled about 1000 students. The Literary Institute, of which Archdeacon Farrar was the first president, brings into the town the most distinguished men in literature, science, and music. It should also be remarked that Walsall was the third town in the kingdom to secure the advantages of the "Free Library Act," and has within the last few years spent nearly £9000 in providing recreation resorts for the people.

The Episcopalians are well represented with their seven churches, while the vicar, the Rev. R. Hodgson, M.A., recently had the honour of preaching in St. Paul's cathedral. Nonconformity dates as far back as the seventeenth century: the meeting-house of the old

Presbyterians having been demolished by a mob in 1714, the place was rebuilt by Government. From this church, arising out of the Arian controversy, sprung the Unitarian church on the one hand, and the Bridge Street Congregational church on the other. Bridge Street chapel is the oldest in the town, having been built in 1791; it is a fine spacious building, and now the centre of the ministry of the Rev. A. F. Barfield. The beautiful Congregational church on the Wednesbury Road is under the ministerial charge of the Rev. T. Hindsley, a gentleman of wide historic knowledge. The Wesleyans had a chapel in 1801, but their splendid edifice in Ablewell Street, was erected in 1859, and Trinity chapel, a superb building, in 1877 at a cost of £7000. The Presbyterians, Primitive Methodists, and Roman Catholics are also well represented.

The history of the Baptists, however, is perhaps unique. Glew, in his work on Walsall, writes of Goodall Street Baptist Chapel, "This church had a remarkably small beginning, having been originally formed of only five individuals who met apart for worship in an upper room, gratuitously set apart for the purpose." One of those five was the father of the esteemed late Town Clerk, S. Wilkinson, Esq., and another who attended those early meetings is still living, and is a member of the Vicarage Walk church. Goodall Street Baptist chapel was built in 1838, and has for upwards of thirty years been the sphere of the ministerial work of the Rev. A. A. Cole, a name that will for ever be associated with Walsall in connection with art, science, and education. From this church sprung in 1845, the Stafford Street Baptist church, which was that year received into the Association; it was at this church the Rev. William Lees so earnestly laboured, gathering together during his twenty-four years' ministry, a large Christian community, and in 1880, he had the satisfaction of laying the foundation stone of the new Vicarage Walk chapel. Thus from "the five individuals" who met together seventy years ago to worship God in accordance with Baptist beliefs, have sprung almost as many churches, for the Particular Baptists have a small influential church under the pastoral charge of the Rev. S. G. Spencer. The Stafford Street church is now entirely free from debt, and its successful minister, the Rev. G. Barrans, is preparing to give the Association a very hearty welcome.

Walsall's most recent historian, Mr. F. W. Willmore, in his valuable work published last year thus describes the town. "Its manufactures include every description of saddlery; saddlers' and coachmakers' ironmongery; currying and leather works; brass and iron foundries and glass works; spectacle and brush making, and numerous other branches of industry. . . . It possesses wide modern streets, public pleasure grounds, and an abundance of good residential houses, all of which tend to give it a homely and prosperous appearance."

Next month will appear an account of the hospital and the work of that remarkable lady, Sister Dora, with an illustration of the statue that adorns the centre of the town. Nearly opposite the hospital is a fine block of almshouses, the munificent Jubilee gift to the town by Mr. Henry Boys at a cost of £10,000. Should time and weather permit trips could be made to Dudley Castle, Lichfield Cathedral, and Sutton Park; the latter is one of the most ancient and romantic spots in the country.

A. HAMPDEN LEE.

# The Law of Change.

‘There is a tide in the affairs of men.’

‘As we survey the universe,’ says Dr. Whiton, ‘and study human life and history, we see a certain law of change governing all transitions from old to new. This law of change is that nothing comes by a jump, but everything by growth. The new was latent in the old, the old is patent in the new. Revolution itself is nothing but the finishing of evolution, the bursting of bud into flower. Nothing springs up on a sudden; everything comes gradually by preparation. He lives wisely in the present, and only he, who respects this law by which God brings forth the births of the future.’

Is it not singular that Change, the very symbol of uncertainty, is itself thus absolutely certain? *What* changes will occur, we do not know, but that *change* is ever imminent and in progress, we are sure. ‘The law of change,’ is ceaseless and inflexible; whether we heed it or not, we cannot escape it. May it not be both instructive and suggestive to examine a little, in these times of stir and transition, into the nature and working of this ‘law’; noting its conditions and relations, as shown in our repugnance to change; its necessity to progress; its value as a test of character; and the impossibility of preventing it? Happy for us, if as individuals, we can say, in the highest sense, with the poetess,

‘The changes that will *surely* come, I do not fear to see.’

## OUR NATURAL REPUGNANCE TO CHANGE.

So long as Change affects the externals of life—news, fashion, intercourse—we appreciate and ever welcome it; but the moment it touches serious concerns and interests we resent it. Not only ignorance and superstition, but conscientious scruples and sincere love of truth, dictate this aversion to change. And, as we shall see, this tendency operates as a valuable safeguard against ill-considered changes. On the other hand, it is often blindly followed, inducing hasty resistance to desirable and necessary changes, instead of patient sifting of the evil from the good. The page of history teems with instances of this. As we all know, every advance of social and political reform, religious liberty, science, industry, and theology, has been contested, step by step, and successfully secured only after fierce and prolonged struggle. Perhaps there is no more suggestive lesson to indiscriminate opposers of political and theological changes, than the opprobrium, which some of our most cherished modern improvements and reforms at first met with, and that not from the ignorant simply, but from men of the highest scientific standing and education. What scorn, for instance, was heaped upon the leaders in the struggle for Free Trade and Slavery Abolition. Harvey, the discoverer of the circulation of the blood, was treated by the entire medical profession as a heretic. Not only did mobs destroy machinery, thinking to stay its application to manufactures, but even eminent scientists—plainly from no personal motives—poured the utmost contempt on such useful inventions as those of steam and gas. What astonishes us so in these cases—what renders them so suggestive as regards ultra-orthodox religious conservatism to-day—is, that men should dare to dogmatise so positively on matters of which

they were profoundly ignorant, and had taken no trouble to inform themselves. Thus, a scientific lecturer proved to his own satisfaction that steam-ships could never cross the Atlantic, because they could not carry sufficient coal. Sir Humphry Davy, Wollaston, and Scott, alike ridiculed the idea of lighting London with gas; Davy asking one of the promoters 'if he intended to take the dome of St. Paul's for a Gasometer'; Wollaston declaring that 'they might as well attempt to light London with a slice from the moon'; while Sir Walter made many clever jokes about those who proposed 'to send light through the streets in pipes'; it being popularly supposed that the gas was carried through the streets *on fire*, and members of the House of Commons gravely *felt the gas-pipes, and were surprised at finding them as cool as the surrounding walls.*\*

And if we examine the opposition to equally beneficial and accredited *religious changes*—e.g. the Reformation in Germany and England, our struggles with the Stuarts, Catholic Emancipation, or even present-day controversies respecting thought and worship—we shall find, in many quarters, a similar *unreasoning* impatience of freshness. History clearly shows that resistance to change does not, by any means, necessarily arise from demonstrable evil in the change itself—often, we fear, not even from any sincere conviction of it—but from blind, prejudiced, indiscriminate aversion to *the principle of change*. A somewhat curious evidence of this is found in the fact that many of the stoutest opponents of particular changes have frequently become, in the end, their most ardent advocates.

#### CHANGE ESSENTIAL TO PROGRESS.

Repugnant as radical Change may be to us naturally, we soon learn by experience its necessity to human existence and progress; that *change* is as requisite to preserve social, political, and religious life in vigour, as it is to keep physical organisms in healthy activity. There is, indeed, a close analogy, in this respect, between nature and human existence. In both cases, change is essential to progress, is two-fold in character, and is governed by the same conditions. In nature and the human body, change is not only permissible, but imperative. Life absolutely depends on it. Stop physical change, and death, sooner or later, ensues. Similarly, stagnation in thought and enterprise always imperils society. In both, again, there are two classes of change, *constructive* and *destructive*, the latter always preceding the former. The old has to give place to the new. And the conditions of change are similar. Change, so far as it is essential to progress, whether in society or in nature, is vital, *i.e.* necessary to preserve existence; consistent with the laws of the entire structure; and contributory to external permanence. All physical, and all justifiable social and religious change, meets these conditions. It is necessary to life, harmonizes with the general well being, and preserves outward form intact, notwithstanding internal alteration. The latter point is very noteworthy, in both cases. Notwithstanding the inward changes plants and animals undergo, their external form shows no sensible variation; internal changes only strengthen and beautify it. Similarly, changes in

\* Dr. Smiles' *Men of Invention and Industry*.

thought and action do not necessarily disturb social form or security, but gradually and imperceptibly—like digestive and arterial processes in the body—re-construct and transform it, without danger or dislocation; maintaining the *true* form, even if sacrificing the old—preserving it, rather than destroying it.

But there is a very important distinction between the two cases which demands notice. In *nature*, destructive change is always normally succeeded by constructive; the two are never separated, because it is only useless matter that is subject to the former change, which, were it not succeeded by the latter, would cause disease and death. In *human life*, however, it is evident that destructive change is not thus absolutely confined to what is useless and valueless, or inevitably followed by healthful construction. Ultimately, this may be the case, but often for years, sometimes for ages, destructive change—of the good, not of the evil—goes on, leaving nothing sound and wholesome in its place. Manifestly, therefore, it is only *constructive* change—only *destructive*, so far as it is designed for, and preparatory to, this—which is really essential and conducive to progress. Purely *destructive* change, which replaces the true with the false, and the just with the unjust, directly retards progress;—as when Mary goes back from her father's and brother's Protestantism (despite its defects) to Popery; and Charles II., from Cromwell's Independency, to despotic High Churchism; or the Bishop of Lincoln, and the Ritualists, from the Church of England's evangelical doctrines, to the Sacramentarianism of Rome; or, as would happen, if, with Prof. Huxley and the Rationalists, we were to relinquish the spiritual elements of the New Testament for mere morals and materialism. But how, it may be asked, can we distinguish between these two classes of change, since what one man deems *constructive* another thinks *destructive*, and *vice versa*? Well, besides our personal convictions of truth, which each may arrive at, if he will, there is one rough, perhaps, but, on the whole, reliable test—the verdict of time and public opinion. *Destructive* social and religious changes do not last; their results are not permanent or popular. *Constructive* changes live and grow, as seeds of yet greater changes, becoming, as Dr. Whiton says, 'the births of the future.' Where, to-day, are the tyrannies of the Stuarts? Where the atrocious triumphs of the Spanish Inquisition? Covered, as they deserve, with the denunciation of all true men. How different with the battles of Luther, Cromwell, and the host of political and religious reformers, whose principles and aims are firmer and more vitally active now than ever. Let us mark this distinction, and we shall not fall into the mistake of confounding Freedom with Anarchy, in Politics; nor Liberalism with Licence, in Religion. *Constructive* changes are practically irreversible; they have in them the *salt* of truth. *Destructive* changes work their own cure. The latter, as Gamaliel's observation showed him, being only 'of men,' 'come to nought'; the former, being, like the Gospel innovation itself, '*of God*,' cannot be overthrown.\*

C. FORD.

(To be concluded next month.)

\* Since writing the above it has been suggested that an exception ought, perhaps, to be made in regard to what is known as the Counter-reformation on the Continent, where the results of destructive religious changes appear, alas! all too permanent. But this case certainly stands alone and will, let us hope, ere long exemplify the *general* rule here maintained.

# Religious Life in Germany.

## II.—PLACES OF PILGRIMAGE.

IN travelling through Roman Catholic countries we see many quaint chapels and time-worn crosses standing either by the way side or on some elevated point, in some lovely valley or on some verdant hill. The thought underlying the custom of erecting these mostly very primitive places of worship is doubtlessly a good one, for in the midst of beautiful Nature they point silently yet eloquently to heaven, and when could we feel nearer to God than when surrounded by the wondrous works of His Creation? Where could we pray better than in the exquisite temple not made by human hands, yet resounding with fervent hymns of praise from streamlets that bubble through the fields, flowers that tremble in the sunny breeze, birds that with joyful song soar into the blue depths of the heavens?

The thoughts underlying the custom of pilgrimages may also doubtlessly have been originally good ones, helpful and pure; but if so once, they certainly must have degenerated in the course of time, for our modern places of pilgrimage remind an impartial observer very strongly of heathenish customs and heathenish worship.

There are many beautiful places of pilgrimage in Germany, although in this essay I shall have only space to mention two—one frequented by Roman Catholics, the other by Protestants. I need scarcely explain that we Protestants are not in the habit of "pilgrimage" (if I may use the word), but there are a few places in Germany which must be ever dear to the hearts of such as rejoice in the great work of Reformation carried on so successfully in Luther's home, and it is one of these spots, in the lovely land of Thüringen, I shall speak of in this essay. But let me first describe "Gössweinstein," a well-known place in Franconian Switzerland, frequented by crowds of Roman Catholic pilgrims on certain days of the year.

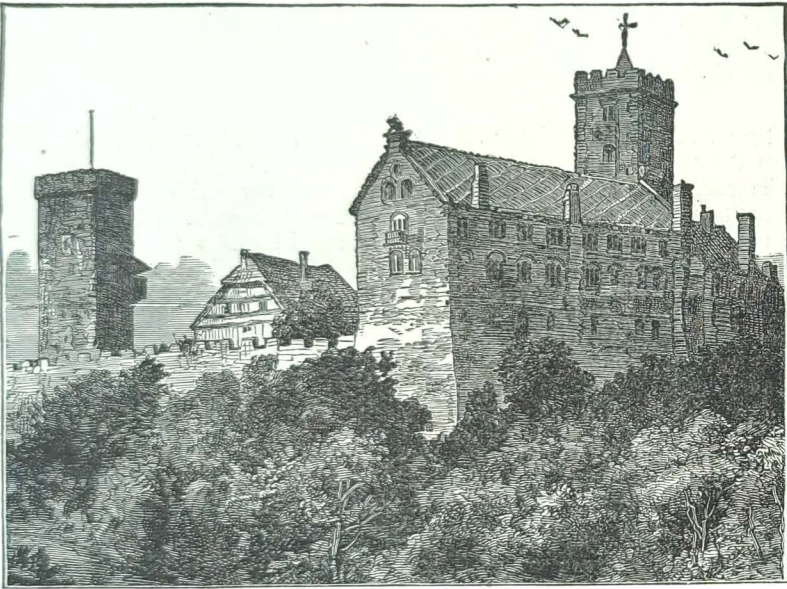
Gössweinstein, a village situated on the summit of a steep hill, is surrounded by all the loveliness of liberal Nature—woodland, meadows, streamlets, massy rocks, and grim mountain heights with smiling valleys between them . . . an exquisite spot to rest body and soul on a quiet holiday. I need not say that it had entirely lost its usual character on the day set aside for the pilgrimage. As early as six o'clock in the morning the whole village was astir. The place in front of the church—a very fine building, although a trifle gaudy—was crowded with stalls in which waxen members were sold to the superstitious country-folk. Those who had somebody dear to them ill at home, or those whose cattle were ailing, bought some of the waxen members, perhaps an arm or a leg, and offered them to the Virgin (to whom this day had been specially dedicated), in the hope that their prayers would be heard and granted. The din and the noise were absolutely confounding, and more than once the awful words of our Saviour came into my mind, when, seeing the multitude of buyers and sellers in His holy temple he exclaimed: "My house is the house of prayer, but ye have made it a den of thieves!"

The gates of the church stood wide open, and as I entered the smoke of incense came floating toward me. The church was filled with a gaily dressed crowd, some standing, some kneeling, others crawling on their knees round the altar—one of the many penances imposed by the priests

upon repentant sinners. I had seen half a dozen old wrinkled women dragging themselves wearily round the church, their bare knees touching the stony ground, and I was told that one aged woman had actually climbed up the steep hill on her bare knees.

That the priests, too, have to undergo certain trying hardships I perceived with some secret, though perhaps unchristian satisfaction, when I gazed upon the very well-nourished father confessor who sat squeezed into a rather tight chair, the perspiration streaming over his face, whilst he listened to the muttered confessions of his penitent flock. My head very soon grew dizzy with the jingling of bells, the smoke of incense, and the low muttered prayers, and I was glad to escape from the somewhat curious place of worship into the quietness of Nature.

Climbing a mossy rock, overlooking the village, I could faintly hear the songs of the pilgrims, as they wended their way in gay processions through the village, but around and above me there was the stillness of Sunday, and in the blue depths of the sky the peace of heaven.

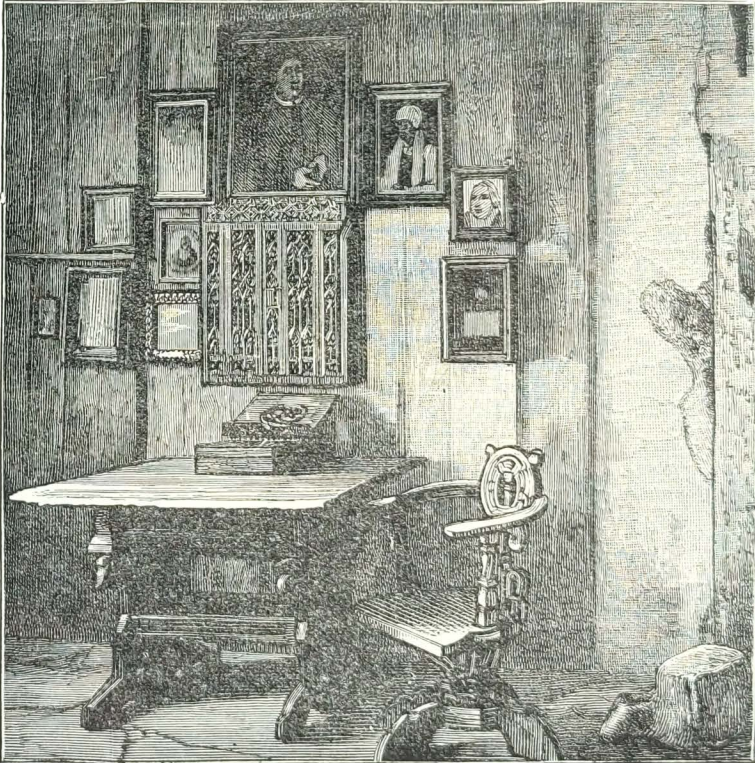


THE CASTLE OF THE WARTBURG.

Roman Catholic places of pilgrimage are those most frequently met with, but we Protestants too have our place of pious resort, and although we do not visit it to pray to the saints, we approach it with feelings of deep gratefulness and justifiable, joyful pride, for in this *our* "Gössenstein" there dwelt for a time the man whose name must ever be uttered by us with reverence and heartfelt thankfulness—Martin Luther.

The place I am going to take you to is the Wartburg, in the country of Thüringen. Wending our way from the market-place in Eisenach (Luther's birth-place) toward the castle hill, we obtain, after having successfully climbed up part of the latter, the first glimpse of the

Wartburg. Simple yet grand—rich in historical associations, it looks down upon poetical Thüringen, an eloquent beautiful poem, illustrating many serious periods in the history of the German people. The way to the Wartburg is in itself a treat, for though the hill we have to climb is very steep it is at the same time well wooded, so well indeed, that the sunbeams only just glance shyly through the thick foliage. Now and then the latter suddenly divides and grants us a peep at the distant hills and the famous Hürselberg, in which, according to legend, the knight Tannhäuser lived, beguiled into entering it by the beautiful but sinful Venus. As we near the summit of the hill we are reminded of a woman whose pure and holy life was dedicated entirely to the good of her fellow-creatures. I mean the saintly Elizabeth, who spent the greatest part of her life in the Wartburg, and whose deeds of love and unselfish charity are illustrated by a series of well-executed paintings in the “ladies’ chamber” of the castle. We have not, however, time now to occupy ourselves with the life of the Countess Elizabeth, profitable as such a study would be, nor must we dwell on any of the numerous legends and stories which the old walls of the Wartburg whisper into our ear. Our purpose is rather to visit that part of the spacious fortress which contains the room in which Luther, an exile in his own country, lived.



LUTHER'S STUDY IN THE WARTBURG.



We cannot enter Luther's simple little room without feeling deeply moved. Everything we see reminds us of the great man and his time. True, the table at which he used to sit at work has been gradually carried away in fragments by devout visitors, thousands of whom come yearly to the Wartburg. But in its stead there stands a table from Luther's own home, one at which he used to sit as a boy. Above the table we see a portrait of Luther's parents and himself, painted by his friend Lucas Cranach. Underneath these pictures there hangs, protected by a glass frame, a letter written by Luther, at the side of it a small bookstand with bibles, and at a little distance, the lamp Luther's father (a poor miner) used to take down into the mine. To the right we see the well-known (though perhaps not quite identical) ink-spot which Luther's inkstand made, when, in one of his moments of over-excitement, he threw it at some supposed devil.

Underneath the window there stands an old-fashioned box, containing a collection of the first editions of the Bible according to Luther's translation; and near the big brick stove we perceive Luther's bed. Just for a moment, too, we step to the window with its curious, round, old-fashioned panes. It is open, and we gaze out upon the lovely, sun-kissed landscape, which many a time rejoiced the heart of the captive man.

The old captain of the guard had the care of Luther, and he was anxious, especially during the first time, to keep his guest hidden from everybody. Luther was obliged to wear the garments of a nobleman and to let his beard and hair grow. He was not allowed to see any of his friends, and this seclusion had a bad influence on his health and spirits. He writes to his friend Melancthon in a sad way: "It is now eight days that I neither read nor write nor study, so harassed is my body."

But Luther suffered not only from bodily illness, but also from many a spiritual conflict. "There are many devils here," he writes, "trying to prevent me from doing my work." And later on he tells his friends in Eisenach: "Whilst staying in the Wartburg I have been obliged to live in the greatest seclusion. I have seen no one save two pages who brought me daily food. Once they had brought me a bag of filberts, which I locked up in the cupboard; I had, however, scarcely gone to bed, when suddenly my filberts began to move with a mightily strange sound, knocking against the cupboard one by one. On the staircase, too, a sound was heard as of some barrels falling heavily down the steps, yet I knew full well that this same staircase was guarded by iron chains; I rise therefore from my bed, and opening the door, I exclaim: 'If thou be the Evil One, be gone!' and, praying the verse of the 8th Psalm: 'Thou hast put everything under Thy feet,' I straightway go to bed." We do not know whether his Satanic Majesty was polite enough to leave Luther's sleep during the rest of the night undisturbed. Even now-a-days mischievous spirits may be heard to move about, in the shape of squirrels, which take refuge during winter in the attic above Luther's room and gnaw at the pine cones which are preserved there.

Fortunately Luther was at last allowed to leave the Wartburg and spend a few days in strict secesy in Wittenburg, after which he began

his glorious work of translating the Bible. But the quarrels and religious conflicts of the outer world decided him, soon after, to leave his lovely place of refuge, and bidding farewell to the Wartburg he arrived safely at Wittenberg.

We, too, must say good-bye to this our Protestant place of pilgrimage. On our way back we have to traverse a long passage, the walls of which are ornamented with the choicest of those sharp, witty, and healthy sayings known as Luther's "table talk."

Our visit to the Wartburg has been of a somewhat serious character, yet we have felt at the same time a joyful enthusiasm steal into our hearts, something of that feeling which nearly all visitors of the Wartburg experience. There is no English word for it, but we in Germany call it "Wartburg—Stimmung." But by whatever name it may be expressed, it is a good and pure and happy feeling, and as long as it pervades our heart the recollection of our visit to the Wartburg will be a joyful one.

J. JAFFÉ.

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## The late Professor Goadby: Funeral Service and Memorial Sermons.\*

ON the cold, almost wintry afternoon of Thursday, March 21st, the mortal remains of our departed brother, the Rev. T. Goadby, were committed to their last resting place in the Nottingham General Cemetery. First, a short but very affecting domestic service was held on the College premises, when the Rev. O. D. Campbell, M.A., of whose church in Broad Street Mr. Goadby had been a member, commended the bereaved family to the loving care and sympathy of the ever-living Father. The funeral cortege then proceeded to the Baptist chapel on the Derby Road, where a large assembly had already gathered, consisting of the leading members of the Baptist churches in Nottingham and the neighbourhood, most of the Nonconformist ministers of the town of all denominations, the Rev. Canon Lewis, of St. Ann's, friends from Derby, Castle Donington, Loughborough, Quorndon, Leicester, Hinckley, Peterborough, Burton-on-Trent, Stoke-upon-Trent, Walsall, various places in Lincolnshire, Yorkshire, and Lancashire, as well as of Dr. Clifford and the Rev. J. Fletcher from the metropolis. Excepting at an Association we have never seen so large and representative a gathering of ministers of our Connexion.

At the service which followed, the Rev. W. H. Tetley, Chairman of the last Association, presided; the Rev. E. Medley, B.A., of Nottingham, read portions of Scripture; the Rev. W. Evans, of Leicester, Secretary to the College, offered prayer; and the Rev. Dr. Clifford delivered an exceedingly able and appropriate address, speaking of the godly ancestry of our departed friend, of the rich and varied gifts with which the Head of the Church had endowed him, and of the good work

\* It is one of the disadvantages of a Monthly Periodical that events occurring in the latter part of a month cannot be noticed until some weeks afterwards. Hence the apparent delay in the appearance of the present paper. In order that readers may have their magazines by the first day of any month, copies printed and covered complete must be at the office of the London Publisher by the 25th or 26th of the previous month.

he had accomplished as preacher, pastor, author, and tutor. In the course of the service the following hymns were sung, the Broad Street choir leading, and Mr. Councillor Brownsword presiding at the organ :

“ How pleasant are thy paths, O Death ” ;

“ How blest the righteous when he dies ” ;

“ Captain and Saviour of the host Of Christian chivalry ”.

The first of these hymns was a great favourite with Mr. Goadby. We have often heard him recite some of its stanzas with great enjoyment both of the language and sentiments ; and when, on this occasion, the familiar words rose in subdued, pathetic tones from the deeply-moved congregation, the writer felt it to be almost more than he could bear.

At the close of the impressive service a procession was formed, consisting of the hearse and accompanying carriages, the present students of the College, old students, the Revs. Dr. Underwood and W. R. Stevenson, M.A. (former tutors), other General Baptist ministers, the deacons of the Broad Street church, Dr. Clowes and Mr. P. H. Stevenson (representing University College, Nottingham), and a large number of other ministers and friends, walking four abreast.

Arrived at the grave, the Rev. O. D. Campbell prayed, and the Rev. Canon Lewis pronounced the Benediction.

The bleak wind which swept over the Cemetery forbade our lingering, and the great throng dispersed, few of us, however, even then being able to fully realise the fact that we should see the well-known face of our friend no more.

On the following Sunday reference was made to the sorrowful event in many chapels of the Connexion. Reports of several of the sermons preached have appeared in various local and other newspapers. The following, which has not hitherto been published, is an outline of the address delivered by the Rev. Robt. Silby, at the General Baptist chapel in Hyson Green, Nottingham. Mr. Silby read as a text the brief biography of Apollos given in Acts xviii. 20—28, and in the course of his sermon noticed points of similarity between the history and character of the early Christian Evangelist and those of our recently departed brother.

“ 1. *As to parentage, place of birth, and education.* Apollos was a Jew, an ‘ Alexandrian by race.’ His native place was a famous seat of learning, possessing a world-renowned library, and a city in which philosophers received as pupils students from near and far. Amid such surroundings he imbibed that love of learning and those liberal ideas which separated him from the shallow sectarianism then prevalent among Palestinian Jews.

“ Professor Goadby (of whose godly ancestry others have written) passed his earlier life at Leicester, then known as the Metropolis of Nonconformity—the birthplace of the Liberation Society—the home of Radicalism—the scene of the labours of Robert Hall, J. P. Mursell, Dr. Legge, Joseph Goadby (his father), Edward Miall, Joseph Winks, all gone hence ; and of Thomas Cook and Thomas Cooper, still among the living. From our College there he passed to Glasgow, where he sat at the feet of renowned professors, and drank in the wealth of wisdom

they poured forth ; and, again and again, until quite recently, he availed himself of *holiday* occasions to hie away to German Universities, that he might still draw fresh supplies of philosophic and theologic lore, and thus qualify himself increasingly for his own professional duties. He was every inch a student.

"2. *Apollos was*, as the R.V. tells us, a '*learned*,' or as the margin reads, '*an eloquent man*.' The Greek means both. So our friend had the enviable *dual* gift of ability to acquire and to communicate knowledge. He could discover truth for himself, and reveal it to others. 'His tongue was as the pen of a ready writer.'

"3. *Apollos was 'mighty' in the Scriptures*. Scholars like Professor Plumptre and Canon Farrar do not hesitate to ascribe to his pen the *Book of Wisdom* and the *Epistle to the Hebrews*. We know how the latter is based upon the Old Testament ; how its types finds fulfilment in Christ Jesus, who is the sun of all prophecy, the substance of all shadow, the One Sacrifice for sin, the High Priest of our profession, 'the Author and Perfecter of our faith.'

"If there was *one* thing that Mr. Goadby strove to comprehend in its length and breadth and height and depth, *one* pearl of knowledge for which he was prepared to sell all that he had, it was the BIBLE, as containing God's truth, God's thought, God's revealed will to man.

With his attainments, with his free, picturesque, poetic fancy, he might have cultivated forms of literary composition which would have brought him both fame and fortune ; but the relation of all that he has written to the Bible and the Church, which is Christ's contemporary 'Acts,' is most marked. He gave himself to the study and 'ministry of the word.'

"4. *Apollos was fervent in spirit*. He was full of zeal and enthusiasm. Moved himself, he moved others.

"Here some may think the parallel fails. Well, perhaps, at first sight, it may seem to do so. But beneath that placid demeanour of our friend there often throbbed a burning heart. Volcanic fires were damped down—suppressed ; but at times they flashed forth like glowing lava, and then the ardour of his invective and indignation against meanness, and falsehood, and unmanliness, and wrong, burnt up all before him. But ordinarily, it is true that he kept the curb upon his feelings and restrained his emotions.

"Then our friend had an utter abhorrence of all simulated zeal. He held in contempt all gush and sensationalism. He inveighed against all loud advertising and puffery, concocted anecdotes, and washy small talk ; while he cultivated for himself and commended to his students a style that was crisp and chaste, solid and sober, and yet picturesque and poetic, and that accorded more with the solemnities of pulpit discourse and the character of an ambassador for God, than the crudities, clap-trap, and vulgarisms, which are alas ! too much affected by those who try to catch the masses by pandering to their lower rather than appealing to their nobler instincts.

"5. Then there is what may be called the *predominant purpose in both*, viz. : the advancement of the interests of the church and the exaltation of Jesus Christ our Lord. 'And when Apollos had come he helped them much which had believed through grace, for he powerfully

confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.'

"Now whether as Apologist or Controversialist, Preacher or Poet, Tutor or Theologian, Traveller or Translator, our beloved brother sought first, midst, and last to promote the peace and prosperity of the churches, to 'lift up' Christ as the Redeemer of our race, to point both saints and sinners to Him who is at once 'the way, the truth, and the life.' He held, to quote his own words, that 'Human wisdom, human power, human eloquence, never yet regenerated a single soul; but that God's word preached with the Holy Ghost sent down from heaven is mighty in the quickening of the spirit and the renewal of the heart by faith.'

"And now we sorrow most of all, yet blessed be God! not as those who have no hope, because on this side the river we shall look upon that intellectual face and listen to that sonorous voice no more. As for his death, which was so staggeringly sudden as to shock and stun survivors—it must have been most blessed and beautiful for him, to pass so promptly from pain to ease, from labours below into the presence of the Lord and the embrace of loved ones above.

'With noiseless steps the Angel came,  
No footfall sounded in the gloom;  
Alone he lay in that still room  
As flickered faintly life's dull flame.

\* \* \* \* \*  
Speechless he bowed his head and lay  
Silent upon the arm of God.'"

The Editors wish to add that a Memoir of Mr. Goadby, written by his intimate friend of many years, the Rev. W. T. Rosevear, of Coventry, will appear in the June number of this magazine.

## A Spring-tide Hymn.

TUNE: "St. Kevin."—*Sullivan*.

LOVELY Spring again appears,  
Bringing back earth's flowers;  
And upon the robe she wears  
Beauty falls in showers:  
Now the blackbird and the thrush,  
Joyful songs repeating,  
Warble in the hazel-bush  
Nature's tuneful greeting.  
Winter's withering frost has gone,  
And, with skies of azure,  
We discover, one by one,  
Many a long-lost treasure:  
Sunbeams, glowing warm and bright,  
Bathing street and alley,  
Pour a flood of golden light  
Over hill and valley.  
Many a lovely thing that dies  
We would fondly cherish;  
And how oft what most we prize  
Is the first to perish:  
*New Basford, Nottingham.*

Winter comes to every heart,  
Cold, and dark, and dreary,  
When the things we love depart,  
Leaving us aweary.  
But, O Lord! our trust shall be  
In Thy faithful keeping—  
Let the love that sends the Spring  
Give us joy or weeping:  
For we know our treasure's lost  
Only for a season;  
And for all the pain it cost  
We shall know the reason.  
Trial may be ours to-day,  
Cheerless gloom and sorrow,  
But the cloud will pass away,  
Light will come to-morrow:  
Only for a little while  
Tearfully we sever;  
Soon will an eternal smile  
Welcome us for ever.

WM. H. PARKER,



## A Day at Brindisi.

My introduction to the Adriatic was pleasant. I saw what I had often wished to see. Our big ship got fairly along the coast of Italy. Hour by hour we were able to look at the famous peninsula. The reader shall not be bored by one's reflections. I have learned long ago that what is uncommonly interesting to the inventor may be the exact opposite to everybody else.

Etna we had seen, but it was quiescent. You would never have imagined that such fierce eruptions could burst forth from beneath such a harmless exterior. There was silence instead of sound, cold instead of heat. Its top and sides were white with snow.

All went well for some hours. Certainly, the weather was rather too chilly. "The sunny South" can be sulky, it seems, as well as the inhospitable North. But we reminded ourselves that the date was December the tenth, and you can't expect sultry weather then. Towards four p.m. omens of ill appeared. The ship's officers were on the alert and the sailors unusually active. The waves increased. Before long they were crested with foam. Up rose the wind. The breakers soon leaped over the bulwarks and flooded the deck. This was not reassuring. All seemed to cry: "More to follow. Get ready for a dirty night."

And we had it. Few could dine. The saloon was as well lit and its tables as daintily furnished as ever, but who can eat when—well, I won't end the sentence. Some of us "put a cheerful courage on," but it was of no use. We had to bow to the inevitable. Meanwhile, the uproar outside grew fast and furious. By twelve o'clock we were in what our captain afterwards called a "howling gale." The pitching and rolling were atrocious. I have heard a song called "Rocked in the cradle of the deep," and I admire the deep as much as most people, but I don't think it excels as a cradle. When you have to hold on, fearful of falling out of your berth (and that an upper one), it is beyond a joke. The vessel strained and creaked as if it were a living creature moaning in pain. Once the steering apparatus broke. The light at the stern went out. The "watch" were almost beaten by the gusts and rain that swished on their faces.

To our joy daylight saw an improvement, but it was pitilessly cold, and we longed for land. It came at last. We reached Brindisi. A poor town, this, as ever I saw. All that you can say of it is that it is an important port. A little lad with me remarked that it was "no better than Willington," which some of my readers know to be a small village near Derby. Nevertheless, it was not hard to find persons and places of interest. If you want to see good eyes, for instance, Italy is the spot for you. All the folk have them, dark and lustrous. Some are very handsome. Again and again they recalled to me paintings by continental artists. The costumes, too, are often picturesque. Sailors and fishermen go about wearing felt hats and cloaks which they fling over one shoulder very elegantly. As for the soldiers, they inevitably amuse one. They are short and small but apparently muscular and wiry. A more lively, affable, merry lot you don't meet with in a day's journey. But were these diminutive, mercurial infantry the descendants of those massive Roman legionaries whose footfalls shook the world? Byron said of another land, "'Tis Greece, but *living* Greece no more." A similar contrast suggests itself between the imperial warriors of ancient and the royal troops of modern days.

After luncheon I went ashore. It was Sunday, but it did not secure much regard. The wine-shops were filled, commonly with a hilarious company. As I strolled about, I occasionally got into difficulties by reason of my limited linguistic attainments. I tried my small collection of French but vainly; it was not understood, whereas my little Latin came in successfully.

Having glanced at a lofty pillar, erected a century before Christ, and put there to mark the end of the Appian Way, I found the church. Cathedral it was styled, but most unsuitably so. It is a weird-looking building. We entered. I shall never forget the scene nor lose the impressions made on me. Although the interior was unecclesiastical in some respects, there was a certain charm about it. The images of the Saviour, the Virgin, and I know not what or how many saints besides, were tawdry in the extreme. Artificial flowers and divers gew-gaws, not worth picking up in the streets, were stuck about. Actually one here was perched on a large wooden horse! In spite of all, a feeling akin to awe crept over one. "The shades of night were falling fast,"

but sufficient light remained for the conduct of the service. We sat in the gloaming—a numerous congregation, mainly feminine, here and there a mariner, in the afore-mentioned tunic, or a few sisters of mercy in odd-looking caps which blossomed out into white wings or sails on either side of their pale, demure faces. To be in the midst of a multitude “alike unknowing and unknown,” a longish way from all home friends, and to recollect that when one’s destination is reached half the globe will lie between us makes one feel pensive.

But I have not yet mentioned the principal thing. Preaching was going on. The pulpit was forsaken and the officiating priest was in front of the altar. I was about to say that he was standing in front, but that was exactly what he did not do. He was continually on the move. Backwards and forwards, the whole length of the allotted space, he walked. He was quite young, an Italian all over, dark complexion and eyes to match. What a mobile, expressive countenance! Flexible to the last degree, it alternated in its manifestations of sorrow and joy, approval and anger, with astonishing rapidity. He spoke swiftly but distinctly, and his voice was worthy of the land which furnishes the world with so many *prima donnas*. Of course, his gestures were numerous but never repulsive, and while his attitudes were diversified they were not awkward. Need I add that such oratory told on the audience? Nobody was asleep.

Comparisons are odious, I admit. Notwithstanding, I made them. It was hardly possible not to do. My thoughts recurred to some preachers at home. I recollected the stolid face, spectacled eyes, closely read MS., stereotyped firstly, secondly, thirdly, and in conclusion, —box-like rostrum so high as to reveal little more than the occupant’s head and shoulders, and I felt the vast inferiority of all this to the fervid, impassioned priest before me. An Englishman, to be sure, cannot transform himself into an Italian. They are intrinsically different. Notwithstanding, we might with advantage learn of the latter. Why, oh why, do people fancy that there is devoutness in dulness? In the name of the great Being whom we serve, let us render that service attractive. I should like somebody to tell me how on earth it is that persons supposed to be conscientious and thought to be intelligent force upon their unfortunate hearers a pulpit look, a pulpit tone, a pulpit attitude, and a pulpit gesture? It is an awful error. Only the other year I spent a Sunday in an Eastern county town. The previous evening, the pastor of the chapel I was to preach in spent some hours with me. It was delightful. How well he talked about the Down Grade, the Irish Question, Robert Ellsmere, and so forth. But the following morning when he assisted me in public worship there was what may be called “a grand transformation scene.” At the time he announced the number of the hymn, I happened not to be looking his way, and, when he spoke, upon my word I was quite frightened. It was exactly as if another man was there. He spoke as though (perhaps in imitation of Demosthenes) he had filled his mouth with pebbles as a suitable preparation for public speaking, or as if nature had gifted him with ventriloquial powers like those of the notorious Valentine Vox.



To return. *What* the young priest said I am, for an obvious reason, unable to state. May be it was a strange mixture of truth and trash. For aught I know, he indulged in fact and fable. He was, you must remember, a Romish sacerdotalist, and we understand pretty well what that means. Recollecting the sad possibility, if not probability, glancing again at the gaudy and childish ornaments and accessories, I came away thankful that parents, teachers, and ministers had managed to rear me in a healthier moral atmosphere and trained me in the faith of a pronounced, uncompromising Protestantism. Toleration to its fullest extent shall be our creed and our practice. None must suffer for the sake of conscience. All are to have "a fair field and no favour." But here we are bound to stop. More we cannot do. A church which has cruelly persecuted some of earth's holiest children, a church which systematically keeps the Bible from the multitude, a church which by the infamous Confessional usurps the prerogative of the Most High, a church which makes the priest the ally of the tyrant and the sacrament a substitute for communion with an ever-present Saviour—is a church to be shunned and avoided. "Ephraim is joined to idols, let her alone." Why, only think of it, the little companion whose hand I held, aged only eight, looked up at me as we left Brindisi church, and asked, "Are they Hindus, or are they the same religion as ours?" The question was quite natural—he might well say what he did.

In the evening, Dr. Hose, Bishop of Singapore and a fellow-passenger, had service in the International Hotel, aided by a brother clergyman. There were not many of us present. A large drawing-room was ample enough for the few of the Reformed Faith, and most of them were from our steamer. What a contrast the proceedings were to those of the afternoon. All was manly, simple, appropriate. Nothing approaching ceremonialism was visible unless it was the white surplices and scarlet hoods of the ministers, and none but a very rabid Non-conformist could take offence at that. We all joined in the matchless Book of Common Prayer. Some of the hymns, such as "Abide with me," and its sweet, familiar tune reminded us of dear England and the loved friends "lost to sight" but "to memory dear." As to the discourse it was fresh and original yet practical all the way through. We returned to the ship all the better for our exercise. Not long after, we loosed from the moorings and were again on our way toward the sun-lit and snow-clad Isles of Greece.

T. R. STEVENSON.

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PRESENT NEARNESS OF CHRIST.—The Jesus whom men once saw was further off than the Jesus of whom we say, "whom having not seen, we love." Wanting His help the sisters of dying Lazarus despatched a messenger: we need only despatch a cry. The messenger brought Him in four days; a cry brings Him directly. Are you in some sore strait? Quick, quick, let your heart run, your feet need not. Who shall say how short the time prayer takes in reaching the ear of the Father? "It shall come to pass that before they call I will answer, and while they are speaking, I will hear."—*C. Stanford, D.D.*

# Light for Little Feet.

## CASTING LOTS.



WE cast or draw lots when we cannot otherwise decide about something. We leave it, as we say, to chance. This is mostly done in matters of small moment. In that way cricketers settle which side shall have the first "innings." So also when people play a game such as "draughts." One of the players takes a black man, and a white one from the board, and shutting up one in each hand, he asks his opponent which hand he prefers. If the hand he touches should contain the black man, then the owner of the black men makes the first move.

Lots are also drawn or cast by way of settling to whom a thing shall belong. It has been found that it will not do to cut it in as many pieces as there are persons to share it, so people cast lots for the ownership.

When Jesus was crucified this was done. The clothes of those who were crucified were given to the soldiers. Some of these they tore up and shared, but for the inner garment, which was all of one piece, woven without seam or stitching, they cast lots, as it is written, "*They parted my garments among them, and upon my vesture they cast lots.*" Very likely one of the men had some dice in his pocket, another doffed his helmet, and in turn they threw them in, giving the robe at last to the soldier who threw the highest numbers.

## GAMBLING.

Alas! this system of appealing to chance has been used for purposes of gambling. In many a country village, and in the woods, or on the moors, and also in London streets, young men spend the hours of the Lord's-day in "tossing" for money. They know how wrong it is, and they keep looking round to see whether a policeman is coming. Gamblers also use dice, and in order to win they cheat as well as gamble, by using loaded dice, that is, dice which have some lead very carefully placed inside, so as to make the little ivory cubes fall one way and show the highest number on the surface. All this is to be reprobated. To gamble is bad, and to cheat in gambling is worse. If you want money *work for it*, and never seek to make yourselves richer by making someone else poorer.

In all honest work and in all fair trade there is gain all round. A man weaves a piece of cloth and he is paid for doing it. The master who pays him sells the cloth and makes a profit for his trouble. I buy it because I need clothing, and so you see we are all benefited in one way. But it is not so in gambling. There, one man gains only by another's loss. He gives nothing in return. To win a penny from your neighbour by tossing or by any form of gambling is just the same as if you stole it out of his pocket. Besides it has sad effects upon those who

indulge in it. It is exciting. When they lose they want to stake more in the hope of winning back what they lost. In order to do so they are tempted to take what is not their own, and so very many youths have been ruined.

It is because of this, and because the very system of casting lots has been so much abused, that Christian people have abandoned the practice. However innocent a thing may be in itself, as soon as it comes to be used for bad purposes, it is time that thing were done away. That is why Hezekiah smashed in pieces

#### THE BRASEN SERPENT.

It was made by Moses for a good and noble purpose—that dying people might look at it and live. But when people began to worship it, and to “burn incense to it,” then it was time to get rid of it, and so the good and the brave Hezekiah broke it all to pieces.

In the old days, as we read in the bible, people used to cast lots very solemnly, and about very important things. It was as sacred as worship. Thus you know that the land of Canaan was divided among the people by lot; in that way too Achan was found out when he had done a very wicked thing; and we read in a similar case, “the lot fell upon Jonah.” All these were solemn and devout appeals to the lot, in the belief that “*the lot is cast into the lap; but the whole disposing thereof is of the Lord.*” It would be so again no doubt if people were as simple and as trustful as they were once. We have adopted other methods of settling things now, but there is a story some 200 years old of how a man’s life was most marvellously saved by an appeal to the lot.

#### THE DEATH-DICE.

In the Royal Palace at Berlin, two dice are preserved. A most wonderful story is attached to them. It runs something like this. A young and beautiful woman was murdered in that city. Suspicion fell on two soldiers. One named Alfred was quite innocent, for he loved the young lady. The other named Ralph, committed the murder because he was jealous. But no one had seen him do it, whereas some one had seen Alfred in her company the last night she was alive. The judge not knowing what else to do made the accused throw the dice, and said that the one who threw the smallest number should be put to death as the murderer. The guilty man threw two sixes, the highest possible number. Seeing that, Alfred knelt and prayed to God to help him. Then throwing the dice on the table, one of them split in two, and when they looked at them they found that one dice showed six points, one half of the other showed six, and the other half showed one. Thus Ralph had thrown the smallest number. A solemn awe came upon the assembly. Ralph confessed his crime, and in token of God’s grace and help the Great Elector who presided, ordered the dice to be preserved, and there they are to this day.

JOSEPH FLETCHER.

# Cruising in other Waters.

## THE "TRUCE OF GOD."

In the Middle Ages the Church performed a true social miracle by the establishment of the "Truce of God."

In those days there was war between castle and castle, between village and village, as at present between nation and nation. The Church, with her mother-heart, threw herself between the combatants. At first she sought to take their weapons from their hands, and to establish perpetual peace. To the men of the eleventh century she proposed a fraternal disarmament, such as we dare hardly ask for to-day. And, seeing they refused to lay down their arms whilst waiting for the hour of universal peace, she inaugurated the "Truce of God." All shedding of blood was forbidden from the sunset of Wednesday till sunset on Monday morning. She placed in a condition of perpetual peace all Churches, women, children, travellers, merchants, labourers, and men who follow the plough, thus making, by a Divine inspiration, of the plough, as of the Church, a sacred asylum. Then, the historians tell us, at the councils held in France, the enthusiasm was so great that bishops raised their crosses towards heaven, and the people, waving palms, cried out together, "Peace! peace!"

On this Dr. R. S. Storrs has said:—"It is certain that, if ever it (Christianity) comes to universal practical sovereignty, war will have passed, with piracy, and slavery, into the class of things abolished. Offensive wars will then be impossible, while wars of defence will no longer be needful. The real and final "Truce of God" will then have come; and the sentence against war, contained in the song of the herald angels, will at last be fulfilled."

## CLERICAL AMENITIES.

WILBERFORCE, Bishop of Oxford, had this riddle:—"Tell me why an Arch-deacon's apron is like unwholesome food?" Answer:—"Because it goes against his stomach."

Rev. R. L. Cotton, when vicar of Denchworth, converted Mr. Church, the only dissenter in his parish, by always asking him how he could possibly attend *Chapel* when his name was *Church*?

A gentleman named Chandler being urged to play, declined. Another said, "If you can think of nothing else sing us the Old Hundredth." "No, no," he replied, "I should only murder it." Dean Mansel at once said, "Chandler naturally hesitates about *murdering all people that on earth do dwell*."

When it was proposed to require two Theological Dissertations as preliminary to the degree of D.D., Mansel wrote:

"The degree of 'D. D.'  
'Tis proposed to convey  
To an 'A double S'  
By a double *Ess-ay*."

When a defeated Minister pertinaciously stuck to office, Mansel said that "Although the Ministry evidently possessed in an eminent degree the Christian virtue of *Patience*, they had yet to learn the grace of *Resignation*."

Asked what books to read on the xxxix Articles, Mr. Eden replied, "Why, buy Tomline—and Burnet (*burn it*).

## BE NOT AMONG WINE-BIBBERS.

"Upwards of four and thirty years ago, a youth of fortune came up to Oriel, who ought to have been absolutely prohibited wine. He was at once invited to an undergraduate party. Maddened by two or three glasses, he effected his escape from his bedroom in the 'bell staircase' and got out on the roof of the college. The result might have been foreseen. The night was dark. He fell. When the narrator was called in the morning, there, sure enough, on his face, close to the chapel-door, lay the poor youth: his black curly hair blown this way and that by the chill morning wind. Life was extinct."

BURTON.

## A Recent Cook's Tour.

It is pretty well known that Mr. T. Cook, of tourist renown, has recently re-published the memoir and most of the works of Mr. S. Deacon, the most noted pastor of the Barton church. It is also known that he has vested the greater portion of the volumes in five trustees, who are to have the management of their sale, and to devote the proceeds in aid of weak churches within the ancient area of the Barton church. These matters being in a fair way of completion, Mr. Cook felt a strong desire to re-visit some of the old centres of denominational life and work. Three were selected for this purpose, namely, Barton, Ashby, and Melbourne. To the first of these churches as being "the mother of us all," and to the third as being the one in connection with which his early Christian life was spent, he presented a handsome book-case, which will be, no doubt, standing and useful memorials of his visit for generations to come. To the members of all three churches prettily designed floral invitation cards were sent, inviting them to meet him for tea at their respective places of worship on given dates. At Mr. Cook's desire and request, a few friends accompanied him on the excursion—friends who were in special sympathy with him in the re-publication of the books, and some of whom had rendered assistance in getting the volumes through the press.

The party started from Leicester on Saturday afternoon, March 30th, and the first point touched was Ratby, the birth-place of the two Deacons, father and son, who were co-pastors at Barton. The former was born in 1714, the latter 1746. The vicar of Ratby, Rev. Robert Sayers, M.A., had very kindly granted permission to inspect the church registers to see what record, if any, they contained of the Deacon family, regretting that on account of a previous engagement he was not able to be personally present. The sexton, however, very courteously rendered every assistance needed in the search, as well as afterwards pointing out objects of ecclesiastical and archaeological interest, and telling of the alterations and renovations which the church had undergone in recent years. It was matter of regret that the registers did not go back far enough to contain what was desired, the older portions having been accidentally destroyed by fire in the early part of the present century. But while the register was a disappointment it was pleasant to stand in the old tower in which the elder Samuel Deacon so often stood, and see the ropes of the bells above—the very bells it is believed that he so much loved to ring. After leaving the church the sexton kindly conducted to a cottage near by, where lives an old man whose years are nearly as many as those of the century, and who remembers his mother taking him when a boy to hear the Barton preachers as they conducted service in one of the cottages of the village. He well remembers the last service held in the cottage before removing to a larger building, the preacher taking as his text, "Watchman, what of the night?" He remembered and described the general appearance of the younger Samuel Deacon. By this old man's help the probable site of the grocer's shop was decided upon where the elder Samuel used to retail out to the villagers the provisions which he had carried on his broad back wholesale from the borough of Leicester, five or six miles distant. Some little time also was spent in trying to fix upon the probable spot where David Taylor, the Countess of Huntingdon's servant, stood to preach that memorable sermon one summer day in 1741, which Samuel rushed from the harvest-field a mile away to hear, and which, being heard, ultimately turned the current of his life and made it a blessing to thousands. The drive of twelve miles to Barlestone was accomplished in good time, and hospitality was found in the homes of friends who for many a long year have been mindful of the apostolic injunction "to entertain." The arrangement for the Sunday was that Rev. T. Barrass, one of the party, should preach at Barlestone in the morning, and at Barton in the afternoon. The services were much enjoyed, and the congregation at Barton especially large. Another of the party, Mr. W. Mack, of Bristol, rendered welcome service by addressing the Sunday school at Barlestone in the morning and conducting the service in the Market Bosworth chapel in the evening. Mr. Barrass also, by special request, preached again at Barton in the evening.

But while the services on the Sunday were pleasant and profitable, the supreme point of interest was the Monday's gathering. The meeting held on April 1st will not soon be forgotten by the Barton friends. The largest numbers assembled that had done on a week evening for many a year. They came on foot and in vehicles from all the branches of the church, and from the area of ten miles square over which the friends are scattered. Youth was present in health and hope, and age with feebleness and experience. Mr. Cook, the host of the occasion, though in his eighty-first year, was not the senior present, others were there who surpassed him in years, one friend from Bagworth doing so by nearly a decade. A large cake, made by the firm of Huntley and Palmer, had been previously forwarded by Mr. Cook, as also to Ashby and Melbourne, and was for a short time on view. It looked all the world like a handsome bride cake, and, when cut up and handed round, almost gave the impression that the occasion was that of a wedding festivity. Honey also from the mountains of Switzerland had by the host's generosity been provided, and added to the sweets of life available. Before and after tea, Mr. Deacon's Memoir and Works were offered for sale and a considerable number of copies were sold. The meeting after tea was presided over by the Rev. J. R. Godfrey, who expressed the pleasure it gave him to preside over such a gathering of the friends, and for such a purpose as they had in view, and hoped that by recalling the past of God's dealings with them as a church, lessons might be learned, and so learned as that the fullest prosperity God had given in the past might be more than realised in the future of the church. Mr. J. Compton then proposed a resolution of welcome, congratulation, and thankfulness to Mr. Cook—thankfulness for the book-case, and the tea, and for the re-publication of the Memoir and Writings of Mr. S. Deacon. Mr. T. Wilkins seconded the resolution, which, having been put and carried with acclamation, was responded to by Mr. Cook in a speech of nearly half an hour, in which he related his strong and undying interest in the early history of the Barton church, so intimately associated with the Deacons, and how he hoped, by the re-publication and wide dissemination of the books referred to, the old spirit of faith and devotion to the Saviour's cause might be increasingly manifested to the welfare of the church and to the salvation of souls. Speeches of great interest followed from Rev. T. Barrass, Mr. Mack, Rev. G. E. Payne, and Rev. J. P. Newman, the newly settled pastor at Ibstock.

As the friends separated and returned to their homes—many of them distant—they felt that they had been present at no ordinary meeting, and that glorious possibilities of Christian life and service were open before them.

On Tuesday afternoon Barlestone and Barton were left behind, a call, however, being made at the old workshop at Barton, where for more than a century the business of clock and watch making, begun by Mr. Deacon, has been carried on in the same family name in the very same building. The drive through Odstone, Newton, and Swepstone, to Ashby, was pleasant, though warmer days are hoped for before Autumn arrives. Packington was visited by most of the party that same evening, it being the ordinary service night, and pleased they were to find such a capital attendance, which, however, the pastor said was scarcely up to the usual mark. Several friends took part in the service, Mr. Barrass preaching the sermon.

The meeting at Ashby, on Wednesday evening as also the tea previously, was of the same character as that at Barton. The attendance was large, the tone high, the result it is hoped will be permanent. Rev. T. A. Plant, pastor, presided, and the speakers, except the two Ashby deacons, about the same as before.

The next stage of the tour was less pleasant than the previous ones, as the rain fell in too copious showers, and inside of even a third class Midland Railway carriage was more agreeable than riding outside or inside a private conveyance. Still, it came to pass that by rail or by road, all the party got safe to Melbourne, and in time to partake of and enjoy a good dinner at the Melbourne hotel. In the afternoon the rain cleared off and a visit was paid to the Hall and gardens, the residence of W. Fane, Esq., who very kindly showed the party the fine collection of pictures and other objects of interest in the various apartments,

giving information concerning them which was delightful to those of artistic and antiquarian tastes, and, indeed, interesting and instructive to all. The tea and meeting were all that could be desired. As largely attended perhaps as those at Barton, and pervaded by the same high tone, there were two things which added interest to the meeting. One was that Melbourne being Mr. Cook's native place, in a double sense, he having been born there once and again, he indulged more largely in personal reminiscences of the days of long ago, and of the Christian men and women who have already been called to their reward and who were the companions or contemporaries of his early life. The other was that Rev. S. S. Allsop who had been unable to join the party earlier was now present, and by his intimate acquaintance with Johnny Trueman and other of Mr. Deacon's works, and his familiarity with General Baptist history, was able to speak wise and witty words to the edification of all. Hymns printed for the occasion and selected from Mr. Deacon's own compositions were used at the services and meetings, and seemed to be much appreciated.

The party broke up on Friday morning, some returning direct to their homes and others lingering at Melbourne until after Sunday, but all feeling that this, one of the latest of Mr. Cook's personally conducted tours, had been a time of much enjoyment, and it is hoped will be to the prosperity of the Churches.

ONE OF THE PARTY.

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## Correspondence.

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### BAPTIST COLLEGE, NOTTINGHAM.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS,—Will you kindly insert the following in the May magazine?

1. The Rev. W. R. Stevenson, M.A., has kindly acceded to the wish of the College Committee that he should take the oversight of the College until the end of the session. Applications for students should therefore be addressed to him at the College.

2. The Committee appeal very earnestly to the churches that they should endeavour to increase their subscriptions and collections this year, in harmony with the wish of the Association conveyed in its resolution last June at Derby. Unexpected circumstances will make the expenses of the College very heavy this year.

Next Committee Meeting Tuesday, May 14th, in College Library at 12.30 p.m.

Faithfully yours,

CHAS. W. VICK,

*Assistant Secretary.*

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### THE LATE REV. ISAAC STUBBINS.

*To the Editors of the "General Baptist Magazine"—*

DEAR SIRS.—MRS. Stubbins wishes to express her heart-felt appreciation of the many marks of esteem and letters of sympathy received since the death of her beloved husband. It being impossible to thank individually all those who have shown so much kindly feeling in connection with the irreparable loss so lately sustained, she desires to express her thanks to them collectively through the medium of the magazine.

*April 17th, 1889.*

## Notices of New Books.

MEDIA, BABYLONIA, AND PERSIA, from the Fall of Nineveh to the Persian War. By Z. A. Ragozin. Price 5s. *T. Fisher Unwin, Paternoster Square.*

ANOTHER volume of the "Story of the Nations," the useful series of historical works which we briefly noticed last month. The accomplished authoress has availed herself of the light that has been thrown upon the history of Western Asia by the remarkable archaeological discoveries of the last half century; so that the story of Babylon, of Lydia, and of the Medes and Persians, becomes, as told by her, quite new. Readers with the genuine historical taste, *i. e.*, who take pleasure in the disinterments and true revelation of the past, will be delighted with the book. Those who care simply for a pleasant or exciting narrative, will probably not be greatly interested. In the first 168 pages is the best account we have anywhere seen of Zoroastrianism, the religion both of the ancient Persians, and of the modern Parsees, as well as of their sacred books, the *Avesta-u-Zend* ("Law and Commentary") commonly, but erroneously called "The Zendavesta." The pictorial illustrations are numerous and good.

PROPHETIC NOTES: being an Exposition of the chief parts of Sacred Prophecy. By Henry Sturt. Pp. 210. *Elliot Stock, Paternoster Row.*

IN this volume, the author, a respected Congregational minister of Dewsbury, discusses in a thoughtful, devout spirit, some of the principal prophecies of the Old and New Testament. He avoids one great error into which many students of prophecy have fallen, that is to say, he does not forget in his accounting for the ten kingdoms symbolised by the ten toes of the Great Image, the Eastern half of the Roman empire. And in regard to some other points he shows, in our opinion, a sounder judgment than most. But we do not anticipate with him the restoration of the Jews as a nation to Palestine, nor the reappearance of Babylon as a great commercial city in the valley of the Euphrates. The book of the Revelation was written, in the first instance, to strengthen the faith of the early persecuted church, and

the things predicted were most of them to come to pass "shortly." Heathen Rome, we take it, was "Babylon the great," which has long since fallen, never more to rise. We rejoice to believe that the remnant of Israel will one day accept of the Lord Jesus as their King, when there will be "one flock and one Shepherd," and the middle wall of partition being altogether broken down, there shall be neither Jew nor Gentile, but one Holy Church throughout the world. This will be a much grander fulfilment of Old Testament prophecy than the mere re-peopling by a portion of the descendants of Israel of a little country in Asia, not larger than two or three English counties. A Jew, with the heart of Paul, would rejoice with joy unspeakable at the conversion of his whole nation to the faith of Christ. The restoration to Palestine would, we think, be a matter of doubtful value in his eyes.

KEY TO THE TITHE QUESTION. By Rev. W. M. Hawkins. Price 3s. *J. Haddon & Co., Bowverie Street.*

A HANDY compendium of information on the origin and history of Compulsory Tithes. The compiler has shewn considerable research and industry in the selection of illustrative extracts from the leading authorities on the subject. His book will be useful to those who wish to be prepared for the discussion of what will soon be one of the Questions of the Day.

MANY INFALLIBLE PROOFS. By Arthur T. Pierson, D.D. *Morgan & Scott, Paternoster Buildings.*

A VOLUME on the Evidences of Christianity, in which are many excellent things, but we regret that we cannot give it our unqualified commendation. It is a serious mistake to make the evidence for the truth of Christianity dependent on the literal infallibility of the Old Testament. The Bible was not intended to teach physical science, and to attempt to reconcile the text of Genesis, or of Job, with the latest discoveries of geology and biology is waste of time. And surely such a statement as the following is very weak and fanciful:—"The three reigns of



Saul, David, and Solomon, each of 40 years—that sacred number—unmistakably forecast the three periods of church-history, the *Jewish*, ending in apostasy; the Christian church *militant*; and the Christian church *triumphant* in the millennial reign." We thought Dr. Pierson had had more common sense.

THE SCOTTISH ART REVIEW: a monthly Illustrated Journal of the Fine Arts, Music, and Literature. Price 1s. London: *Elliot Stock, Paternoster Row.*

AMONG our thousands of readers there must be a goodly number interested in Drawing, Painting, Music, and Literature as connected with the Arts. We heartily commend to the attention of such the "Scottish Art Review," three numbers of which are before us. The size is large quarto; it is beautifully printed and contains 32 pages, and about 20 illustrations in each number. We have read several of the articles and found them very interesting. Certain friends of ours, who understand the Pictorial art better than we profess to do, pronounce many of the engravings first rate.

MILLER MANNING; a Story of Cornish Life. By Matthew Forester. Price 1s. *Bible Christian Book Room, Paternoster Row.*

OUR readers must not suppose from the title that this is a book of fiction. Miller Manning was a real person, a Methodist of the old school, as quaint and humorous as he was good and true. The little volume is full of racy anecdotes, in which he is the central figure. We heartily commend it.

YOUNG PEOPLE'S PRAYER MEETINGS. By T. E. Clark. Price 1s. *Sunday School Union: 56, Old Bailey.*

THE leading idea of this book is that, in order to the proper development of the spiritual life of the young, Exercise is needed as well as Food. The young disciple, if he would grow, must speak and act for Christ, as well as hear and read about him. With this view the writer recommends the establishment of Young People's Meetings for Prayer and the Confession of Christ, and gives useful hints in regard to their proper management. We commend his suggestions to the earnest attention of

pastors and Sunday school teachers, They embody much practical Christian common sense.

THE LIVES OF ROBERT AND MARY MOFFATT. By John S. Moffat. Price 4s. 6d. *T. Fisher Unwin, Paternoster Square.*

WE are glad to see that the sale of this most interesting record of two noble and useful lives has led the publisher to put forth a new and cheaper edition. As a present from one Christian friend to another nothing can be better than this book.

THE CENTURY. Illustrated Monthly Magazine. Price 1s. *T. Fisher Unwin, Paternoster Square.*

"THE CENTURY" for April is a remarkable number, and almost as opportune for reading on the 1st of May as in April itself; for it was on April 30th, the eve of May-day, just a century ago, in Wall Street, New York, that George Washington took the oath as first President of the United States of America. More than seventy pages are devoted to articles on Washington, profusely illustrated by well executed engravings, representing persons and places made famous by the revolution in which he was the great leader. The remaining ninety pages, filled with stories, pictures, short poems and open letters on present day topics make up a number of more than average interest.

A PREY TO THE ENEMY. By Zillah Dugdale. Price 1s. 6d. *National Temperance Publication Depot, Paternoster Row.*

A SAD story, which indeed we have found almost too painful to read. And yet it is said to be a narrative of facts, the real names only being concealed. Suitable to put into the hands of lads going to business, or otherwise likely to be exposed to the temptations connected with strong drink.

NOTES FOR BOYS (AND THEIR FATHERS) ON MORALS, MIND, AND MANNERS. By an Old Boy. Pp. 214. *Elliot Stock, Paternoster Row.*

AN exceedingly good little book. It is not intended for young boys, but for such as are growing up into young men. The subjects discussed are un-

selfishness, courtesy, truth, purity, temperance, courage, home duties, the choice of friends, books, amusements, and other similar topics. The advice given is usually most judicious, displaying on the part of the writer both sound Christian principles and large knowledge of the world and life. It is specially suited to lads in middle class families, although any youth might profit by its perusal.

CHRIST THE GREAT SUBSTITUTE. By J. H. Wood. Price One Penny. *Elliot Stock, Paternoster Row.*

WE thought of the writer of this tract, when the other day we read the article in the *Freeman* by Mr. S. R. Pattison, on the proposed Union of the two sections of Baptists. It occurred to us that the London lawyer might have

learned much from the village pastor; and that, if Mr. Pattison had read either the "Martyrs of Kent," or the "History of the General Baptists," published years ago by Mr. Wood, he could not have made such extraordinary mistakes in regard to Baptist history. Our respected friend, in view of his advanced age, believes that the tract now before us will be his last publication; and as his first little book was on the Sacrifice of Christ, he desires that the last should be on a kindred topic. We agree with him in regard to the vicarious nature of Christ's sufferings, but are not so sure of his doctrine of the imputation of Christ's righteousness. No doubt, however, that many of our readers, out of respect to the author, will be glad to see what he has written on this subject.

## Editorial Notes.

THE MINISTERS' BOOK FUND.—Although the appeal on behalf of this fund made some time ago in these pages has not hitherto been responded to so liberally as was hoped, the Committee appointed by the Association nevertheless thought themselves justified in announcing to the ministers of the Connexion their readiness to receive applications for a grant of books of the value of a pound from those who felt that such a gift would be a real assistance. About forty applications have been received, most of them from brethren whose stipends are so small that the Committee do not wonder that new books should be to them, as one says, "a novelty." The Committee hope, in the course of the next few weeks, to be able to respond to the requests of most, if not all. Messrs. Marlborough & Co., of 51, Old Bailey, have kindly offered to let us have the books at wholesale prices, and to charge nothing for the trouble of packing. Meanwhile, who will send a donation for this object to the Secretary, W. R. Stevenson, Carrington, Nottingham, so that no applicant may be disappointed, and that in the more needy cases the grant may be increased?

"SUPERNATURALISM DEFENDED."—This is the title of two articles in the *Standard* newspaper of Chicago, on Jan. 31st and Feb. 7th. 1889, from the pen of the Rev. J. Wolfenden, erewhile

of Lincolnshire, Chilwell College, and Australia. Mr. Wolfenden is now pastor of the Fourth Baptist Church in Chicago, the most go-ahead city in the world. The articles under the above heading are the two parts of a paper read before the Baptist Ministers' Conference. We regret that we find ourselves unable to transfer the paper bodily to these pages owing to its length, and the difficulty of abridging its closely reasoned arguments, but we are glad to call attention to it, and to rejoice in the ability and standing attained in another land by our General Baptist friend and ministerial brother of former years. The paper, which appears to have been highly appreciated, deals with the argument from design, with evolution, with suggestions arising out of the moral nature of man, with miracles, with the evidence of Christian life and character, and thus concludes:—"The world is in our view a cosmos, and as in the moral sphere, by the help of revelation, the connection of the order with an eternal purpose of divine love is discovered in us to our infinite relief, so in the physical sphere we are always learning from the interpreters of nature lessons which strengthen our faith and deepen our reverence. Nor have we any interest in the opposing of any scientific theory that may be proposed, except the general interest we have in common with all men of intellectual integrity,

in upholding that, and that alone, which is true. To us all discovery of nature must be a revelation of God. The strength of our own belief gives us calmness to read the various page of of nature, even in its most troubled passages, with unshaken trust; to listen to the thunder and not be afraid—to contemplate the working of law in what appears its sternest and most pitiless aspect; to witness the physical and the deeper, because more profoundly spiritual sufferings of living men, and be able to connect all this with an infinite love which consummated its sorrow and crowned itself with thorns; and meanwhile to watch with an interest that never tires all the developments of nature and progress of humanity. The supernatural which always closely besieges our life, breaking through the darkness of human thought in bursts of inspiration, has also in witness of the highest moral truth, on fit occasions made itself felt as a power sensitive to the groans of creation, and affording us significant suggestions of what nature may be at its best through Christ the true Revealer."

COUNT LEON TOLSTOI.—This eminent Russian novelist, who must not be confounded with his relative the statesman of the same name, was a few years ago converted to Christianity. The form of Christianity which the Count has assumed is entirely original, but it none the less bears testimony to the wonderful power of the Lord Jesus Christ to change the heart and to transform the life. Born in 1828; brought

up in the Orthodox Greek Church, which he abandoned at the age of sixteen, he afterwards entered the army, and served in the Crimean War. Subsequently he became very popular as an author, but perplexed with inner questioning as to the meaning of life, he could find no satisfactory answer. After long and anxious search he found what he wanted in the Sermon on the Mount. He conceives that in that sermon Christ reveals an entirely new way of life. He gives in Matt. v. 21—48, five commands, which, if they are followed implicitly, says the Count, will infallibly lead to the best and happiest life. The foundation principle of Christ's teaching he finds in the words, "Resist not evil." Carrying this to its extreme conclusion, he will not resist any wrong that may be done him by appeal either to law or to arms. He deems divorce unlawful under any circumstances. He regards poverty as the only true Christian condition, and would have it accompanied with labour and graced with all kindness to others. He lives all he teaches. He works on his farm, mends the huts of peasant women, shares his palace with poor families, and lives a quiet, happy, and contented life. Some of his views are very different from those which find general acceptance, but in the cardinal principles he sets forth and exemplifies there is both "salt" and "light," and we cannot help thinking that the world would be very much richer if it had more men of "Christ's Christianity" according to Count Tolstoi.

## Forward Movement.

NEW BUILDING AT EAST FINCHLEY.

LARGE congregations attended the Dedication Services of the new sanctuary in the High Road, East Finchley, London, N.

On Monday, the 11th March, Dr. Clifford was the preacher, and the Revs. Thos. Hill, of North Finchley, and John Batey conducted the devotional parts of the service, the choir of the neighbouring Congregational church adding much to the pleasure of the service by beautiful anthems.

On the 17th, 24th, and 31st March, the preachers were the Revs. J. R. Woods, of Holloway; Bryant Roe, Wesleyan; John Matthews, of Barnet; and the pastor, Robert R. Finch. The week evening services intervening were sustained by the Revs. John Gibbon, of Highgate Congregational church; E. D. Braimbridge, of Stroud Green; and Samuel Pearson, of the Highbury Quadrant Congregational church.

The building is in the early English style of architecture and occupies the end of the freehold site, leaving ample space for the larger structure as the

locality may be developed. Beneath the rostrum is the baptistery, and behind are vestries, and over these, two fine class rooms. In front of the building, under a raised gallery, is a capital room for Sunday school and week evening services. The building in style and convenience reflects great credit upon the architect, Mr. Alfred R. Finch, the pastor's son, and Mr. Plowman, the builder. The entire cost, land inclusive, will be about £1900. Practical men regard the structure as unique for cheerfulness, comfort, acoustics, and for moderate cost. The friends are all of the working class and need the practical sympathy of the Lord's stewards elsewhere. *Who will help?* The treasurers are Dr. Clifford and Alfred Towers, Esq., of Hendon.

## News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

### CONFERENCES.

LANCASHIRE AND YORKSHIRE.—To meet on Whit-Wednesday, June 12th, at Clayton.

Preacher, Rev. J. Horn, of Leeds. Business session at two o'clock, when the incoming president, Rev. C. Rushby, of Stalybridge, will deliver his inaugural address.

Evening speakers, Revs. Carey Hood, S. Kent, R. Davies, and Mr. Holt (Halifax).

W. STONE, *Secretary.*

SOUTHERN.—Held at Ferme Park chapel, Hornsey, April 8th.

1. Letters of condolence to be sent by the Secretary to the representatives of the late Mrs. Harvey Smith, Mr. J. M. Stubbs, and Professor Goadby.

2. Owing to the action of the Baptist Union Council, the adjourned debate on Missionary Union gave way to the previous question.

3. *Nominations for Connexional Committees.*—Home Mission—W. Dyson, J. Fletcher, R. F. Griffiths, W. H. Smith. Foreign Mission—J. Fletcher, W. T. Adey. College—Dr. Clifford, R. F. Griffiths. Building Fund—J. W. Chapman, Dr. Clifford, R. P. Cook, W. B. Taylor. Board of Reference—J. Fletcher.

4. R. P. Cook was commended to the Cheshire Conference on his removal from Church Street, N.W., to Crewe.

5. Next Conference to be at Hitchin in July.

6. Dr. Clifford introduced an interesting conversation on "The Ideal Public Service," in which J. Fletcher, W. Dyson, R. F. Griffiths, J. Hunt

Cooke, and J. Young (of Queensland) took part.

7. At the evening meeting W. J. Avery took the chair as President for the year, and gave an address on "The Work of God." J. Fletcher followed on "The Permanence of Christianity."

8. F. Cunliffe, B. W. Jackson, C. Pearce, W. T. Adey, took part in the devotional engagements of the day, and Mr. Terry responded to a vote of thanks for hospitality.

ROBT. P. COOK, *Secretary.*

WEST MIDLAND.—Held at Coventry (Gosford Street), April 2nd. Good attendance. The chair was taken by the president, Rev. A. Hampden Lee.

*The late Professor Goadby, B.A.*—On the proposition of the president, seconded by the Rev. J. Salisbury, M.A., the following resolution was passed:—

"That this Conference, of which the late Professor Goadby was the Honorary Secretary for nearly five years, and now meeting in the church of which for some time he was the beloved minister, places on record its thankfulness to Almighty God for the great services our lamented brother rendered to the churches and ministry of this denomination, and for his literary contributions towards the elucidation of Biblical truth. The Conference also tenders its sincere sympathy with sorrowing relatives, and prays that comfort may be ministered unto them in their sore and sudden bereavement."

In speaking to the resolution the Rev. W. J. Henderson, B.A., spoke of the grateful memories the people of

Coventry cherished of Mr. Goadby's work in that city.

*Reports* (1) showed a considerable increase of members, and the tone was hopeful for the future. (2) The "Messenger" reported good work in the visitation of several churches.

*Paper*.—A "breezy" paper was read by the Rev. F. J. Aust (Cradley Heath) on "How to make Church Meetings more helpful to the life and work of the Churches." A useful discussion was maintained by the Revs. J. Salisbury, M.A., W. J. Henderson, B.A., G. Barrans, &c.

*Address*.—In the afternoon the president took as his subject, "Christianity: its Triumphs and Conflicts," in which he spoke to Mr. Frederic Harrison's recent criticism that "Christianity as the system of morals of nations had failed."

*Amalgamation*.—After a desultory discussion, the following resolution was passed:—"That the question of the amalgamation of the two Missionary Societies should await the discussion of the wider question of the amalgamation of the two sections of the Baptist body."

*Denominational Representatives*.—Foreign Mission—Revs. F. J. Aust and T. Lewis. Home Mission—Revs. E. W. Cantrell and G. Barrans. College—Revs. J. Salisbury, M.A., and A. T. Prout. Building Fund—Rev. A. Hampden Lee. Board of Reference—Rev. E. W. Cantrell.

*Next Conference* to be at Highgate Park chapel, Birmingham. Rev. G. Barrans to read a paper on "The amalgamation of the two sections of the Denomination." Evening sermon and collection for the Highgate Park chapel building fund.

*Public Meeting*.—A well-attended meeting was presided over by Mr. Councillor Pulley, of Coventry. Addresses by Revs. A. T. Prout, E. W. Cantrell, G. Barrans, and A. Hampden Lee.

*Thanks*.—The Gosford Street friends deserved the hearty acclamations of the brethren.

A. HAMPDEN LEE, *Secretary*.

#### CHURCHES.

BERKHAMSTEAD, *Frithsden*.—March 14th, a musical entertainment was given in the chapel. Recitations and addresses were delivered. The chapel was well filled. Mr. J. Sills as chair-

man gave a most interesting historical paper on Frithsden and its connection with the Berkhamstead church.

ERWORTH. — March 17th, chapel anniversary sermons by Rev. John E. Bennett, of Lincoln. On the following day a public tea took place. The meeting in the chapel was presided over by Mr. John Pickering, of Crowle. Mr. Ashmel, secretary, read a deeply interesting letter from Mr. Mayhew, now of Winnipeg, Canada, who for twenty-five years during his residence at Misterton had presided at the Epworth anniversary. Revs. J. Stutterd, J. Rowton Parker, W. M. Anderson, John E. Bennett, and James A. Andrews (the pastor), also spoke. The proceedings were very successful.

IBSTOCK.—The Rev. J. P. Newman, of Littleborough, Lancashire, having accepted a hearty invitation to the pastorate, a public tea and recognition services were held on April 10th. Friends were present from Hugglescote, Coalville, &c. Mr. T. Bailey, senior deacon, took the chair. Mr. T. Sharpe stated why Mr. Newman was invited. Addresses by Revs. J. P. Newman; D. O. Davies, Rochdale; T. Hagan, Coalville; G. E. Payne, Barton; C. Haddon, Bardon; and F. Pickbourne, Coalville. A most enjoyable meeting.

LONDON, *Westbourne Park*. — The monthly record and year book is full of interest. A good account is rendered of all the agencies at work. The summary of receipts, including those at Praed Street and Bosworth Road, is £5008 for 1888. During the past eight years no less than £37,217 have been raised.

MALTBY - LE - MARSH. — A Foreign Missionary Service was held on March 31st. Sermon by Rev. C. Playll, of Louth. On April 3rd the chapel was crowded, which fact is greatly gratifying, since a week-night's service has not been held in the chapel for about four years. The chair was taken by Mr. J. D. McDougald (Louth). Addresses by Revs. W. Orton (Leicester), F. Norwood, and Mr. Councillor Burton (Louth). Collections and subscriptions, £10 18s. 8½d.

NAZEBOTTOM. — On April 13th a public recognition meeting was held, commencing with a sandwich tea, the trays being given. The meeting was presided over by the Rev. J. Lawton, of Mytholmroyd. After singing, and prayer by the Rev. W. Stone, of Vale,

the secretary, Mr. M. Trugovo, made a statement. The pastor, Rev. S. Peacock, followed, reading several letters from several members not able to be present, and giving his reasons for accepting the invitation of the church, and a brief statement of the doctrines he intended to preach. Suitable addresses were also given by the Revs. J. Hall, Hebden Bridge; H. Briggs, Todmorden; G. W. Wilkinson, Waingate; W. Wakinshaw (Wesleyan); J. Wilson, Eastwood (Congregational); J. Hubbard, Heptonstall Slack; and W. Stone. The choir rendered an excellent selection of anthems during the evening. The meeting was deeply interesting throughout. The Rev. S. Peacock is the third pastor the church has had.

**ROTHLEY.**—The members desire to express sincere thanks to the six ministers of the Leicester and Loughborough G. B. churches for giving nine week-evening services during February and March, with much spiritual result.

**QUEENSBURY.**—The first year book issued by this church is to hand. It contains a list of members, and reports of the various works of the year. The membership is steadily growing, and the Sunday school is increasing. The church was formed in 1773. Rev. A. C. Carter is the sixth minister. The summary sets forth the ordinary receipts for the year as £335, in addition to which £932 have been raised in a year and a half for school alterations.

**STALYBRIDGE, Wakefield Road.**—Chapel anniversary services, March 27th. Sermons by Rev. J. Fletcher, of London, who also gave an address at the afternoon choral service, which consisted of special hymns by scholars and friends. Enjoyable services. Proceeds £25 11s. 6d.

#### LOCAL PREACHERS' BAZAAR.

To reduce the debt on Gedney Hill chapel the local preachers of the Eastern Counties held a bazaar at Spalding on March 27th and 28th. Friends from Bourne, Boston, Long Sutton, and Peterborough lent their aid. Mr. Stubbley, of Bourne, was entrusted with the decorations. The fair represented streets and houses of various nationalities, Swiss, Turkish, Chinese, &c., in the Exchange Hall. Mr. Sheriff White, of Norwich, opened the sale. On the platform were Revs.

T. Barrass, G. H. Bennett, C. Barker, G. F. Pitts, D. C. Chapman, S. Yates, and Messrs. Bland and J. T. Atton, hon. sec. Chairman, Rev. J. C. Jones, M.A. Mr. W. R. Wherry set forth the object of the bazaar. There were seven stalls and various entertainments, the chief performance being that of the Rose Queen Waltz, sung by from 30 to 40 children clothed in white and adorned with roses and evergreens. Workers too numerous to mention assisted in the enterprise and the result of the sale was about £100.

#### SUNDAY SCHOOLS.

**COALVILLE.**—School sermons on April 7th. Rev. J. P. Newman, of Ibstock, was the preacher. The day was successful throughout. Collections £35.

**LONG EATON, Chapel Street.**—Annual sermons in Zion Lecture Hall, by Mr. R. F. Griffiths, Barrister-at-law, of London. There are 150 scholars, Mr. E. Dalby and Mr. W. Burrows being superintendents. Full congregations. Mr. H. H. Hooper conducted the singing, and Mr. W. Turner led the orchestral band. Collections £17.

#### MINISTERIAL.

**MILLS, REV. ABRAHAM.**—Mr. Mills has resigned the pastorate of Grosvenor Park church, Chester, and accepted the earnest invitation to the pastorate at St. Mary's Gate, Derby. He hopes to commence his labours at Derby on the first day in June.

#### BAPTISMS.

**ARNOLD.**—Six (one from *Netherfield*), by J. Burton; six, by Mr. Bown.  
**BAGWORTH.**—Two, by G. E. Payne.  
**BOURN.**—Seven, at *Morton*, by G. H. Bennett.  
**CLAYTON.**—Seven, by J. W. Hambly.  
**DERBY, St. Mary's Gate.**—Nine, by A. Mills.  
**LEICESTER, Dover Street.**—Five, by W. Evans.  
**LEICESTER, Friar Lane.**—Five, by G. Eales.  
**LONDON, Commercial Rd.**—Four, by J. Fletcher.  
**LYNDHURST.**—Two, by W. H. Payne.  
**NOTTINGHAM, Old Basford.**—Seven, by Jas. Maden.  
**PETERBOROUGH.**—Four, by T. Barrass.  
**ROTHLEY.**—Three, by J. C. Forth, of Leicester.  
**WALSALL, Vicarage Walk.**—Four, by A. Hampden Loes.

#### MARRIAGE.

**WIDDOWSON—WILKINSON.**—April 6th, at the Baptist chapel, Old Basford, by the Rev. J. Maden, Mr. Henry Widdowson, to Miss Emma Wilkinson, both of Basford.

## Obituaries.

CRABTREE, JAMES, of Hurstwood, Burnley, was for many years a prominent worker in the churches of this district, preaching the gospel with great acceptance—a work which involved many long and tiring journeys on foot. On New Year's day, 1841, he was baptized at Shore, his parents being in fellowship there before him. The Rev. John Midgley was pastor. Soon after his baptism Mr. Crabtree was called to preach, and when the G. B. church was planted in the Vale, he entered heartily into the work, and for some years served the church well as deacon, earning for himself a good degree. Removing to Hurstwood, near Burnley, nearly thirty years ago, with his aged mother and brother and sisters, for years they all came to the Vale chapel, travelling the six miles on foot, and doing this on some of the stormiest days of winter. In the course of time a Sunday school and a branch preaching-place were opened at Hurstwood in Mrs. Crabtree's house. Here the Crabtrees became the nucleus of the present church at Hurstwood. Mr. C. was from the first the shepherd of this little flock. More than any other man he may be called the father and founder of the church there, and to the end he laboured much for its establishment and extension. The writer believes it to have been one of the happiest little churches ever formed. The chapel built there is a gem, and the graveyard a lovely and endeared spot. Mr. Crabtree was a farmer. His family of three sons and five daughters grew up around him. All married, and they, husbands and wives, are members of the church at Hurstwood, with the exception of one young husband who has gone to be with the Lord. The dear mother of the children died a few years ago, but our brother re-married, and leaves his widow and children to mourn his departure. He was an earnest, faithful, and willing worker for the Lord and His church. For two or three years his health and strength have seriously declined. During last summer he was much enfeebled, and had to live almost entirely on milk. But he was entirely resigned to the Lord's will. His sufferings were sometimes very great. He died on the 27th of February last, in the 66th year of his age. On the 6th of March his remains were interred in the graveyard at Hurstwood. His death was improved by Mr. Samuel Sutcliffe, of Vale, on the 17th of March, from 2 Tim. iv. 7, 8. The congregation was unusually large. May survivors emulate his excellences and avoid his failings, and follow him as he followed Christ. T. H. M.

GILBERT, WILLIAM, for more than twenty years a member of the church, and a trustee of the chapel, Lyndhurst, died on March 26th.

MARSHALL, GEORGE.—The Baptist church at Austrey, &c., has recently sustained a very heavy loss by the death of Mr. G. Marshall, of Appleby. For fifty-four years he was an honourable and consistent member of the church, and for forty years a deacon and treasurer. He was "an Israelite indeed in whom was no guile," a man of earnest piety and fervent zeal for the honour of his Lord and Saviour, and ever sought to promote the interests of His kingdom. Such was the general esteem in which he was held by all who knew him, that even the squire of the village in which he lived, although a stanch Churchman, without any solicitation, and quite unexpectedly, placed him in one of his largest farms, and also advanced him a large sum of money to enable him to enter thereon. All this he repaid with interest, for the Lord blessed and prospered him. His house was ever open to receive the ministers of the gospel, and indeed all who loved the Lord Jesus Christ. His end was eminently peaceful and happy. In answer to questions by his sorrowing wife, who most lovingly ministered to his wants, he said—"I know that my Redeemer liveth—I am on the Rock." It was a great joy to him, in his declining years, that his two sons gave their hearts to the Saviour and joined the church. He died March 16th, aged seventy-five years, and was interred in the Baptist burying-ground at Austrey, one of his oldest friends, by his request, officiating, assisted by the Rev. A. G. Everett, of Dorking. "Mark the perfect man, and behold the upright, for the end of that man is peace." J. G. A.

THE  
MISSIONARY OBSERVER.

MAY, 1889.

Death of the Rev. Isaac Stubbins.

IN less than nine years it has been our painful duty to record the decease of four devoted and honoured brethren who have laboured in connection with the Orissa Mission, and who passed away as follows :

WILLIAM BAILEY, SEPTEMBER 8TH, 1880, AGED 57.

WILLIAM BROOKS, NOVEMBER 23RD, 1881, AGED 62.

HENRY WILKINSON, AUGUST 28TH, 1885, AGED 73.

JOHN BUCKLEY, D.D., OCTOBER 4TH, 1886, AGED 73.

And now it is our sorrowful task to add to that list of departed friends the name of the venerable

ISAAC STUBBINS, WHO DIED MARCH 26TH, 1889, AGED 76.

The terms of service of these five beloved brethren, extended to about 28, 40, 20, 42, and 29 years respectively, an average of nearly 32 years each—a most unusual record, and one which very few Missionary Societies are able to furnish.

“AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM.”

ISAAC STUBBINS was born at Fleet, Lincolnshire, on the 2nd of January, 1813. In early life he was led to give his heart to the Saviour, and when about seventeen years of age was admitted to the General Baptist church in his native village, then under the pastoral care of the Rev. Thomas Rogers. Being desirous of devoting himself to the work of the Christian ministry, he sought, in 1833, admission into the General Baptist Academy, or College, at Wisbech, under the presidency of the Rev. Joseph Jarrom. There he had, as fellow students, two young brethren, John Buckley, and Henry Wilkinson, who afterwards became associated with him in missionary work in Orissa. Towards the end of his college course he offered himself for foreign mission service and was heartily accepted by the committee, at whose request he removed to Wymeswold, in order to receive special instruction from the Rev. Charles Lacey, then at home, from Orissa, on furlough.



Mr. Buckley, in a private letter to his uncle, dated Wisbech, March 24th, 1836, wrote: "You have probably heard ere this that my fellow student, Mr. Stubbins has been

ACCEPTED BY THE MISSIONARY COMMITTEE.

He particularly excels in conversing with persons on religious subjects, and has been rendered very useful in this way. This is a talent which will be turned to good account in India. His affections are fixed on a young friend at Whittlesea, whom he intends to take 'for better, for worse' before he leaves his native land. It is hoped she will be a help-meet for him. He is to go to be with Mr. Lacey for a time at Wymeswold. Perhaps while there he may come into the neighbourhood of Measham and Ashby."

Mr. Buckley, in a letter dated Stamford, June 28th, 1836, writes: "Mr. Stubbins' wedding is to take place next week. It was arranged several months ago that I should be *father*, but distance will, of course, deprive me of the pleasure which I should have certainly felt in taking Miss Benton to the altar."

THE ORDINATION AND VALEDICTORY SERVICES

of Mr. Stubbins took place at Fleet, on Thursday, July 7th, 1836. Particulars of these interesting services are supplied in the following unpublished letter by Mr. Buckley, dated Market Harborough, July 20th, and addressed to Mr. Whitworth, of Measham:

Dear Uncle,—I wrote to Mr. Stubbins on Saturday and mentioned to him next week as a suitable time for us to come to Ashby and Measham. I have received a very affectionate letter from him this morning in which he expresses his regret that he is incapable of complying. He states that Mr. Pike is now in London making arrangements with respect to the ship, &c., and that he and Mrs. S. must be there on Wednesday or Thursday next, to be ready for their departure. I regret that he is incapable of coming, on several accounts, but chiefly because my friends will be deprived of the pleasure of seeing and hearing a very affectionate, pious, and devoted young man, with whom it has been my happiness to spend a great part of my academical career, and to whom I feel, and ever shall feel, very sincerely and ardently attached. You will give my love to Mr. Goadby and inform him of these circumstances.

It appears from Mr. S.'s letter that his ordination service was of a delightfully interesting and deeply impressive description. The ordination prayer by Mr. Pike was peculiarly solemn. The charge by his former pastor, Mr. Rogers, from 2 Cor. x. 4 and 5, was very affecting and instructive. Altogether it was a melting opportunity, and impressions were made that will not soon be forgotten. A missionary meeting was held in the evening which was scarcely less interesting. Mr. S. in commencing his address referred to the excited nature of his feelings, as in two or three hours he was about to leave, perhaps for ever, that place; a place endeared to him by many circumstances—because in that village he was born—because in that village he had a dear mother still living—because in that chapel he was directed to the friend of sinners—and because in that baptistry he made a public profession before a multitude of witnesses of his faith in that Saviour, whom, he rejoiced to say, he was not yet ashamed to own, and whose cause he was not unwilling to defend.

I think he appears to be just in that state of mind which is desirable for a missionary on the eve of departure. This is the case too with Mrs. S. who sends me "her loving, loving regards."

I think perhaps I shall go to Wymeswold to-morrow and remain that day and Friday with Mr. and Mrs. S., as he says that he shall not feel comfortable in leaving England, unless we have a little more of each other's company. I do not like to throw away so much money in travelling expenses, but as perhaps we shall not meet any more till we meet in another world, I intend to go.

## MR. AND MRS. STUBBINS EMBARKED FOR INDIA,

at Portsmouth, in the good ship *Broxbournebury*, Captain Chapman, on August 5th, being accompanied to the vessel by the Rev. E. H. Barton, of Portsea, and one of his friends. On Saturday about noon they weighed anchor and set sail with a fair breeze. On the following morning the sailors, soldiers, and passengers, mustered for service on the quarter-deck, when prayers were read by the captain. Mr. Stubbins was able to attend—was sorry there was nothing for the people but these prayers—would have liked to have preached, but did not feel sufficiently well even if he had had the opportunity. He suggested, however, to the captain, that it might be well if they had a sermon every Lord's day, and that if he had no objection he should like to preach. The plan was approved by the captain, and after he had read prayers Mr. Stubbins preached regularly every Sabbath morning. He was particularly interested in twenty-five boys, from ten to fourteen years of age, who were bound for the Cape, and on the Sunday before they landed addressed them and other young people on board, from "Remember now thy Creator in the days of thy youth." The effect produced was very great throughout the congregation: several wept much.

The voyage to the Cape, which is now performed in less than a month, then occupied ten weeks. Six days were very pleasantly spent among friends at Cape Town, and while there Mr. Stubbins preached once in the Independent chapel, and twice in the Wesleyan chapel. On the 21st of October they left the Cape and proceeded on their voyage to India. On January the 4th, 1837, they

## LANDED IN CALCUTTA,

having been nearly six months on a journey that can now be accomplished in less than one. In a letter to her mother, Mrs. Stubbins wrote from Calcutta on the 12th of January: "We have indeed been the subjects of many mercies, and through the goodness of our God we arrived at Calcutta in health and happiness on the 4th of January. It was altogether a memorable week. On Sunday we commenced the New Year; on Monday was the anniversary of my dear Isaac's birth-day; on Wednesday was mine, and on that very day, for the first time, we joyfully set our feet on India's shores, where we hope to spend and be spent for Him who died for us and brought us here. The passengers were extremely kind. There were eight ladies on board, and most of them made me very handsome presents. Their kindness opened my way for pleading that cause I have espoused, and which I trust will ever be nearest my heart." She collected £10 towards the Mission.

## ILLNESS AND DEATH OF MRS. STUBBINS.

Alas for human hopes! When Mrs. Stubbins was writing the above her mother was no more, and before she could finish her letter she too had passed away. Almost as soon as she landed in Calcutta she was attacked by influenza, which was then very prevalent. The disease, however, seemed to yield to medical treatment. On the 18th of January Mr. and Mrs. Stubbins left Calcutta for Midnapore; stopped there until the 27th, when they left for Balasore, where they arrived the

following morning. In a few days Mrs. Stubbins was taken ill, the fever became very violent—medical skill proved unavailing, and on February 19th, without a struggle or sigh, she peacefully

FELL ASLEEP IN JESUS.

Thus to have the beloved wife of his youth smitten down on the very threshold of the mission field was trying beyond description to the bereaved husband. In the sympathy, however, of the Europeans in the station; in the unremitting attention of a Dr. Dickens; in the patience, peace, and transporting happiness which his dear one enjoyed, he found support and consolation. On one occasion, as he stood weeping by her side, she said, with a heavenly calmness, "My dear Isaac, do not weep; remember I have frequently dedicated myself to the Lord, entreating Him to do with me as seemed good, only to enable me to promote His glory, whether it were by my life, or by my death, and now He is doing what pleaseth Him, shall I tell Him not to do so? O no! I cannot, I dare not complain. The dispensation seems indeed mysterious, that death should stop me before I reach the field of labour; but He who hath life and death at his command knows what is best, and He will do what is best and I wish Him." Again she said, "When you write to my dear friends in England, tell them I do not regret coming to India." On the morning on which she died she several times wished to sing the hymn—

"There's not a cloud that doth arise," &c.

The last words her husband heard from her lips were, "The Lord is my help and my shield; He is also my strong tower."

Short as was her course in India she did not go thither in vain. While on board ship she was instrumental in leading a gay, giddy young lady to a knowledge of the Saviour. "Just as we were leaving the ship," remarked Mr. Stubbins, "she came into our cabin, and, in a flood of tears embraced my dear wife, saying, 'The Lord go with you and bless you, my dear Mrs. Stubbins. I trust I shall have everlasting reason to bless God that ever I saw you.'" In a few brief months this young lady had finished her course, and the Hon. Robert B——, to whom she was to have been married, wrote at her request to inform Mr. Stubbins that "she died trusting in the blessed Saviour."

From Balasore Mr. Stubbins proceeded to Cuttack, where he remained studying the Oriya language and assisting Dr. Sutton in the work of the station until the return of Mr. Lacey from England. By the direction of the Committee he then removed to *Berhampore*, in the district of Ganjam, where he arrived in March 1838. The station had been previously visited by brethren Bampton, Sutton, and Brown, and at the time of Mr. Stubbins' arrival the church consisted of only *six* members; one of whom was Erun, the first native baptized in connection with the mission; and another, Pooroosootom, a native evangelist, who, blind and infirm, still lives at Cuttack, awaiting the Master's call. Sergeant-Major and Mrs. Canagan, of the regiment stationed at Berhampore, baptized members of other churches, were received into fellowship. Mr. Stubbins also baptized seven natives, one of whom had been a Roman Catholic, so, by the end of the year, the church numbered fifteen.

(To be continued.)

## The Gospel in the Fiji Islands.\*

LET our readers accompany us in thought to the other side of the globe, to a group of islands in the South Pacific, known as the Fijis. We wish to make them acquainted with a great and blessed work accomplished through the agency of our Wesleyan Methodist brethren. The story will be told by the Rev. James Calvert, who, in 1838, went as a missionary to the Fijis, and spent many years there, but is now living in England in honourable retirement.

“This large and beautiful group,” says Mr. Calvert, “which lies 1800 miles north-east from Sydney, and 1200 miles north of New Zealand, consists of some 200 islands and islets, eighty of which are inhabited; and the two largest are ninety miles in length. The islanders are a fine race, of fair intelligence, and, according to the measure of their own simple wants, very industrious. Having been left to themselves and with the undisturbed control of bad influences in all the past, they became extremely vile and degraded. Cannibalism was a recognized institution among them, and practised to a frightful extent. Infanticide was a general custom, and the burial of sick persons before death was common. Cruelty of all kinds abounded, and polygamy, with its inseparable consequences of evil, was established throughout the group.

The condition and claims of Fiji were brought urgently before the Christian people of England, and particularly before the Wesleyan Methodist churches, about fifty years ago. Already two white missionaries were doing noble work in the Islands. They were reinforced from time to time. They never exceeded thirteen at any one time—now they are only nine; and this number will probably be still further reduced, the work being carried on chiefly and successfully by agents raised up among the people themselves. The missionaries employed have none of them been men of extraordinary gifts, but well adapted, ready to rough it and go on heartily with every branch of the work which had to be done, making little of difficulties, dangers, and afflictions, but the best of everything and everyone. The mission is now under the superintendence of the Australian Conference, and, on a recent visit to Fiji, my heart was gladdened at finding the same stamp of men supplied by Australia, and carrying on the work successfully.

When this mission began, the Fijian language had never been written; the missionaries therefore had to supply it with an alphabet, and reduce it to a written form, and then set to work to explore its grammatical structure, so as to give the people the Scriptures in their own tongue, and furnish them with a useful literature.

Very early in the history of the mission the printing-press was brought into use. We printed innumerable portions of the Scriptures, catechisms, reading and other books, especially an excellent system of theology prepared by the eminent John Hunt, and a valuable dictionary and grammar provided by David Hazlewood, a man not known to fame,

\* Substance of Paper read at the London Missionary Conference in June last.

but whose reward is on high, who did service of immense value in the language and translation department. Large supplies of Bibles and New Testaments in good bold type are constantly forwarded by the British and Foreign Bible Society. These Scriptures are highly prized, eagerly purchased, and diligently read, the natives in many instances depriving themselves of the conveniences of life that they may secure a copy for themselves.

With only nine white missionaries, we have 3005 native preachers; 56 ordained, who take full part in the work of the ministry with the English missionary, forty-seven catechists, 983 head preachers, with 1919 ordinary local or lay preachers. There are 1268 chapels and other preaching places; 28 English church members, and 27,097 full native church members. These are well cared for by 3480 devoted class-leaders. There are 40,718 scholars in our 1735 day and Sunday schools, taught by 2526 teachers; and 101,150 attendants on public worship. The Jubilee of the Mission was lately held. Fifty years previously there was not a Christian in all Fiji; then, not an avowed heathen left! Cannibalism has for some years past been wholly extinct, and other immemorial customs of horrible cruelty and barbarism have disappeared.

On my last visit I was delighted with the grand sight I witnessed at the District Training Institution. There I found 109 fully devoted men, selected from the institutions in each circuit, under training as preachers of the Gospel; fine, strong, whole-hearted men, who cheerfully surrender themselves to the cause of Christ, in Fiji or elsewhere. To the oversight of this branch of our work are devoted a missionary and a native assistant, who are specially qualified and adapted. Since my return an appeal was made to these students to hazard their health and lives among the dangerous people and in the unhealthy climate of New Guinea, where Fijian teachers have already been sacrificed. Fifteen were asked for—*forty volunteered!* Eighteen were chosen and sent forth.

If it be asked how this blessed change in the condition of the Fijian people has been effected, the answer is:—The experimental and practical truths of God's Word were explained, applied, and enforced. Christ, the living Saviour of all, especially of those that believe, was shown to be able and willing to save to the uttermost all who come to Him. The Divine Spirit, in all His glorious energy and saving power, was prominently set forth, and He was ever present, convicting of sin, of righteousness, and of judgment. On several occasions, on many of the Islands, there have been special outpourings of the Divine Spirit, when considerable numbers were saved and all were quickened into life and prosperity. The spirit in which the converts have endured trials, persecution, and loss, and their steadfast aim with all kindness to do good to anyone by any effort or sacrifice, have proved the truth, depth, and excellence of the religion they have experienced and practised.

Many of these new creatures in Christ Jesus, quickened into newness of life, began to speak, and testify, and entreat, as the Spirit gave them utterance. It was more than meat and drink to them to spread among their relatives and countrymen the religion which was such a boon to them. Thus the truth and saving grace of God spread from

one to another, from village to village, from tribe to tribe, from island to island. These real converts have been and are 'manifestly declared to be the epistle of Christ ministered by us, written with the spirit of the living God, an epistle known and read of all men.' By their agency a most substantial, most blessed, and extensive work of God has been wrought in all directions throughout Fiji.

Though Fiji is small when compared with the great nations, yet it affords an example of what can be done by the Word and Spirit and Providence of God, which should encourage all to attempt and expect great things for all the nations of this sin-stricken, redeemed world. Let us then go forth in faith and preach the Gospel to every creature, feeling sure that we have the strongest ground for the utmost hopes in Him who has said, 'And I if I be lifted up from the earth, will draw all men unto me.' And again, 'All authority hath been given unto me in heaven and earth; go ye, therefore, and make disciples of all the nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo! I am with you always, even unto the end of the world.'"

W. R. STEVENSON.

## A Great Sight on the Sea-shore.

BY ROBT. LEE LACEY.

*Piplee, Feb. 22nd, 1889.*

DEAR MR. HILL,—So it was early on Monday morning, Feb. 4th, when I left home again to rejoin Mr. Pike at Nemapara. It was twelve or thirteen miles across country, but we cannot cover such a distance in India in the time it is possible at home. Still it was a very enjoyable morning's ride, and so mild as often to remind one of the dear old country, and the pleasant, pretty lanes of Leicestershire.

Next morning, in good time also, we were on our way to *Kanarac*, where would lie our principal work for some days to come. I wish I could write you more about the way we travelled, and the pretty and constantly varying features of the country, and little country villages through and by which we passed. It is impossible not to be interested and charmed by many of them in these parts—the peaceful villages of the plain, nestling so coolly, in the heat of the day, in their pretty groves of plantains, or under the shade of the kind, spreading mango, or tamarind tree. And often is one constrained to breathe the prayer, that not only peaceful in the appearance of the countless little villages that dot and cover its surface, but peaceful in its

teeming life may this wide, fair province soon become, with that strong, calm peace possessing the hearts of all its people which comes down to us from Jesus Christ out of heaven, and which is still so far out of the reach of the world—and all there!

As we approached the sands of *Kanarac* the last piece of the scenery was especially pretty—tracing as we did a jungle path, and winding through many a woodland scene, with all its varied, lovely, heavy foliage, often hanging down overhead, and sure to detain in its recesses the young botanist or naturalist, till the approaching darkness shall warn him to hasten away. How numerous also are now becoming the palms on all sides! conspicuous among them the sentinel palmyra; here the more slender, queenly cocoa-nut; there, forming a social little group, the neat areka; and on all hands the pretty, waving date.

A little time more, and with the Black Pagoda in view, we are making tracks across the sand; and here, almost under the shadow of the great old Temple of the Sun, and beneath an unusually large and ancient spreading banyan tree, we pitch our tent. As the people did not begin to assemble in any large numbers

before the afternoon of the day following our arrival, we had a good opportunity to look around us.

Nearly all the friends at home will have read some description by a former missionary who may have been visiting the old scene and festival of the "Black Pagoda," and many, I think, will have read its interesting story as Mr. Sterling tells it to us in his valuable little history of the province, included in the history of our own Mission by Mr. Peggs. They will remember it was built nearly 650 years ago, and it is supposed by some the entire revenue of twelve years was expended on the work. To-day it is in a very dilapidated state, though to us more interesting and less sad than in the past days of its glory or shame. The great tower, probably shattered and thrown down by some extraordinary force, either of earthquake or lightning, commenced the good work of destruction which many causes fortunately have concurred to accelerate—the more powerful to-day, perhaps, being the vegetation that always takes root under such circumstances, and which now climbs over the whole pile, though not yet in such a way as all Christian, or even moral, people must heartily desire who have looked on it. One of your first missionaries, after coming here to attend this festival, as we have done, wrote home: "I had entertained the mistaken idea that Hindooism originally was comparatively a pure system to what we see it in our day; and if any one entertains the same opinion I would recommend them to visit the Black Pagoda on the Orissa coast." And yet the natives persisted in telling Mr. Sutton it was the work of the gods! It is only another loud call to emphasize the wide and cruel difference there exists between this awful idolatry as we read about it between the covers of well and expensively bound volumes at home, and as we see it all here with our own eyes, and all its ghastly fruits.

In the evening I accompanied the preachers to the seaside, and Oh! I am so thankful to say for the first time, perhaps (although I had sometimes tried before), power and grace seemed to be given me to speak out to the people, in a few sentences, the blessed saving truth of Christ's great heart of love and forgiveness for us all, and the folly and the sin of their own so-called religion. Jesus sometimes blesses only a poor, stammering word that we can only speak for Him.

Mr. Pike had been busy around the temple, and now as I joined him again what a strange weird spectacle this seemed—all about and around our tent under the old banyan tree, and beyond on all sides! Hundreds of people seemed to have come in while I had been away on the sands, and now, in the darkness, innumerable little camp-fires covered all the ground, and *that* was a noisy night. Where are all these people going? Before dawn to join all the others on the beach.

It was perhaps 2.0 a.m. on Thursday morning, and I think I had never heard such an unearthly noise in all my life—and the monkeys in the tree overhead were also loud in protests—as I suddenly woke up. The wooden deity of the nearest village was just passing by, accompanied by the most inconceivable noise it was possible to imagine; and all the people followed in its train; and then ourselves and the preachers about 4.30 a.m.

There cannot have been less than seven or eight thousand people gathered on the beach—perhaps a mile from the camp. And all this great multitude of men and women had assembled together from all parts of the province at this particular spot—*Why?* To see the sun rise and give him a salute!

"But can you not see the sun rise at home?" I said to one man. "Why come all this way to this particular part of the coast?" "Oh!" said he, "*this is holy ground, and such is our custom*"—the *whole reason* of every one of them probably as they stood shivering about on the sands in the grey dawn of day. The great sun, in radiant splendour, rose slowly over the mighty expanse of water just at half-past six. The people had already become rather impatient, and in hopes of hastening on his coming chariot had already been calling out, "*Hurree bol! Hurree bol!*" at short intervals; and *now* as it appeared over the sea, their enthusiasm had all been expended, and gazing at it for a moment with a stupid and incredulous look, (for I suppose it must have occurred to them that they had seen the sun once or twice before, and it seemed much as usual) they made him a little salute, turned away, and the great multitude immediately began to break up and melt away in all directions over the land. But not, I am thankful to say, before we had been able to preach to many, both before and just after sunrise, Jesus Christ, as the Sun of Righteousness, as the light of the world.

## Cuttack Notes.

The telegram informing us that Mr. Rutland is coming arrived on Thursday the 7th inst. We rejoice greatly that the Society is able to respond so promptly to our urgent need for additional help, and shall give our brother a very hearty welcome. Fuller particulars of the meeting of the Committee should reach us in a few days.

The cold season is now approaching its close, and what remains to be done in the way of itineracy in the country, has to be done quickly. Bro. Young left us on Tuesday, and will be away a little over a fortnight. Mrs. Buckley left this morning for Minchinpatna and Khoordah; Br. Pike and Heberlet have already returned. I was at Khundittur a few days ago, and leave again for Choga to-morrow. College opened on March 4th, and the students must be homeward bound, but except Br. Shem and Makunda Das all the effective native preachers are away. We have had a most welcome shower and it has temporarily cooled the atmosphere, but otherwise the cold season has been remarkably short this year, and the hot weather is setting in early. The scarcity in Ganjam increases in severity, and in some parts of the district the villages are nearly deserted. Grain in Cuttack is also rapidly rising in price, and the prospect is a gloomy one for the poor. I fear that some of our Christian families will suffer, but "the Lord reigns."

You will be grieved to hear that our old friend Mr. Macmillan is seriously ill. Since taking his pension he has been employed at a distance from home, in one of the Tributary States. I fear he has suffered from undue exposure, and the strain has been too great for his nervous system. We are hoping the seizure will prove a merely temporary one, and he is already somewhat improved. Especially in former days he has rendered very useful service to the Mission.

The death of Mr. Mackinnon, agent in Cuttack of the British India Steam Navigation Company, occurred on Feb. 1st. He attended our Sunday evening service at the mission chapel occasionally, and I saw a good deal of him during his illness. He was of good Presbyterian connections, and though he had been neglectful of religious concerns, was well acquainted with them, and died, I believe, looking for the mercy of our Lord Jesus Christ unto eternal life. He was only twenty-nine years of age.

The following extract, sent to me by a friend, should find a place in our Missionary records. At a recent meeting in America, the Rev. J. L. Phillips, M.D., D.D., of the American Free Baptist Mission in Northern Orissa, stated as follows:—

"A little mission station two miles from us had, almost every week, companies of men coming in from the jungle, some of them travelling many miles to reach a native evangelist. Among the Santals around me, one day a native helper came to say: 'A man out here has just asked me, 'Are there any Christians here? for I have seen a black one, and a neighbour of mine once saw a white one; tell your Christians that there are some of us who want Christianity.' So we went away to where this stranger lived. An old man came and prostrated himself on the grass before us. He brought a little book printed by the English Baptists at Cuttack. It was not even a chapter of the Bible; it was some Scripture truth metrically written, and these people had been singing it not only with their lips but with their hearts. 'A man,' said one of them, 'went to a Sunday market, and would not let some whites, who were there, preach, but they left some books. One day I heard my neighbour reading in one of these, and I asked them, as I found he cared nothing for it, to give it to me; and I brought it home. I believe it, and my wife, our priest and his wife, and my son and his wife.' So we found eight souls, and ready for whatever Christianity should require of them."

THOMAS BAILEY.

*Cuttack, India, Feb. 22nd, 1889.*

In a letter dated March 21st, Mr. Bailey writes:—

### BAPTISMS.

During the past month we have had two baptisms. The first, on Sunday, March 3rd, of six young persons, all from the native community; and the second on the following Sunday evening, when two were baptized from the



English congregation. The latter, the Misses Harriet and Phoebe D'Souza, are members of a family who have been for many years connected with the Mission. The grandmother, Mrs. Peters, has long been one of the most consistent and devoted of our church members, and the father's name stands first on the church register, he having been baptized in 1835. We rejoice in these further additions to our number. They bring up the total of our baptisms during the year to forty-five, which even in our large Mission Church compares favourably with most former years.

There have also been several interesting

#### ADDITIONS TO THE FEMALE ORPHANAGE.

On Sunday morning, when Mrs. Buckley and her children were at the Juvenile English service, a native cart was driven into the compound, and a letter was brought to me by the cartman from the magistrate of Pooree, stating that two little girls were sent to the Orphanage. The cart was a covered one, but on peering in I saw two little mites, innocent of all clothing, curled up and fast asleep. They soon, however, awoke, and immediately set up a concert of screaming. The least is about six months old, and the other about two years. I sought to comfort the latter by an offer of sweetmeats, but this was refused with great indignation. Happily Mrs. Buckley soon arrived, and a warm bath and suitable food were administered in each case; and when I next saw them the larger one at any rate was clothed and in her right mind. The former has received the name of Alice and the latter Julia. Both are from the Pilgrim Hospital at Pooree, and are of pilgrim parentage—the wonder being that they too have not died with their parents.

Two others have been received from Khoordah. One of these is a child of about five years old, and is of Pooree parentage. Her father and mother are both dead.

#### MR. RUTLAND.

We all rejoice in the prospect of Mr. Rutland coming to join us in the Mission. Information of his having actually left England has not yet arrived, but assuming that the arrangements described in our last letters would be carried into effect, and that our brother is coming by the B.I.S.S. "India," letters have been sent to meet him on his arrival at Madras, and the best arrangements suggested and references given if he has to make a brief stay there before proceeding by coasting steamer to Gopalpore. I trust he will have a safe and prosperous journey. Mr. Lacey is to leave Pleepe to-day on the journey to Berhampore, and to meet Mr. Rutland at Gopalpore.

#### THE MISSION COLLEGE

opened on the 11th inst., with six students. The cold season tours are ended, but there are several large festivals to be visited, and the season at Pooree will soon begin. The weather has become very warm, but there are clouds about to-day, and a smart shower or two would be very acceptable.

## Notes from Rome.

BY REV. N. H. SHAW.

#### A REQUEST FOR PRAYER.

It is laid upon our hearts to ask the readers of the *Observer* to pray specially for the conversion of certain young men with whom we come continually in contact, and who we cannot but believe are "not far from the Kingdom." In the midst of those discouragements which are chronic, we have this year been encouraged by many signs of good resulting from our labours, but these signs fall short of such conversions as we naturally desire to appropriate and chronicle, to the strengthening of the cause. "Brethren, pray for us."

#### PADRE AGOSTINO DE MONTEFALTO.

We are in Lent, and Rome has a new excitement. A Franciscan monk, who for several years has created great enthusiasm by his preaching in Pisa, Turin, and elsewhere, is this year preaching in Rome in the church of San Carlo in the

Corso. Every day the church is crammed with crowds who stand packed together for an hour and a half and two hours before the time for preaching, and then for another hour listening to the oration. I should think the church will hold three or four thousand persons, and many go away unable to enter. Reports of the sermons—the preacher objects strongly to the sermons themselves being published—are printed and cried in the streets together with the photograph portrait of the *Padre*, and even the Roman journals are forced to give a daily half-column account of the preaching. Padre Agostino de Montefeltro is not what we should consider a very great orator. We have many in England who are superior to him. But he is a *phenomenon* here, for he speaks quite naturally without any of the artificial rhetoric of the Catholic pulpit, and really seems to sincerely believe what he says. Another excellent feature of his preaching is that up to the present there has been next to nothing in it about the *Pope*, or the *Virgin*, and less about the *church* than I have heard often in sermons from ritualistic clergymen in England. Ninety-nine per cent. of what this friar says would be heartily approved by all evangelicals. Hence, there is hope that his preaching will do good. As to his choice of subjects there is room for a wish that it had been other than it is. He is aiming evidently to give a compendium of theology. He began by a description and denunciation of the scepticism and other evils which so largely prevail around us. Then, in another sermon, he set himself to prove the *existence* of God. The next sermon was on the *attributes* of God, and the next on the nature of man, &c., &c. Although there are, here and there, side thrusts at modern theories, the greater part of the reasoning is such as belongs to a past age. He does not grapple with the chief difficulties of to-day, and so, while he will confirm those who already believe, he will do little to either convince or help intelligent unbelievers or doubters.

One wishes that the good little friar would take a good deal of his theology for granted, and preach a living Christ to the "businesses and bosoms" of these great crowds. Would that Padre Agostino might be brought out of the bonds of Romanism, so that, as a free man in Christ Jesus, he might preach the "unsearchable riches of Christ" without any admixture of neutralizing elements. But, perhaps, if he did so, he would lose his hearers. Gavazzi was a greater orator than he, spoke to larger audiences and roused greater enthusiasm, but when he set himself to preach on Gospel themes as an Evangelical in Rome, even a certain spicy admixture of politics with difficulty secured for him an audience of more than fifty or sixty persons. "The offence of the cross" has not yet "ceased"!

In a recent letter Mr. S. writes:—

The famous lenten preacher has disappointed, as might have been expected, those who thought he was going to preach the gospel. After two or three sermons almost confined to Natural Religion, in which ninety-nine per cent. was good and true although very old, and as well suited to people who lived a hundred years ago, as to the men of to-day, he has come out as the advocate of full blown popery. False interpretations of scripture, inventions of texts which have no existence, traditions and fables are served up by him with clever sophistry. We have announced and delivered replies to his sermons on Mary, and Purgatoria, and have had good audiences and the best attention. At the first of these discourses the Questore sent ten or eleven policemen to keep order, half outside the Sala, and the other half in plain dress within. We are to reply next Sunday evening to the Padre's sermon on the Eucharist. We are much encouraged just now in spite of published opposition.

NO TIME.

"I believe that you are right, and that what you preach and profess is the true gospel, the true religion of Jesus Christ," said a man to me the other day. "I do not believe in the priests and never go to them; but I have no time to come to your meetings, I am so occupied." Poor fellow! he is a type of large numbers here; and when it is suggested to them that God has given them at least one day a week on which it would be well for them to find time, they cannot understand or appreciate such a privilege. One has to suggest sometimes to some of them, that by and bye they will have to find time to die. Perhaps there are even in England some who need such a reminder.

# Contributions for the next Annual Report.

It is particularly requested that all Contributions and Lists for the next Annual Report be forwarded to the Secretary on or before the 31st of May, as the accounts for the year must be closed on that day.

In preparing the *Lists of Contributions* will the local Secretaries kindly enter (1) Public and Sacramental Collections; (2) Contributions by Adults; (3) by Juveniles. Sums under 5s. should be entered as such.

## Nominations for the Committee.

**LAY MEMBERS OF THE COMMITTEE.**—Under the new regulations all the members of the Committee, consisting of twenty, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the newly-elected sixteen.

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.*

Nominations for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Mission House, 60, Wilson Street, Derby, on or before the 8th day of June. No name can be received after that date.

**MINISTERIAL MEMBERS OF THE COMMITTEE.**—*New Regulation.*—"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 their expenses be not charged to the Society."

"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 attention of the Conferences is directed to the above regulation, and the Secretaries will oblige by sending the nominations as early as possible to the Mission Secretary.

## Contributions

*Received on account of the General Baptist Missionary Society, from March the 16th, 1889, to April the 15th, 1889.*

		£	s.	d.			£	s.	d.
Dividend—	Midland Railway	31	1	0	Leicester, Carley Street	W. & O.	1	16	0
"	New Zealand	6	1	11	"	E. Wood, Esq.	1	1	0
"	Queensland	11	14	0	London—R. Johnson, Esq.		6	0	0
Banker's Interest		3	19	4	Loughborough, Wood Gate, W. & O.		2	0	0
Bacup		1	10	0	Louth—Misses Middleton		0	5	0
Birmingham, Lombard Street		47	8	4	Louth, North Gate		13	5	10
"	Rev. W. March	0	10	6	Maltby-le-Marsh		9	9	2
Chatteris		9	4	0	Market Harborough		8	7	9
Coalville		1	17	3	March		27	0	0
Coningsby		1	18	3	Nottingham, Arkwright Street		4	14	11
Halifax	W. & O.	3	0	0	Shore	W. & O.	1	0	0
Hurstwood		3	4	2	Wheelock Heath		16	0	8
Langley Mill		3	13	3	Wisbech—Mr. Stafford		0	10	0
Leake		1	11	0	"	W. & O.	0	10	6
Leicester Auxiliary		178	6	4					

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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JUNE, 1889.

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A Sketch of the late Professor Goadby.

BY THE REV. W. T. ROSEVEAR.

It would be unwise if I even attempted, in the space at my disposal, to write a consecutive and exhaustive memoir of Professor Goadby. I can do little more than briefly sketch that part of his inner life which I knew personally through the years of a long friendship.

The impression I have of him to-day is the same as that which he made upon my mind when I first knew him as the minister of White

GENERAL BAPTIST MAGAZINE, JUNE, 1889.—VOL. xc.—N.S. No. 66.

Friar's Lane chapel, Coventry, in the summer of 1856. Substantially the impression is the same: it simply deepened as the years increased. From first to last he lives in my memory as a true, sunny-hearted, and altogether luminous man of culture, with high religious purpose and aim. Genuine to the core, his very personality had in it, for me at least, a certain magnetism and charm. He was one of those rare men whom early to know, is to trust and love through a life-time.

He came straight to Coventry from the University of Glasgow, where he had worked with his whole strength, and graduated B.A. in 1856. Professor Bryce, M.P., recently told a friend of mine in London that he distinctly remembered him in Professor Ramsay's class as a student of great diligence and promise. He won several prizes. He took an active part in the debating club of the University; and, among the men of mark who were occasional visitors during the debates, one whom he knew was Alexander Smith, the poet. That there were veins of real poetry in his own nature is evident to those who have read the poems which he wrote while he was a student. Some of these were afterwards printed in "The Glasgow University Album" for 1858-9. Among them was one, entitled, "The Student's Love Lay," which will be gratefully treasured in the memory of his family because of its reference to the noble and inspiring influence which she who was so soon to become the light of his home had exerted upon him through the whole of his university course:—

" And at all times, late and early,  
Morning, evening, noon, or night,  
Sitting at my book-spread table,  
Seeking truth by dim book-light;  
When the way is dark and rugged,  
And but faint rays round me shine,  
Some sweet spirit-voice cries, 'Onward,'  
And that spirit-voice is thine."

How happy she made his married life in their successive homes in Coventry, in London, in Derby; and, in Chilwell also, till the hour of separation came and the lonely years began. Lost awhile to each other on earth they are now everlastingly re-united in heaven!

In "The Glasgow University Album," from which the above lines are copied, there was found, after his death, an old book-mark upon which, carefully written in his own neat hand, were three sentences from German authors. These, which he had evidently used as a kind of motto in the early days of his ministry, we may now use as a key to interpret a part, at least, of his inner life. The first of these sentences, from J. T. Fichte, is too long for quotation. The gist of it, however, is this:—In view of the infinite perplexities which in this age attend every undertaking in which aught of vigour or manly energy is apparent, and of the inevitable reward which comes to him who would pursue the right path, every true man should fix his eye upon the pole-star of duty and go straight onwards, neither allowing himself to be shaped in his character nor entangled and worried in his course by the opinions of "the general public." The second of these sentences is from Goethe: "An energetic nature feels itself brought into the world for its own development, and not for the approbation of the public." Self-development was one of the ruling ideas of Professor Goadby's life; but it was self-development in

which hard study, and "industrious and select reading," were combined with "devout prayer to that Eternal Spirit who can enrich with knowledge and utterance." It was self-development under the eye, and rule, and moulding Hand of the Creator—the end of which was self-giving in the spirit of the Cross—the spirit which impelled him to live and work, not to gain "the approbation of the public," but to educate the public mind and "serve his generation according to the will of God." The third sentence, also from Goethe, is: "The artist is never paid; it is the artizan." In this sentence our friend saw, I am quite sure, not so much the fact that the best work of the finest souls is "never paid" or only very inadequately paid in the world's coin, as this higher fact that such work is by such coin absolutely *unpayable*. All highest artistic work is so: it is *unpayable* because of its intrinsic excellence. The artist's master-piece which teaches the ages is itself the artist's reward. His work is his crown. In a still higher sense this is true of the Christian teacher. *His* work, because of its intrinsic spiritual excellence, at once goes up into the highest realm of things, and lives on upon the earth, from generation to generation, in the life and teachings of other minds. Such was the work of our friend; it was disinterested; it was self-rewarding; his work was his joy; it wove its own crown. He was an unselfish man who neither sought nor cared for the distinctions of the world: more than once he declined them when they were offered. "Fame, money, success," said the Rev. O. D. Campbell in preaching his funeral sermon, "had no charm for him. Twice was the degree of Doctor of Divinity conferred upon him by American universities but he used it not, and when he was informed that his own university (Glasgow) would be willing to honour him with the same title if he would write the prescribed thesis he pleaded want of time. Various attempts were made to induce him to leave the college for more prominent and lucrative spheres of usefulness, but all such offers were not only declined but never seriously entertained." He had a single high aim in life, and towards that he bent all his powers.

His mind was metaphysical: it had in it a mystic longing to see the spiritual side of things. It had also an eye opened and illumined to see and seize the *Divine* in the form and features of the *natural* world. He had ceased to draw a sharp line of distinction between the natural and the supernatural, because to him both sides of the universe—inner and outer—were divine. The hedge-flowers growing in narrow country lanes told him as he passed something of the character of Him whose love is broader than the heavens. Earth, sea, and sky were parts of one vast temple of the Eternal. Within that temple he reverently lived and worshipped, looking from the lower to the higher, from the stream to the Spring, from the gift to the Giver, from the finite to the Infinite, from man to God. I do not know how far this power of looking up through the natural to the Divine was inherited, but I remember that, in the early years of our friendship, he was constantly speaking of his father, for whom he cherished a reverential and tender love; and it is noteworthy that the following lines which he wrote in memory of his father more than thirty years ago, we may now quote as a true description of himself:—

“The sunny sky, the babbling brook,  
 The landscape spreading to the sight,  
 The rolling storm, the changing light—  
 God’s autographs in His own book—  
 He saw, and read, and pondered well;  
 Nor deemed fair Nature stern as fate,  
 Nor yonder heavens a scroll of hate,  
 Nor earth a monogram of hell.  
 To him the better faith was given;  
 With tongue of love and wisdom taught  
 Old Nature; and each season brought  
 Gospels and parables of heaven.”

He was intellectually strong, and his strength had in it springs of intense feeling out of which came some of his deepest and freshest thoughts. George Eliot has somewhere said that our best thoughts come as our tears come, because our hearts are full and we cannot keep them back. Is not that true of every deep-natured man? When—to speak of the same thing under a different image,—the inner current of feeling within the heart is purified and raised into a strong *tidal* current from the life of the Divine Spirit, then it is that a man’s best thoughts come. Then it is that the largest and most original thoughts of which he is capable flow silently in with that deep tide of feeling from the back-lying sea. The very words into which they shape themselves as they thus come are fresh, and, I had almost said, wet, with the spray of

“That immortal sea which brought us hither.”

That was so in the life of Professor Goadby. He was a man of intense feeling. His best spoken thoughts came spontaneously when that feeling was allowed full play in the hours of free and unreserved conversation with trusted friends. And those friends will understand me when I say that his conversation, at such times, had a peculiar charm, a beauty and cadence and melody of its own, as it flowed on in low, lucid, musical words, like the ripple of a clear woodland stream. How much of soul-reaching music has gone from the life of some of us since *his* voice sank into silence!

There was, if I may so say, a fine naturalness interwoven into the texture of his spiritual character. He was deeply religious and yet entirely free from the conventionalisms of religion. Real himself he loved reality in others: he abhorred hollowness and falsity. His anger would at times burn—as if something of the fire of an Old-Testament prophet were in it—against wrong and wrong doers; but towards the wronged, the oppressed, the poor, the unfortunate, the suffering, he was always full of tenderness and pity. He was high-spirited and high-minded, yet not haughty, but humble, sympathetic, brotherly. And how genial he was—a man of gentle manners and playful humour—a delightful companion,

“Broad and honest,  
 Breathing an easy gladness.”

He was sensitive withal, shrinking from the rough touch, and retiring within himself to his God for needed courage for the outward battle. And he was modest also with that truest modesty which came from comparing himself, not with his fellow men but with his own lofty ideal as it stood clearly out before him in the life of Christ. His

modesty was therefore a veritable part of manly independence. He had, with clear spiritual insight, that rare combination of powers natural and acquired by which he was well qualified for the work of Biblical criticism and interpretation, and for the comprehensive study of Christian Theology in its broadest relations to the Modern Spirit. There is a most able Review from his pen on that subject in the *British Quarterly* for April, 1879. By his varied endowments, and by his aim to combine what was best in the old order of thought with what was best in the new, he was well fitted for training young men for the Christian ministry. There was in his life and teaching as preacher and professor that tone of reality, that accent of seriousness and power which comes from absolute sincerity—sincerity before God and before men. This must have been felt, I am quite sure, by his students at Chilwell and Nottingham: all of whom cherish towards their late President a reverential love akin to that expressed by the Rev. W. J. Avery in his "Personal Reminiscences." He won their heart in a way similar to that in which my own tutor and friend, Dr. Gotch, inspired the love of the old Bristol students.

Professor Goadby's students always saw in him a fine example of conscientious, painstaking, and untiring work. That was his fixed habit: formed early in life, it had become a part of his very nature: it was conspicuous from first to last. When he lived in Coventry I was often impressed by his power of mental concentration and persistence. He would bend his whole strength for weeks together upon a single subject; now philosophy, now history; at one time theology, at another science. The habit continued. Wherever he was, at home or on his visits to Germany and the United States, his mind was at work. Through his whole life he was as keen as a hound in the pursuit of knowledge. He would in his intervals of leisure read all the best of our English poets for months at a time upon system. He was particularly fond of German poetry, and, many a summer holiday when under its spell, he has made, as I am reminded by one who knew him intimately, the rocks and woods of Charnwood ring with sonorous passages from Goethe, Schiller, and Heine. It had been his custom of late to carry with him favourite passages from the best German authors written upon slips of paper when he took his lonely tramps across the forest. Many a field-labourer and stone-picker must have been startled by the vision of a black-coated gentleman carrying a brown haversack and reading aloud in a strange tongue from a bit of paper as he walked. It is marvellous, considering he did not start till late in life, that he became so proficient in German. The secret of it was his power of concentration, of persistence, of downright hard work. He turned the long vacations afforded by Chilwell and Nottingham into visits to Germany, not for rest, but for the study of German literature. The thorough scholarliness of the German professors whom he knew, and of their lectures, was one of his most delightful experiences. In his later visits to Germany he had called upon the widow of Ewald, and from her own lips gleaned many interesting details of the great man he had so much admired, and some of whose works he had translated.

Partly from his frequent visits to Germany and the United States, he had acquired the habit of studying distinctively English questions in the broad light cast upon them by the history of other nations. He



thus studied English politics—studied them as a whole rather than in their separate parts. He was in the main a radical; on some points he was a radical of the extreme type. Mill's idea of "the unearned increment" excited his interest, and he worked it out in his own mind into a variety of forms. He believed that the politics of the near future would mainly turn upon the land question. The State, he held, should be a machine for the good of all with ample scope in it for the development of the individual. Whatever encroached upon the rights of the individual was his special aversion; and he would often quote, with an emphasis which had an undertone of sadness in it, Tennyson's description of a tendency in that direction in the very onward movement itself of the life of our age:—

"Knowledge comes, but wisdom lingers, and I linger on the shore,  
And the individual withers, and the world is more and more."

His religious life sprang from an old Puritan stock, but its outgrowth was largely shaped by modern influences, especially by those which acted upon him through the best German literature. He had carefully studied the writings of Ewald, and distinguished between his doctrinal system and his intellectual method. He regarded the former as imperfect, falling far short of the fulness which devout faith demands; but he accepted the latter as the true method of historical inquiry and Biblical interpretation, and as fitted to defend some of the main positions of Evangelicalism against the assaults of philosophical unbelief. For that method of which he approved he had special mental aptitudes. As a thinker, he was a follower of Plato rather than of Aristotle: nature had made him in his measure an idealist and a poet. He was an idealist to whom the inner idea was the enduring fact; and in elucidating that fact, in interpreting it, he became at once philosophic and poetic. He studied the Bible as a whole. Fixing his thought upon the divine idea of Redemption put into the Bible at first in germ, he traced its growth onwards from century to century, till at length it became embodied in the risen and ascended Christ, in whom it now stands out as the revelation to men of the heart of God.

Thus the gospel of Christ was to him the vital centre of religion. It was at once the meeting-place of all the great roads of religious thought in the past and the starting-point of new and broader and better-lit roads for the future. He was a firm believer in the eternal all-sufficiency of the gospel of Christ for the whole of mankind. His one all-sufficient and ever-living Creed was the Personality of Jesus Christ; which is itself a revelation of the true God and of the true Man; and of the Love which is the root of the true Morality—a revelation with power within itself for its own defence; with adaptation to all the varying needs of all the nations and of all the ages; with truth, pure and unadulterated, welling up fresh from its own eternal source; with creative influence to regenerate the spiritually dead; with ever-new pentecostal fire straight from heaven for the inspiration of the life, the thought, the learning, the science, the commerce, and all the great philanthropic and missionary enterprises for the conversion of the world.

Christ was thus everything to him—the source of his strength—the

foundation of his hope—and the ideal of his life towards which, from first to last, he steadily worked. I think that those who knew him best will agree with me when I say that as the years increased his mind expanded; his vision became clearer, his horizon wider, and his zeal more intense. My memory of him, in the two or three delightful days which he spent at my house about six weeks before his death, is not that of a man weary, tired out, and

“Full of sad experience, moving towards the stillness of his rest.”

No; it is rather the memory of a man who was renewing his strength. He was full of plans, full of enthusiasm, full of hope. He was in fact girding himself for new work. He had an epic poem on hand entitled, “The Vision of the Perfect Life,” which he was anxious to complete. He spoke of the interest he felt in preparing a new course of lectures for the College on Greek history, the object of which was to show the place of ancient Greece in relation to Christianity and the education of the world. He spoke of writing a history of the General Baptist denomination at the request, if I remember correctly, of Mr. Cook, of Leicester. He had long believed it possible to construct a sound system of theology embodying all the newer scientific results without sacrificing any vital points of the true spiritual religion, and he talked with enthusiasm of his growing desire to use the knowledge he had gathered in writing a book on that subject before his strength waned. And then, in low words, there came a pensive touch, but that too was lighted up with energy. He spoke of the plan he had formed for retiring in old age to a cottage in Charnwood Forest, but he hoped that he might be able even then, in his retirement, to do some kind of literary work, and to visit Germany once or twice more. And I—with the sound of his voice in my mind speaking but as yesterday to me in this strain in the room where I am now writing—find it difficult to associate with his departure the idea of death. His life was so full of eager purpose to the last that it seemed, in unbroken continuity and with scarcely a pause, to move straight on and to go triumphantly out into the heavens! He passed suddenly away in his study while at work. The last words which he wrote and which were found upon his desk with the ink scarcely dry were those words of the prophet which contain what had been throughout the ideal of his life—the ideal of the true minister of God:—“My covenant was with him of life and peace, and he feared me, and stood in awe of my name. The law of truth was in his mouth and unrighteousness was not found in his lips: he walked with me in truth and uprightness and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts.”

He is “lost awhile,” not to our spirit, not in fact, but only to our sight. He is lost, but only as eastward-bound ships are lost when, having dipped below our horizon, they are still, though unseen, sailing on under full canvas towards summer seas; or as the rising lark is lost when, having melted away above our sight, she is still on full wing, still soaring up through the summer light to sing her morning song in the gateways of the sun.

## The Law of Change.\*

THIS two-fold nature of social and religious Change—the possibility of its being retrogressive as well as progressive, of its destroying good as well as evil, and undermining instead of building up principle and national life, necessarily renders it *a severe test of character*. Nothing creates a sharper moral cleavage between men; first, as regards insight; secondly, as regards morals. Some men possess inherently that rare quality of moral insight which enables them speedily to discriminate between proposed changes; to perceive their radical excellence, possibility, timeliness, or otherwise; while others simply confound all changes, *because* changes, in one unqualified condemnation. To the former class, belong our reformers, pioneers, discoverers, and foremost theologians. In the latter, we find the bulk of a nation's aristocracy, and a large part of the general community. Society thus always consists of two sections, one, prepared and disposed to see and welcome true reforms; the other, already prejudiced against them; and this alone marks an essential difference of character, samples of which are not far to seek, and a comparative estimate of which, it is not difficult to form. But this cleavage is seen still more distinctly in the direct contrast, in principle and conduct, between those espousing and opposing really constructive political and religious changes; the one class determining—even at the sacrifice of liberty and life—to resist manifest falsities and abuses of authority; the other, daring to uphold them, and to grasp the rewards of their guilty pliability. For we can certainly never exonerate the opponents of moral reform as innocently ignorant. They had, or might have had, the same opportunities of knowledge as the advocates of them. It was part—perhaps the greater part—of their moral turpitude that they wilfully excluded the light of truth from their own minds, while others admitted it; or, that if admitting it, they were too selfish or irresolute to be guided by it.

Does not the verdict of history abundantly justify this estimate of the moral power of 'the law of change'? Look at our struggle with the Stuarts, and our fierce conflict with Rome. Is there any need to ask whether the reforming Cromwell—though often styled 'murderer,'—or the conservative Charles I.—though still designated, in the Prayer Book, 'the Martyr'—was the better man? Have we any difficulty in determining the same question between Bonner, Gardner, Laud, and Wycliffe, Tyndale, Knox? Does not their opposite relation to justice and liberty, in the changes of their time, at once supply it? And did not these changes thus operate as *a test of character*, plainly declaring what manner of men they were? This, moreover, is a test, which not only rulers and leaders, in stirring times, but no one at any time, can altogether escape. Constructive and destructive changes are always, in some form, challenging discrimination, and those who resist the former show, that either from blindness or partizanship, or both, it is not so much particular reforms, as 'the law of change' itself, which they are vainly striving to arrest.

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\* Concluded from page 170.

## CHANGE NOT PREVENTIBLE BY DELAY.

Nothing, perhaps, more conclusively shows the certainty of 'the law of change' than the continuance and completeness of reform in the face of strenuous and protracted opposition. It is evident that *delay* makes no difference whatever to this completeness, except to emphasize it. Nay, the *gradual* character of the operation of this law is the main element in it—that which secures its certainty. Hence, it is not the less powerfully working when it acts imperceptibly; as a brief glance at the changes which have come over some conservative strongholds, so long proof against it, will show. What a marked change, for example, has taken place in *Quakerism*, in the diminution of strictness in dress and language, in greater liberality of doctrine, increased missionary effort, and closer approach to other religious bodies; marriage, out of the Society, no longer involving expulsion, as formerly. *Roman Catholicism*, again, presents a very different aspect towards Protestantism and modern Science, from what it once did. While, we fear, *at heart*, intolerant as ever, in its tone and dealings towards civilization, and other Christian communities, *even Rome has changed*. Take, as an instance, the Pope's recent *Encyclical* on human freedom in which—illogically enough, no doubt, but yet indicating the irresistible influence of 'the law of change'—he endeavours to maintain, at once, an attitude of liberality towards free institutions, and ideas of dogmatic authority in regard to religious faith and doctrine. As Dr. De Pressensé pithily remarks on his document, 'It would have been far better for the Holy Father to have kept silence. This is the best proof he can give of his alleged infallibility.' But superficial as the change may be, the Pope's *Encyclical*, as well as his *Letter to the Irish Bishops*, shows that it has invaded the Vatican—the very fact that his Holiness condescends to argue or to define his infallible decrees, proving that he, too, is learning that 'the old order changeth, giving place to new.' And even *Judaism*, that most rigid and exclusive of systems, has felt the force of 'the law of change.' The *Zeit-Geist*, as Miss Cobbe has pointed out, is creating a reformed Judaism, especially in Germany and America, which is seriously at variance with traditional Jewish opinions. 'If,' says Dr. De Pressensé, 'we embrace in one view the whole Protestant Church of our day, we must say with Galileo, *e pur si muove*, and yet it moves. It is developing alike in thought and action. How could it be otherwise, when under the hot fire of the enemy it is constrained to gather up all its strength, and to cast away as an encumbrance everything in the traditions of the past which does not correspond to the necessities of the time—everything which is not of God but of man.'

Perhaps no more striking evidence of this gradual, but certain, action of 'the law of change,' in the religious world, could be adduced than the persistent efforts now being made by the Scottish Presbyterians, to obtain revision of the 'Confession of Faith,' and relieve elders from the burden of subscription to it. This is a reform, as Dr. Hugh Macmillan has pointed out, justly called for by 'the vast changes that have taken place since the Confession was framed—changes in government, in society, in art, in science, which have revolutionized the world.' These changes have, as he says, 'affected religion as everything else; not

touching vital truths,' but the mode of regarding nonessentials; 'and the true wisdom of the Church would be to make such adjustments' as would meet these changes. Nothing can be clearer than that in resisting, or not welcoming really constructive or progressive change, we are opposing God's declared plan for unfolding truth and perfecting man, as manifested in inspired teaching and example. 'God himself,' says Dr. Parker, 'changes the centre of human thought and energy; man may change his centres of action therefore; but he will do so for adequate and appropriate reasons. It has pleased God to change from one dispensation to another, yet preserving a marvellous unity of purpose.' How fully constructive change is justified by the fact that opposition to it seems to question the manifoldness of the divine resources. As the Rev. J. R. Bailey has truly observed, 'God did not cease to create sacred poets when He had called Watts and Doddridge into being; the faculty of melody did not perish from the earth when Haydn or Handel, Dr. Crofts or Vincent Novello, passed away; new ideas and new methods are as inevitable as new generations; while the truth of God abides eternally unchanged, the thoughts of men are 'widened with the process of the suns'; and it is folly to expect that the old wine-skins of traditional creeds and customs can be made to hold, without bursting, the new strong wine of the intellectual and spiritual life of living men to-day.' As in physical organisms, we most surely arrest *degenerate* changes by stimulating *vital* ones, so, shall we not best allay the 'excitability and restlessness,' by which our age is said to be specially 'distingnished'—discourage mere sensational and really sceptical changes—change for its *own* sake—by recognizing and promoting all genuine constructive reform? Does not experience prove that this is the truest conservatism, alike in politics and religion? We have but to cast our eyes over the page of history, and the face of the world to-day, to see how much we have gained, as a people, compared with other countries, through our more liberal way of meeting the requirements of 'the law of change.' What upheavals we have escaped. What peaceful and permanent victories we have won. Is not our present proud position amongst the nations of the earth, and especially our *Christian* faith and supremacy, largely traceable to our national instinct and insight in reference to vital and imperative changes; to the numbers of our countrymen who have had 'understanding of the times, to know what *England* ought to do'—men who were prepared for, and knew how to champion, those glorious advances from barbarism to civilization, from serfdom to freedom, from spiritual infancy to manhood, upon which, more than on arms or wealth, a nation's stability and happiness depend?

CHARLES FORD.

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"HUMANITY keeps on its upward way; God is leading it as a shepherd, and you are a part of it, and He is leading you, and would comfort you with His staff, shew you what it all means and where it ends. Wait awhile, and you will find that you are still in God's house, and not in a dark and orderless world."—*T. T. Munger.*

# In the Heart of the Alps.

## III. MONTE ROSA AND THE BREITHORN.



THE passage of the Rhone glacier was a great novelty to us, for as Mr. Hamerton somewhere says, "a walk on a great glacier" is one of those "experiences for which no description ever adequately prepares us." On arriving at Zermatt we made arrangements for a further experience of the same kind. Our desire was to attempt a snow mountain. Had we been masters of our time, or had we gone for no other purpose than mountain climbing, we should have selected for a first attempt something less formidable than the second highest mountain in Europe. But our environment dictated Monte Rosa. Mrs. Fred Burnaby once attempted the ascent in winter. She was accompanied by excellent guides, but the wine taken by the party became "a solid block of ice"; her nose was frostbitten, and the intense cold compelled the entire party to beat a retreat. When Mr. Schüz Wilson, a practised mountaineer, made the ascent in the summer time he rose at one a.m., reached the summit at one p.m., and got back to the Hotel Riffel at nine p.m. with two fingers frostbitten. Clearly, therefore, we were entering on no light undertaking. We engaged a guide and an assistant guide at Zermatt, and they agreed to meet us at the Riffel inn. My friend Mr. B. was suffering from a bad

foot. The expedition, therefore, could only be made by Harry and myself with the two guides. We were already equipped with gaiters, snow spectacles, and warm gloves, so, ordering provisions for four overnight, we retired to rest at eight p.m. To rest but not to sleep. The noises made by other people who had no reason to retire early, and the excitement of what was to come, kept me awake till 11.30, and the porter called me at 12.50. We breakfasted at 1.15 a.m. Then it began to rain, and we thought all was over. But at 2.20 we started under a most suspicious sky, but with just enough of fitful moonlight to save us from carrying a lantern. Our party of four was strengthened by three others, viz., a French gentleman and two guides.

### MAKING THE ASCENT.

We marched in single file over the dreary moorland, our guide waking the echoes on the Riffelhorn by his yodling. After an hour's

walk we set foot on the edge of the vast Gorner glacier which covers an area of twenty-six square miles. Crossing the glacier in about an hour and a half, we then ascended the snow slopes, and soon after six o'clock sat down to a miserable breakfast of cold tea, uneatable meat, and hard-boiled eggs, on the rocks of the *Oberes Plattje*, at a height of nearly 11,000 feet (we had begun at 8400). By this time the rising sun had silvered the summit of Lyskamm, and for a time the twins, Castor and Pollux, were transfigured by his rays, but never for an instant did he condescend to touch our level. So stormy were the heavens that the mighty Matterhorn which ought to have been in full view, was nowhere to be seen. At seven a.m. we put on the rope. Then came three hours of most fatiguing toil. Sometimes the snow was steeper than a gothic roof, and we had to mount it by zig-zags, the guide cutting tiny steps with his ice-axe. Higher and higher the vast ridges stretched ahead, and these were at once so steep and so slippery, that it required the utmost care, even in sitting down for a momentary rest, lest one's alpenstock, or one's self should slide away.

The grand enemy of those who attempt Monte Rosa is a severe and bitterly cold wind. That enemy found us out as soon as we reached a height of 13,000 feet. It made the ears of all who felt it to tingle. It caught up, as if in sheer malice, the fine surface snow, which pelted us most unmercifully as it swept past in blinding clouds.

That wind was fatal to our attempt. The jagged knife-edge of rock and frozen snow which leads to the summit, with an almost perpendicular wall of rock on one side, and a fearful precipice of ice on the other, is impracticable under such conditions. It was ten a.m. We were 14,000 feet high, and under favourable circumstances two-and-a-half hours more would have seen us on the summit. But the fates were against us. Our French friend and his guides who had gone a little distance ahead were seen coming back. It was impossible, they said, to get beyond the saddle (14,285 feet). We were deeply disappointed, but there was no help for it. Our guide had been three times up the Matterhorn, and he had made the first ascent of Monte Rosa that year, but he said it could not be done that day. The Frenchman, too, had had more experience on mountains than ourselves, for he had done the difficult Gabelhorn; but this, he said, could not be done.

There was nothing for it but to return, and this we did at a great pace. We were back at the hotel at one p.m.

#### A NIGHT ON THE MATTERJOCH.

There were times during that Monte Rosa experiment when I said to myself that if climbing snow-mountains had to be preceded by a sleepless night and followed by fasting and fatigue, with cold tea which it made one shudder to drink, and with nothing more cheering in the way of reward than the tender mercies of a howling and freezing hurricane, I should henceforth eschew that kind of pleasure. But taking fresh heart after a good dinner and a delightful rest, I thought of what Baedeker calls the "superb Breithorn," which confronts the traveller most of the way between St. Niklaus and Zermatt, brilliant and beautiful almost as the Jungfrau seen from Interlaken. It rears

its bold front between Monte Rosa and the Matterhorn, but is far more approachable than either. Accordingly on the afternoon of the next day we took our guide and went over the Theodule glacier, to the summit of the Theodule pass, otherwise called the Matterjoch. We halted for the night at a cabin pitched on a rock amid endless wastes of snow. The long low building was of the rudest construction. It had two sleeping apartments at each end, and a common room in the middle. The latter was a good-sized apartment, wainscotted like the rest, with plain deal boards. A large and lofty bed occupied one corner, and a stove filled another. A small crucifix hung on one of the walls. At night a double-bedded room was appropriated to a Frenchman and myself, and the beds so filled the space that without rising, I was able to turn the key in the door, lift the latch, and look out into the open. It was an uncanny spot, but it was the most favourable point for

#### THE ASCENT OF THE BREITHORN.

Neither of my companions would join me in this expedition, for Harry had caught a severe cold on Monte Rosa, and Mr. B. was not in tune for such things. On looking out at three a.m. there was a dense white mist. The guides said we could not go. But at 4.45 it cleared off somewhat, and so three Frenchmen, myself, and the guides turned out, and, fortified with a breakfast of sour bread, milkless tea, and a tiny chop, my guide and I after a little further waiting on account of the weather, put on the rope, and set foot once more on the eternal snow. With steady plodding steps we pursued our way in the cold grey mist which blocked everything out of view that was ten minutes distant. The Little Matterhorn we saw quite well, for we passed just behind it. In two-hours-and-a-half we had scaled the final height, and the Breithorn (13,685 feet) was at our feet. The view was not half so grand as it would have been under a clear sky, but for a few moments the sun cheered us with his beams, and filled us with a sense of exhilaration and delight. The Frenchmen came up some ten minutes after us, and leaving them behind, we descended with giant strides, making long furrows at every step in the deep loose snow. When half way down we met another guide and two Englishmen who were making the ascent from the Riffel Alp. One of them wore a calico mask to protect his face from the combined effect of sun and snow.

After a second breakfast at 10 a.m. I was ready for another day's journey. Bidding farewell to the obliging and excellent guide, we crossed the frontier into Italy, descended the magnificent Val Tournanche, and when night fell we found quarters at the Hotel des Londres, Chatillon. This was 11,930 feet lower than the summit of the Breithorn, and 9144 feet lower than our sleeping-place of the previous night. The difference in climate was marvellous. On the Matterjoch we could scarcely keep warm under any amount of clothing; at Chatillon we could scarcely keep cool with the window wide open, and with no covering save a single sheet. One day's march had taken us from the depth of winter to the height of summer.

J. FLETCHER.



# Light for Little Feet.

## A CHILD'S LOVE-LETTER.



OUR first letter, dear young friend, do you remember it? What pains it cost you. How proud you were of the writing. How glad you felt when the page was nearly filled, and you affixed your name. How carefully you folded the paper and placed it in an envelope, addressing, sealing, and posting it with your own hand.

I cannot tell all that your letter expressed or contained, but I am quite sure it was a love-letter. It was written to some one whom you loved and trusted very much; who was certain to read every line with affectionate interest, and treasure every word, however oddly spelt, as a gem of pure devotion—the offering of your heart.

You are older now, yet not too old to be interested by the tale of a little love-letter, the perusal of which touched my heart in a tender place and filled my eyes with tears.

The letter was written in French, for the writer was born and lived in France. She was the daughter of a military officer who held the rank of captain under Napoleon III. A sweet good girl, her heart followed the fortunes of her father through all the perils of that terrible war which proved so disastrous to the empire; and in the hour of mortal conflict his thoughts and deepest feelings fondly embraced his child.

On the bloody battle-field of Woerth he fell among the slain; and, when his corpse was removed for burial, the bearers found, clutched within the ice-cold stiffened fingers, a small crisped letter, of which the following is an exact translation:—

“My dear Papa,—Since thou hast left, I do not cease to think of thee. I am so sad, not to be able to see thee and kiss thee every morning; but I hope much that God will preserve thy health and that thou wilt return soon to kiss thy daughter. I am very good, in order to make up a little to mamma for thy absence. Adieu, best beloved papa; I embrace thee very tenderly. Thy daughter, who loves thee,  
MARGUERITE.”

Poor child, although she never more looked upon her father's face she had the comfort of knowing that he died with her precious letter in his hand, and that hand lay close to his heart when the pulses of the heart were still.

I wonder whether, in the bitterness of bereavement, she sought true comfort where alone it may be found—in God? I trust she poured out her grief-stricken soul in prayer unto Him who has said, “Call upon ME in the day of trouble; I will deliver thee, and thou shalt glorify me” (Psalm l. 15).

Perhaps she may have found it impossible to omit from her daily prayers a mention of the loved parent, whom, so early, she had lost; and may have continued to weave into her simple devotions some grateful tribute to his memory. Like another little girl who, on the

first evening of orphanhood, kneeling by her widowed mother's side, paused in her prayer at the place where she was accustomed to say, "God bless my dear father!" Bursting into a flood of tears, the child exclaimed, "O mother, I cannot leave him out. I must say something. I will say, *Thank God, I had a dear father once!*"

Let us hope that some such consolation was experienced by the little French orphan, whose love-letter was found in her deceased father's hand.

It is certain that no child, however lonely and sad, need lack the comforting assurance of the Great Father's sympathy. "When my father and my mother forsake me, then the Lord will take me up" (Psalm xxvii. 10). And while father and mother are yet spared, the enjoyment of their affection will be sweetened and heightened by daily fellowship with God.

Permit me to remind you, my dear young friend, that no earthly parent's love, be it ever so tender and precious, can yield full satisfaction and lasting bliss, *apart from the knowledge and love of God our Saviour*. Not until "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" do we understand what *love* is, and dwell in love.

"GOD IS LOVE." Infinite and unsearchable are the riches of His love in Jesus Christ for you, for me, and for every creature. When we had no knowledge of Him, He loved us, and bare us in His thoughts and on His heart; yea, "while we were yet sinners, Christ died for us." In His tenderest affection the most obscure and feeble of the "little ones" have a place. If *you* be "less than the least," nevertheless He is mindful of you, and has set His heart upon you, and visits you every morning. (Job vii. 17, 18.)

O, He is worthy of your love! Let Him have the freshness and wealth of your youthful ardour—the full tide of your soul's desire. Read, with ever-growing interest and devotion, His Sacred Word addressed to you, and let Him have a love-letter every day in return—pour out your heart before Him in prayer!

In such fellowship, the fire of your affection will glow with fervour, and you shall be constrained to testify, as did a poor dying girl in the west of Ireland, in response to an inquiry concerning her love to the Saviour. Bending my ear close to her parched lips, I caught the joyful whisper of her triumphant faith and love—"Sir, *I would not part with Jesus Christ FOR A MILLION OF WORLDS!*"

A. AVERELL RAMSEY.

Barry Road, Dulwich, S.E.

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#### ENIGMA FOR SHARP BOYS AND GIRLS.

"One way my letters frame,  
They show an odorous spice;  
Another way they name  
A common sacrifice:  
And either order seems to say,  
'Behold the sinner's only stay!'"

—W. E. LITTLEWOOD, M.A.

# Sister Dora: her Life and Work.

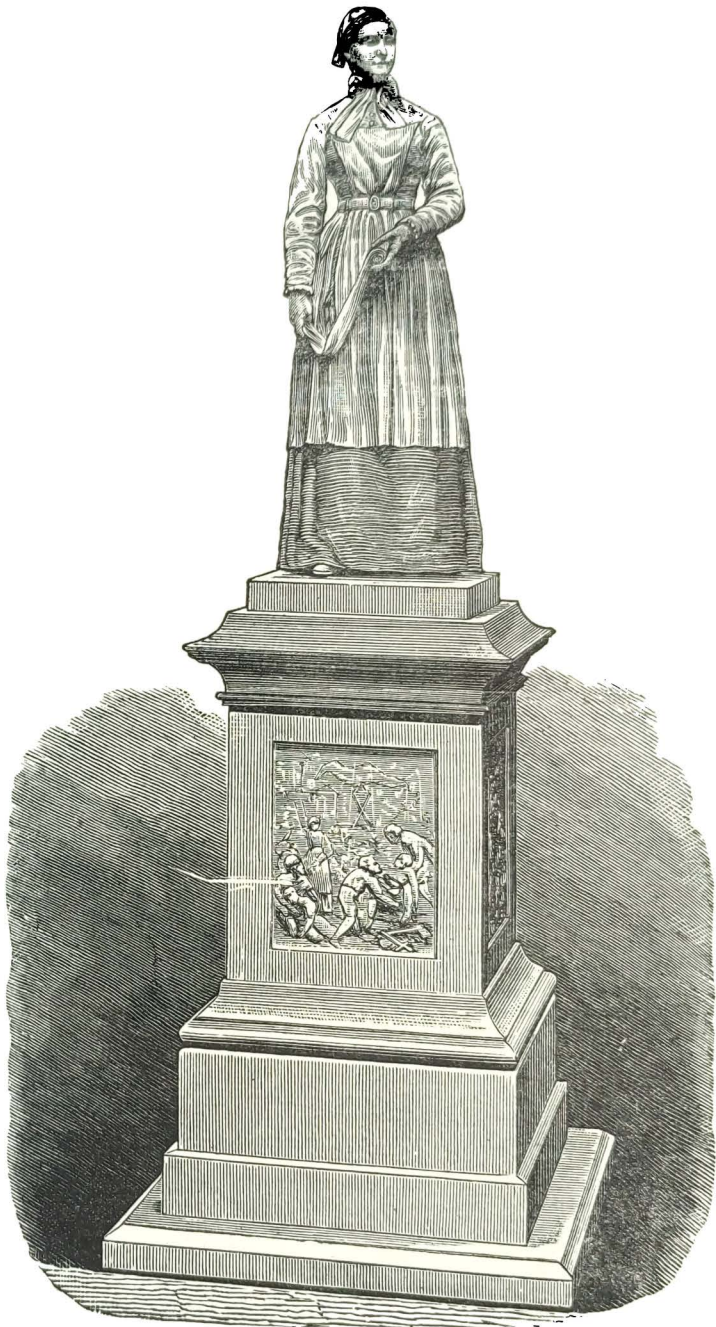
A SKETCH, BY SAMUEL WELSH.

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A FORMER biographer of Sister Dora has represented Walsall as a town consisting of "dirty streets and lanes, the abodes of poverty, disease, and wickedness," where "rows of dusky little red brick houses, begrimed inside as well as out with dirt, are to be seen." The picture given of the town is black, but that of the people is still blacker: for we are told that the "dirty little houses are crowded with men and women and swarms of blackened children." Speaking of the men the biographer says, "They see nothing of the world beyond a coal-pit or an iron-mine, and associate only with each other . . . they too often spend their wages in buying luxurious food and a quantity of spirituous liquor for their own consumption . . . the claims of their wives and children are often sadly disregarded. Many of them possess no religious belief whatsoever." The women are represented as being even worse than the men; and such a gross misrepresentation of the fair sex by a female, is certainly not what would be expected. She says, "The women lead hard lives of drudgery—drunkenness and immorality are scarcely looked upon as any disgrace." A stranger to Walsall after reading the above description of the town and the people will, on his first visit to the place, be agreeably surprised to find that the town is neither so black nor the inhabitants so bad as have been represented. That it is, in no sense of the word, "a mining town," as the principal industries are those connected with saddlery, and the manufacture of leather of all kinds. He will discover that the "godless" inhabitants have forty-two places of worship, some of which are capable of accommodating 1000 worshippers; and that, for a population of 80,000, does not show any great lack of religious feeling. He will also find a Young Men's Christian Association located in a fine building, a splendid Science and Art Institute, a Temperance Hall, a Free Library, and an excellent Grammar School, beside a number of Voluntary and Board Schools—showing that the educational wants of the people are not neglected, and that both their religious and intellectual welfare are carefully looked after.

Walsall also possesses a Cottage Hospital, conducted upon the principle of combining the comforts of home with the advantages of skilful surgery and trained and experienced nursing. Every ward being a separate cottage, complete isolation is secured and the spread of contagion guarded against; as has been proved by cases of a contagious character having been brought to the hospital and treated without the disease being communicated to any of the other patients, although in one instance a sister who nursed the patient was seized with the disease—erysipelas—and nearly lost her life. The Hospital, like the Parish Church, stands upon an eminence, and forms a very prominent feature in the landscape.

But what will attract the attention of the visitor to Walsall most, is a monument erected in the open space known as "The Bridge," and so called because the river "Tame" flows underneath. At one time the course of the river at this point was open; and near to where the monument now stands, a mob who had brought John Wesley from Wednesbury, attempted to duck him in the river. The monument, which consists of a splendidly executed statue of beautiful white marble upon a pedestal of red, or Peterhead Granite, is quite unique, for it is the first statue erected in England to an uncrowned lady. The statue, which is one of the finest specimens of the sculptor's art to be met with anywhere, is that of Sister Dora, who for fifteen years devoted herself to the duty of nursing in our hospital. She is represented in her nurse's dress in the act of unrolling a bandage, preparatory to dressing the wounds of some poor sufferer. In the pedestal are four panels, and in each a Relief executed in the highest style of art, and illustrative of some incident in the life of her to whose memory the monument has been erected, and exemplifying some phase in her character: thus, the first Relief which illustrates her self-possession and ability to direct, under the most trying circumstances, represents an explosion which took place at the Birchills Iron Works, on Friday, the 15th October, 1875, whereby eleven men were so severely burnt that only two survived—all the others died shortly



STATUE OF SISTER DORA.

after their admission to the hospital. All the poor sufferers were nursed by Sister Dora, who was most assiduous in her attention to them, scarcely ever leaving their bedside night or day. The second *Relievo*, which illustrates her love for the "tender little ones," represents Sister Dora nursing one child on her knee and rocking another in a cradle; while she is conversing with the late chairman of the hospital, Mr. Samuel Cox. By her side are two convalescent patients, a boy and a girl—for the scene is in the children's ward—surrounded by a number of toys. The children are seated on the floor, and the little boy, who has his right arm in a sling, has a little toy *Punch* which he is holding up with his left hand, just out of reach of the little girl, who is holding a doll on her knee with one hand, and trying to seize with the other the miniature *Punch* the little boy is holding up. The third *Relievo*, which represents a scene in one of the adult wards of the hospital, in which Sister Dora and the late Dr. Maclacklan are attending a patient who is evidently passing quietly to his final rest, is illustrative of her care and solicitude for the suffering. The fourth *Relievo*, for which, as this is being written, the sculptor is preparing his sketches, will illustrate her sympathy with the bereaved, and represent a dreadful colliery accident that occurred on 14th November, 1872, at Pelsall, a village between three and four miles from Walsall, by which twenty-two men were entombed, and all of whom perished before they could be rescued. For several days hopes were entertained that some of the men would be got out alive; and blankets in which to wrap them and restoratives were provided, and Sister Dora was sent for to attend the men when brought to "bank." The following extract, from an article by a "special" correspondent in a newspaper dated 10th December, 1872, will give some idea of Sister Dora's connection with the event:—

"Out of doors the scene is 'weird' and awful, and impresses the mind with a peculiar gloom; for the intensity of the darkness is heightened by the shades created by the artificial lights. Every object, the most minute, stands out in bold relief against the inky darkness which surrounds the landscape. On the crest of the mound or pit bank the policemen like sentinels are walking their rounds. The wind is howling and whistling through the trees which form a background to the pit bank, and the rain is coming hissing down in sheets. In a hovel close to the pit shaft sit the bereaved and disconsolate mourners, hoping against hope, and watching for those who never shall return. There, too, are the swarthy sons of toil who have just returned from the fruitless search in the mine for the dear missing ones, and are resting while their saturated clothes are drying. But another form glides softly from that hovel; and amid the pelting rain, and over the rough pit bank, and through miry clay—now ankle deep—takes her course to the dwellings of the mourners: for some spent with watching have been induced to return to their homes. As she plods her way 'mid pieces of timber, up-turned waggons, and fragments of broken machinery, which are scattered about in great confusion, a 'wee, wee bairn' creeps gently to her side, and grasping her hand and looking wistfully into her face, which is radiant with kindness and affection, says—'Oh, sister, do see to my father when they bring him up the pit.' Poor child! Never again would he know a father's love, or share a father's care. She smiled, and that smile seemed to lighten the child's load of grief, and her promise to see to his father appeared to impart consolation to his heavy despairing heart. On she glides with a kind word or a sympathetic expression for all. One woman after listening to her comforting words burst into tears—the fountains of sorrow so long pent up seemed to have found vent. 'Let her weep,' said a relative of the unfortunate woman, 'it is the first tear she has shed since the accident has occurred, and it will do her good to cry.' But who is this good Samaritan? She is the sister who for seven years has had the management of the nursing department in the Cottage Hospital at Walsall."

No doubt your readers would like a much fuller and more comprehensive answer given to the question, "But who was Sister Dora?" than is given in the above extract. But I fear I have already occupied too much of your space. I will, however, furnish them, with a brief sketch of her life and labours.

Dorothy Wyndlow Pattison, better known to the world as "Sister Dora," was born on the 15th January, 1832. She was the youngest daughter and the youngest child but one of the Rev. Mark Pattison, who was for many years

rector of Hauxwell, near Richmond, in Yorkshire. She inherited from her father, who was of a Devonshire family, that finely-proportioned and graceful figure for which she was justly celebrated; and from her mother, who was the daughter of a banker in Richmond, those lovely features which drew forth the admiration of every one who had the pleasure of knowing her. With comeliness of features and gracefulness of figure she combined nobleness of mind, sublimity of soul, and kindness of heart, and above all, a warm sympathetic manner which endeared her to all who came in contact with her. Her personal charms were only surpassed by her nobleness of character. It is rare indeed to find so precious a gem in so beautiful a casket as in her case; for soul and body were admirably adapted to each other. In childhood's days she was the bright spirit of the household—the life of the family circle. Her father used to call her his little sunshine; and in after years many a father and many a mother found her to be a true "sunshine" to them, sending, as she did, by her good deeds and cheering consolations, gladsome rays of hope and comfort through the rents in the dark clouds of sorrow that overshadowed their life's path, and dispelling the gloom which enveloped their homesteads—diffusing gleams of hope to sustain the drooping spirits, and cheer the disconsolate souls of the bereaved and suffering—causing the sunshine of gladness to light up the mourners' dwelling, and enliven the widow's desolate abode.

During her childhood she had several serious attacks of illness, all of which she sustained with the same uncomplaining serene sweetness with which she bore the painful sufferings that characterised her last illness; and the experiences she gained during those early attacks of sickness she treasured up and turned to good account in later years; for when stricken down by disease she philosophically noted down and analysed her experiences, and in this way derived knowledge from affliction and became instructed by her suffering. For in attending the sick bed of others she could appeal to her own experience under similar circumstances, and knew by what brought most comfort and relief to herself what would be most conducive to the comfort of her patient. This acquired knowledge, combined with her excellent training and a wonderful kind of intuition with which she was gifted, and above all her kind sympathetic manner, made her an excellent nurse; for while her "intuition" enabled her to detect "mischief" where no complication was suspected, her warm-hearted sympathy enabled her to enter fully into the feelings of the patients, and to win their entire confidence.

As an illustration of this "intuition" enabling her to discover symptoms of approaching mischief before they were apparent to others, I may mention that one day she came to me and said she was sure one of the patients was going to have "tetanus" (lock jaw). I asked her how she knew. She said she could not tell, but she felt convinced he was. I asked her if she had called the doctor's attention to the case. She replied she had, but that the doctor said he did not think the patient showed any symptoms indicative of tetanus. In about an hour afterwards she came to me and said, "Oh! my fears are fully realised—tetanus has set in." She was right; and the attack proved fatal.

When the Cottage Hospital—which was the second of the kind in England—was opened, the system of voluntary nursing was unknown; the only voluntary nurses heard of then being those who had gone out to the Crimea with Miss Florence Nightingale; consequently the dress of the Sisters was uncommon and the name of Sister strange. Therefore a good deal of misunderstanding was the result; but in course of time people began to judge the Institution by its results. Still when Sister Dora came to the Hospital there lingered doubts and suspicions that the nurses were Romanists in disguise, come to entrap and ruin souls rather than to cure bodies. But Sister Dora, by her frank open manner, disarmed suspicion, while her sublime eloquence of noble deeds silenced slanderous tongues, put all opposition to shame, and won for the Hospital the confidence of the public, and for herself the admiration and affection of the people.

During an epidemic of small pox in the town strange stories were circulated as to the manner in which the patients were being treated at the epidemic hospital; and the result was that the people, instead of sending their friends when seized with the small pox to the hospital, concealed the cases and thus spread the disease. In the spring of 1875 there was a second visitation of the

disease, and fears were entertained that the results would be as bad as during the former visitation. One morning, Sister Dora came to me and said:—"Do you know, I have an idea that if some one could be got to go to the epidemic hospital, in whom the people have confidence, they would send their friends to be nursed, the patients would be isolated, and the disease stamped out. You see," she continued, "no one fears to send their relatives here." I said, "I have long been of the opinion you have just expressed; but where are we to get a lady, in whom the people would have confidence, to undertake the duty?" Her prompt reply was, "I will go." I confess the sudden announcement of her determination rather took me by surprise, for I had no expectation of it, and not the most remote idea that she intended to go. "But," I said, "who will take charge of this hospital if you go there?" "Oh," she replied, "I can get plenty of ladies to come here, but none who will go to the epidemic. And," she added, by way of reconciling me to her view, "it will only be for a short time." "But what if you take the disease and die?" I inquired. "Then," she added in her cheery way, "I shall have died in the path of duty, and, you know, I could not die better; and if I can be instrumental in preventing the disease from spreading, no one knows how many lives I may save." I knew it was no use pointing out at length the risk she ran, for where it was a case of saving others, "self" with her was no consideration. I therefore tried to dissuade her on the ground, that, if she died, the work she was then engaged in might suffer; but it was not the slightest use; she went off laughing, and saying, "We shall see." A few days afterwards, I was in company with the doctor of our hospital who was also medical officer of health, and who, as such, had charge of the epidemic hospital, near to which we were at the time. He said, "Do you know where Sister Dora is?" "At the hospital, I suppose," was my reply. "No," he rejoined, "she is over there!"—pointing to the epidemic hospital, and adding, "You dare not go and see her." I replied, "I shall go, but not now." Accordingly, I went next morning, and never shall I forget the look of amazement she gave when she opened the door and saw who it was. "Is it you?" she exclaimed. "What are you doing here?" "Nay," I said, "What are you doing here?" "I am here to look after the patients." "And I am here to look after you," I said. "But are you not afraid?" she inquired. "If you are not afraid," I said, "Why should I?" When she found I was not afraid she invited me in and showed me over the wards, in which there were a number of patients; for the people, as soon as they knew Sister Dora was in charge of the epidemic hospital, had no misgiving about sending their relatives to be nursed, and the result was as she had predicted: the cases were brought in as soon as it was discovered that patients had the disease, and the epidemic was speedily stamped out.

But her going to the epidemic hospital led to results which I do not think she anticipated. Up to this time she was connected with the Sisterhood of the Home of "The Good Samaritan"—then under the superintendence of the Rev. John Postlethwaite. Her going to the epidemic without even consulting that gentleman was not only contrary to the rules of the Sisterhood, but led Mr. Postlethwaite to conclude that a repetition of such an act might involve him in responsibilities for which, with the limited number of sisters at his command, he was not prepared. He consequently wrote to the committee of the cottage hospital a letter, in which he pointed out the inconvenience it was for him, whose institution was at such a distance from Walsall, to longer continue to supply nursing aid to the hospital. He also pointed out, that, had Sister Dora have died, the consequences might have been very serious, as he knew nothing of her intentions, and was not aware she was going to the epidemic hospital till he heard she was there, and therefore was not prepared to supply her place had such a contingency arisen. The members of the committee, not expecting such an announcement, were quite disconcerted, but Sister Dora soon put them at their ease, for she announced her intention to stand by the committee and to sever her connection with the Sisterhood; and this she did, for her love for the people of Walsall was such that none of the many inducements—such as the offer of the management of larger institutions—could induce her to leave the town of her adoption.

*(To be concluded next month.)*

## Sorrow.

As through the varied pilgrimage of life  
We take our onward course with hurrying feet,—  
Now through grim scenes, with noise discordant rife,  
And now where all is harmony complete,—  
We needs must tread one dreary, thorny way,  
O'er which dark clouds their gloomy shadows throw,  
Obscuring all the light of Joy's glad day,  
Shrouding it with the night of human woe.

Our weak humanity shrinks back in fear,  
Dreading to enter on that dismal road,  
And courage melts in many a falling tear,  
While crushed the spirit sinks beneath its load ;  
Forebodings dark distress the puzzled brain,—  
The weary feet seem to refuse to tread  
The dreaded path ;—Yea ! with the awful strain  
Some hearts grow sick, and long to join the dead.

But 'tis not meet that we should yield to fear,  
For there are rays of Hope that ever shine  
Through the thick gloom, the burdened heart to cheer,  
Straight from the "Sun of Righteousness Divine ;"  
In silent language to the inner ear  
They speak sweet comfort ; tenderly they tell  
How Christ Himself once trod that pathway drear,  
That we might follow, knowing "All is well."

Did we not drink the bitter draught of woe,  
We ne'er could taste the richest sweets of Joy ;  
Passed we not through the purifying glôw,  
The gold would still retain its dark alloy ;  
Woe's but a shroud, removed, revealing Love  
That leads us onward to the Eternal Home,  
Whose cloudless glories, when midst them we move,  
Will brighter seem, viewed after earthly gloom.

*Louth.*

JAMES LILL.

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## The Home Mission.

As the remittances from the churches are very much in arrear as compared with recent years, will you kindly allow me to remind financial correspondents that the accounts should be closed for audit on May 31st, by which date all sums intended to be acknowledged in the current year's report ought to be in the hands of our Treasurer ?

We trust that the knowledge of our urgent needs will win for us such a liberal response to our request for special contributions, to meet the demands created by our forward work, as will place us in a position of freedom from all financial embarrassment.

It would greatly assist us if, in future, those who have charge of the contributions would forward them promptly, without waiting for the close of the year. Remittances on account, too, would be of much service in making the payments to aided churches.

The Annual Meeting should be a great success. Sir Charles Forster, Bart., M.P., will preside. Rev. J. E. Clapham, Secretary of the Wesleyan Home Missionary Society, has promised to attend, together with Rev. W. Harvey Smith, of London, and Rev. G. H. Bennett, of Bourne.

ROBT. P. COOK, *Secretary.*



# The Association Business and Public Meetings.

THE last week in June promises to be a busy one. The various Departmental Committees of our denomination meet on Monday, the 24th, at Stafford Street, Walsall, and there will doubtless be full attendances at the Home Mission Committee at 3.40 and the College Committee at 5.30, as all pastors are, by courtesy, members of the latter.

There will be a Devotional meeting at 8.0 p.m., when an address of welcome will be given by the Rev. George Barrans, and doubtless the responses of Mr. Tetley and Mr. Fletcher will be worthily cordial and sincere.

On Tuesday morning, as likewise on Wednesday morning, there will be a service in Vicarage Walk chapel, conducted by students of the College. It is hoped that young men in business in the town, etc., will be induced to attend, as well as early-rising delegates.

The President's Inaugural will be given at Tuesday morning's first Business Session, by Rev. Joseph Fletcher. The missionary subscribers meet at 3.0 in the Congregational Church.

Sir Charles Forster, Bart., M.P., presides over the Home Mission meeting, the speakers being, besides the Secretary and Treasurer, the Rev. J. E. Clapham, Secretary of the Wesleyan Home Missionary Society, the Rev. W. Harvey Smith, and Rev. G. H. Bennett.

On Wednesday, the Sunday School Conference promises well under the chairmanship of Mr. Alderman White, J.P., of Birmingham. Paper by Mr. S. Allchurch, of Coventry. Discussion opened by Mr. Clemerson, of Loughborough.

The Rev. Solomon S. Allsop preaches the Association Sermon at eleven, and in the afternoon the Rev. J. Parkinson, of Nuneaton, reads a letter on the practical ethics of "Christian Courtesy in Private and Public Life."

The Foreign Missionary meeting is to be held at Wednesbury Road Congregational chapel, at 6.30, when our long-established friend, Surgeon-Major Stewart, M.D., of Cuttack, takes the chair. Statements by the Secretary and the Treasurer. Speakers, Dr. R. W. Dale and Mr. R. F. Griffiths. It is fully expected that the Rev. W. Miller and Rev. P. E. Heberlet will have arrived in time for this meeting.

On Thursday there is much important work for the delegates in the morning. At a quarter past two, the Local Preachers' Conference promises a feast of good things, the *menu* of which has up to the present proved undiscoverable. In the evening the College meeting, with re-awakenings of the eloquence of past years, will have the honourable help of Rev. W. Evans and Rev. W. T. Rosevear, of Coventry, as speakers, and Sir Walter Foster, M.P., as *Chairman*.

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THE annual meeting will be held at 9.0 a.m. on Tuesday, June the 25th, at Stafford Street chapel, Walsall. Pastors, delegates, and members requiring hospitality for one or more nights should send their applications, with names and addresses, direct to me—with the returns in the *first week* of June if possible, not later than June 14th. It will be my duty to certify to the local secretary, Mr. W. Harrison, which are delegates and members, "named and authorised in the returns."

On this account an early transmission of the official statistics from churches is of importance, and intending visitors are urged to see that the documents appointing delegates are not delayed. Ladies may be appointed delegates. As important matters will have to be decided, it is necessary that all claiming to vote should assist in urging the sending of credentials *in time*. Informal appointments must be treated with rigid consistency.

RICHARD FOULKES GRIFFITHS.

61, Cecile Park, Hornsey, N.

## Notices of New Books.

FROM CONSTANTINE TO CHARLES THE GREAT; or, Christianity from the Third to the Eighth Century. By W. F. Adeney, M.A.

THE WRITTEN WORD; or, the Contents and Interpretation of Holy Scripture briefly considered. By S. G. Green, D.D.

ANECDOTES ON BIBLE TEXTS. St. Mark. By J. L. Nye.

*Sunday School Union, 56, Old Bailey.*

WE take these works together, all being recent publications of the Sunday School Union. The first two are two shillings each; the last, one shilling.

A short time ago we noticed with approval a former volume by Mr. Adeney—"From Christ to Constantine." It gives us pleasure to be able to speak in terms of equal commendation of his continuation of the Story of the Christian Church to the days of the Emperor Charlemagne. Considering the multitude of facts to be narrated, the controversies waged concerning some of them, and the comparative smallness of the space into

which the history of eight centuries had to be condensed, we consider the work remarkably well done. Any intelligent young person reading the two volumes attentively will obtain a very fair and correct idea of the history of Christianity during a most important period, and he will find the narrative not dull and heavy, but for the most part deeply interesting.

The second book on our list, "The Written Word," is a revised and enlarged edition of a volume first published in 1870. An important chapter has been added, entitled "The Bible as History," and another on "The Revised Version." Like all Dr. Green's writings it is sensible and instructive.

The "Anecdotes on Bible Texts in Mark," by J. L. Nye, are also a continuation of a series begun some time ago, and we think the compiler improves as he goes on. He includes fewer of the old, well-known, and well-worn anecdotes. Modern biography, and recent missionary literature are, as they should be, laid under frequent contribution. Both S.S. teachers and occasional preachers will find the series useful.

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## Editorial Notes.

THE BAPTIST ANNIVERSARIES.—The May meetings of the Baptist Union were splendidly attended and remarkably successful. The white-haired President was very happy in the chair, and the meetings were rich in interest. Mrs. Medley, of Nottingham, read a very graceful paper on "Young Women's Guilds," and the paper by Mr. Bushell, of Coventry, on "The Relations of Employés and Employed in the Light of the Social Gospel," was an admirable and timely production on one of the pressing problems of the hour. Business men will do well to read it. The question of Amalgamation between General and Particular Baptists only just escaped the oblivion known as "lying on the table." The matter is relegated to the Associations and Societies.

OUR COLLEGE.—Many hearts are just now anxious about the College at Nottingham. Its position is serious, and we trust that from its old *alumni* and other friends throughout the Con-

nexion, earnest and frequent prayer will arise to the Head of the Church on its behalf. On May 14th, a large meeting of the Committee was held in Nottingham, at which eleven brethren were chosen, representing various districts of the Connexion, who are commissioned to meet at an early date and consider the entire present position of the College. They are not to take any action with a view to filling the present vacancy in the office of President, but, by obtaining information, and talking over suggestions, to prepare the whole subject for the consideration of the full College Committee, and of the Association, which will shortly meet in Walsall. It may be interesting to add that, at the recent meeting, the two junior students, Messrs. J. Cresswell and G. S. Wilkins, who entered at Christmas on probation, were both cordially confirmed in their stay at the Institution. But for the extra expenses recently and unavoidably incurred, the finances would have been in a

somewhat better position. As it is, the College needs the immediate and generous help of all its friends. We earnestly hope that the liberality which has again and again in the past been displayed on its behalf will be shown once more in this "the crisis of its fate." But what is done will be doubled in value if done quickly.

LET CHURCH SECRETARIES NOTE!—Where pulpit supplies from the College are likely to be needed during the coming vacation, application should be *at once* made to Rev. W. R. Stevenson, Carrington, or to the Senior Student, Baptist College, Forest Road, Nottingham.

PULPIT AND PEW. AN EXAMPLE TO BE FOLLOWED.—We were much interested in learning the practical way in which some members of the Broad Street church, Nottingham, have recently been showing their appreciation of the pulpit labours of their pastor, and their desire that their neighbours and friends should be made acquainted with them. On Easter Sunday, the Rev. O. D. Campbell, M.A., preached to his people an uncommonly good sermon on our Lord's special message to Peter on the morning of the Resurrection, and one of Mr. Campbell's deacons not only spoke approvingly of it, but was at the expense of having it printed for circulation. Since then another friend has done a like thing in regard to another of Mr. Campbell's sermons. The example is one worthy of imitation. The minister will in this way be encouraged and stimulated; and the presentation of a good sermon, neatly printed, as these in question are, will be a courteous method of inviting out-siders to come and hear one whose ministrations are found to be so pleasant and profitable.

BAPTIST HYMN WRITERS.—A few months ago, in our notices of new

books, we gave a brief description of a handsome volume which had just appeared from the pen of the Rev. H. S. Burrage, D.D., of Portland, Maine, containing a "History of Baptist Hymn Writers" in England, America, and other lands. Several friends subsequently enquired how they might obtain the book. We are now glad to be able to state that Messrs. Marlborough and Co., 51, Old Bailey, London, have become agents for its sale in England, and copies may be obtained from them price 13/- plain cloth, and 15/- cloth gilt.

"A PLEASANT JOURNEY AND SAFE RETURN!"—This we cordially wish for all our friends who may be travelling during the coming weeks and months. But we have in our minds three brethren in particular. First, there is our venerable friend, Mr. Thomas Cook, who at the age of more than 80, on May 17th, set off for another tour in America. Next, there is Mr. Cook's pastor, Mr. Bishop, of Archdeacon Lane, Leicester, whom, we are glad to learn, the great excursionist has taken with him as travelling companion and friend. Would that many of our ministers had such an opportunity! And lastly, there is our brother, Dr. Clifford, who having nobly completed his year of office as President of the Baptist Union, has left home for a somewhat lengthened Continental sojourn. We are glad our brother has gone. He has right well earned his holiday and needed it. Our fear for him has been lest his health should break down before rest and change were possible. We sincerely hope that both he and Mr. Bishop will in due time return refreshed and invigorated, and that both will be spared for a long time to come, to be a blessing to our churches and to the Kingdom of Christ generally.

## Forward Movements.

### OPENING OF THE NEW CHURCH IN BIRMINGHAM.

THE new church, on an admirable site, with a frontage of 90 feet to the main road, has been opened. The church is a handsome structure, in the Early English style of Gothic architecture, consisting of nave, aisles, and chancel. The main building measures 70 feet by 45 feet, and the chancel gives an additional space of 25 feet by 21 feet. A gallery, capable of seating 150 adults, crosses the end of the nave. On one side of the chancel is an organ chamber, and on the opposite side the minister's vestry, while in the rear are deacons' and choir vestries, with suitable lavatories. At the back of the chancel, over the baptistery, a handsome stone reredos has been built by the architect and con-

tractor at their own cost. A beautifully carved stone pulpit at one corner of the chancel is the gift of Mrs. Atkin, as a memorial of her late husband. The church is lighted by five coronas on each side of the nave, and a larger one in the chancel, and the whole building, including vestries, corridor, and lobbies, is warmed by hot water. The organ has been removed from Lombard Street, and with some improvements brought into service in the new place. The church is admired by all, and considering its substantial nature, is held to be extraordinarily cheap. A plot of land, with a frontage of more than 30 feet, has been left on one side of the church for school-rooms. Dr. Clifford says the chapel more completely combines economy and beauty than any other he has had the pleasure of opening.

The first service was conducted on the Thursday evening preceding Good Friday. The service opened by the singing of the doxology and a short prayer by the Rev. J. D. Alford (deacon). The pastor, E. W. Cantrell, read Scripture and offered the dedicatory prayer. On Good Friday, the church was well filled, afternoon and evening. The services were opened by the Rev. J. Hulme, of Sparkbrook, and the Rev. G. Barrans, of Walsall, and Dr. Clifford preached masterly and eloquent sermons. On Easter Sunday morning, Dr. R. W. Dale preached to a crowded audience, and in the evening the church was again filled, when the pastor occupied the pulpit. The second Sunday's services were conducted by the Rev. R. Gray, of Moseley, and the Rev. J. N. Knight (Cong.), of Steelhouse Lane. The late Professor Goadby had engaged to preach on the third Sunday, and the vacancy caused by his lamented death was suitably filled by his old friend the Rev. W. T. Rosevear, of Coventry. The collections have fallen somewhat short of expectations, in consequence of the services being unavoidably fixed for Good Friday and Easter Sunday, when many business men were taking a brief holiday away from home. The congregations, however, were encouraging, as were those also of the first Sunday's ordinary services, the evening congregation being larger, notwithstanding a steady downpour, than could have been put into Lombard Street chapel. Funds are still pressingly needed. The contracts must be cleared off by the beginning of July. Will not friends help?

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#### SHEFFIELD (CEMETERY ROAD) JUBILEE.

It is now nearly fifty years since a few General Baptists, principally from Retford, formed themselves into a church in the above town. They had not been organized many weeks before they were taken under the fostering care of the Nottingham and Loughborough Home Mission Committee. The Rev. H. Hunter, from Stoney Street, and Mr. James Smith, from Broad Street, Nottingham, were sent as a deputation in Oct., 1839, to confirm the infant community, and to make such arrangements in regard to the services as would be likely to minister to its growth. The Assembly-rooms served as a meeting-place until the chapel in Eyre Street was opened in 1842. Here the friends continued to worship until 1858, school-rooms and galleries being added in the meantime. The church was then in a prosperous state, and aggressive schemes were entered into. But the premises in Eyre Street would not permit of further enlargement, so the old sanctuary was sold and the site for the chapel in Cemetery Road secured. The building erected, which is capacious and well-situated, now surrounded by a dense population, and yet near one of the suburbs, has furnished a religious home for the General Baptists of the town for the past thirty years.

The ministers have all been worthy men: the Revs. T. H. Hudson, Thos. Horsfield, J. Batey, Hy. Ashbery, Giles Hester, Jas. Maden, and the present pastor, E. Carrington.

The present pastorate was commenced with less than 150 members, and has steadily advanced, notwithstanding heavy losses by removal and death, to about 220. In 1885, the mortgage on some cottages in the chapel-yard was paid off, and the rents from these now meet the ground-rent, so that the premises have been rendered practically freehold. Two years later £115 was raised for the purpose of cleansing and beautifying the interior of the sanctuary. And now, in the Jubilee year, the friends are anxious to discharge remaining debts, amounting to £565; put the exterior of the chapel into thorough repair; re-roof the dilapidated class rooms, and make the entire building more adapted to the

purposes it is intended to serve. To do all this will require £1000. Toward this amount the members of the congregation have promised a little over £530; there are besides a number of indefinite promises which may realize another £50. An appeal will now be made to sympathizers in the town. Will any of the readers of the *Magazine* help? The church is the child of the denomination, and from all interested in its work, and from former friends, gifts will be most thankfully received. Disburdened of debt, says the pastor, and with a house more adapted to our work, we shall endeavour to render a larger service to our kind, aid our denominational institutions more effectively, and in every way use our bettered position to the glory of God. Donations will be thankfully received by E. Carrington, 8, Grange Crescent Road, Sheffield.

## News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

### CONFERENCES.

CHESHIRE. — The Spring meetings were held at Macclesfield on April 23rd.

Morning session at 11.0—the president, Rev. Sim Hirst, in the chair.

After a short devotional service the president gave the right hand of fellowship to the Rev. R. P. Cook, of Crewe.

The Rev. H. B. Murray, of Tarporley, having resigned his pastorate, a letter was read from him resigning the secretaryship of the Conference. He was heartily thanked for his efficient services in the past. The Rev. P. Williams, of Nantwich, was appointed to take his place.

Reports were joyful, hopeful, sorrowful, but none despairful. Baptized since last Conference, 15.

Mr. R. Pedley, J.P., explained that the chapel at Congleton had been sold, it having been found impossible to sustain a church there.

The following appointments were made:—

*President*—Mr. R. Forey, of Nantwich.

*Representatives*:—*Foreign Mission*—Rev. J. Briggs, Longton. *Home Mission*—Rev. P. Williams, Nantwich. *College*—Rev. S. Hirst, Stoke-on-Trent. *Messengers to the Churches*—Revs. S. Hirst and R. P. Cook. *Conference Committee*—Revs. S. Hirst, J. Briggs, R. P. Cook; Messrs. R. Pedley, R. Bate, and the President and Secretary.

*New Scale of Charges*.—It was resolved that in future each church should contribute to the Fund of the Conference according to the following scale:—Membership under 25, 1s.; under 50, 2s.; under 100, 2s. 6d.;

under 200, 5s.; under 300, 7s. 6d.; under 400, 10s.

One guinea each was also voted to the College and the Home Missionary Society.

This being the first meeting of the Conference since the death of the late Prof. Goadby, B.A., the Secretary was requested to place on record a minute expressing the great loss which the churches in this Conference have sustained by the sudden death of the beloved President of our College; also to write a letter of sympathy with his family in their deep sorrow and sad bereavement.

Next Conference to be held at Stoke-on-Trent. Rev. R. P. Cook to read a paper.

In the afternoon the president delivered a timely and stirring address on "Christian Optimism." The Rev. J. Briggs then read a sound and suggestive paper on "How to make our churches centres of spiritual influence." A helpful and pleasant discussion followed.

The cordial thanks of the Conference were given to the president for his service during the year, and for his address; also to brother Briggs for his paper. The friends at Macclesfield were also thanked for their kind hospitality.

A public meeting was held in the evening under the presidency of the pastor, Rev. J. Hollinshead. Rev. T. G. Head, of Eastwood Vale, gave an address on "The power of the Bible;" Rev. W. F. Edgerton, of Oldham, spoke on "Aggressive Evangelism;" and the Rev. J. Hughes, of Macclesfield, on "Opiates and Stimulants."

P. WILLIAMS, *Secretary*.

**EASTERN.**—The Conference met at Peterborough on April 25th. A brief devotional service, conducted by Bro. Barrass at 11.30, preceded a business session.

Report for half year—97 baptized, 39 received, and 41 candidates. The figures are much above the average.

It was agreed to make the Schedule correspond with the Year Book form. Also to insert a foot note requesting churches which might be unable to send a representative, to be sure to return the Schedule filled in.

**Home Missions.**—The auditors were unable to thoroughly examine accounts because some churches had sent subscriptions direct to the General Treasurer, and but a few to Mr. Atton, of Spalding, the Conference Local Treasurer. Resolved—In future to audit accounts at Autumn Conference; and meanwhile it is particularly requested that for the sake of convenience, and to secure uniformity, all churches in this district will be good enough to forward their collections, etc., through Mr. Atton, who was thanked for past services and re-appointed Treasurer, and instructed to forward the whole of money in hand to Mr. Pedley.

Revs. T. Barrass, G. H. Bennett, J. C. Jones, and Clement Waterton (the last in place of C. Barker removing out of Conference area) were appointed representatives on General Committee.

**Re-elections to serve on Committees.**—*Foreign Mission*—T. Barrass and J. C. Jones, M.A. *Building Fund*—Mr. G. Hood, Lincoln. *Board of Reference*—J. C. Jones. *Messengers' Board*—The Secretary, as representative of all the Ministers. *College*—T. Barrass, J. C. Jones. *Book Fund*—G. H. Bennett.

**Forty Foot Bank, near Chatteris.**—Proposed New Chapel and Caretaker's Cottage at estimated cost of £400. Brother T. H. Smith drew attention to a circular (copies of which will be sent out) with respect to the above. The scheme is recommended by Rev. J. T. Wigner (President of Baptist Union), T. Graham Tarn, and others.

Agreed,—“That we do heartily commend this case to the sympathy and practical help of the churches.”

N.B.—Donations will be thankfully received by Mr. W. H. F. Johnson, M.A., Llandaff House, Cambridge; Rev. T. H. Smith, Chatteris (*Hon. Sec.*); or by Mr. Chas. Ibberson (*Hon. Treas.*), Chesterton Road, Cambridge.

**Lincoln.**—The Conference heartily supports the application of this church to the General Home Mission Committee for a grant of £40 for another year.

**Pinchbeck.**—Brother G. H. Bennett reported on the condition of this church and its need for affiliation with the nearest strong church—that at Spalding. Resolved,—“That the Conference most strongly urges both the churches named to take this matter into their serious consideration, and suggests affiliation as the only solution of the Pinchbeck difficulty.” (Proposed by Mr. S. C. Colman.)

**Local Preachers' Association.**—Mr. Massey sent the Secretary an interesting report, testifying to the “gratifying success” attending the general work of this body; remarking upon the cheering results of “grouping” at St. James, Tydd St. Giles, etc., and informing Conference of the substantial reduction (about £70) of debt on Gedney Hill chapel, by bazaar recently held at Spalding.

**Secretary's Resignation**—owing to contemplated removal to Hugglescote. Upon Mr. Jones's proposition it was resolved—“That we receive Mr. Barker's resignation with sincere regret, heartily thank him for his eight years' services, and express our best wishes for his future prosperity.”

For the unexpired year of Mr. Barker's term of office, the Rev. T. H. Smith, of Chatteris, was most cordially and unanimously elected Secretary.

**Arrangements for next Conference at Spalding.**—The date was fixed for Thursday, Sept. 12th, but it was left to the Committee to make all other arrangements for subject of paper, writer, etc. The morning order to be the same as present Conference.

At the evening Home Missionary meeting, brethren Barrass (in the chair), G. H. Bennett, and C. Barker delivered addresses.

CHAS. BARKER, *Secretary.*

**MIDLAND.**—The next Conference will be held at *Mountsorrel* on Whit-Wednesday. Morning service at 11.0. Conference Sermon by the Rev. R. Pursey, of Beeston.

Business session at 2.0. A paper will be read by the Rev. G. Towler, of Sawley; subject—“Village Church Life of To-day.”

ALFRED FIRTH, *Secretary.*

## CHURCHES.

AUDLEM.—On Easter Monday and Tuesday, and Thursday following, a sale of work was held in the Grammar school (kindly lent for the occasion), and was opened by Joseph Beckett, Esq., C.C. Music and amusements were interspersed. The takings, £70 2s. 7d., clear the debt on the chapel, and leave a surplus of £8 10s. 4d.

BERKHAMPSTEAD.—The Rev. J. F. Smythe has been chosen president, for the year, of the Berkhamstead Mechanics' Institute, in succession to the rector. The institute is the largest, oldest, and most representative institution of the kind in the town.

BRADFORD, *Bethel, Allerton*.—On April 27th a public tea was held to welcome the pastor, the Rev. W. Wynn, and his bride, after their wedding tour. Upwards of 300 to tea. Messrs. Ezra Sims and Harry Sowden, on behalf of the church, welcomed Mr. and Mrs. Wynn home. Several members of the congregation also addressed the meeting. Mrs. Wynn is held in high regard for her simplicity, kindness, and earnest Christian zeal. Mr. Wynn suitably replied. On April 2nd, Mr. Wynn's Bible class, numbering 160, presented him with a time-piece, album, and a silver pencil-case.

CREWE, *Union Street*.—The Rev. R. P. Cook, of London, commenced his ministry here on March 31st. On the following evening the church and congregation were invited by the deacons to meet the pastor and Mrs. Cook in the school-room, and a happy evening was spent.

CROWLE, *Doncaster*.—Special sermons by the pastor, Rev. W. R. Parker, on April 14th, for the Crowle Moss mission. Mr. J. Pickering presided at the meeting on the 16th; speeches, readings, and singing. On April 22nd Mrs. Jones' Bible class had its 17th annual tea; 104 sat down. Music, readings, and addresses contributed to the general joy.

DERBY, *St. Mary's Gate*.—April 24th, a successful tea and concert in connection with the Young Women's Bible class, to purchase a piano for the school. Councillor Cholerton presided, and Mr. L. Wilshire accompanied the singers. On May 12th, the 47th chapel anniversary was celebrated. Preacher, the Rev. A. Mills, of Chester. pastor-elect. On the following evening there was a social gathering of the members of the

church and congregation. Tea and coffee were served, and impromptu addresses of welcome to Mr. Mills were given by the deacons of the church, and other friends. Mr. Mills suitably and feelingly replied. Mr. Churnside, one of Mr. Mill's deacons at Chester, also addressed the meeting. A selection of music, under the direction of Mr. Wilshire, organist of the chapel, was given. The spacious school-room was crowded, and the meeting was regarded as an indication of coming prosperity. Proceeds of the anniversary, £50.

DERBY, *Pear Tree*.—On April 23rd, a bazaar was held in the Rutland Street Baptist chapel, to reduce the debt on the above place of worship. The opening ceremony was performed by Mr. John Keys. There were also present the Rev. W. H. Tetley, pastor of Osmaston Road church (of which Pear Tree is a branch), Councillors S. Bennett, T. H. Bennett, and H. Boam, and other friends. The bazaar remained open on Wednesday and Thursday, and each evening there were concerts of vocal and instrumental music. Professor Holt gave entertainments of an amusing character. Proceeds £67.

FLEET.—At a farewell meeting held on April 29th, many ministers and friends representing all denominations, testified to their regret at Mr. and Mrs. Barker's removal from the district, and the latter was presented with a valuable piece of furniture as a mark of esteem for her services in conducting the music and singing for so many years.

FORD.—Rev. J. Fletcher, of London, preached the chapel anniversary sermons on April 17th, to excellent congregations. Collections, subscriptions, and trays realized £8 6s. 4d.

HALIFAX, *North Parade*.—April 10, Lecture by Rev. Carey Hood, on "Christmas Evans." Proceeds, £5, for chapel debt.—April 28th, school sermons by Rev. C. Hood. Service of song in afternoon, "Samuel." Reader, Councillor Binns. Collection £54 13s. 6½d.—The church manual to hand, contains the names of the officers of church and school, &c., and the names and addresses of the members both at North Parade and at Lee Mount.

LONDON, *Falkland Hall, Harringay Park, N.*—This Hall, which accommodates 200, having been closed for some time, was re-opened on May 12th,

by Rev. John Batey, who will continue the services. East Finchley and Crouch End have both obtained permanent buildings. May this third effort lead to the same result. There is no Baptist church near, and new roads are rapidly developing. On the 8th inst., Rev. G. W. McCree lectured on "Pathos, &c., in London Life." T. Pavitt, Esq., of New Barnet, occupied the chair.

LYDGATE.—The Young Ladies' Week Evening class presented to Rev. W. L. and Mrs. Stevenson (by whom the class is conducted) an excellent music stool as a token of esteem. The class is held in the winter months for the study of the Bible, English history, geography, and needlework.

MARCHE.—After the annual tea on May 7th, Mr. A. W. Venn, in the name of the recently baptized members and candidates, presented the pastor, Rev. S. H. Firks, with a handsome marble time-piece, with bronze Grecian vases to match, and with an address illuminated by Mr. J. Collingwood. There were forty-eight subscribers. Messrs. F. Watson, J. S. Coltman, P. H. Davies, and G. Thompson spoke. Mr. Firks responded with much emotion, and referred gratefully to the recent visit of Mr. Harmer, one of Mr. Spurgeon's evangelists.

MEASHAM.—Chapel anniversary, April 28th. Preacher, Rev. C. W. Vick, of Loughborough.

NORWICH, *St. Clement's*.—The chapel has just been cleaned and renovated at a cost of £150.

NOTTINGHAM, *Arkwright Street*.—Mr. D. P. Packer, of the Nottingham College, has accepted the pastorate of the above church.

NOTTINGHAM, *Bulwell*.—On Easter Monday and Tuesday a floral bazaar was held in the school-room to reduce the chapel debt, which for some years has stood at £600. Councillor Bexon, of Basford, presided at the opening, in which Rev. A. O. Shaw (pastor), and others took part. The sum of £58 was realized, and the friends hope to raise it to £100 by the close of the year.—The Sunday school anniversary took place on May 5th, when the Rev. J. Salisbury, M.A., preached twice, and Rev. H. Bull gave an address. Large congregation in the afternoon and the chapel crowded at night. On Monday, 6th, at the public meeting, Rev. R. Silby and Mr. J. F. Archer (of the College), delivered capital addresses. Collections £16.

RUDDINGTON, *Notts*.—The chapel anniversary sermons were preached on April 21st by Mr. D. Smith, of Nottingham. On Easter Monday the annual tea took place, when about 130 sat down. A goodly number of Nottingham friends were present. Mr. W. Richardson, of Nottingham, presided at the meeting. Messrs. J. F. Matthews (student), Bown, Stevens, Lawrance, and Springthorp, took part. Mrs. Stevens recited in good style.

SHORE.—On Good Friday a re-union gathering of old scholars and teachers took place. Rev. J. Haslam Jones (pastor) took the chair, and gave a complete history of the church from 1777 to the present time. Among those who spoke were Mr. H. Greenwood, of Cornholme, Mr. Jos. Crabtree, of Southport, and Mr. Abraham Midgley, of Manchester. Three hundred sat down to tea, and in the evening addresses were given by Messrs. J. Midgley, of Queensbury, Jas. Cunniffe, G. Crabtree, and L. Halstead. Recitations were given by the scholars, and the choir sang the "Gloria." It was an inspiring gathering.

TODMORDEN.—The ordination and recognition of the Rev. T. Cotes took place at Wellington Road, on Good Friday. There were morning and afternoon services, a dinner, a tea, and public meeting. Mr. John S. Gill presided in the morning. Rev. D. Johnson (Wesleyan) read the scriptures. Rev. W. Gray, Birchcliffe, put questions to the church and pastor. Mr. Dan Sutcliffe replied on behalf of the church, and Mr. Cotes, in responding, said he was baptized at twelve years of age. His theology was based on John iii. 16. He trusted that his message as a preacher would have relation to the social life of to-day. Rev. W. L. Stevenson, of Lydgate, offered the ordination prayer. Rev. W. Evans, of Leicester, delivered the charge to the pastor, and in the afternoon Rev. W. H. Tetley, of Derby, did the same for the church. The newly ordained pastor presided at the evening meeting. The Rev. W. Gray, on behalf of Mr. Fox, an old friend of Mr. Cotes' father, presented the chairman with £20 worth of books, and then went on to vindicate Nonconformist principles. Mr. Owen Robinson, of Kettering, also presented to his old scholar, Mr. Cotes, an expensive encyclopædia, in 5 vols. Mr. Cotes



acknowledged these gifts, and addresses were given by Revs. W. Evans, D. Brook, M. A., S. Peacock, H. Briggs, and Mr. Fox, of Sutton-in-Ashfield. The congregations were large and the meetings enthusiastic.

WOODHOUSE EAVES.—On Easter Monday a very successful tea meeting was held. Through the kind interest of the Misses Walker, of Leicester, a large party of friends from Melbourne Hall were present. Over 300 to tea. After tea, a sermon was preached by the Rev. C. B. Sawday, and a collection was taken, which, with proceeds of tea, amounted to nearly £10.

#### SUNDAY SCHOOLS.

ARNOLD.—On May 5th, Mr. J. M. Salt, of Chilwell, preached morning and evening, and Mr. Councillor Bexon, of Old Basford, in the afternoon, on behalf of the Sunday school. Collections, £20 6s. 2d.

CHESHAM.—School sermons were preached on Easter Sunday, by Rev. D. McCallum, of Kegworth (formerly pastor), to very large gatherings. A social tea on the Monday, and in the evening the Rev. D. McCallum lectured on "Wesley and his Times." Capital audience. The collections and profits of tea, £17 10s.

CREWE, *Union Street*.—On May 5th, anniversary sermons by the pastor, the Rev. R. P. Cook. F. Cooke, Esq., (town clerk) presided the next night at the annual meeting. Mr. W. McDuff, secretary, reported a gain of twenty-four

scholars. Total 167. A young folk's programme with a capital address by the pastor. Special hymns, &c. Mr. S. Parry, conductor. Collections, &c., £18 4s. 4d.

HUGGLESCOTE.—Sermons on May 12th, by newly appointed minister, Rev. C. Barker. Collections, considering the weather, very good, amounting to £58.

NAZEBOTTOM.—School sermons, May 12th, by the pastor, Rev. S. Peacock. Excellent singing by the choir and children, led by Mr. M. Trugrove. Crowded congregations. Collections, £25 14s. 7d.

#### BAPTISMS.

BOSTON.—Two, by C. Waterton.  
BRADFORD, *Bethel, Allerton*.—Five, by W. Wynn  
CARLTON.—Five, by W. Bown.  
CROWLE.—Two, by W. Rowton-Parker.  
EDGESIDE.—Four, by R. Heyworth.  
ILKESTON, *South Street*.—Two, by S. West.  
KIMBERLEY.—Seven, by W. Bown.  
LONDON, *Commercial Road*.—Two, by J. Fletcher  
LOUTH, *Northgate*.—One, by E. Hall Jackson.  
LYDGATE.—Six, by W. L. Stevenson.  
MEASHAM.—Two, by B. Noble.  
NORWICH, *St. Clement's*.—Two, by G. Taylor.  
PETERBOROUGH.—Four, by T. Barrass.  
QUEENSBURY.—Five, by A. C. Carter.  
SHORE.—Sixteen, by J. H. Jones.  
SPALDING.—Eleven (three Congregationalists),  
by J. C. Jones, M.A.

#### MARRIAGE.

STEVENSON—DICKS.—April 18th, at Archdeacon Lane chapel, Leicester, by Rev. W. Bishop (brother-in-law of the bridegroom), John J. Stevenson, Homœopathic Chemist, Nottingham, to Mary, youngest daughter of Mr. W. Dicks, Leicester.

### Obituaries.

COOKE, ANN.—On the 2nd May, at 13, Victoria Street, Loughborough, in the 81st year of her age, after a short illness, Ann, widow of Thomas Cooke, the dearly beloved mother of Joseph, B., and W. E. Cooke, and eldest daughter of the late Joseph Balm, of Quorndon.

MARSHALL, THOMAS W.—We are grieved to learn, as we go to press, that on Sunday, May 19th, about five o'clock in the morning, our beloved brother, T. W. Marshall, of Loughborough, so long the honoured and faithful treasurer of the College, passed away from us. Further details must be reserved to our next.

MAWBY, ELIZABETH, wife of W. J. Mawby, of Hunstanton, late of Downham Market, fell asleep in Jesus, on May 6th, in her 87th year. Mrs. Mawby was baptized by the venerable Joseph Binns, of Bourne, and had been a member of the Baptist Connexion for sixty-five years. For twenty years she was a member of the Borough Road church, in London, under the pastoral care of the Rev. J. Stevenson, and to the last retained a warm attachment to the General Baptist denomination.

INGHAM, ALFRED, a valued member of the church at Sandy Lane, Bradford. For thirty years he was a regular attendant at the chapel, and for upwards of twenty years a most useful member of the choir, at one time being its esteemed leader. Only three months ago, however, he made a public confession of faith in Christ by baptism, giving much joy to the whole church; but this joy was suddenly cut short. At a meeting when a presentation was being made to the pastor by the Bible class, of which he was a member, he was taken ill. Shortly afterwards he fell in an apoplectic fit, in which he passed away some twenty-four hours afterwards. We mourn a man beloved, but we shall meet again

"When with the morn those angel faces smile  
Which we have loved long since and lost awhile."

W. S.

PARKER, JAMES WILLIAM, aged seventy-five years, held for more than half a century an honoured place in the church at Broad Street, Nottingham. Mr. Parker was a native of London, but early in his boyhood he came to live in Nottingham, and, on the first of January, 1837, he was baptized by the Rev. Richard Ingham, and received into the fellowship of the church at Broad Street. Until about 1859, he lived at New Basford, and for many years held prominent positions in connection with the G. B. cause there, then in its infancy. Subsequently business required him to leave the suburbs, and then followed a long period of Christian life and service under the ministry of the Rev. Wm. Stevenson, M.A.—a period of peace and blessedness. To this time of pleasant memories succeeded the ministries of the Revs. J. J. Fitch and O. D. Campbell, M.A., to both of whom Mr. Parker was greatly attached. But within the last few months, in the seventy-sixth year of his age, he retired from business, and feeling a strong desire to return to the scene of his youthful associations and activities, he came to reside near his only son, and within easy distance of the New Basford chapel, where he had heard the Rev. E. Ernest Coleman. Having settled in this position, he expressed his satisfaction to his family, only a week or two ago, by saying, "I feel a sense of comfort now, and would like to remain here and rest until I am removed for the last time." We little knew how transient would be that season of rest. On the 25th of April he took a chill, and within one short week, on the 1st of May, his spirit took its flight. Until about two hours before his death, when he became unconscious, he lay constantly as in a heavenly atmosphere, repeating passage after passage of sublimest scripture, and blending them into one long, beautiful prayer, uttered with tenderest pleading and passionate fervour. His pastor, the Rev. O. D. Campbell, M.A., officiated at the funeral, which took place at the General Cemetery, Nottingham, in the presence of a large company of sorrowing friends. Mr. Parker leaves a widow and seven adult children (two others meet him in heaven), and all those children would testify that a purer-minded man could never be, nor a nobler example be set for children to follow. We never knew him to lose his temper. His religious convictions were the guide, and the will of God the main power of his life. He always set his face sternly against wrong-doing, whilst his disposition was as mild and tender as a woman's. In public services and in domestic life his fervent piety was always manifest, and his childlike trust in God a daily charm.

His life was like the chanting of a psalm;  
His death, the breathing of a trustful prayer;  
His soul upon the will of God lay calm,  
Then rose to meet Him in its native air.

W. H. P.

STUBBS, JOHN MORRIS.—No one has a better right to speak of our deceased friend and fellow-officer than Dr. Underwood. He says:—"The places of our birth were less than two miles apart, and the dates less than two years. In our boyhood we were taken to the same village chapel, at Wymeswold. In our youth we both went to the same nearest town, each consigned to the care of an uncle. These uncles, though not related to one another, were friends and fellow-worshippers, and jointly occupied a large corner pew in the spacious new chapel, Baxter Gate, Loughborough. On Sunday evenings we, their nephews, had our places there, being with the Sunday school in the daytime. We were then not only often together, but were alike under good impressions and influences, early seeking, and happily finding, the salvation of God. Almost before our reception into the church we had young men's meetings for mental and spiritual improvement. At that time Young Men's Christian Associations were

not, as distinct organizations, even foreseen. Our company consisted of some half-dozen newly-awakened souls, with similar aspirations and aims, but without any formal rules for their guidance. *Our time of meeting was at six o'clock on the Sunday morning during the summer*, so that we had an hour to ourselves before the early seven o'clock prayer-meeting. Besides singing and praying, we attempted to give an address. These addresses must have been very crude and inapt, but their purpose was good, and their effect not injurious. Some of us developed into teachers and preachers, and none of us shrivelled into scorners and abortions. If there was anything meritorious in those early Sunday morning meetings, Mr. Stubbs was entitled to special attention, because as a grocer's apprentice, he would be kept late at business on the Saturday evening. On finishing his apprenticeship our friend took a good situation in Nottingham with a gentleman who is still in business there. Afterwards he went to London, and was there to bid me welcome in 1841, on my becoming the first Baptist pastor at the Tabernacle, Præd Street. During my pastorate it was my happiness to find in him one of my heartiest helpers in Christ Jesus; to see him start a business on his own account in the Edgware Road first, and then in St. John's Wood; to be present at his marriage with one of the gentlest of womankind; to witness the wise care in which the children of his first marriage were brought up; to mark the evidences of his rectitude in ruling his extensive household, including servants, apprentices, and assistants; to partake of his genuine hospitality, and, above all, to feel assured of his readiness to every good work in connection with the church, and the school, and the denomination, and the entire Christian commonwealth."

When I came to Præd Street in October, 1858, Mr. Stubbs was no longer in fellowship with the church. He was resident in St. John's Wood, and, for the convenience of his growing family, he united himself with the church at New College chapel, then under the pastoral care of the Rev. Henry Christopherson. But his interest in the old home was unabated, and he could not well keep away for long. That interest was quickened by our prosperity, and his visits became more frequent. In 1859 death deprived us of the faithful services of that steadfast soul Joseph Morgan, and we were left with a diaconate consisting of the other two of my unforgettable trio, Edward Brown and Thomas Poynton Dexter, three men who, with others, make precious to me those words of George Eliot, "We see human heroism broken into units, and say, 'This unit did little, might as well not have been.' Let us raise a monument to the soldiers whose brave hearts only kept the ranks unbroken and met death; a monument to the faithful who were not famous, and who were precious as the continuity of sunbeams is precious, though some of them fall unseen and on barrenness." We required an increase in the diaconate, and at once Mr. Stubbs was invited to resume his diaconal duties, and in due course he, along with William Morgan, entered again upon the deacon's office, not to leave it until he ascended on high. The interest of Mr. Stubbs in our organic and denominational life was one of his most characteristic features. First, it safeguarded him in the perplexities and perils of metropolitan life. I have often heard him speak of his first Sunday in London. Impelled by his religious instincts and strong traditions, he sought the society of his Christian comrades, the General Baptists, of Edward Street, Dorset Square. They were a feeble folk, dwelling in a hired house in a *cul de sac*. With them the young man made his home, moved with them to Præd Street chapel, became the Superintendent of the Sunday School, and shared with true zeal and devotion the early struggles of the church. But it was his enthusiasm for Foreign Missions that was the strongest passion of his religious life. From first to last this was unabated, increasing. Given to hospitality generally, he had the warmest welcome for the missionaries and for the agents of the Missionary Society, and always kept a watchful eye on the contributions of the church at Præd Street and Westbourne Park towards the evangelization of Orissa. Great was his joy when Westbourne Park was represented in the distant field by our fellow members, Miss Hill and the Rev. Robert Lee Lacey; and in his last illness he found special delight in conversing concerning the prospects and services of our third representative in mission work, the Rev. Thomas Rutland. He was born December 17th, 1813, and entered into rest April 4th, 1889. "Absent from the body, at home with the Lord."

J. C.

THE  
MISSIONARY OBSERVER.

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JUNE, 1889.

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*The late Rev. Isaac Stubbins.*

*(Continued from page 200).*

Soon after his arrival at Berhampore, Mr. Stubbins administered the Lord's supper in India for the first time. To this sacred exercise he thus refers: "Last Lord's day our Divine Master appeared to be with us in an eminent degree. It was to me a time of rejoicing and trembling. I addressed the communicants first in English, and then gave an address of about twenty minutes long in Oriya. This was the first time I had attempted an Oriya address to the Christians, and it was a matter of no small anxiety to take all the services of so solemn an ordinance upon myself for the first time. I was gratified to hear the native Christians say, after the service, that they perfectly understood all I said."

Throughout the large district, as well as in the bazaars of the town, Mr. Stubbins diligently devoted himself to the work of preaching the gospel, and in many places where Christ had not been named, he made known the way of salvation. In referring to his labours, and his feelings while pursuing them, he remarked: "I have sometimes, when distressed at the barrenness of spiritual things around, felt this an encouraging thought, that the work in which I am engaged is not my own, but is that of God; that I am only His messenger to the sons of men. Were the work really my own I should give it up in hopeless despair, but now I cannot do that without a breach of a most sacred trust. No, I do wish to live in it, and at last to go down to my grave, wearied and worn out with the delightful burden of bearing the glad message of redeeming love to the destitute and forlorn inhabitants of this unutterably degraded and polluted land."

Being alone at Berhampore, as regards European help, Mr. Stubbins was cheered in the early part of 1839 by the arrival of Mr. and Mrs. Wilkinson.

MARRIAGE TO MISS ELIZABETH KIRKMAN.

On the 23rd of January, 1840, Mr. Stubbins was united in marriage with Miss Kirkman, formerly of Barlestone, Leicestershire, who had been an earnest, active member of the church at Barton. The memoirs of Harriet Newell were very useful in stirring up her youthful zeal in the missionary cause, and in August, 1836, she offered herself for service in connection with our Society. Her offer was unanimously and heartily accepted by the Committee, and she had the honour of being the first single young lady sent out to benefit the daughters of Orissa. She went

to India on the return of Mr. and Mrs. Lacey in 1837. A very interesting service, in connection with her departure, was held at Archdeacon Lane chapel, Leicester, on the evening of August 22nd. On that occasion the late Rev. J. G. Pike delivered an interesting address, founded on Phil. iv., 3, "Help those women who laboured with me in the gospel." Prayer was offered on her behalf by the Rev. John Derry (her esteemed pastor), and the Rev. Thomas Stevenson, of Loughborough. In company with Mr. and Mrs. Lacey she reached Cuttack on March 1st, 1838; took up her abode with Mr. and Mrs. Sutton; and upon her devolved the chief management of the Female Orphan Asylum.

Shortly after their marriage Mr. and Mrs. Stubbins left Cuttack for Berhampore, where they arrived on January 27th. Here they were heartily welcomed by Mr. and Mrs. Wilkinson, with whom they became happily associated in the many and manifold departments of missionary service. Of those four labourers Mrs. Wilkinson alone remains on earth. Still bright and active, she is now spending the evening of her life at Leicester, and recalls with grateful, glowing, and glorious interest, the happy years which she and her sainted husband spent in labouring with Mr. and Mrs. Stubbins at Berhampore, and Ganjam. How diligently and usefully they were all employed is evident from the numerous letters, journals, and reports which appeared in the Society's periodicals at that period, and which, if gathered and published, would form several volumes of most interesting and instructive reading.

#### FAILURE OF HEALTH AND FURLOUGH TO ENGLAND.

Mr. Stubbins' health having failed, a change to another station was recommended. Midnapore was tried, but this expedient proving fruitless a long voyage was deemed imperative. Just about this time, Mr. Grant, his successor at Berhampore, having died suddenly, Mr. Stubbins offered to return to that station, to live or die there, as the Lord seemed fit. The other brethren, however, could not encourage such a proposition. At length, under medical advice, and yielding to necessity, he decided to visit his native land, and with Mrs. Stubbins sailed for England in April, 1843. On the passage they called at the Isle of France, where they stayed about a week. During this time they visited their beloved Harriet Newell's grave. While on the voyage, their eldest son, William Carey, was born. The journey was long and tedious, but on Friday, September 22nd, they landed safely at Portsmouth. As soon as practicable they proceeded to the home of Mrs. Stubbins' parents, at Barlestone, Leicestershire, where they received a most hearty welcome.

#### AN IMPORTANT INTERVIEW.

Among the friends who called to see Mr. and Mrs. Stubbins, soon after their arrival, was the Rev. John Buckley, then pastor of the church at Market Harborough. When they were alone Mr. Stubbins broached to him the subject of foreign mission work. The result was, that on the *very next day*, before he left the house, Mr. Buckley wrote and offered himself for service in Orissa. Eternity alone will reveal the issues of that interview; and if, during his visit to England, Mr. Stubbins had been instrumental in nothing else than in leading Mr. Buckley to devote his life to mission work in India, *that alone*

would far outweigh the trouble and expense of the journey from and to India. The two following, unpublished letters addressed to the Rev. J. G. Pike, of Derby, will be read with deep interest.

*Garland's Lane, Barlestone, October 18th, 1843.*

My dear Brother,—I came here yesterday to see my beloved friends on their return from India. You will not be surprised to find that as soon as Bro. S. and I were alone we began to converse on the present state of the Mission, and that he read to me that part of your letter which had special reference to myself, which, in connection with his own opinion, had considerable weight with me. My mind has been a good deal exercised at different times on the subject, and I have for several months past had a prevailing impression that God had something for me to do in the way of promoting the spiritual welfare of India's millions, but I did not know that any of my brethren deemed me suitable for the Missionary work, and I was not without fears respecting my health. I should like the opinion of physicians to be taken, as this is my principal, almost my only difficulty. I should be glad too to meet my brethren at the Committee meeting about to be held, to tell them how I have been exercised on the subject, and to receive their opinion. I mean to do that which appears to be the will of Christ. I have a rather particular reason\* (which I may communicate when I see you) for wishing that the Committee meeting might be held next week. Monday or Tuesday would suit me much better than a later period of the week. Should be glad if the meeting were called for the afternoon, as I could not get to Leicester before one o'clock. I should be particularly desirous for Mr. Goadby to be present, as, I apprehend, he knows my attainments and capabilities better than any of my brethren. Requesting an interest in your prayers,

I am, dear brother,

Yours very truly,

JOHN BUCKLEY.

My very dear Brother,—You will see from Bro. B.'s letter that I broached the subject of Missions to him last night. He immediately said his mind had been long, and frequently, and anxiously exercised on the subject, but he was not aware that any of his brethren here thought he was at all adapted for Mission work. I then read him what you said on the subject. I cannot doubt that if the Lord see fit to call him to the work and to spare him in the field he will be of great and important service to our Mission. The Lord grant he may! We want some one to prepare especially to succeed our dear Brother Sutton, and I think Bro. B. will be in many respects well qualified for such a post, or indeed for general labour. If the Committee should think favourably of his application (as I doubt not they will), I should think it would be better for him to lose no time in obtaining the best medical advice with reference to his constitution. He is particularly desirous, for private reasons, that a Committee meeting should be held with reference to his case next Monday or Tuesday. I should (D.V.), be able to be there provided I receive a letter from you in time stating positively when and where the meeting would be held. I wrote you yesterday from Barton. More when I see you.

Thine affectionately,

I. STUBBINS.

The medical certificates proving highly satisfactory, Mr. Buckley's offer for mission service was unanimously and cordially accepted, and the church was requested to liberate their pastor as soon as possible, in order that he might commence the study of the Oriya language, under the direction of Mr. Stubbins.

\* An attachment to Miss Derry, now Mrs. Buckley.—*W. H.*

## WORK IN ENGLAND.

Hitherto missionaries who had returned from Orissa had been encouraged, in order to save the funds of the Society, to undertake the pastorate of churches. But it was decided that Mr. Stubbins, during his furlough in England, should devote himself wholly to deputation work, and right well did he justify the decision of the committee. In those days to see and hear a real missionary, fresh from the field, was quite a novelty, and where he went, the affecting statements and fervid appeals of Mr. Stubbins produced deep and lasting impressions. The writer of this notice, then a boy in the Sunday school, can never forget his visits to Derby, and feels that to these he is indebted in no small measure for his interest in mission work, and for the privilege of having been a co-worker with Mr Stubbins in the foreign field.

In referring to his visits to the churches the late Rev. Joseph Goadby wrote: "His labours have been more abundant, and the fervour, eloquence, and interest of his addresses, from the platform and the pulpit in every part of the Connexion—in combination with the frank, generous, devoted Christian spirit which characterized his conduct in the social circle—have tended very materially to advance the missionary spirit in our churches. The remembrance of his visits to our friends in every part of the denomination, is cherished with gratitude and delight, and his name is enshrined in their choicest affections."

The health of Mr. Stubbins having improved, and the time for his return to India having arrived, his

## FAREWELL SERVICES

were held at Dover Street chapel, Leicester, June 3rd, 1845. It was computed that six hundred friends or more were present from Nottingham, Derby, and other churches in the Midland Counties; that the morning congregation consisted of a thousand people, and the evening of fourteen hundred. The services are described as peculiarly interesting, solemn and affecting. An unusual number of ministers were present, and of those who took a public part there were the Revs. J. Goadby, T. Stevenson, S. Wigg, H. Hunter, J. Derry, J. Wallis, J. Peggs, Adam Smith, and J. G. Pike. There were also present, Mrs. Stubbins, Miss Collins and Messrs. W. Bailey and W. Miller, who were to accompany Mr. Stubbins to Orissa. With *two* exceptions—Miss Collins, now Mrs. Süpper, who resides at Quorndon, and Mr. Miller, now on his way to England, after forty-four years of devoted service in Orissa—all these honoured friends have passed away. And of the persons who constituted those two large and deeply interested congregations, comparatively few now remain upon earth. "Our fathers, where are they! and the prophets, do they live for ever?" "And herein is that saying true, One soweth and another reapeth; other men laboured, and ye are entered into their labours." Would to God that we were more alive to our privileges, opportunities, and obligations, so that with a love and zeal surpassing even that of our fathers we were striving, *agonizing*, to fulfil our trust, and to carry on the noble and divine work of evangelizing Orissa.

(To be continued.)

## Letter from Rev. A. Miller.

Calcutta, April 22nd, 1889.

MY DEAR BROTHER HILL,—

Here we are thus far on our journey. We left Cuttack at eight o'clock on Wednesday morning. A number of the friends, Native and European, came to see us off. The water in the river not being sufficient for the steam launch to come to Jobra, we went in the *Herald* to the first lock of the canal. Your son and his wife, with brother Pike and his second daughter, Mr. and Mrs. Bond, Miss Hill, and others accompanied us. At about half-past ten our friends left us, and the last visible link (save Mrs. Bond, who came on to Calcutta) which united us to Cuttack was severed. I cannot stay, even were I able, to describe my feelings on this occasion, and during the two or three previous days, when on so many occasions we had to take leave of those who seemed to regret our departure. Though absent in body, we are ever present in spirit with those so dear in Orissa, and never while memory retains her seat shall we forget to desire and pray that God's choicest blessings may be their portion.

We spent a pleasant day with the Children's at Chandbally. He has recently been reinforced by Mr. Brown, a young missionary who seems to be throwing all his energies into the work. Though yet the day of small things with them, they are all working on in confident expectation that the time of reaping is near. The guru, whose teaching embodies so much of Christianity, and who has so large a number of disciples in the neighbourhood, is said to be drawing nearer and nearer the truth; and it is hoped that he may soon make a public profession of his faith in Christ, with a large number of his disciples. Brother Children is very energetic, and much liked by all classes.

Our passage from Chandbally to this was very unpleasant. The steamer was small and crowded, abounding with most unpleasant odours. It is very hot here in the middle of the day, though not more so than in Cuttack. We are in lodgings—13, Sudder Street.

Last evening Mr. Geo. Sykes called, and we accompanied him to the Circular Road chapel. Mr. Jordan preached a good sermon on "The forgiveness of sin." We saw several of the friends. Mr. Beeby, who is very feeble; Mr. and Mrs. Rouse, Mr. and Mrs. Lewis, and Mrs. Dakin were there—these all are, I fancy, known to you.

We all feel most keenly the death of Professor Goadby. What an unspeakable loss he must be to the College and denomination. We deeply sympathize with his sorely bereaved family. We have also heard of brother Stubbins' departure, for which I was somewhat prepared, having heard that there was little hope of his recovery. I should have much liked to have seen him once more, but this was not to be in this world. Mrs. Supper and I are the only survivors of the band which he conducted to Orissa in 1845.

I am thankful to say I feel better than when in Cuttack; the last few days were most trying; a day or two more of the same excitement and strain would, I fear, have finished me. The rest of the party are pretty well. Miss Barrass seems delighted in the prospect of her return home. I have not yet heard of the *Chusan's* arrival. She is expected to-day. Our heavy luggage is at the P. and O. office, to be shipped as cargo the first opportunity.

We have here two young ladies of the Rangoon Baptist Mission. They have been to Darjeeling for a change. They have with them a Burmese young woman, a teacher in their school, whose grandmother was with the first Mrs. Judson when she died. Last evening we had singing, and the teacher sang very sweetly two Burmese hymns.

I am thankful that little beyond putting in an appearance will be expected from me at the Association meeting. I ought to feel better on reaching England; at present I am quite unequal to speak in public. My right side feels at times as if I had a blister on it. I am sorry to say Mrs. Redsdale, Mr. Bond's sister, is now dying of cancer in the General Hospital. She has five children.

We have heard twice from Cuttack. It is remarked that the house, chapel, Sunday school, etc., all look strange without us. All were much as usual. The weather, as here, is very trying. We expect Mabel Stewart to join us to-day.



## A Book-Room for Pooree.

THE following correspondence will speak for itself, and any further information will be given by Mr. Heberlet on his arrival in England. In the denomination there must be many friends who are able, without denying themselves of a single luxury, to erect this house for the Lord. Would that some one, constrained by the love of Christ and the souls of men, would undertake this important work. During the three-score years and more that our brethren have visited Pooree, such an opportunity has never been presented before, and unless the building is erected soon the site may be lost. Who then is willing to erect this house for our God in the city of Juggernath, from which the true light shall radiate throughout the length and breadth of India? To what better purpose could one or two hundred pounds of the Master's money be devoted, and where is the wise and faithful steward ready to undertake this memorial for the Lord "in the place where Satan's seat is"?

Pooree, 18th January, 1889.

MY DEAR BROTHER HILL,

You will be glad to hear that after many unsuccessful endeavours in past years to secure an eligible site for a book-room in Pooree, we have at last succeeded in obtaining one that is all we could desire, and rejoice greatly in the prospect opened up before us of carrying on our future work under extremely favourable conditions in this respect. Hitherto we have carried on our work in the streets, having no foot-hold in the town from end to end; no place upon which we could take our stand as a matter of right; no refuge in which to take shelter when at times the heat of the sun and at times the pouring of rain made it necessary to get under cover, if we would carry on the preaching to which our hearts had warmed, or the discussion in which we had become interested.

Again and again has our congregation melted away as the sun rose high and his burning rays poured down into that almost treeless street; again and again have the listeners dispersed as the rain came down, hastening to take shelter in the adjoining shops—where missionaries and preachers would be unwelcome and regarded as intruders who brought a contaminating influence with them if they sought a place wherein to sit and talk. Many a time have I put up my umbrella and waited for the rain to pass away, regretting not the discomfort in which I stood, but regretting only that I was left to stand alone where a few minutes previously a crowd of people stood around listening to the story of the cross. With a place into which we can

invite our listeners when sun or rain threatens to disperse them, we need never see our work abruptly stopped, as I have often seen it with deep regret.

As I said in beginning, the endeavour to secure a site has often been made without success. There has been great opposition to encounter, bitter hostility to overcome; and it is clear to me that the Lord has Himself interposed on our behalf. I cannot find words to express my thankfulness, and marvel at the completeness of our success, as I reflect upon the advantages of the position we have secured, for we could not have found a better place for our purpose in all the town, yet we did not seek this particular spot; and here the Lord's hand was clearly seen, for the site was offered to us by the Municipal Commissioners, who had rejected my application for another place, and felt themselves constrained to give me something instead, because they knew that I was powerfully supported. They knew only of the support secured in the way of authority upon earth, and were influenced by it; but I know that He who has the hearts of all in His control, and worketh all things after the counsel of His own will, had interposed in my behalf.

When it became known that the Municipality was in favour of granting me this site, a strong opposition was organised by the townspeople to prevent it; and when the matter was passed by the Council, they determined to take legal action against the Council. In this state of affairs I felt it extremely desirable to do *at once* all that I could to secure possession of the site, and have now

come down to Pooree in order to lay the foundations of the proposed building. Friends who sympathized with me and realized the importance of the matter have furnished the funds to do this portion of the work, and it is now in progress. The money for the building itself will have to be obtained hereafter; and I am confident that it will be, for I feel sure that this thing is of the Lord. I place my confidence in Him, and look to all whose hearts are warm towards His cause to help me. Who will do so? Reader, will you?

I append copies of my application for the site and the resolution of the Municipal Council granting it; a translation of a letter published in one of the Vernacular papers relating to it; and a sketch of the position of the site. These will, I am sure, be of interest to our friends.

A door, great and effectual, has been opened unto us. Friends, pray that we may be made steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

Now concerning the collection—what shall I say about that? I shall say nothing more, for my time is gone. Let your hearts speak; yea, let Christ speak, and whatsoever He saith unto you, do it.

Yours in the Master's service,  
P. E. HEBERLET.

TO THE CHAIRMAN,  
POOREE MUNICIPALITY.

Pooree, 7th December, 1888.

Sir,—I have the honour to request that the Municipal Council will allot to me, on behalf of the General Baptist Missionary Society of England, the plot of land, 30ft. by 20ft., which was demarcated by the Municipal Overseer, at the junction of the Outtack read with the Badadand (main street).

It is intended to erect on the site a building for the sale of books, and to serve as a meeting place.

Hoping soon to receive the sanction of the Council to my occupation of the plot indicated,

I have the honour to be, Sir,  
Your most obedient servant,  
P. E. HEBERLET,  
Baptist Missionary.

Extract from the proceedings of the Municipal Commissioners at a meeting held on 15th December, 1888:—

Resolution III.—Read the application of Mr. Heberlet, dated 7th December,

1888, requesting to grant him lease for a piece of land measuring 30ft. by 20ft., near Gonesh Buruja, for the construction of a missionary library and meeting room, and the application of Donai Das and Ban Mallee Maharana and Maguni Mahanti, objecting to the same.

The subject put to vote.

For.

Babu Rajgopal Ray  
Pundit Tarakant Vidyasagar  
Babu Nityanand Das  
„ Harromohan Ray  
„ Bhagirathi Naik

Against.

Babu Modhusudan Mahanty  
„ Joykristo Mahanti  
„ Ananda Chandra Mookerjee  
Pundit Charan Das Babaji.

—Carried.

Resolved,—“That as the objections are regarded groundless by the majority of the Commissioners, leave be given to Mr. Heberlet as requested.”

The following is the translation of a letter from some one at Pooree, sent to the vernacular newspaper at Balasore, and published in the issue of the 26th December. The paper bears the name of “*The Uriya and Navasambad*”—a weekly journal devoted to politics, literature, science, art, etc., and to the welfare of Jaganath pilgrims”:—

“Sir,—Kindly oblige me by publishing this letter in your paper.

“Some time since the Municipality endeavoured to give the Christian Padi Sahib a site in the Badadand (main street), along which the car of the great and illustrious Lord Jaganath travels in pomp, and in front of (the garden known as) Beloved-of-Jaganath; but through the exertions of the heads of monasteries and of the Hindoo Commissioners, when it became known that the food-offerings of the great Lord Jaganath would thereby be defiled, the site was not granted.

“But now, again, the Municipal Commissioners have determined to grant the Christians a site in the main street, along which the car of the great Lord Jaganath travels in state, to the east of Gonesh Guruja (a ganja-smoking club of that name), which adjoins the before-mentioned garden, and the spot where the vehicle of the illustrious Mahan Mohan (an idol of that name) pauses in its progress at the time of the Chandan festival, and offerings are presented; where also, at the time of the car festival, offerings

of food are presented to the great Lord Jaganath; and where, moreover, the wives of respectable people pass up and down before the dawn going to and coming from the bath. Here the Commissioners have measured out and made over a plot of land.

"It seems to us that the Municipality will by degrees establish a Christian Location in the main street; and when that is done, if the car of the great Lord Jaganath come into collision with the Padri's building, the car festival will at once come to an end, and the inhabitants of Pooree be reduced to poverty.

"It is reported concerning this matter that the honourable Rani and the people connected with Gonesh Guruja, together

with the general Hindoo population, are about to institute legal proceedings.

"The Hindoo (Municipal) Commissioners are aware that it is forbidden to followers of an alien religion to abide in the main street along which the illustrious Jaganath moves in state, nevertheless, having an eye to pay and pensions, they pay no regard to righteousness. It is a very grievous thing that the Hindoo Municipal Commissioners of Pooree, neglecting to give religion the highest place, and exalting worldly possessions to that place in their regard, by doing many things contrary to righteousness, bring a blot upon the Hindoo religion.

"Yours obediently,  
\* \* \* \*

## The Party for England.

THE party for England left us this morning (April 17th, 1889), pushing off from the Mahratta revetment of the river bank at 7.45 o'clock. The party is probably the largest that has left the Mission at any one time, and consists of Rev. W. Miller, Mrs. Miller, and Miss Miller; Rev. P. E. Heberlet and his three children; and Miss Barrass. Mrs. Bond accompanies them to Calcutta, and will be absent several months. These all crossed the river in the Mission boat *Herald* to join the Canal steamer at the Juggutpore lock. Miss Mabel Stewart, daughter of our good friend Dr. Stewart, who is to proceed with the party to England, will leave us next week so as to curtail the time spent in Calcutta; and Mr. Edwin Heefke leaves us from the landing at Jobra for Calcutta to join an appointment there, leaving the parental roof for the first time. He has been employed for some time as Assistant Teacher in the Protestant European School, and has been very regular in attending all our usual services and has rendered special help in the choir. His parents are both valued members of the church. Nearly all the Mission circle, with a goodly gathering of native Christians, were present to bid our friends goodbye. We trust they will have a prosperous journey, and that the sojourn in the dear fatherland may in the case of all be very happy and useful.

### PRESENTATION OF ADDRESSES.

Brother Miller has now served the Mission for *nearly forty-four years*, and since the death of Dr. Buckley has been both the senior Missionary and the senior pastor of the Mission church at Cuttack, and it was fitting that previous to his departure, his many and varied services should be publicly recognized. On Saturday evening a meeting was held at which the famine orphans presented him with an address and a silver card case, in grateful acknowledgment of the memorable services our brother rendered during the great Orissa famine of 1866. The prayer was offered, the address prepared and read, and the whole testimonial managed by those who had been rescued from death at that terrible time, and who had been inmates in the Boys' Famine Orphanage under Brother Miller's care.

On Tuesday evening a larger meeting was held in the Mission chapel, when the native Christian community presented an address, and special prayer was offered up by brethren Makunda Das and Shem Sahu.

Bro. Thoma Santra read the address. It recorded the services our brother has rendered the Mission as an itinerant preacher of the gospel, personally and in connection with the native preachers; to his kindness to the latter when labouring with them; to his diligence as a pastor of the church and his kindness

to the widows and poor; to the part he has taken in forming classes and associations for the benefit of the young, and in the establishment of the Temperance Society; to the opening of the Christian book-room, and the preparation of tracts and books, and in the revision of the Oriya Scriptures; to his interest in the Sunday school, and in the opening up of new stations, in all of which our brother has rendered important and invaluable services.

On the previous Sunday morning similarly appreciative addresses were presented to *Miss Miller and Miss Barrass* by the teachers and scholars of the Orissa Sunday school. In that to Miss Miller, notice is taken of the fact that on each of the former occasions when she has left the country, it has been in the company of her sister Mrs. Heberlet, and with the prospect of returning, and regret is expressed that on the present occasion, both these features are wanting. It refers to her helpful services in the teaching and singing for now fifteen years; to her help in the mothers' and daughters' meetings, and in the interest she has manifested in the welfare of the native Christian women in general.

The address to Miss Barrass was also by the teachers and scholars of the Orissa Sunday school. It referred to her diligence and steadiness in Christian labours for the good of the women and daughters of the community; to her voluntary and valuable services in the Sunday school for a period of seven years, and expresses good wishes for her safe return after a happy furlough in the fatherland. In each case a small present was given to accompany the address, and a suitable reply was made by Bro. Miller.

*Bro. Heberlet* having served the Mission for a period of ten years, takes his furlough according to the rules of the Society. We pray that he and his motherless children may enjoy in rich measure the protecting care of our Heavenly Father, and that in due time, when permitted to return to us, it may be in the fulness of the blessing of the gospel of Christ.

You will be rejoiced to hear of the safe arrival on the 10th inst. at Gopalpore of our new brother Mr. Rutland.

*Cuttack, India,*  
April 17th, 1889.

THOMAS BAILEY.

## Extracts from a Private Letter.

FROM J. F. HILL.

*Cuttack,*  
Good Friday, 19th April, 1889.

MY DEAR FATHER,—Your short letter, and general one *re* Mr. Goadby's death, came to hand last Sunday. We were grieved and shocked by the sad tidings. Lillie had a letter from Loughborough in which reference was made to his death. What a sterling all-round man he was, and what a loss he will be to our denomination! Mr. Bailey referred to his death at the evening service last Sunday. Lacey and Rutland would no doubt feel it very much. The latter arrived in health and good spirits at Gopalpore last Friday.

Cholera and small-pox are rather prevalent just now. Two of the cart-men who went with Mr. Lacey to Berhampore had small-pox on arriving and have died. Since then it seems to have spread in the town. Two of our native Christians there had died of cholera, and another (nephew of Daniel Mahanty) is dangerously ill with it. In Cuttack both are very bad. Many of the printing-office men during the past

two months have not been allowed to come to work owing to the disease being in their houses. In every part of the town there are numerous cases. I do not, however, hear of many deaths. Cholera has broken out severely in the jail; sixteen prisoners were attacked in two days. The whole of the prisoners have been removed to Chowliagunge, three miles out of the town. A number have died. Fever is prevalent among Mrs. Buckley's girls; she says she has not had so much for a long time. This year we have not had the usual amount of rain, hence I suppose the exceptional amount of sickness. One night last week we had a slight shower, and last Sunday we had a hail storm, but with the exception of these I don't think we have had any rain since last November. The hail stones were almost the size of walnuts; many gathered them and had iced water. Rice and other grains are very dear; the poor are suffering very much; unfortunately, too, there are scarcely any mangoes this year.

The Millers left last Wednesday. A good number went to see them off, and a few of us went in the "*Herald*" to the steamer, which lay in the canal. It is difficult to realize that they have actually gone. Mr. Miller has had two addresses given to him—one from the orphans who have passed through the orphanage during his superintendence, and the other from the church. In his final address he warned the Christians against their besetting sins—not living up to their Christian calling—not supporting their pastor, &c. I hope they may be benefited thereby.

This morning the Sunday school examination was held. We follow the Sunday School Union plan in arranging the school in divisions; part had a written examination and part oral.

Last week I sent off the Press report;

I hope you will get it all right. You will see what I mention regarding one Press which has been obliged to close; it was of course only a small one. There is still another which has been started since I came, and which has caused us, through competition, great losses. As to whether it will be able to carry on remains to be seen.

The competition for Government work is simply ruinous. Estimates are always asked for, and seeing that only now and again ours are accepted I wonder almost whether it pays—or at least is worth the trouble. However, we must go on for a while. One thing is certain, what work other presses do for Government, if at less rates than ours must be profitless, so they cannot live long on that.

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## Notes from Rome.

BY REV. N. H. SHAW.

### THE BREFOTROFIO.

ALL readers of the *Observer* will not be aware that there is in Rome an institution with the above name, which I presume comes from two Greek words which mean "a new-born babe," and "I feed or nourish." It is a species of Foundling Hospital. I believe that any person who wishes to disencumber him or herself of a new-born babe can do so by bringing or sending it here. The conditions are such that no right-minded parents, unless pressed by the most extreme and hopeless poverty, could accept; but many persons become parents who do not correspond to that description. In the "good old times" when the Pope was king, any babe was received without any questions being asked or any register of the birth being demanded. The poor little infant was brought to a certain cylindrical receptacle in a wall, at a given signal a door opened and the babe was deposited within, then invisible hands of nuns from within turned round the cylinder and received the child, the bearer and receiver of it remaining unknown to each other. I suppose that this method has been abandoned, and now a register or properly qualified certificate of the birth must accompany the little stranger. Once delivered at the Brefotrofo, the separation between the child and its parent is perfect and final. If the babe lives, it has a name given to it by the authorities at the institution, and when old enough is put out to service under the surveillance of the same. If a girl, a dowry is given with her to the man who marries her; but the parents never know (if even they should care) what has become of their child, whether it lived or died, and the child never knows its parents.

A few figures with respect to this institution, which would astonish many English people, are now before me. I find that last year no less than 5414 of these unfortunate babes were in the institution! The number received has been gradually increasing for 16 years, *i.e.*, since 1872, when there were 2923. There is one encouraging fact about the Brefotrofo: the mortality of its inmates has of late years greatly decreased. In 1872 the deaths amounted to 34 per cent. In 1875 they had increased to 42 per cent. In 1883 they were reduced to 18 per cent., and last year they were 17 per cent. of the inmates.

What sorrow and sin does such an institution tell of? Are not these facts and figures eloquent? And do they not plead in favour of more zeal in missionary work?

We have had in Rome this year Mr. T. E. Barrass, son of our brother Rev. T. Barrass, of Peterborough. It has been to us a great pleasure to have frequent intercourse with him, and to have his presence at our meetings during the last six months. He left yesterday for Paris, and we shall greatly miss his fellowship. But we hope he may return another year.

We have also had a flying visit from Miss Marianne Farningham.

The summer is beginning to announce itself, but our meetings yet keep up and we have several persons seeking baptism.

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## Work among the Kols.

In the Annual Report, page 63, reference was made to the baptism of several Kols—one of the aboriginal tribes found in Orissa and other districts. We are thankful to learn that several other baptisms have taken place, and that those previously baptized continue steadfast in the faith. As it is more from the aborigines of the country than from the Hindoos, that the converts to Christianity have been gained, let us hope and pray that soon multitudes of these untutored heathen tribes, a dark bewildered race, may sit at our Immanuel's feet, and learn and feel His grace.

Mr. Brearley sends the following pleasing intelligence:—

About a fortnight ago, one of our native preachers, Balunki Padham, paid a visit to the Kol Christians. He found them abounding in faith and good works. One of them had built a small chapel entirely with his own money. There were five candidates for baptism. Three of them, a young man, his wife, and his mother were baptized. The brother from Ranchi (spoken of by Mr. Pike in his last letter), in addition to his work on the farm, takes the oversight of the new converts. We have now Kol members of the church in five different villages, spreading over a district of about ten or twelve miles. These true-hearted Kols have already found it "more blessed to give than to receive." Every convert takes a portion of rice daily, and lays it aside until the end of the month, when it is sold, and the proceeds devoted to the work of the Lord. There is every reason to expect greater things than we have yet seen in our work among the Kols.

In a more recent letter Mr. Brearley adds:—

We have been out in this district since last Friday; have visited the Kol Christians; and last Sunday a Kol was baptized.

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## Annual Meetings.

THE ANNUAL COMMITTEE MEETING will be held in the Congregational Chapel, Wednesbury Road, Walsall, on Tuesday afternoon, June 25th, at three o'clock. Pastors of subscribing churches, and subscribers of 10/6 annually, are eligible to attend.

THE ANNUAL PUBLIC MISSIONARY MEETING will be held in the Baptist Chapel, Stafford Street, on Wednesday evening, June 26th. Chair to be taken at 6.30 by Surgeon-Major W. D. Stewart, M.D., of Her Majesty's Indian Service. Addresses will be delivered by Mr. R. F. Griffiths, Barrister-at-Law, London; and the Rev. Dr. R. W. Dale, of Birmingham. It is expected that the Revs. W. Miller and P. E. Heberlet, of Orissa, will have arrived from India and be present at the meeting.

## News and Notes.

THE REV. THOMAS RUTLAND, after a favourable passage, arrived safely at Gopalpore on the 10th of May, where he was met, and heartily welcomed, by his fellow student, the Rev. R. L. Lacey. He was detained nearly a week at Madras, waiting for a coasting steamer, but during this time was hospitably entertained by the Rev. Mr. Orgam, Secretary of the Madras Auxiliary Bible Society, and the Rev. Mr. Phillips, Secretary of the Madras Branch of the London Missionary Society.

THE MISSION PARTY—consisting of Mr., Mrs., and Miss Miller Mr. Heberlet and three children, and Miss Barrass—were to leave Calcutta on the first of May in the P. & O. steamer *Chusan*, which is due in London early in June.

DISTRESS AND DISEASE IN ORISSA.—In the various letters from the brethren reference has been made to the disease and want which have prevailed in Orissa. In the Ganjam district the want has approached to famine, and relief works have been established by Government. In a telegram which appeared in the *Times*, on Monday, May 20th, it is stated that, "In the Ganjam district, in the Madras Presidency, people are already experiencing acute want, while cholera has broken out in epidemic form. At the relief works 1000 deaths were reported last week."

It is, be it remembered, in this district that our young brethren Lacey and Rutland are located. In a letter to his parents, written nearly a month before the *Times* telegram was dispatched, Mr. Rutland refers to the distress, fever, small-pox, and cholera that prevailed among the people, and to the numerous deaths that were taking place. The smoke from the cremation of bodies they saw ascending from the plains, and at night heard the people, by loudly sounding cymbals and quaint human cries, endeavouring to propitiate their gods and to drive away disease. May the Lord be their keeper.

## Contributions

*Received on account of the General Baptist Missionary Society, from  
April the 16th, 1889, to May the 15th, 1889.*

£ s. d.		£ s. d.	
Arnold .. .. .	5 16 4	London—Ferme Park .. .. .	6 1 0
Bible Translation Society .. .. .	100 0 0	" Rev. J. Batey .. .. .	0 10 6
Broughton, Mrs. Underwood .. .. .	5 0 0	Louth—East-gate .. .. .	15 13 6
Burnley—Enon .. .. .	30 0 1	Nottingham—Broad Street .. .. .	83 10 0
Carrington .. .. .	6 10 0	" W. & O. .. .. .	3 0 0
Chesham .. .. .	60 12 7	Peterborough .. .. .	110 14 0
Cropstone .. .. .	W. & O. 0 5 0	Smarden .. .. .	0 12 0
Dewsbury .. .. .	34 11 10	Sheepshed, Mr. T. Moore .. .. .	0 7 6
Fleet .. .. .	0 16 0	Victoria, Australia, D. Liggins, Esq. .. .	6 6 0
Hitchin .. .. .	34 14 5	Whitwick .. .. .	4 5 0
Leeds—North Street .. .. .	36 15 4	Woodhouse Eaves .. .. .	4 10 0
Leicester—Friar Lane .. .. .	13 13 8		

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thank fully received by the Treasurer, MR. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, REV. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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JULY, 1889.

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A Real Ministry.\*

THE work of the Christian ministry is doubtless the noblest to which a man can consecrate his life. But noble work needs noble worker; and none of us can feel so equal to his task as not to need reminding of the sublime ideals and all-engrossing claims of the Gospel ministry. We are heralds sent by God to proclaim His will to men, stewards entrusted with the dispensation of His truth. It is our task "fully to preach the Word of God," truly to declare the will of God. But what a task this is!

It is true we have our message written in a book, and it may seem easy to learn its contents and declare them. But this is no ordinary volume. The Bible is not only a message, it is a Lamp by which we may read other messages in nature, in history, in human biography and character. He therefore who sets out fully to preach the word of God may well cry, "Who is sufficient for these things?"

But the work of the ministry consists not only in the delivering a message, but in the difficult task of leading men to accept and do the will of God. It is obvious that our work is not done when we have caused men to hear certain truths. We must persuade them to accept the truth, help them to understand it, and show them how to put it into practice. The men and women around us want not only knowledge but help; and we believe that Christ in His gospel, through His servants, and by His Spirit, *does* help men in all the emergencies of life. Though the crimes and the burdens, the griefs and the tragedies of men are terribly and thrillingly real, no less real is the counteracting influence of our religion. Christ's religion supplies "*solid* comfort" both while we live and when we die. Herein lies the glory of the gospel, and the church of Christ cannot be satisfied with the uttering of pious phrases and the teaching of abstract doctrines, but must devote itself (to a growing extent it is doing so) to supplying the immediate physical, social, and spiritual wants of men as practically and helpfully as did the Master himself. Speaking more especially to brethren in the ministry, we would earnestly ask—Ought not we preachers to agonize in prayer and even wear ourselves out with work in the effort to make our ministry

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\* An Address delivered before the Eastern G. B. Conference, April 25th, 1889.



more genuinely helpful? Let us if possible be eloquent, and learned, and popular, and even orthodox. But above everything else let us strive to render real assistance to the men and women living and dying around us.

The churches of to-day lie under the charge of unreality. It comes from various quarters, and is not whispered or insinuated but vehemently asserted as a reason why thousands do not attend our places of worship. We believe the charge to be largely untrue, but it is for us to disprove it, for the masses will never be won for Christ until we can convince them of the reality of our religion by the reality of the services we are willing to render them in its name and by its power.

Let us then consider one or two of the ways in which we must seek to make our ministry increasingly real.

1. Our speech must always be the real utterance of our honest and earnest convictions concerning the truth of God.

As public speakers we are beset with peculiar perils. We must appear before our people with something fresh and interesting two or three or more times a week. It is far from easy to be sure each time that we have *the* message suitable for the occasion, and our temptation is to be satisfied with saying that which shall be interesting and acceptable. But Canon Liddon truly says, that a preacher should always feel "not that he has to say something, but that he has something to say." We are not servants of men alone, but messengers sent by God, and the opportunities afforded us by our people for speaking to them must be utilized by us in order to deliver, faithfully and earnestly, the message God has given us. Constant work, anxious thought, and unceasing prayer are needed in order that our public speech may have "the accent of conviction." Real earnestness and solid conviction will do much to break the bondage of the pulpit tone and conventional manners which some preachers unfortunately think inseparable from the reverent conduct of a service. We are all in danger of contracting habits of speech, which tend to mar the naturalness of our work. It is well, therefore, that we bear in mind that nothing is so irritating to hearers who are not acclimatized to our chapels as the unnatural tone and airs which preachers sometimes affect. If we have something worth saying why can't we say it as naturally and forcibly as we should if we had our hearers by the fireside, or met them on the market. Of course, it goes without saying, that we shall preach nothing but what we are thoroughly convinced is *true*. To declare anything simply because it forms part of a generally accepted creed; to preach as truth anything which we have not, by honest study and patient investigation, mastered and made our own, is so unworthy of a Christian minister that I dare not even hint at the possibility of any one of my brethren ever doing so. If we cannot come before our people with truths which to us are certainties, for the truth's sake let us be silent. But, coming with a message solemnly true and of immediate and eternal importance, then let us make it unmistakably clear that we are tremendously in earnest. "Standing before the living and the dying, as ministering to those to whom we may never speak again, let us speak as ambassadors for Christ, beseeching men to be reconciled to God, and speaking in the name of our Lord as if He Himself were among the hearers."

2. If ours is to be a *real* ministry we must ourselves be real. We must strive to live up to the ideals we place before others, and to do ourselves the things which we urge them to do.

There must be a man behind the message. If it is recognized that at the back of a good sermon there is a good man, it will gain immeasurably in weight and influence. Richter said of Luther that "his words were half-battles," so powerful was the personality behind them. Character is to speech what powder is to shot—the power which gives it force. We may not be great and we cannot be perfect, but we can be real. The greatest calamity that can fall upon the pulpit is the curse of unreality. Professionalism in speech and conduct, and the perfunctory performance of ministerial duties, destroy every possibility of usefulness. In the degree in which a minister becomes a mere cleric, so does his work lose power and become contemptible to men and hateful to God. We cannot be too careful lest the slightest suspicion of unreality should rest upon us or on our work. Every preacher should feel—"I would rather a thousand times that people should doubt my capacity, or even question my orthodoxy, than that they should suspect my sincerity."

We must also aim ourselves at the ideals we set before others. It is narrated of General Gordon, that he once came upon a corporal disputing with a private whom he had ordered to stand in an exposed position, under fire, and mend a wall while he remained in shelter. Gordon at once leaped into the place of danger, did the work, and then commanded the corporal "never to order another man to do what he was afraid to do himself." We have to urge upon men duties far more difficult than any which fall to a soldier's lot. Men who would not hesitate to charge a battery will often fail in obeying some of the simplest of Christ's commandments. Therefore, in all high aims and divine achievements, we should lead the way. To whom should our people look for examples of Christian courtesy, patience, self-sacrifice, sympathy, and honesty, but to those who minister to them in the gospel. Christians generally need to take these things to heart. In so far as Christianity fails to-day it is not for lack of eloquent advocacy, profound learning, social position, or irreproachable creeds. It is in Christian morality, sincerity, and reality, that a great portion of the church is bankrupt. If the lives of Christian professors were only half as sound as their beliefs, we should soon effect a Christian revolution. Hence there is the greater need that we should put ourselves under the severest self-discipline lest we should fail at all where others fail so much. If our people see that we are not unsuccessfully aiming at real purity, integrity, and sincerity of life, they will listen to us, and not otherwise.

3. A *real* ministry will aim at helping men in their present needs and sorrows, their actual burdens and sins.

Emerson says—"Set down nothing which will not help somebody." And Dr. Clifford says—"Men are weary, dejected, dispirited, and come to the sanctuary for help. It is for us preachers to surround them when there with a bright and joyous atmosphere, to speak with unquenchable confidence and contagious enthusiasm."

A writer in the *British Weekly* said recently—"Our people need help in working, in enduring, in dying. They are all of them beset with temptation. Most of them are troubled about their worldly affairs. The shadow of sickness and death is over many of their homes. Some are heart-broken by the sins of their children. All of them must die, and the sting of death is sin, and the strength of sin is the law. They seek to have the great lights of revelation thrown upon the dark places of their lot. To have preached to them that part of religion which is as *real* as sin, and sorrow, and death." Ministers who feel this will never be satisfied with a sermon unless it has met some of the present wants of their people. Nor must we be satisfied with preaching if we can in any other way help men in, or out of, their difficulties. This generation has witnessed a noble development of the doctrines of Christian Socialism. We have learnt that ours is a social as well as a spiritual gospel. Preaching which waxes eloquent over the social sins and political crimes of the days of the prophets and has no word of rebuke for the social evils and political injustices of the day is boycotted, and deserves to be. If we, as pastors and churches, would be in the van of Christian progress, we must follow our Master, not only in His spiritual teachings, but in His life-long efforts for the physical and social well-being of the people. Our people are often hard-pressed with the struggle for life. They are carrying burdens heavier than they can, or have any right to, bear. We must cheer them with the assurance that the gospel tells not only of rest beyond the grave, but has power to help them right down where they are. Then, as helpers of men, inspired by this gospel, we must help them if we can. In doing so, don't let us be afraid of the charge of being "Political parsons." We might be accused of worse sins. If wise we shall keep party-politics, as such, out of our pulpits. But elsewhere let it be known, that our help and sympathy can be counted upon, in the denouncing of wrong, in the reforming of abuses, the establishing of justice and righteousness, and the securing of peace and goodwill among men.

This much is certain, that if we as ministers and as Christian men refuse to lend a hand and lift our voice for the removal of unjust burdens, and the repeal of unequal laws which oppress the poor; if we refrain from protesting against every form of political and social injustice and iniquity, we shall appeal in vain to the practical men around us for their adhesion to our spiritual faith. Every Christian minister, whose ministry is to be a real power, must be, as Christ was, an ardent social reformer, ever ready to speak "in blame of the wrong, in praise of the right." There is no more sacred work than helping men. Chrysostom said—"The true Shekinah is man." And Novalis—"There is but one temple in the universe, and that is the body of man. . . . We touch heaven when we lay our hand on a human body." The regeneration of modern society may seem an Utopian dream, but to work for it, and expect it, is the only way to prove that we have a real faith in the gospel as the power of God for the complete salvation of mankind. If we would be fully equipped for so great a work, we must live in closest communion and fellowship with the living Christ. Jesus must be real to us, if we would be real helpers to men. His mind must govern ours. His love must destroy self. We must be filled with His spirit,

infected with His zeal for truth, and moved by His enthusiasm for humanity. We must be always with Him, that we may grow like Him. He who feels himself ever in the presence of his Lord cannot well be other than *real*.

The Nun said to Sir Galahad (Tennyson's *Holy Grail*)—

“Go forth, for thou shalt see what I have seen,  
And break thro' all, till one will crown thee king  
Far in the spiritual city;’ and, as she spake,  
She sent the deathless passion in her eyes  
Thro' him, and made him hers, and laid her mind  
On him, and he believed in her belief.”

The Knight replied, and—

“While thus he spake, his eye, dwelling on mine,  
Drew me with power upon me, till I grew  
One with him, to believe as he believed.”

The servant who, in rapt communion and adoring love, grows one with his master, will never fail to exercise “a real ministry,” which shall be a ministry of power for the salvation of men and the glory of God.”

*Bourne.*

G. H. BENNETT.

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## Religious Life in Germany.

### III.—TYPES OF CLERGYMEN; THE SUNDAY SCHOOL AND TEA MEETING.

MANY and various are the types of clergymen I have met with both in my own fatherland and in other countries. My very entrance into this world was amidst clerical surroundings—my father and godfather being both reverend gentlemen; and I had scarcely mastered the difficulties of the multiplication table and entered into the glory of the third standard, when my spiritual instruction was given into the hands of one of the leading clergymen of the town in Germany where I then resided. Certainly not one of the most beautiful types of ministerial, character; orthodox to the extreme (as I can see now that my own views have developed and expanded), grim, and of an impoliteness which would have betrayed the fact of his being a German teacher in the land of the Hottentots, the Chinese, or in fact in any corner of the world where destiny might have placed him. He was very learned, no doubt; but there was something very unsympathetic in his way of teaching, his favourite mode of addressing us being: “Open your jaws! Out with the sauce!”

As years rolled on this reverend gentleman increased in knowledge, though not in a polite use of the German tongue, and heartily glad we were to escape from his hands into those of the “poetical clergyman”—a type as distinctly different from the one just mentioned as day is from night. Nothing gloomy or grim in him. Religion had shown herself in him as a true daughter of heaven, shedding radiance in his heart and smiles on his countenance. As a preacher, the eloquence of his language, the hopefulness of his views, the love for humanity

expressed in his sermons, attracted large congregations; as a teacher he won the hearts of his pupils before the first lesson had ceased. We girls simply adored him—you would have done so if he had instructed you. Of course he could not help riding his Pegasus, but then he was a poet, and his gifts were all used to the glory of the Master whom he served so joyfully. Perhaps he might have spoiled us by too great leniency if another of his clerical brethren had not taken us in hand at the right time. It was the third type of clergyman I came in contact with in my school-life, and certainly the most remarkable of all I have ever met. A splendid man this "Pfarrer." He has been dead for more than ten years, but fresh and green is his memory and ever will be within me.

A profound thinker, a well-trained theologian, a first-rate pedagogue, he was the founder of our High School at N——, and an almost wonderful success it was under his management. His deep-set eyes, shining with a clear and bright light, seemed to pierce the very depths of the heart: a word of blame from him was crushing, a slight praise spurring on to nobler thoughts and deeds. The inhabitants of N—— are of a strongly materialistic character. "Eat and drink and be merry, for to-morrow you may be dead," is their motto very often; but deep spiritual thought set in burning language must ever exercise a large influence, and so the inhabitants of N—— went to hear this eloquent preacher; and many a young man forgot his rendezvous at the beer-house, or postponed it, to sit at the feet of the mighty teacher. And it was necessary; for even among the very men who preached the gospel there were some who were either indifferent to it, or of a strong atheistic tendency. Not courageous enough to give up their living, they went on preaching practical doctrines in which the name of Christ was omitted and love to mankind upheld, but none of the faith which beyond this world sees another—more fair, more lovely, and eternal.

In sharp contrast to these preachers of the modern school of German theologians there stood a few old-fashioned ministers, who saw the devil as plainly as Luther had seen him in his little room at the Wartburg. I have myself listened many a time to one of these fanatical and terrible preachers. He was a curate—a living representation of Jeremiah's lamentations. All in him and on him was a wail. His very hair drooped on his shoulders in a sad and tearful way; his coat was too narrow and his trousers too short, and if he possessed a necktie it never fulfilled the place appointed to it in this world; yet with all these very striking deficiencies he managed to marry one of the prettiest, brightest girls of the town. Not long a pretty and bright wife, alas! Few would have known her again after a year's time. Nothing more terrible than a gloomy view of God; nothing more inspiring and enriching life than to believe in Him as a God of love!

It is in the kingdom of Würtemberg that we find the most numerous and perhaps also some of the most interesting types of clergymen. Ottilie Wildermuth, that most charming of writers, has described them so exquisitely in her "Würtemberg Parsonages," that it would be almost sacrilege to try and describe them after her. Some time I hope to be able to introduce them by translating them into English, and

then we shall know them all—the musical parson, who almost missed his calling by becoming a preacher instead of an artist; the poetical parson, who has Schiller's works at his finger ends; the hospitable parson, whose house is a veritable city of refuge for all maiden aunts, nieces and nephews; the botanical parson, who finds his elysium in the midst of his flowers; and even the economical parson, who tries very hard to bring up a large family on a small income, and looks like a once strong tree, bowed down and withered by the storms of life. Karl Gerok, the Court Chaplain to the King of Würtemberg, and one of Germany's most exquisite poets, gives us, in one of his delightful poems, a charming picture of the country parson and his study. Would that I could transfer it to these pages worthily! But I must now leave this topic, and pass on to speak of Sunday schools in Germany.

It is not very long since Sunday schools were introduced into Germany, and, like many other importations, they were at first regarded by many with a distrustful eye. Indeed, the first Sunday school teachers of N—— encountered bitter opposition. But, fortunately, many of the daughters of better class families took up the good cause. At the time I taught there was not one uneducated teacher in the school.

The splendid results of Sunday school work very soon silenced the scoffers. But between the teachers themselves a schism arose. Books containing biblical stories in abridged form had at first been used in the schools, but two of the chief teachers having spent much of their life in England and returned full of enthusiasm for Sunday school work as it is practised in this country, insisted upon the introduction of the Bible, and of course in the end they carried their point, as ladies must ever do if they use their eloquence rightly.

Those very same ladies also had the courage to introduce the first tea-meeting, an unheard-of thing in the Southern part of Germany. Was it at all possible, thought the indignant descendants of the old Teutons—was it at all possible to form any good and noble thought or resolution upon so mild a beverage as tea? Be it said to the honour of the clergymen and Sunday school teachers, they submitted after a severe struggle with good grace. And very noble did those tall, fair-haired, stout men look with a tiny tea-cup in their hands, examining it very much with that pitying tenderness that we bestow on fragile and delicate things. Once the tea—a white and sickly looking broth adulterated with flavour of vanilla—had been valiantly gulped down, and the delicate subjects which go by the name of tea-cups removed, the spirit of controversy once more rose, brilliant speeches were made, and now and then humour broke loose and smilingly alluded to the unforeseen influence of “fair England's favourite drink.”

The strangeness of this first tea-meeting (for which a room in an hotel had been hired) attracted a considerable crowd of spectators outside, who were evidently on the look out for something strange to happen, and had to slink away at last disappointed in their anticipations.

No; nothing had happened, except that we went home richer with the remembrance of a happy evening, which even now forms one of the pleasantest of my reminiscences of “Religious Life in Germany.”

J. JAFFÉ.



**BUXTON.**

## A Unique House and Garden.

MANY tourists while enjoying the romantic scenery of Derbyshire, have spent a few days in the district of Buxton, and from that quiet healthful resort have taken the favourite drive to that quaint old inn, known as "The Cat and Fiddle," situated near the highest peak of the Axe Edge range, and commanding a magnificent view of parts of Staffordshire, the Welsh hills, the whole of the basin of Cheshire, with Beeston castle rising in the extreme distance, as if aspiring to catch the clouds. To the right, Alderley Edge raises its diminished head, and adds to the charms of the beautiful landscape; but the area still widens so as to embrace south and west Lancashire, fringed with the silvery, dancing waters of the Mersey.

The scene on a fine, clear day, especially toward evening is simply glorious. Starting in a north-westerly direction from "The Cat and Fiddle," before arriving at the small town of B——, we come in sight of the unique house and garden which we shall now attempt to describe.

The house is built of stone, and stands across the foot of a narrow ravine, in which the brook has been arched over, so as to run unseen from east to west, under the whole length of the house and garden. The proprietor of the place first saw the light toward the close of the last century, and still lives to enjoy the results of his long and various labours. Until very recently he has acted as a most congenial guide to the groups of interested visitors who have been willing to accept his services. He is a devoted student of the works of Emmanuel Swedenborg, and has laid out his garden in harmony with "the doctrine of correspondences." Let the reader now fancy himself standing at the garden gate with his face towards the east. The first object attracting his attention is a small notice-board, containing the words—"This garden is not for dogs, or children, but for the thoughtful." Walking along the flagged footpath in front of the house, we observe the trees have not been planted at random but are evidently intended to bear some relationship to each other. Our attention is called to a small water-wheel which turns an upright shaft, having a wheel on the top, that is made to strike a bell at long or short intervals, to frighten the birds from the fruit trees, when it is thought desirable. Close by we notice a splendid bed of rose trees (seven in number) which our genial guide jocularly speaks of as his seven wives, (don't be alarmed, gentle reader, for he is a bachelor), and beside each is a garden rod supporting a glass case, containing a printed biographical notice, or other matter, relating to seven illustrious Christian women, two of whom are the mother of the Wesleys, and Mrs. Fletcher, of Madeley. Glancing up the sloping ground to our right, we notice three oval flower beds, surrounded by gravel walks. Above the first is a seat painted white. On the second is a vine on one side and a fig tree on the other, so the owner can sit under his own vine and fig tree. A double seat is fitted above this bed painted white and red. A seat for three persons overlooks the third bed and is painted white, red, and blue. We now leave this part of the garden and step into a small summer-house, and there find a rustic seat, a little table with a large Bible on it, well thumbed,



in the Old Testament part especially. By the kind favour of our guide we now enter the house and find everything neat, comfortable, and even cosy; the furniture being very substantial, though antique. We are even permitted to enter the owner's bedroom, which is on the ground floor, and there we are in what we shall designate a small sacred museum. By turning a handle near the bed a large organ can be made to play a considerable number of tunes, and if that be too loud a little one close by can be made to yield the softer music required. A board table working on a swivel can be easily turned over the bed, bringing to the restless occupant a box of matches, a candle, and a book. In this room we are also shown a model of the ark of the covenant, the table of shew-bread containing a number of biscuits, and other curiosities reminding us of the Mosaic ritual. We now pass to the owner's workshop, where he does most of his varied business with his own hands, and here we see joiner's, smith's, and builder's tools in abundance. The water power gained at the end of the building is used to turn the lathe, blow the smithy-fire and the organs, and render other useful service. Above the workshops we find a large drawing-room replete with every convenience, in which a great number of guests may enjoy a pleasant entertainment.

Let us now leave the house by the back door and visit the higher parts of the garden. We begin to ascend a sloping bank, and as we go up, we notice a number of troughs supplied with a gentle stream. Here our guide detains us, while he explains to us some of the wonders of the fish world. Arriving at the top of the bank we find ourselves gazing on an irregular, pear-shaped pond, well supplied with trout, and bearing the name of "The Sea of Galilee," and fed by a stream called "The Jordan." We observe close to us a little summer-house, and looking over the door, we read on the board the solitary but charming word, "Bethel." On entering we find comfortable cushioned seats, a table, and Bible. Passing on our way we soon arrive at Gilgal, and there notice a garden rod with a wheel on the top—Gilgal signifying turning. Proceeding along the left side of the pond, we pass through an archway and at once find the scenery and the symbolism changed. After admiring a beautiful specimen of the French weeping willow, and a bed of the rose of Sharon, we enter on new scenes suggested by Bunyan's Pilgrim's Progress.

We are at the foot of "The Hill Difficulty," and our guide lifts the iron lid of a trap and begins to draw up length after length of rods till at last the cup appears full of clear, cold, refreshing water. We drink, and begin to ascend the narrow footpath, and soon come to a seat where we find a box with a drawer in it, which till a few years ago contained a beautiful illustrated copy of the Pilgrim's Progress, but sacrilegious hands took it away without permission, and so we miss our treasure where the Pilgrim lost his roll. On gaining the top of "The Hill Difficulty" we go to the back of a high mound, grown round with shrubs, and ascend a flight of steps to a little platform, and there we stand on "Mount Pisgah" and survey "The Land of Promise."

We must now retrace our steps, and go along a footpath on the north side of the garden. Here the first object of interest is the printing house. The owner composes, sets the type, and prints his

sheets, doing all the work with his own hands. When required, an Æolian harp fixed over the door can be made to beguile the tedious hours of labour. Looking round, we notice papers pasted on the walls, rising in rounds from the floor, containing short biographical sketches of the most notable characters in history; good and bad. Judas Iscariot and Pontius Pilate, with other monsters of iniquity, find a place in the lowest round. As the eye runs up the lines we come in contact with the good and the great of all ages, embracing many of the Puritans, the reformers and martyrs, the fathers and the apostles, and far above them all is a fine vignette figure representing the charming face of "our Lord and Saviour Jesus Christ."

Leaving the little printing house, so replete with seed thoughts, we pass through the family burial ground, for this too is in the garden, and stand in silence near the tombstones, while we read the suggestive epitaphs, which the owner has composed and engraven with his own hands. As we pass forward through this quiet and secluded part of the garden, the spreading branches of the trees cast their solemn shades over us, and we observe just before us a small stone edifice, very simple and unpretentious. It is the chapel, in which our guide conducts a service every Sunday afternoon, when all his friends and neighbours are welcome to join in a short service, according to the usages of the "New Jerusalem Church." Ascending a flight of semi-circular steps, we enter the room for divine service, and there find a small organ, a table with large Bible, and hymn books, and a number of chairs. In one corner we see a cupboard door which our guide kindly opens and thus reveals a good sized telescope, and while we listen he explains how astronomers fix the exact time by the heavenly bodies. As we leave this little "Bethel" we soon find ourselves at the garden gate where we first entered. We express our feelings of pleasure and gratitude, and our guide assures us our visit has been a source of joy to him; so we take our leave, reading the notice on the sign-board once again, putting additional significance into the words—"This garden is not for dogs, or children, but for the thoughtful."

*Basford, Nottingham.*

J. MADEN.

## A Poet's Treasure.

LITTLE grave, ah! little grave,  
Neither wide nor deep;  
Yet wide enough and deep enough  
For you, my sweet, to sleep:  
Oh, too wide, too deep for us—  
Who think of it, and weep.

Pleasantly play the children yet,  
A circle bright and fair,  
But there's a break in the circle,  
For those who look with care;  
Yes—it is a little grave  
Which makes the gap that's there.

Little grave, we see you still,  
Though years have fled,  
When the birthday times come round,  
And when the holly's red;  
For it was when the holly flowers  
We laid him with the dead.

No, my sweet, we've not forgot,  
Though you lie far away;  
And when your brothers and sisters  
Forget you in their play,  
Then most we too remember you,  
Yet not a word we say.

W. E. LITTLEWOOD.

## Can our Churches Secure Greater Results for Christ: if so, how?

PROGRESS in practical things is the order of the day. In the manufacturing departments of life men are always striving to increase the power of their machinery, in order to get larger results in their work. Our military engineers are continually endeavouring to secure greater destructive force from their guns, that men may be hurled in larger numbers and with swifter despatch into the great beyond, and Carlyle makes the boast in his "Reminiscences" concerning his father that—"Two ears of corn are now in many places growing where he only found one. Unworthy or little worthy men for the time reap the benefit, but it was a benefit done to God's earth, and God's mankind will year after year get the good of it." Surely, if we can make our methods in Christian service more efficient, where we add not only to the material and physical but to the moral and spiritual good of the race, it is our God-given duty to do it.

If we were to bring *the world more within the scope of our vision and work* we should be likely to do more for our Master among men. The democratic and world-embracing teachings of Christ form a startling contrast to the generally accepted views of Christians to-day. To the Man of Sorrows these great facts were ever before His eyes. There was God, the Father of all men, in all the depths of His love and glory of His saving purpose: the soul of man with all its latent possibilities and unspeakable value: and, last but not least, the whole world with its teeming millions beating their funeral march to the grave. Not a few men, not a part of the race, not the attendants at Jewish synagogues merely, but the world in its totality was included within the sphere of His mission. We hear much to-day about God and the soul, but the third, and equally important factor, is too often left out of consideration, or comes in as a kind of after-thought, a background to throw the others into more prominent relief.

A great deal is sometimes said about the religious world, but "you might as well speak of a bright darkness, or a bitter sweetness, or a righteous wickedness, as speak of a religious world." While we ought to be pleased with the change that has come upon the outer conditions of men through better laws and more educational advantages—the fact should never be forgotten that these are surface improvements, and that our mission, as servants of Christ, is as radical and important as ever.

There is a great tendency in Christian people to look at men through a political haze, an artistic glamour, a manufacturing telescope, whereas we should get aside with the Christ and look at them in the clear and searching light of the future. In that light how different the world of humanity appears; how the sins and woes, the sorrows and distresses, look into our faces and shame our endeavours to help them. To get back to the New Testament and see men as Christ saw them would help us to catch the spirit that must work while it is day, for the night cometh when no man can work.

We might considerably increase our power by cultivating a deeper reverence and devoutness in regard to spiritual things. Religion is spoken of very often in degrading and flippant tones. God's house is attended in much the same spirit as lectures and entertainments. One would not have the mock reverence, the pious frauds, the surface solemnity of Continental Catholicism, but it is very desirable that we should have that devoutness that is known by its tone and look, and is felt as a vitalizing power by others.

In the early Spring, upon one of the most beautiful Sunday mornings that ever dawned upon the world, the writer had to walk to a distant church to preach. On the way he overheard two superintendents of a Sunday school, with a cluster of children around them, reckoning the yearly income of a number of shares at a certain amount of interest; and when he reached the place at which he was to preach he heard two leaders discussing the merits and results of a football match played in the neighbourhood the previous day. If this worldly spirit prevails to any large extent we need not wonder that religion's work is so unproductive, and the spiritual atmosphere of our churches so low. How could the Spirit of Christ, of the Christ of Gethsemane, work in and through men that are so full of the world. The extreme doctrine that everything is sacred has ended in making everything secular. We do not need to look upon nature and life with less devoutness, but upon religious things with a great deal more. In proportion to the awe that fills our hearts in the sanctuary, and the reverential accents in which we speak of sacred things, so will be the estimation in which they are held by others. Let us show a holy modesty in our manner of treating religious things, combine the profoundest reverence with the closest intimacy, and it will have a healthful influence upon others.

But perhaps one of the weakest places in our influence over others is the cold, matter-of-fact way in which we hold the privileges of church fellowship. Because we do not rightly use, and correctly estimate the blessedness of membership, we fail to inspire within others a desire to enter into our community. To make our church-life a greater reality would have an untold power for good upon men.

When our fathers walked ten or fifteen miles to the Lord's table, and would go in spite of rain and snow, then their neighbours felt that Christian fellowship was a man-building fact, and were constrained to partake of its helpful associations for themselves. During the first twenty-five years in the history of Barton church no less than a thousand persons were received as members, because they not only received the gospel, but felt the contagious power of real enthusiasm.

If we will only secure a true conception of the purposes for which we are made Christians, gain an increasing reverence for spiritual things, and make our church fellowship a real and abiding factor in our life, we shall make men feel that Christianity is the elevating power it professes to be. Those who come in contact with us will feel as those of old felt in the presence of Christ, that God is not a dream, but a present reality, very near to help us in our distress; that immortality is a present possession, filling human hearts with the subdued radiance and gladsome glow of the after world.

J. HUBBARD.

# Light for Little Feet.

## SPECKLED BIRDS.



SOMETIMES ministers have hard work to find a text. The bible is full of texts, but there are times when, if you look at a hundred, not one will suggest anything. The famous preacher, Mr. Spurgeon, found it so when he was a young man and lived at Cambridge. One evening he had to walk to a neighbouring village to take the service. But, says he, "after reading and meditating all day, I could not meet with the right text. Do what I would, no response came from the sacred oracle, no light flashed from the Urim and Thummim: I prayed, I meditated, I turned from one verse to another, but the mind would not take hold; or I was, as Bunyan would say, 'much tumbled up and down in my thoughts.' Just then, I walked to the window and looked out. On the other side of the narrow street in which I lived I saw a poor solitary canary-bird upon the slates, surrounded by a crowd of sparrows, who were all pecking at it as if they would tear it to pieces. At that moment the verse came to my mind: '*Mine heritage is unto thee as a speckled bird: the birds round about are against her.*' (Jer. xii. 9.) I walked off with the greatest possible composure, considering the passage during my long and lonely walk, and preached upon the peculiar people, and the persecutions of their enemies, with freedom and ease to myself, and I believe with comfort to my rustic audience. The text was sent to me, and if the ravens did not bring it, certainly the sparrows did."

I do not wonder at the sparrows pecking the canary. I have seen them do the same with a robin-redbreast. They object to plumage different from their own, and if even a sparrow of their own tribe wore it, he would fare no better at their beaks. When I was a youth I many a time saw a sparrow caught in a great warehouse. The men had no wish to hurt the poor bird, but for mere fun they would get a bit of red cloth, cut it round, make a hole in the middle, and slip it over the bird's head like a collar, and then let the bird fly. When it reached a neighbouring tree decked out in all that splendour it became a wonder to its fellows. Nay, it became an object of hatred. The other birds would peck at it and drive it from their midst.

There is just that spirit in human nature. It is seen sometimes at a public school. Have you never known a boy to be kicked by his fellows, just because he was better dressed than the others, or because he seemed to come from what is called a superior family? Occasionally such treatment is well deserved, especially when a boy puts on airs and out of pride pretends to be better than his fellows.

## THE VAIN JACKDAW.

You have heard doubtless of the Jackdaw who wanted to be king of all the birds. He was not over good-looking, but the thought occurred to him that if he adorned himself with the bright feathers which fell from other birds he would look more noble than all the rest. When he

had done so, and when he appeared covered over with feathers from all kinds of beautiful birds such as the Lyre bird, the Bird of Paradise, the Peacock, &c., Jupiter proposed to make him king. But the other birds protested. They said, "He is figuring in borrowed feathers," and flying at him each seized the feather belonging to himself, and left the vain bird to be despised as a mere upstart Jackdaw. Verdict: "Served him right."

But again, little children are sometimes treated as speckled birds.

#### LITTLE COSETTE.

Victor Hugo, the eminent French writer, tells how a little French child named Cosette, was put out to be cared for by some wretched people who kept an inn. They had two children of their own, but this one was superior to theirs, and her poor mother spent all the money she could spare to keep her child nicely dressed. But that only made her a speckled bird in the eyes of the Baby-farmers. They treated her most shamefully. They made her do all the drudgery. They sent her to the well in the wood on dark nights when she was almost frightened to death. They made her sleep on a bundle of rags, in an old box under a staircase, and gave her the worst of food. Poor child! she got this bad treatment because she was different from their own ill-bred children, and therefore a speckled bird.

It was true, too, of God's ancient people. They were different from the nations around them, and were hated by other people because they seemed to be honoured of God.

It is also true to-day. If you belong to an unpopular cause you will be likely to receive ill-treatment. Before now, to be a total abstainer has been to suffer derision, and to be a Protestant in days gone by has been to incur hatred and bitter persecution. There is a record in the city of Canterbury which refers to such persecution. It reads thus: "1535. Paid 14s. 8d. for bringing an heretic from London; for a load of wood to burn him, 2s.; for gunpowder, 1d.; for a stake and staple, 8d." Happily such days as those have passed away, I hope, never to return. But those who are God's people, those who are genuine Christians, and who try to live as such, are often treated as if they were speckled birds.

Some people hate the good. They are indignant at the thought of anyone being better than themselves. This spirit is as old as human nature. It was for this reason that Cain killed his brother Abel. "Because," as the Scriptures say, "his own works were evil, and his brother's righteous." It has always been like that, and in all countries. It was so at Athens in Greece many centuries ago. A man dwelt there whose name was Aristides. He was so upright that people called him Aristides the Just. But that honourable distinction made him a speckled bird, and those whose iniquity he opposed voted for his banishment. If we belong to Jesus we must expect this treatment, for men will not treat us better than they treated our Master, and you know how they pecked at Him as if He had been a speckled bird.

JOSEPH FLETCHER.

# Sister Dora: her Life and Work.\*

A SKETCH, BY SAMUEL WELSH.

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IN October of this year (1875) the dreadful "Twyer" explosion at the Birchills iron-works, which furnished the subject for the first "Relievo," took place; and, like Sister Dora's undertaking the management of the Epidemic Hospital, led to results never anticipated. In consequence of the large number of burnt cases treated in the ward at one time, erysipelas broke out, and led to the pulling down of the hospital and the building of the present edifice. During the erection of the new hospital a house in Bridgmae Place was rented from the London and North Western Railway Company, and used as a temporary hospital. The out-patient department, however, at the old hospital continued to be used till the new out-patient department was finished, and this necessitated Sister Dora's going every afternoon (about a quarter of a mile) to the old hospital; while the labour at the temporary hospital was increased by the wards being located in the second and third stories of the house.

This temporary hospital, which was opened in 1876, was closed on the 21st June, 1878; and Sister Dora left for a short holiday while the new hospital was being finished and fitted up. By this time the disease from which she was suffering, and which terminated fatally, had commenced, but she concealed the fact even from the doctor; consequently her exhaustion and impaired health, which were now becoming very apparent, were attributed to her over-working herself; and it was hoped that a rest with change of air and scenery would re-invigorate her. I met her as she was entering the railway station to take her departure. It was a lovely day—the 21st of June—and I was just returning by rail as she entered the station and rushed to the train, saying as she passed me, "Good-bye; I am off." I replied, "I hope your out will do you good, and that you will return restored to health and ready for work." "You may be sure I will be ready for work as soon as the work is ready for me;" and away she bounded, saying, "I have left a small parcel for you."

During her holiday she visited Paris, and in September she returned to London. In the end of September I wrote informing her that it was intended to open the hospital on the 4th of November, and that if she could make it convenient the Committee would like to have the benefit of her advice in furnishing the rooms and wards. I received a reply saying she was very pleased to know the hospital was so nearly completed, and that she would have great pleasure in returning to Walsall and consulting with the Committee as to the furnishing of the institution; and she concluded by saying that if I would forward my next letter to the address she had given it would reach her sooner than it would if sent to the last address. On turning to the first page of the letter I found it was dated from the Walsall Cottage Hospital. I felt sure, as the hospital was not quite finished, that she intended taking the Committee by surprise. I heard nothing further till the first week in October, when I was informed that she was at the Queen's Hotel, Birmingham. This did not much surprise me, because I knew that she had received many pressing invitations from families in Walsall, each of whom requested her to honour them by making their house her home while the hospital was being got ready; but was also well aware that she had declined each and every offer, lest by accepting the invitation of one she might give offence to others.

On calling at the Queen's Hotel I was told the Doctor of the Hospital (Dr. MacLachlan) was with her; and thinking they were probably arranging matters connected with the hospital I did not go to her room, but proceeded to the train. I had scarcely got seated when the doctor called me out, and we entered a compartment where we were alone. He asked me when it was intended to open the hospital. I replied on the 4th November. "Then," he said, "that will just be about the time Sister Dora will die."

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On Sunday (the day following) I saw the chairman and the vice-chairman of the hospital. On Sunday evening I returned with Dr. Maclachlan to the Queen's Hotel, where he found his patient very weak. On Monday morning a house was taken, and the furniture she had in her rooms at the hospital removed to it. Her old servant, who had gone to the Potteries, was telegraphed for and arrived in a few hours, and by mid-day the house was ready for her reception. My daughter, knowing Sister Dora's fondness for flowers, had procured and placed on the table in the little parlour a very choice bouquet; and when all was ready Dr. Maclachlan drove over to Birmingham and brought her to Walsall in his private carriage. Writing to a friend shortly after her arrival in Walsall, she said: "I am so glad to be at Walsall among all I love. My room is almost a garden of flowers—and oh, the grapes! they would fill a viney. I have not a care—it is all sunshine. God has taken away the fear of death and all sorrow about parting with life."

It was intended that she should open the new hospital; and hopes were entertained that if the day were fine and warm she might be able to do so, and for this purpose she was presented with a silver key; but when the time arrived she was too weak to be removed, and therefore she delegated to the mayor, W. Baylis, Esq., the task of performing the ceremony in her name.

The disease was now making steady progress, and it was evident that every day she was becoming weaker; but she never lost her cheerfulness, and anyone to have seen her might have thought she was only suffering from some slight ailment instead of an incurable and painful disease. But after weeks of suffering the end came. It was Christmas Eve when she passed away, and a dense fog, like a funeral pall, hung over the town and obscured every object a few yards from the ground. Under this strange canopy the market was being held, and people were busy buying and selling and making preparations for the great Christmas festival on the following day; but when the deep boom of the passing bell announced the melancholy intelligence that Sister Dora had entered into her rest, a thrill of horror ran through the people, who, with blanched cheeks and bated breath, whispered, "Can it be true?" Although for eleven long weary weeks the process of dissolution had been going on before their eyes, they could not realise the fact that she whom they loved and revered was no more. Others she had nursed and restored to health when every hope of recovery was abandoned: so the people thought as she had been instrumental in saving the lives of others she might be able to save her own.

When will men learn that he who would save others must sacrifice himself? When will they understand the difference between the moral and the physical laws of nature, and understand that moral goodness cannot of itself ensure protection from physical suffering, although it may enable the afflicted to bear their agony with serene resignation?

A few hours after she died I had an interview with her solicitor, who was also her executor, and the same evening issued circulars calling a meeting of the hospital committee for the following day; and at that meeting the arrangements were made for the funeral, which took place on Saturday, the 28th of December, at 2.0 p.m. The day was dark and dismal; the streets, covered with slush and sludge caused by the melted snow, were thronged with spectators; and as

"With slow and solemn show  
The dark plumed pomp sails through the crowded way,  
And walls and roofs are topped with thick display  
Of weeping eyes, that watch the wending woe  
With keener gaze than when wondering Rome  
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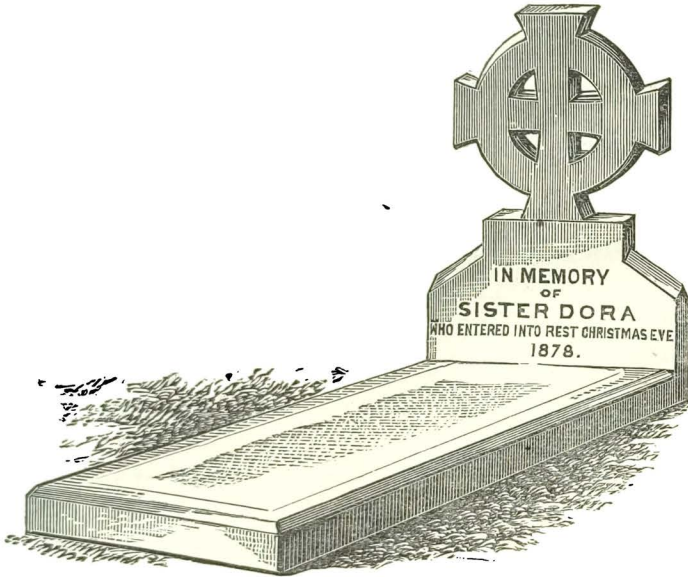
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With keener gaze than when wondering Rome  
Went forth, all eyes, to bring great Cæsar home."

As the procession wended its way through the crowded streets, rough men were seen to raise their caps and brush with their coat sleeves the tears from their eyes. There was general mourning throughout the town; and although it was market day nearly every shop was closed during the time of the funeral, and all the blinds along the route of the procession were drawn. As soon as the procession passed the hospital gates—where it was joined by the Mayor and Corporation, members of the Board of Guardians, members of the School Board, and representatives of the various public bodies—there was a rush by the crowd across a field opposite the hospital and over the gates at the level crossing on the railway, and which had been closed as a train was approaching. The train had to be stopped in order to prevent the people on the line being crushed to death. On reaching the cemetery it was found that four other funerals had arrived from the workhouse; and as these coffins had been taken into the chapel, there was no room for Sister Dora's, which had consequently to be placed in the porch. This was as Sister Dora would have wished had she had the ordering of the arrangements; for she always gave preference to the poor, to whom she was attached in life, and from whom she would not have



desired to be separated in death. The funeral service was conducted by Bishops Abraham and John Selwyn—the clergymen of the town of Walsall and the choirs of the different churches taking part. As soon as the pall was removed from the coffin there was a rush to see the simple inscription upon it—"Sister Dora entered into her rest 24th December, 1878."

It was her custom to give every year an entertainment on Christmas Day to a number of her old patients; and she gave instructions a few days before her death, that whether she lived or died they were to have their treat as usual on Christmas Day. The Rev. A. C. Irvine kindly undertook to see her wish carried out; and accordingly on Christmas Day an excellent dinner, and a splendid Christmas tree from which every one received some small memorial of the eventful occasion, were provided. But alas! the festive proceedings were shorn of both their interest and glory, through the gloom that was cast upon every heart by the death of Sister Dora. There was a death-like shade over all, for though present in the body, the thoughts of every one were far away in the lone cottage where lay, wrapped in death's cold slumber, the remains of their

loved and revered sister. Every one tried to cheer and comfort the others, but the task was hopeless. Without, the storm increased in fury; the wind howled, and the snow was drifted into wreaths. Within, the icy coldness and gloom of sorrow and bereavement chilled the spirits of all.

"With trembling fingers did we weave  
The holly round the Christmas hearth;  
A rainy-cloud possessed the earth,  
And sadly fell our Christmas eve.

At our old pastimes in the hall  
We gambolled, making vain pretence  
Of gladness, with an awful sense  
Of one mute shadow watching all."

One young lady commenced to sing that lovely little piece, "Far Away;" but when she came to the words,

"Some are gone from us for ever,  
Longer here they could not stay,"

she burst into tears, and every one present was deeply affected; and while the females sobbed and wept, tears were seen stealing down the cheeks of bearded men. Their greetings at meeting that evening were genuine and truly sympathetic, and their good wishes at parting cordial and kindly but subdued and sorrowful; for each heart was depressed and sad.

Every Christmas she presented the cabmen—several of whom she had nursed—with a pair of warm gloves; and she gave strict injunctions that they were to have their Christmas gifts as usual.

The secret of Sister Dora's popularity was her goodness of heart—her genuine, frank, open manner, which won for her the confidence of every one and endeared her to all; but especially to the poorer classes, in whose welfare she took a deep interest, and to the suffering among whom she laboured and for whom she considered no self-sacrifice too great.

I remember one evening I was in the hospital when a poor man who had been dreadfully crushed in a pit was brought in. One of his legs was so fearfully injured that it was thought it would be necessary to amputate it. After examining the patient the doctor came to me in the Committee Room—one door of which opened into the passage leading to the wards, and another into the hall in the domestic portion of the building. After telling me about the patient who had just been brought in, he said, "Do you know Sister Dora is very ill? So ill," he continued, "that I question if she will pull through this time." I naturally inquired what she was suffering from, and in reply the doctor said, "She will not take care of herself, and is suffering from blood poison." He left me, and I was just trying to solve the problem, "What shall be done; or how shall her place be supplied if she should be taken from us by death?" when I was aroused from my reverie by a rustling sound, and on looking up I saw a spectral-like figure gliding gently and almost noiselessly through the room from the domestic entrance to the door leading to the wards. The figure was rather indistinct, for it was nearly dark; and as I gazed at the receding form I said, "Sister, is it you?" "Whist!" she said, and glided through the doorway into the wards. In a short time she returned, and I said to her, "Sister, the doctor has just been telling me how ill you are—how is it you are here?" "Ah!" she replied, "it is true I am very ill; but I heard the surgeons talking about amputating that poor fellow's limb, and I wanted to see whether or not there was a possibility of saving it, and I believe there is; and knowing that, I shall rest better;" so saying, she glided as noiselessly out of the room as when she entered. On her recovery—which was retarded by her neglecting herself to attend to others—she called me to the hall door of the hospital and asked me if I thought it was going to rain. I told her I did not think it would rain for some hours. She then told me to go and order a cab to be ready at the hospital in half an hour. I tried to persuade her not to venture out so soon; but it was no use—she went; and many a time I wondered where she went to.

About six months afterwards I happened to be at a railway station and saw a pointsman who had been in our hospital with an injured foot, but who, as his

friends wished to have him at home, had left before his foot was cured. I inquired how his foot was. He replied that had it not been for Sister Dora he would have lost his foot if not his life. I said, "How did she save your foot when you were not in the hospital, and she was ill at the time you left the hospital?" "Well," he replied, "you know my foot was far from well when I left the hospital; there was no one at our house who could see to it properly and it took bad ways, and one evening I was in awful pain. Oh how I did wish for Sister Dora to come and dress it. I felt sure she could give me relief, but I had been told she was very ill, so I had no hope that my earnest desire would be realized; but while I was thinking and wishing the bedroom door was gently opened and a figure just like Sister Dora glided so softly into the room that I could not hear her, but oh she was so pale that I began to think it must be her spirit, but when she folded the bed clothes from off my foot I knew it was she. She dressed my foot and from that hour it began to improve." A few days after this interview with the pointsman I was talking to Sister Dora and said, "By-the-bye, Sister, I have found out where you went with the cab that day." She replied with a merry twinkle in her eye, "What a long time you have been in finding it out?" But her sympathy, although principally with the poor, was not confined to any class of the community. She used to go to *Wednesbury* to nurse a clergyman's wife in her last illness, and she nursed a member of *Canon Lansdale's* family. When the *Prince of Wales* was so ill she expressed an earnest desire to go and nurse him because his was no ordinary life, and his death might affect injuriously the nation's welfare. Accordingly I wrote, offering her services, and received a very kind and courteous reply, saying that the staff of nurses was at present ample, but should further nursing aid be required they should avail themselves of Sister Dora's kind offer.

A few evenings before her death she commissioned me to pay a few small accounts as she said she knew she had not long to live and she did not wish her executor to be troubled with such trifles. The night before her death she requested me to remain after the doctor had left, and between one and two o'clock in the morning she said, "When I am gone many absurd tales will be circulated about me. I have been told that people say I am the daughter of *Bishop Patterson*—I do not know the gentleman and have never seen him. I desire, however, that nothing should be written about me; quietly I came among you and quietly I wish to go away."

As she predicted, many idle and absurd tales have been circulated concerning her, but these misrepresentations have arisen from a misconception of her sublime character and noble nature which enabled her to rise above petty denominational distinctions and narrow-minded sectarian jealousies, for her great soul seemed to have anticipated that larger platform which is wide as the spirit itself—that city of which the *Apostle* speaks in which no visible temple could be discovered.

The people owe much to Sister Dora for her benevolent liberality, more for her valuable services, but most for the noble example of self-abnegation and personal sacrifices for the sake of suffering humanity which she taught by her life and labours.

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"Believe and trust. Through stars and suns,  
Through life and death, through soul and sense,  
God's wise, paternal purpose runs;  
The darkness of His providence  
Is star-lit with benign intents.

"O joy supreme! I know the voice,  
Like none beside on earth or sea;  
Yea, more, O soul of mine rejoice:  
By all that He requires of me,  
I know what God Himself must be."

J. G. WHITTIER.

## The Late Mr. T. W. Marshall.

It seems like a singular fatality to our College, that so soon after the sudden death of its beloved and able President, the esteemed friend who has so long filled the office of its Treasurer should "fall on sleep" in a strikingly similar manner, for surely it is no common occurrence that an important institution should, in so brief a space of time, be deprived by death of two of its most needed officials; March 17th and May 19th being respectively the dates of their translation.

Thomas Whittle Marshall, the subject of this memoir, was born at Wymeswold, near Loughborough, on the 26th August, 1817. His parents removed to Loughborough in 1821, leaving him in the kind care of his grandfather and grandmother, with whom indeed he had lived from very early age, and under whose roof he was brought up until his own removal to Loughborough early in the year 1829. In a diary he kept for many years, he refers in very grateful terms to the kind and judicious oversight exercised towards him during those early years of his life.

While at Wymeswold he was sent first to a small dame-school, and then to the Free School. He also attended the G. B. Sunday school, upon leaving which he was presented with "Pike's Persuasives to Early Piety," as a reward for good conduct; but he laments that at that time "he had not learnt to submit to the righteousness which is of faith," and he fell into sin of which he sincerely repented, and rejoiced in the assurance that "the blood of Jesus Christ, God's Son, cleanseth from all sin." For three years after removing to Loughborough he was a pupil in the High School, where he says, "I made considerable improvement in writing and arithmetic, but have to lament that neither grammar, history, geography, nor any other branch of literature was taught, and consequently I am almost ignorant of any of these very desirable attainments, but hope the time is not far distant when the system of education will be improved." This sensible wish he himself helped to accomplish. He entered the G. B. Sunday school at Loughborough, attending there for three years, and learned to cherish a very high regard for many of the devoted labourers in that institution, some of whom he specially mentions with gratitude. He says, "I well remember being very much impressed one Lord's-day by some observations made by one of these on the blessedness of the peacemakers, myself and a school-fellow having disagreed about our seat."

He left Loughborough in February, 1832, and was presented by his S.S. teachers with a copy of the holy scriptures. He went to Woolthorpe, Lincolnshire, and was apprenticed to a grocer and baker, &c. He was not particularly happy in this situation, except in his religious associations. He became united with the Wesleyans, and says, "Amongst this people I frequently enjoyed times of refreshing from the presence of the Lord." It is somewhat remarkable that they did not discover his aptitude and ability as a preacher of the gospel, which he exercised in after years with so much success amongst the General Baptists. The failure of his employer's business released him from his engagement, and in 1836 he returned to Loughborough, where he acknowledges the over-ruling Providence of God in his experience, for he was at once received into the family of a Mr. Cumine, who was not only a most respectable grocer, but had upon his premises a branch of the Nottingham and Notts. Bank, and it was agreed that Mr. Marshall should be "partly employed in the bank, and partly in the grocery business." This was his introduction into the honourable occupation to which his future business life was devoted. About this time, both his paternal and maternal grandmother died,—for these he entertained a very sincere affection, and their death much impressed his mind.

While in the situation referred to, although he attended the public worship of God, he had no opportunity of attending the more private meetings in the week, and felt this a great disadvantage to his religious life. In 1839, the claims of personal religion and the duty and privilege of confessing Christ in the ordinance of believer's baptism engaged his very serious attention, and by the encouragement and advice of his uncle, the late Mr. Samuel Goodacre, he

offered himself as a candidate for baptism and fellowship with the church at Baxter Gate, then under the pastoral care of the Rev. Thos. Stevenson, and he was baptized on the 1st September, in that year, by Mr. Richard Ball, his prayerful desire being expressed thus, "O that my conduct may adorn my profession." Five days after this he entered upon a new situation as clerk in the Loughborough Bank, and what he says in regard to this establishment is creditable to all concerned,—“My employers, Messrs. Middletons and Olivers, were all Church people, but they never on any occasion offered the least opposition to my religious opinions, but always appeared disposed to concede to me that liberty which every man ought to have, of thinking and acting for himself in those matters which affect his religion.” He now had more opportunities, which he eagerly embraced, of self-improvement,—became a teacher in the Sunday school, was generally present at the week-night services, read works of a theological character, took an active part as member, and for some time as secretary of a mutual improvement society for young men, and he also began to feel that “he ought to warn his fellow-sinners of their danger,” a duty he was soon called to enter upon, for on July 10th, 1841, he writes, “This day my beloved pastor gave up the ghost. During his severe and protracted affliction the Cross of Christ was his only foundation, and his end was peace. In consequence of this event the Academy was removed from Loughborough, and as many of the neighbouring churches had received much help from the students, their absence was much felt, and some of my friends urged this as another reason why I ought to preach the gospel.” In obedience to this “call” he made his first attempt at preaching in the adjacent hamlet of Thorpe Acre, where there was then a weekly service conducted in the house of a friend, and, he says, “By divine aid I managed much better than I expected; when, however, I look at the magnitude of the work, I am ready to exclaim, ‘Who is sufficient for these things?’” On the next Sunday, but from the same text, “Flee from the wrath to come,” he preached at Hathern, and says, “Was much put about, especially by observing a little man before me busy with pencil and paper. Felt the truth of the wise man’s observation, ‘The fear of man bringeth a snare.’”

He set himself now more diligently than ever to “search the scriptures,” making use of “The Companion to the Bible,” and accompanied this determination with the prayer, that by the aid of God’s blessed Spirit he might embrace and ever hold fast that blessed hope of everlasting life which He has given us through our Lord Jesus Christ. His next sermon was preached at Barrow-on-Soar, from the text, “There remaineth, therefore, a rest to the people of God”; and thus in his own immediate locality he began a “local” ministry, which continued with very little interruption for thirty-seven years, and widened in its extent and acceptability until he became a welcome occupant of the pulpit in all our chapels in Leicester, Nottingham, and Derby, in almost countless villages of all these counties, and many also in Lincolnshire, at Coventry, Grantham, Chesham, and Sheffield. Nearly every pulpit in Loughborough was often occupied by him, that of his own church more than others, for his services were always welcome; they were not confined to his own denomination by any means, but he freely gave them to all evangelical churches who sought them. He was an earnest, intelligent, and faithful preacher of the gospel, and was very apt in turning to good and useful account in his discourses any event which was uppermost in the public mind:—“The Election,” “The Indian Mutiny,” “Crimean War,” &c.

He administered the ordinance of Baptism, and the Lord’s Supper, with much acceptance, and his addresses to the newly baptized, at their reception into the church, were especially forcible and impressive. It has fallen to the lot of very few to conduct so many special and anniversary services as he. The writer knows of one place where he preached the school sermons at seventeen successive anniversaries, and it is fair to say that he did his share in maintaining the life and usefulness of Nonconformity in scores of our village churches. During the first year of his devoting himself to this work he preached sixty-two times, and was encouraged by proofs that his labour was not in vain, although he mourned over his insufficiency. But he drew near the Fountain of Strength, for he says, August 22nd, 1842, “During the past week

I have enjoyed nearness of access at the throne of grace, and frequently, when pouring out my soul before God, I have found it good to be there. Oh! for a closer walk with God!" In March of the following year, he writes, "To-day I spoke at Mountsorrel, in the pulpit which report says was once honoured by Dr. Watts, Dr. Doddridge, and John Bunyan." On June 16th, 1844, he preached in the open air at Zouch, after which, "Brother Ball baptized four candidates in the canal."

In 1845 the church at Leake and Wymeswold enjoyed a gracious revival, and it is with a sad reflection upon the present state of that church that the following extract is recorded: "July 27—I preached a baptismal sermon at Wymeswold, after which the pastor of the church baptized nineteen candidates. The chapel was crowded to excess, many were unable to obtain admission, and I enjoyed great liberty in speaking." Would that such seasons of blessing might again be realized. Here is an interesting extract—"28th March, 1847—This day I had the pleasure of visiting Barton church, 'the mother of us all.' Preached three times and rode about twenty miles in snow and rain." During this year he preached 144 times, "but, alas! how little fruit appears; if the obstacle rests in me, may it speedily be removed." One Sunday he could not keep his engagement because of ill health; the first time he had been absent from the pulpit on the Sabbath for five years—an evidence of the numerous demands upon his services. In February, 1848, he was invited by the Wesleys to become a local preacher amongst them, and says, "I see much in Methodism to admire and love, but no cause to leave the friends with whom I am associated." In April of that year he was unable to leave for a preaching engagement in consequence of the Chartists holding a great meeting in the Market-place.

An important event in his life took place on September 18th, 1849, when he was married to Anne, eldest daughter of the late Mr. George Baldwin, of Nottingham and Bramcote, a highly esteemed deacon of the Broad Street church, Nottingham. It is well known that by this happy marriage he became united to one who encouraged and assisted him in every possible way in the discharge of his many engagements, and who made his home the scene of hospitable and generous entertainment of ministers and Christian friends through a long course of years.

In the unhappy divisions in the Wesleyan body about 1850, Mr. Marshall gave his sympathies with the "Wesleyan Reformers," and frequently preached for them.

From October 21st until December 28th, 1851, he was laid aside from pulpit work, by medical advice, and when again able to preach at Wood Gate chapel, he says, "After so many weeks of inactivity was very glad to resume my Sunday labours;" and on the following Sunday, "Preached for the Independents. Still very feeble and weak and unable to do much, but enjoyed the service." On April 4th, 1852, he preached a sermon at Hathern, occasioned by the death of the Rev. Charles Lacey; and a fortnight after at Sheepshed, on the death of his old friend Richard Ball, a man whose memory is still cherished with much Christian affection. He also began now to take part in the proceedings of the Association, was elected, 1852, on the Ministers' Credentials Committee, and also on the Committee of the Foreign Mission upon which he has served ever since with but little intermission. At the close of the same year his father, who was the resident agent of the canal company at Loughborough, died, his death occurring after a trying and painful illness. His father was for many years a bass singer in the Loughborough choir; his brother James being an excellent alto singer there also.

In September, 1853, he was elected a member of the Minister's Fraternal Meeting, and regularly presented a sermon in his turn for criticism, much enjoying the happy monthly gatherings of his ministerial friends and profiting by their advice and suggestions. In June, 1854, he was elected on the "Academy" Committee, an institution he was afterwards destined to serve so efficiently.

The sudden death of his mother on 24th May, 1855, was a great trial to him, and he records the event in terms of sorrowful affection, being almost unfitted thereby for his usual public exercises. Shortly after he writes, "Have been much interested, and I hope profited, by reading the Memoirs of the late



Mr. Pike. His labours were very great, his piety fervent and exemplary, and his usefulness very extensive. During his life I felt to revere him, but now I learn more of his character and conduct I cannot but love him. May his mantle fall upon many of our junior ministers."

Right on to the year 1878 it is one continuous story of labour,—on the Lord's-day often preaching three times besides conducting the Lord's Supper service, or special services for senior scholars, with Bible presentations; and on the week-evenings taking part in meetings in aid of Foreign and Home Missions, the Bible Society, village tea meetings, conferences, visitation of the sick, Sunday School Union, &c., &c., and many of these in connection with other denominations as well as his own. A mere enumeration of the many duties of this character which he discharged in addition to his preparation for Sunday work, would astonish many who were not aware of the systematic way in which he economised his time. Although his pulpit addresses were always extempore, he wrote out his sermons fully, and has many a time sat up late at night while storing his mind with the subject of his manuscript.

Besides all these strictly religious engagements, he did good service as a citizen, and of various local institutions he was sure to be either secretary or treasurer, or a member of committee, and no man was held in more general esteem by his fellow townsmen.

His services to our denomination have extended over a very long period, during which he has acted as minute secretary of the Association, held the appointment of vice-chairman, presided at the annual meeting of the Foreign Missionary Society, and ever since 1860 has been treasurer of the College—a position he took upon the death of his father-in-law, the late Mr. George Baldwin. His efficiency in that capacity has often been publicly recognised, while the accurate manner in which he kept the accounts has made the examination of them a pleasure to the auditors. He was often greatly troubled by the unfortunate habit of many churches of delaying the payment of their contributions until just the close of the year, when he was anxious to complete his financial statement. The writer mentions this in the hope the churches will spare the future treasurer of the College from this trial, for the work of the president and secretary as well as the treasurer would be much pleasanter if such a reform could be accomplished. Our annual Association will miss his familiar face from its assemblies, which it was always a joy to him to attend, in fact it was usually the great holiday and festival of the year to him. His clear and explicit statement as to the finances of the College may be used as a model for any who may follow him, and the anxiety he felt in the welfare of that "School of the Prophets" (as he often called it) can scarcely be overstated.

His services to the Wood Gate church, in his capacity of one of its officers, and during some ministerial interregnums, have been constant, valuable, and untiring, and some years ago these services were recognized by the presentation to him by the church of a splendid copy in twenty-three volumes of the "Encyclopædia Britannica," bound in Russia leather, and suitably inscribed in gilt letters. This much-valued gift he has left to be an heir-loom in his family.

It is very widely known that from July, 1878, when by the fiat of an official the bank was closed in which Mr. Marshall had been engaged ever since 1839, he never preached again, and so great was the blow to him that he never was the same physically, that he was before. The unjust reflections that were cast upon him wounded his sensitive spirit, though he well knew how baseless they were, and no better vindication of his business character and ability of management could be given than the fact that every creditor of the bank received twenty shillings in the pound, and interest, leaving many thousands of pounds to spare. His valuable services were gladly retained upon the same premises by the Banking Co. who took up the business, and by whom he was treated with the utmost consideration and liberality up to the day of his death. As a business man, in his special line, he was always esteemed as a man of exceptional ability, spotless integrity, and unswerving and untiring devotion to the duties and responsibilities of his position.

The public esteem in which he was held, caused him to be appointed to various important duties in the town, such as a governor of the Endowed Schools, auditor for thirty-five years of the Savings Bank, member of the

Convalescent Home Committee and treasurer, and of the Managing Committee of the Dispensary and Infirmary, member of committee and treasurer of the Horticultural Society, and of the Literary and Scientific Society, treasurer of the Loughborough Division Liberal Association, &c., &c.

Though he never sought prominence he never begrudged time or means where sympathy with distress, the cause of true religion, or the public good, demanded his practical aid. As a Nonconformist and a Liberal his religious and political opinions were well known, but he held them without bigotry and without asperity, never allowing them to interfere with that impartiality which distinguished him.

He leaves behind him a reputation crowned with the approval of all good men, and deeply lamented by a wide circle of friends, leaving his widow and six children to lament their loss. At his funeral every mark of public respect was shown to his memory. The handsome coffin was literally buried beneath the numerous floral tributes of friends, and representatives of various public bodies attended, to show their esteem for him. He was borne to his grave by four nephews, Messrs. Sharman, George, Ernest, and Leonard Baldwin, sons of Mr. Benjamin Baldwin. A very largely attended service was held in Wood Gate chapel (attended by the Revs. W. Evans and W. Orton, representing the College), conducted by the Rev. C. W. Vick, and the interment took place in the Public Cemetery. On the following Sunday a most appropriate funeral discourse was delivered by Mr. Vick, from 3 John i. 1.: "The well beloved Gaius," a text which the preacher showed was eminently suited as a basis for the delineation of the services and character of his deceased and lamented friend.

B. BALDWIN.

## Notices of New Books.

ASPECTS OF SCEPTICISM; with special reference to the present time. By John Fordyce, M.A. Second Edition. *Elliot Stock, 62, Paternoster Row.*

A VERY good book, on a subject of pressing importance. The author does not rail at modern doubt, nor does he speak of it in a spirit of sentimental sympathy; but he treats it fairly, intelligently, discriminately, and in a manner fitted to be helpful both to seekers after truth and to those who are called to advise the perplexed. The chapters on "Some Causes of Unbelief," on the so-called "Rational Scepticism" of J. S. Mill and Miss H. Martineau, on "Secularism," on "Evolution," and lastly on "Jesus Christ, the sceptics' stumbling-block," are especially worthy of attention.

THE FOUR GOSPELS IN ONE. By Rev. J. Mostyn. *A. Trengove, 26, Paternoster Row.*

THE object of this volume is to present the Four Gospels in the form of a continuous narrative, so that we may be enabled to study the Life of the Lord Jesus Christ as a connected piece of biography. It is the third new book of the kind which has come under our

notice within the past few months, each having its peculiar excellences; and that so much attention should be now directed to the earthly manifestation of the Son of God seems to us an encouraging sign of the times. The chronological arrangement adopted in this volume, which appears to be good, is that of the "New Harmony of the Four Gospels," by Rev. G. W. Clarke, of Philadelphia. The book is conveniently divided into sections with appropriate headings, is well printed, and contains useful tables and indices.

THE CHRISTIAN DOCTRINE OF GOD. By Prof. Candlish, D.D. Price 1s. 6d.

EXODUS. By Prof. James Macgregor, D.D. Two vols. Price 2s. each.

—*Edinburgh: T. and T. Clark.*

THREE volumes of the very useful series of Hand-Books for Bible Classes published under the editorial superintendence of Doctors Marcus Dods and Alexander Whyte. The first of these volumes is intended as a text-book on that part of Systematic Theology which is sometimes called the Doctrine of God. It is pre-eminently a book for Theological students, and will both demand and repay close and patient attention.

The commentary on Exodus not only gives instructive solutions of Scripture difficulties, but also abounds in suggestive queries and happy illustrations drawn from both ancient and modern history. As a whole it is very good. But the writer reasons badly when he tries to support infant baptism by a reference to circumcision.

CONDITIONAL IMMORTALITY. By W. T. Hobson, M.A. Price 6d. *Elliot Stock, 62, Paternoster Row.*

THE editors of a magazine like our own, which is supposed to represent in the main the views of a denomination, are placed in a peculiar position when asked to notice books such as the one before us. We have amongst our ministers and leading friends brethren holding very diverse opinions on the subject of the great future. All we can do, therefore, in fairness, is to indicate the general character of books of this class, without the expression of either approval or disapproval. The author of this pamphlet is a clergyman in the Isle of Man, and it was written in reply to the Rev. C. H. Waller and the "Record" newspaper. It is an able defence of the doctrine commonly known as "Conditional Immortality."

WINDOWS OPENED IN HEAVEN. By J. S. Ranking. Price 2s. 6d.

BETWEEN TWO HOMES. By Maggie Fearn. Price 1s.

POOR SAM. By E. M. W. Price 6d.  
—*George Cauldwell, 60, Old Bailey.*

THE real publishers of these books we believe to be the committee of the Sunday School Union, and we suspect that they have affixed the name of one of their agents, instead of their own, in order to obviate the objection which some purchasers might feel to investing their money in Sunday School publications.

As to the books themselves we prefer the first and last. The design of the first story—the scene of which is laid in a poor district of London, and the time nearly sixty years ago—is to shew how, if we do our duty in resisting temptation and observing the Divine precepts, God will in due time open "the windows of heaven," and bestow a blessing. "Poor Sam" is a touching little story, well worth the money. "Between Two Homes" reads like an adaptation of an American

tale, and its scenes and characters are unnatural. We do not care for it.

STORIES FOR BIBLE READERS. By J. L. Nye. Price 2s. *Sunday School Union, 56, Old Bailey.*

A NEATLY bound volume, full of anecdotes, old and new, illustrative of the excellences of the Bible. For the young it is made more attractive by eighteen wood-cuts.

THE CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK. Fourth Edition. By Rev. R. S. Ashton, B.A. *Elliot Stock, 62, Paternoster Row.*

THOSE of our readers who visit the Paris Exhibition this summer, and who may be tempted to extend their tour into Germany and Switzerland, may learn from this little book where to spend their Sundays. It is a Directory to all the Protestant places of worship on the Continent, where service is conducted in the English language, with much other interesting information.

THE CENTURY Illustrated Monthly Magazine. June, price 1s. 4d. *T. Fisher Unwin, Paternoster Square.*

BRIGHT, sparkling, and as full of information on both current and out-of-the-way topics as ever. In this number there is perhaps a larger proportion than usual of articles specially interesting to Americans. But how the pictorial illustrations—often exquisite in style—can be produced for the money is to us a constant wonder.

THE BIBLICAL TREASURY. Vol. IX. From Jonah to Malachi. *Sunday School Union, 56, Old Bailey.*

THIS vol. of "The Biblical Treasury" completes the series of Expositions and Illustrations of the *Old Testament*, the present volume comprising notes on Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. An appendix of 88 pages is added, containing further illustrations of the books of scripture previously annotated, together with three full indices; so that possessors of the former eight volumes will need to purchase this in order to employ to the best advantage the vast stores of Biblical information here gathered. The complete work is indeed a "Treasury."

THE SALT-CELLARS : being a collection of *Proverbs*, together with Homely Notes thereon. By C. H. Spurgeon. Vol. I. Price 3s. 6d. *Passmore and Alabaster, Paternoster Buildings.*

As year after year Mr. Spurgeon has prepared "John Ploughman's Almanack," he has been led to "search out and set in order" many proverbs. It

is a happy thought of his to republish the best of these in a collected form, with "homely notes" thereon. The present is the first volume. It is got up in an attractive style, and may well find a place on many a parlour or drawing-room table. Odd moments may be profitably employed in dipping into these "salt-cellars."

## Editorial Notes.

AMALGAMATION OF GENERAL AND PARTICULAR BAPTISTS. — During the past month this question has been referred for consideration to a number of County and District Associations; and in nearly every instance a resolution was passed favourable to amalgamation. In Worcestershire they want more light on the subject, and Dr. Booth was to be written to for information. The Southern Association was hearty in approval. So also was the Gloucester and Herefordshire Association. In Berkshire the resolution was carried with only one dissident. In Essex, where there are no General Baptist churches, some of the brethren seem to be doubtful about us, but the resolution was carried by eighteen votes to four. The Derby, Nottingham and Lincolnshire Association has before-time expressed approval. Most important of all, considering the number and standing of the churches represented, the Lancashire and Cheshire Association expressed hearty and unanimous agreement with the proposed amalgamation. But how is it to be effected? What is the form it is to assume? These are questions to which at present we see no clear answer. Meanwhile the friendly discussion of the subject at such gatherings as have been referred to will prepare the way for the time, when with more light we shall see what further action may be wisely taken.

MINISTERS AND READING. — In the "*Freeman*" of June 14th, is a very sensible leaderette on this subject. The writer urges that in these days a minister, if he would maintain his efficiency as a preacher, must keep up the habit of reading, not merely newspapers and periodicals, but good books. "Let senior ministers," says he, "read new books, so as to keep abreast of the

times, but let their juniors read old books, so as to get the advantage of the wisdom and learning of the past." But how are some of these ministers, with salaries ranging from £60 to £120 a year, and with households to maintain, to obtain these books? About one book a week is suggested as a desirable number. This reminds us of the G. B. Ministers' Book Fund, and its claims on public support. We understand that from this fund, forty-three small grants of new books have recently been made. But this must be kept up year by year. Who will help? Reader, will you? If so, write to the editors of this magazine.

THE COLLEGE LIBRARY. — A new Catalogue is about to be prepared of the books in the College Library, in view of which it is earnestly requested that all books, which may have been lent to ministers or former students, may be returned at the earliest opportunity.

THE CAMBRIDGE MATHEMATICAL TRIPOS. — We very heartily congratulate our friend the Rev. Watson Dyson, of Hitchin, on the fact that his son, Frank Watson Dyson, at the recent Cambridge Mathematical Examination attained the honourable position of second wrangler. Since the opening of the Universities of Oxford and Cambridge to the whole nation, irrespective of religious creed, the sons of Nonconformists have shown year by year that they are the equals in brains, in character, in all which tends to secure success in life, to the scions of the more favoured classes. Mr F. W. Dyson was born in 1868, and received much of his education at the Bradford Grammar School. He is a foundation scholar and prizeman of Trinity College, Cambridge. We desire for him in the future a bright and useful career.

# Forward Movement.

OLD BASFORD (SOUTHWARK BRIDGE) NEW SCHOOL.

ON May 25th the memorial stones of the new Sabbath school in Queensbery Street were laid by Ald. J. P. Ford, Alfred Bradley, Esq., G. C. Stretton, Esq., H. J. Edge, Esq., Wm. Bown, Esq., and Mr. Wm. Richardson. The ceremony was witnessed by a large concourse of people. On the platform, besides the above, were W. H. Mallet, Esq., Councillors A. Bexon and C. Forth, &c., &c.

After the opening hymn, composed by Mr. Thomas Brown for the occasion, Mr. J. M. Salt offered prayer, and called upon the gentlemen to lay the stones; but before this was done, each stone-layer was presented by a lady on behalf of the church and school with a beautifully designed trowel, bearing a suitable inscription.

A tea followed, when 500 people sat down. In the evening a public meeting was held in the Southwark Board School. Addresses by Messrs. N. Hopewell, W. Richardson, Councillor W. Lee, W. Bown, and L. Bexon. Chairman—Ald. Sir John Turney. Proceeds of the day—£120.

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## News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

### CONFERENCES.

LANCASHIRE AND YORKSHIRE.—The Conference was held at Clayton, on June 12th.

At 11.0 a.m. the Rev. Jas. Horn preached the sermon. Business at 2.15. The president, Rev. C. Rushby, delivered an address on "Ministerial Duties and Responsibilities." He was heartily thanked. The churches reported 126 baptized and 15 candidates. Telegrams were interchanged with the Yorkshire Baptist Association.

A resolution was passed on the death of Prof. Goadby, and expressing condolence with the bereaved family.

Rev. S. Peacock, of Nazebottom, was welcomed into the Conference.

*Committees*.—*Foreign Mission*—Revs. W. L. Stevenson, J. Horn, and W. Stone.

*Home Mission*—Revs. A. C. Carter, S. Kent, C. Payne, and Mr. John Greenwood.

*College*—Revs. W. Gray, J. Hubbard, and C. Rushby.

*Building Fund*—Revs. T. Cotes, R. Davies, and C. Hood.

*Board of Reference*—Revs. C. Payne and G. Needham.

*Visitors to Churches*—Rev. A. C. Perriam, and Mr. Ed. Hurst (Clayton).

*Book Fund*—Rev. J. W. Hambly.

Next Conference to be at Halifax. Preacher, Rev. R. Davies, of Leeds. Paper by Rev. W. L. Stevenson. Speakers, Revs. T. Cotes, A. C. Perriam, and W. Wynn.

A public meeting was held in the evening. Chairman, Rev. J. W. Hambly. Addresses by Revs. C. Hood, S. Kent, and R. Davies. Good attendance all day.

W. STONE, *Secretary*.

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MIDLAND.—The Whitsuntide Conference was held at Mountsorrel, on June 12th.

A sermon in the morning by Rev. R. Pursey, of Beeston, on "Revive thy work, O Lord."

At the business session the following items are of importance:—

*Reception of New Ministers*.—Revs. A. Mills, J. P. Newman, and C. Barker.

The president moved the following resolution:—"That we embrace the earliest opportunity of placing upon record our profound sense of the irreparable loss we have sustained as the Conference with which the late Rev. Thomas Goadby, B.A., President of the College, was so long intimately associated, of our high estimation of the solid service he rendered to the church of Christ, and of our deep

sympathy with his sorely bereaved and sorrowing family." This resolution was seconded by the Rev. Jas. Maden and supported by Rev. S. S. Allsop. The assembly passed the resolution standing in solemn silence.

The case of the church at Chapel Street, Long Eaton, was again considered. After much discussion it was resolved that their reception as a separate church be deferred for the present.

The following were elected to the various Committees:—

*Foreign Mission*—Revs. W. H. Tetley, R. Silby, R. M. Julian.

*Home Mission*—Rev. C. W. Vick, Messrs. W. Goodliffe and S. Bennett.

*College*—Rev. W. H. Tetley, Messrs. E. Barwick, W. H. Booker, A. Bradley, and F. Hill.

*Building Fund*—Messrs. James Hill and George Payne.

*Messengers*—Revs. W. Evans, R. M. Julian, S. S. Allsop, A. Firth, and E. E. Coleman.

*Book Fund*—Rev. G. McElwee, M. A.

The next Conference will be held at Melbourne. Preacher, Rev. H. Bull. The afternoon to be devoted to the Missionary question.

A paper was read by the Rev. G. Towler, of Sawley, on "Village Church Life of To-day."

Votes of thanks were given to the Rev. G. Towler for his admirable paper, to the Rev. R. Pursey for his able and timely sermon, and to the Mountsorrel friends for their welcome hospitality.

In the evening a public meeting was held. Addresses were given by the Revs. W. Evans and D. McCallum. The chair was occupied by the President, Rev. R. Silby.

The day was fine, the services largely attended and very much enjoyed.

ALFRED FIRTH, *Secretary*.

**SOUTHERN.**—The Summer meetings will be held on Tuesday, July 9th, at Berkhamsted.

Morning session at 11, when the letters and statistics of the churches will be read.

In the evening, at 6.30, Rev. W. T. Adey, of Ealing, will preach the Conference sermon.

The friends at Berkhamsted are arranging to give their London visitors

a drive through the district in the afternoon.

Special terms will be made with the L. & N. W. Ry. Company for cheap return tickets, particulars of which will be duly announced by circular and poster.

ROBT. P. COOK, *Secretary*.

## CHURCHES.

**BARTON.**—Whit-Thursday used to be the day of the year for Bartonians. It was the examination day in connection with the day school then sustained by the Baptist church. A tea, a concert, a lecture, or a sermon by some able preacher, formed part of the programme, and £40 or so would be raised towards the school. All that passed away with the introduction of the School Board, but this year the ancient custom has been revived, though for another purpose more intimately associated with church work. The Barton chapel having during last autumn been renovated at a cost of about £120, and £80 having been already raised toward this amount, it was decided to make another effort towards clearing off the remaining portion. The memories of the past prompted the suggestion that this effort should be made on Whit-Thursday. This idea being readily adopted, the Rev. Chas. Clark, of Bristol, was invited to preach and lecture on the occasion. The interest of the friends being at once aroused, it was a comparatively easy matter to obtain contributions for providing the usual tea, and the weather was all that could be desired. Barton, a picturesque little village at any time, looked charming under such favourable circumstances; while the number of vehicles that were about gave the place the appearance of a fair, or wake-time. There was a goodly company present in the afternoon, when an eloquent sermon was preached by Mr. Clark from 1 Pet. i. 10, 11. A crowded tea meeting followed. In the evening the chapel was well filled in every part, and Mr. Clark's famous "Historical Oration on Westminster Abbey: Shrine! Throne! Sepulchre!" was listened to throughout with rapt attention. Mr. Councillor G. Payne, of Leicester, presided, and referred to his early experiences of the Examination day. The Revs. W. Evans and J. R. Godfrey, and Mr. Heward, C.C.,

took part in the day's proceedings. This revival of a former festival was most successful, and as a result £20 will go to the Renovation Fund, including a donation of £2 from C. Tollemache Scott, Esq., of Bosworth Hall.

FORD. — On June 6th and 7th, a bazaar was held in a marquee in the chapel yard. £50 were wanted to clear the new manse from debt. There was a good display of the usual articles, besides rabbits, ducks, and live fowl. Various ministers and friends from the neighbourhood were present, and the pastor, Rev. Leo Humby, asked Mr. Wm. Ward, of Aylesbury, to open the sale. He did so in a neat speech, which he closed with £5. Other gifts were forthcoming, including £10 from Mrs. Pegg, of Chesham. Mr. G. Hood and Rev. Carey Hood also showed practical sympathy. Gifts and takings amounted to £93. Thus the Building Fund loan will be quickly cleared off, and a surplus will remain for other purposes. A string band added to the enjoyment, and the sale was a great success.

ISLEHAM, *Cambs.* — On June 13th the village Feast. Rev. J. H. Callaway, pastor, preached at noon. Mrs. Callaway's Band of Hope gave an excellent entertainment in the evening. — On the 16th school sermons by the pastor. Crowded congregations. Recitations, &c. Good collections. Tea meeting at the *Fen* chapel on the Friday.

REDDINGTON. — *Notts. B. Preachers' Association.* — The 159th quarterly meeting was held here on June 10th. There was a large number of preachers and delegates from the various churches in the Association. Reports shewed baptized during the quarter, 63; candidates, 32. After the usual business in the afternoon, a large number of friends remained for tea, which was followed by a deeply interesting meeting. Stirring addresses were given by the president, Mr. J. Lawrence, brethren Springthorpe, Cox, L. Bexon, Cooke, Copely, and the Secretary.

#### SUNDAY SCHOOLS.

BIRCHCLIFFE. — School sermons on June 2nd, by Rev. C. Hood, of Halifax. Collections £84.

BRADFORD, *Tetley Street.* — School sermons by the pastor, Rev. S. Kent,

on June 9th. Mr. James Hardaker gave an address in the afternoon. Collections £36 10s. 9d.

NORWICH, *St. Clement's.* — On May 19th and 20th, successful Sunday school services were, for the ninth year in succession, conducted by Mr. S. D. Rickards, of London. Several scholars and some adults received much spiritual profit. Collections in advance of last year.

NOTTINGHAM, *Woodborough Road.* — School sermons (three services) to full congregations on June 16th, by Rev. J. Fletcher, of London. Collections nearly £22. As the result of a month of Sunday evening evangelistic services, the pastor, Rev. G. H. James, has the joy of seeing some thirty candidates, principally young converts, come forward for church fellowship.

RUDDINGTON, *Notts.* — Sermons and an address in the afternoon on June 2nd, by Rev. D. McCallum, of Kegworth. Full congregations. Recitations by the children in the afternoon. Mr. W. Lowe conducted the singing. All was successful and satisfactory. Collections £10 2s. 2d.

#### CONFERENCE OF S.S. TEACHERS.

The 61st annual meeting will be held at Long Sutton, on Thursday, July 25th.

Reports at 10.0; discussion to follow; meeting for prayer immediately afterwards, presided over by the Rev. G. Pitts.

At 2.30, the chairman, Rev. C. Waterton, of Boston, will deliver the Annual Address, after which a paper will be read by Mr. C. Davies, of Spalding, subject:—"How to make Sunday School Teaching more effective." Discussion to follow.

Public meeting in the evening.

G. L. WILSON, *Secretary.*

#### MINISTERIAL & SCHOLASTIC.

DYSON, REV. W. — The Rev. Watson Dyson, of Hitchin, has accepted a unanimous invitation to Harrow-on-the-Hill, London.

DYSON, MR. F. — Mr. Frank Dysou, son of the above, was bracketed second wrangler in the Cambridge Mathematical Tripos. He and the Senior are both Nonconformists, both S. S. teachers, and both total abstainers.

## BAPTISMS.

ARNOLD.—Ten, by W. Bown.  
 BACUP.—Two, by J. Dearden.  
 BIRCHLIFFE.—Five, by W. Gray.  
 CASTLE DONINGTON.—Twenty-eight, by L. Stevenson.  
 CHATTERIS.—Two, by T. H. Smith.  
 CLAYTON.—Two, by J. W. Hambly.  
 COALVILLE.—Ten (one a Primitive), by F. Pickbourne.  
 DEWSBURY.—Eleven, by A. C. Perriam.  
 EPWORTH.—Three, by J. A. Andrews.  
 HEPTONSTALL SLACK.—Seven, by J. Hubbard.  
 HITCHIN.—Two, by W. Dyson.  
 KIRKBY.—Three, by W. Massey.  
 LONDON, *Borough Rd.*—Seven, by G. W. M'Cree.

LOUGHBOROUGH, *Eastgate*.—Thirty-two, in three months, by R. M. Julian.  
 LOUGHBOROUGH, *Eastgate*.—Three, by F. Norwood.  
 LYDGADE.—Two, by W. L. Stevenson.  
 PETERBOROUGH.—Five, by T. Barras.  
 SAWLEY.—Five, by G. Towler.  
 STAPLEFORD.—Three, by W. Bown.

## MARRIAGE.

HOPKINSON—MOSLEY.—June 8th, at the Trinity Baptist church, Green Hill, Derby, by Mr. W. G. Wilkins, of Derby, Mr. J. Hopkinson, of Kirkby-in-Ashfield, to Annie Mosley, of Derby.

## Obituaries.

COOKE, ANN.—The subject of the following obituary was the eldest daughter of the late Joseph and Ann Balm, of Quorndon, near Loughborough, and was born at Nottingham in 1809. As a child she accompanied her parents to Quorndon, where her father commenced and carried on until his death a lace manufactory; and as she grew up to assist in this business she was brought into contact with workpeople, and had the privilege of doing all that lay in her power to add to their happiness. In the year 1828 she was baptized by her father and was received into the fellowship of the church at Quorndon. Taking a great interest in all the good works with which she had become associated, she gradually developed that spirit of true self-abnegation which so signally distinguished her in her future long career. Her life was devoted to the good of others, especially those nearest and dearest to her. On the 18th October, 1836, she was married to Thomas Cooke, of Loughborough, and to him was a loving and faithful helpmeet—they sharing each other's joys and sorrows during nearly thirty-eight years. Her married life was one of varied change, for during that time she lost five of her children; but in all these bereavements she was enabled to feel and say, "Thy will be done." For some years after her marriage residing at Derby, she attended the ministry of the late Rev. J. G. Pike, receiving from that good man, as she often gratefully acknowledged, much comfort and guidance in her religious life. The great trial of her faith was in the year 1874, when it pleased the Lord to take from her the husband she so dearly loved. This sad event, however, did not lessen her trust in her heavenly Father, for knowing His love she could bear up under the grief of widowhood, displaying a happy, cheerful spirit until its close. She came to reside at Loughborough in 1880, and since that time secured the love and esteem of many who now miss her familiar greetings. Of late she delighted to attend the Wood Gate Baptist chapel when the state of her health would permit, but from last October she was obliged to remain at home, and after a long winter was joyously anticipating the advent of spring. On the 26th April the bright sunshine tempted her to take a short walk, the effect being that she took a chill which brought on bronchitis. This, together with the weak action of her heart, baffled medical skill, and after only five days' illness her happy spirit took its flight to the eternal bliss. Being perfectly conscious to within half an hour of her departure, she conversed with her dear ones and assured them of her happy state of mind with Jesus so near to her, and that she had "no fear." She said "Good-bye" to her children and grandchildren, and without the slightest struggle calmly fell asleep in Jesus on the 2nd May. Her remains were interred in the family vault at the Baptist chapel, Quorndon, and in the presence of a large number of friends, on the 7th May, the Rev. C. W. Vick officiating. Thus has passed from our midst one whose example was worthy of imitation, for she was a most loving and devoted mother, a kind and sympathising friend, and an ornament in the Christian church, standing out as a faithful servant of Christ, striving to do His will by consecrating her life to His service, and utterly giving up self for the good of others. May our last end be like hers.

W. E. C.



PEDLEY, THOMAS, of Willaston, near Nantwich, passed into the presence of his gracious Lord on Saturday morning, May 11th, aged 84. "Pedley" is a name well known in connection with the General Baptist churches of Cheshire; those bearing it have always been and still are staunch and sturdy Baptists. The subject of this sketch proved himself worthy of his ancestral name. He was the son of Thomas and Hannah Pedley, of Bridge Farm, Crewe. His brother Richard was for many years the faithful and honorary pastor of the church at Wheelock Heath. Of this church Thomas became a member when he was thirty years of age: he was baptized in Wintery Pool by the Rev. R. Kenney. He was elected a deacon of the church, and he retained that office up to the time of his death. Though living at Willaston, a village seven miles from Wheelock Heath, Mr. Pedley for many years regularly walked once every month in order to be present at the Lord's Supper. His Christian life was one of great simplicity, unobtrusiveness, and conscientiousness. He disliked the cold, heartless, and unreal formalities of social and religious life. In some things he was "eccentric," but his eccentricities were the result of the reality of his life. His labours in connection with the cause of Temperance embalmed his life. He signed the pledge in the year 1835—the same year that he professed his faith in the Saviour. He became an "enthusiast" in the cause, and in a very short time an earnest propagandist. He used to go all round the district where he lived to speak at temperance meetings. He excelled, however, not as a speaker but as a worker. When the line was cut between Crewe and Shrewsbury, he used to visit the navvies, and he persuaded many of them to sign the pledge. He bought in Willaston a room. Having enlarged it at his own cost, he opened it as a Temperance room. He commenced a Band of Hope, which is now in a most flourishing condition. For twenty years he was its president and treasurer. By a strange coincidence he died on the day when the twentieth anniversary of the above institution was held. Since he signed the pledge over 1000 pledges have been registered, many by himself privately, the others in connection with the Band of Hope. "Though dead he yet speaketh" in the lives of many whom he either prevented from falling, or reclaimed after they had fallen. Though he passed "the threescore years and ten," his strength did not fail him until about eighteen months before he died. His cheerful spirit and his simple faith made his declining years bright with beauty and prophetic of the better life beyond. To one friend he said a day or two before his death, "I am in the valley, but very happy." He was laid to rest the following Wednesday in the burial ground attached to Wheelock Heath chapel. The Rev. P. Williams, of Nantwich, officiated. P. W.

STEVENSON, JAMES, of Boston, was well known in early life in Burgh and Skegness marshes as a wool-winder, and readily found employment amongst the farmers in the neighbourhood. This occupation is now superseded by machinery. He was born on the 16th of April, 1791. About 1815 he found his way to Boston, and soon met with employment in the capacity of coachman, in the family of Mr. Claypon, banker, High Street, who then resided in the house now occupied by Mr. T. C. Garfit, also a banker. James Stevenson was not long in Boston before he found his way to the General Baptist chapel. At that period the Rev. William Taylor occupied the pulpit. The old chapel was even in those days well attended by some of the most influential people of the town. Mr. Taylor was far advanced in life, consequently a Mr. Underwood was engaged to assist him, and eventually to succeed him. Other changes followed, Mr. Stevenson living through them all. He was a firm friend of the Rev. T. W. Mathews, and stood by him during the doctrinal controversy associated with his name. During his long life Mr. Stevenson was a faithful and consistent member of the Baptist denomination for over sixty years, and passed quietly away on the 9th of May, the anniversary of his second marriage, at the ripe old age of 98, and now rests from his labours. OCTOGENARIAN.

UNDERWOOD, BENJAMIN C., died on May 12th, aged sixty-nine years. In early life he was connected with Dover Street church, Leicester. Removing to Nottingham, he joined the Stoney Street church (now extinct), and was a member at Palin Street, Hyson Green, when he died. After forty-four years as a Christian, he now sleeps in Jesus. His end was peace. S. U.

THE  
MISSIONARY OBSERVER.

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JULY, 1889.

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*The Late Rev. Isaac Stubbins.*

(Continued from page 244.)

DEPARTURE FOR INDIA.

SHORTLY after their farewell services, Mr. and Mrs. Stubbins—whose children were left in England—sailed in the *Wellesley*. They were accompanied by the friends previously mentioned. In a letter to the secretary, Mr. Stubbins observed, "I believe we are all devoutly thankful that we are on our way to India—

'I would not change my blest estate  
For all the world calls good or great,'

is, I believe, the feeling of all our hearts. I have spoken strongly at many of our meetings, but never too strongly, never stronger than I would wish to do on a dying bed. My only regret has been that I could not more fully depict the state of those to whom, blessed be Jesus! we are carrying the gospel. I should like to be at the Association meetings next week, but I had rather be where I am. I hope the Committee will be able to send out two more strong, healthy, devoted men by the *Wellesley* next year especially for the Khonds." Alas! for this hope. *Forty-four years* have passed away since it was expressed, and these wild hill tribes are still without anyone to tell them of Jesus. At Madras and Calcutta the mission party was heartily welcomed, and on their arrival at Cuttack they were received with special pleasure. Mr. Stubbins' altered and vigorous appearance afforded great delight. Respecting him Mr. Lacey wrote:—

Brother Stubbins returns with renewed health and vigour, and the manner in which he uses the language, after having laid it aside for three years, is surprising and delightful. Our native congregation hung upon his words with the greatest attention and profit. His renewed energy and feeling tell to advantage in his native ministrations. O that he may be long spared thus, a healthy, strong, and efficient labourer.

RETURN TO BERHAMPORE.

On the 29th of November Mr. and Mrs. Stubbins, accompanied by Mr. Bailey, arrived at their old station, Berhampore, where they became associated in labour with Mr. and Mrs. Buckley. The numerous letters of both Mr. and Mrs. Stubbins, written from their "beloved home," tell of the avidity, the energy, and pleasure, with which they re-entered upon their highly important work. Judging from their correspondence they seem to have been like flames of holy fire:—

"Each pressing on with zeal to be  
A living sacrifice for Thee."

In labours among the heathen, among the native Christians, in the orphanages, schools, and in zenana visitation, the next seven years were most usefully occupied, when in consequence of the death of Mr. Lacey, Mr. Stubbins was directed by the Committee to remove to Cuttack.

#### REMOVAL TO CUTTACK, AND LITERARY WORK.

In this, the largest and oldest station of the Mission, he prosecuted his labours, and engaged, not only in preaching amongst the heathen and to the native Christians, but was occupied more extensively in literary work.

For circulation among the heathen he prepared Oriya versions of three of our most popular tracts—“*The Confuter of Caste*,” “*The Destroyer of Delusion*,” and “*Come to Jesus*.” For use in the schools he prepared Oriya translations of “*The Peep of Day*,” “*Line upon Line*,” and “*Daybreak in Britain*.” While for the use of native women he prepared an Oriya translation of Mrs. Mullens’ excellent Bengali work, “*Pulmani and Karuna*.” For the benefit of educated natives he also prepared from the Bengali, a version of the Psalms, in Sanscrit and Oriya. Next to the “*Jewel Mine of Salvation*,” no tract has been more popular among the natives than the “*Destroyer of Delusion*.” “*The Confuter of Caste*” has also had an extensive circulation. The other works have been invaluable in our schools and among our native Christian women. By the kind permission of the proprietor, an illustrated edition of the “*Peep of Day*,” in Oriya, has lately been published. By his *literary works*, therefore, our beloved brother, being dead, yet speaketh.

#### AGAIN VISITS ENGLAND.

Owing to the failure of health Mr. and Mrs. Stubbins again visited England, in 1859, where they remained until August, 1862. Since his former visit in 1844 other missionaries had visited England, and the sight and sayings of a returned missionary were not so novel as formerly; still his visits among the churches were highly appreciated and exceedingly useful. His valedictory services, and those of Mr. Brooks, were held at Osmaston Road, Derby, on Tuesday, July 29th. On that occasion Mr. Stubbins said:—

It was twenty-six years on the 7th of this month since I was first set apart to the work of the ministry and the Mission. Not one of the ministers who took part on that occasion is now living; and again, on June 3rd, 1845, in Dover-street chapel, Leicester, all, who took a public part, with the exception of brethren Hunter and Thos. Stevenson, are gone to their glorious reward. I am again ready to go forth to the conflict, and do here again renew my consecration to this great and solemn work. Among the reasons which urge me I may mention my early predilections for the work. I well remember, even before my conversion, feeling a tender compassion for the heathen; and when brought to Christ, my constant prayer was that He would qualify me for the work of a missionary, and from that time I know not that I have felt but in the path of duty. I have twice left the field of labour, but my brethren know that it was under the direst necessity. I regard the Saviour’s last commission to His disciples, to go into all the world and preach the gospel to every creature, as most imperative. I know full well the feelings, which I cannot describe, of leaving friends and above all my precious children; but I cannot, I dare not put them in competition with Him to whom I owe my all. But oh, that parting word farewell! that last fond look upon our precious children. Pray for us; pray for them. Farewell, beloved Christian friends, most likely till we meet in the kingdom of our Lord. Farewell!

## RETURN TO INDIA.

On Tuesday, August 12th, Mr. and Mrs. Stubbins and Mr. and Mrs. Brooks, accompanied by their daughters, embarked on the *Shannon* for Calcutta. They all returned to their former station, Cuttack. By degrees the health of Mrs. Stubbins gave way, both in body and mind. Her medical advisers saw no alternative but that she should return to England. Contrary to his fond desires Mr. Stubbins felt compelled to acquiesce in their decision. He had gone out the third time fully intending and expecting to end his days in the land of his adoption, and it was with no small disappointment that he broke up his house at Cuttack and commenced his homeward journey. He had only reached Calcutta, however, when his beloved wife died; and as his nerves were shattered, his health enfeebled, and his heart crushed, he felt that he could not return to Cuttack, but must proceed on his journey to England.

## TESTIMONY TO MRS. STUBBINS.

As to the greatness of the loss which the Mission and Mr. Stubbins sustained through the decease of his beloved wife, Dr. Buckley, who had known her through the whole of her Indian career, thus wrote:—

“On her devotedness to the work I need not enlarge. Our Reports and Magazines tell of her labours in the schools at Cuttack and Berhampore, of her efforts to benefit our native Christian women, of her frequent visits to East Indian families, and above all, of her untiring and earnest labours to instruct heathen women in the things belonging to their peace. Their degradation and ignorance, which would have deterred many, were with her powerful arguments for seeking their good. In this part of the work, which all experienced missionaries know to be a very discouraging one, she was instant in season and out of season, and laboured more abundantly than any of her sisters. Honour, I say, to the woman who from love to Christ daily toiled for twenty-seven years in so unpromising a field. To such I render more than mere respect. But let us remember, it was not she, but the grace of God with her, and to that grace let all the honour be ascribed.”

## RETURN TO ENGLAND AND RETIREMENT.

On his arrival in England, Mr. Stubbins informed the Committee that at his time of life he did not think it would be desirable to return to India. He felt that his work *in* Orissa was done, but that his work *for* Orissa would not cease but with his life, whereupon it was

RESOLVED that this Committee deeply regret that circumstances in the judgment of brother Stubbins have rendered his return to this country necessary, inasmuch as this step involves the loss of his able services, and his large experience to the Society in India, and the severing of the tie that has so long existed between himself and the Mission. At the same time they heartily welcome him again to his native land, and express their best wishes for his future happiness and usefulness.

It was proposed by the Committee to present Mr. Stubbins, on his retirement, with a substantial testimonial in appreciation of his long and useful services, but this he affectionately and gratefully declined,—“his heavenly Father having placed him above the need of pecuniary help.” At first he undertook the pastoral oversight of the Baptist

church at Quorndon, but subsequently removed to Leicester, where he made his home during the remainder of his life. As deputation for the Society, and also for the Baptist Missionary Society, he rendered acceptable and useful service as long as he was able. He identified himself at first with the Friar Lane church, of which his brother-in-law, the Rev. James Carey Pike, was the devoted and honoured pastor. At the time of its formation, three or four years ago, he united with the church at New Walk, in which he took the deepest interest, and of which he was the presiding elder at the Lord's table, whenever his health permitted. The last time he attended public worship was on Lord's-day evening, October 7th, when he received about forty members into the church. The service is described as most interesting and impressive, and to his own soul it was a season of great spiritual enjoyment. On October 10th, he attended two Missionary Committee meetings at Derby, where he became so unwell that it was with great difficulty he returned home. From this attack he never fully recovered. In a memorial sermon by Mr. Ashby, one of the deacons of the New Walk church, his declining years and last illness are thus referred to:—

“During the last few years Mr. Stubbins has suffered more or less from physical infirmities, so that he was obliged to give up all preaching, though not all work. We know how, since we have worshipped in this hall, he has been like a father amongst us: with what unction he presided at our communion gatherings; led us in prayer and spoke to us of the Saviour's love.

“During his last illness, which was long and painful, his spirit and conduct were just what might have been expected. He was enabled to exemplify those great truths he had so often preached to others,—patience, resignation to the Father's will; willing either to live or die, and be with Christ, which is far better. To his beloved wife and niece, who watched and attended him during the last weeks of his life, he said many cheering and comforting words. On one occasion, having had a very restless day, he said, “This has been my worst day,” and then quoted with much feeling and emphasis, four verses of the hymn beginning

‘Jesus, lover of my soul.’

On another occasion when saying ‘Good night,’ he said, ‘Pray for me that if it be His will I may be spared a little longer to my loved ones: if not, Lord help me.’ It is sometimes very hard to say, ‘Thy will be done,’ but he did say it, and was enabled to leave himself fully and entirely in God's hands. To a friend who called he said, ‘The doctor has been; they all say there is no hope, but I don't want a hope like theirs,’ meaning the hope of getting better. ‘I have a hope,’ he said, ‘blooming with immortality—I want no other.’ He often seemed lost to the world and communing with his Saviour: at such times he was heard to say ‘Oh, blessed Saviour, blessed Saviour, fill me, fill me even to overflowing with Thy divine love. Oh, blessed Saviour, I long to be with Thee and behold Thee in thy beauty. Thou hast loved me through life, Thou wilt love me to the end.’ When the end came, though suffering much bodily pain, his mind remained unclouded, and he passed away in sweet and holy calm:—

'So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore.'

A memorial service was held at Dover Street chapel, Leicester, conducted by the Rev. W. Evans, pastor of the church, and, in accordance with the request of Mr. Stubbins, the funeral service at the cemetery was conducted by the writer. Many relatives and friends assembled to pay their tribute of respect to one so highly esteemed and dearly beloved as the venerable Isaac Stubbins. His remains were laid near to those of his two Indian colleagues, the Revs. H. Wilkinson and W. Bailey. Having laboured together so long and so harmoniously in and for Orissa, these honoured brethren have at length found a resting place in the land of their fathers, where they now await the resurrection of the just. Although their bodies rest in England, their works follow them in Orissa.

To our departed brother's four surviving children—one in England, one in Calcutta, a third in New Zealand, and a fourth in Canada—we offer our heartfelt condolence; trusting that when the wanderings and separations of earth are passed, they may meet, as a whole family, in heaven. To his sorely afflicted widow—who for more than twenty years has shared his joys and sorrows; has been his devoted companion and helper in every good work; and who now so keenly feels her unspeakable loss,—we tender our most sincere sympathy. And, constrained by grateful affection, we lovingly lay—in *memoriam*—this wreath on the tomb of our beloved colleague and friend.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.  
Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."

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## Sambalpur Notes.

BY REV. J. VAUGHAN.

IN the "Observer" for last month reference was made to work among the Kols—one of the aboriginal tribes of India. The term *Kol* is a generic word, and applies to the whole group of tribes which under different names are scattered over various parts of the country. In the language returns of the Census Report the total number of persons returned as speaking Kolarian languages is 1,140,489. Mr. V. writes:

A few notes of a short tour in the Sambalpur district will, I trust, be interesting to the readers of the "Observer."

### THE KOL CONVERTS.

One of our chief objects was to visit the Kol converts near Telaupali, about thirty miles from Sambalpur. We were welcomed by hearty grips of the hands

and beaming smiles, expressive of Christian brotherhood. The women also appeared to enjoy a measure of freedom and homeliness which contrasted favourably with the exclusiveness and shyness of their Hindoo sisters. A short service was held in the tent, after which we crossed the river and baptized a convert. A little later the ordinance of the Lord's Supper was observed in one of the houses, and the new brother was welcomed into the church. Sleeping cots served for table and seats. Probhu Sahae, whom the Kol Christians rightly honour as a pastor, a brother of many years' standing, took a prominent share in the service, parts of which were in Hindi.

On Monday we went to Probhu Sahae's house, some seven or eight miles distant, through lovely jungle broken up by railway contractors. We were glad to find that he had set apart a room as a chapel, in which were the quaintest and most rustic pulpit and seat we have ever seen. This good man travels many miles every Lord's-day to minister to his brethren, and his influence among the people is considerable.

There was until quite recently a good school in this district, but the master, tempted by high wages, deserted it for the railway department. This was a great loss to our Christian Kol children, which we are endeavouring to remedy.

We have since been informed that both the wife and mother of the last convert have applied for baptism. We also expect that a marriage or two will take place shortly among these Kol Christians.

#### THE NEW RAILWAY.

It was very interesting to mark the progress of the new line of rails. The jungle has been opened for miles, a fair road for carts has been cut by the side of the line, hundreds of coolies were at work, and the leafy bowers in which whole families find a temporary abode, afforded a pleasant picture of camp life. An extensive bridge will cross the Ebe, the piers of which have already grown eight or ten feet above the sandy river bed. Two or three shrieking engines are at work in connection with these piers, the whistles of which regulate the hours of labour, and there is an engineering establishment close by. A few bungalows for the sahibs superintending the work, a soda water and lemonade apparatus, then in full swing, a hospital, ambulance, post-office, and a number of outhouses, presented a singular contrast to the hills and jungle around. A tiger in the neighbourhood has not yet decided to give place to the onward march of civilization, as a foolish man, who had the temerity to strike him with a short stick when he took a fancy to a cow, found at the cost of his life. Time only will convince the country people that the railway is a boon. They fear that rice will never be cheap again. Meanwhile, the engineering skill displayed on all sides provokes their gaping astonishment.

#### MARKETS AND SCHOOLS.

We pitched our tent in the Talapatia market, which is the largest I have seen. It was refreshing to stumble across a man here who displayed among his wares several of our Christian tracts and gospels. He said that he had sold a large number of them.

We had a good audience at Panchpara, and were very pleased to see so large a school there and at Lapunga. These schools use text books printed by our Mission press. The boys purchased our tracts and gospels readily.

In three or four places Mr. Brearley gave a magic lantern exhibition, which was quite an attraction and was thoroughly enjoyed. The parable of the Prodigal was listened to with rapt attention, and numerous exclamations testified that it was understood and appreciated.

The people at the Kirwal market held strangely aloof for a time, hence Mr. Brearley and I displayed some large coloured pictures of the life of Christ, which quickly won us a congregation of attentive listeners.

The sale of books was encouraging, and the good feeling manifested by two or three respectable brahmins at Talapatia was quite refreshing.

# Notes from Rome.

BY REV. N. H. SHAW.

## BAPTIST UNION MEETINGS IN ROME.

We have a Baptist Union in Italy which should meet every three years. Its triennial assembly has just been held in Rome. Dr. Taylor was elected President, and N. H. Shaw Vice-President and Treasurer for the next three years. The meetings were very animated, and lasted more than three days. There was a very brotherly feeling manifested, and it is believed that we have all received benefit from the mutual stimulus.

## POPERY PUTS—

1. *Itself* as mediator between heaven and earth. 2. *Priest* between sinner and God. 3. *Auricular confession* between penitent and mercy. 4. *Penance* between offender and godly sorrow. 5. *Mass* between believer and righteousness in Christ. 6. *Indulgence* between him and self-denial. 7. *Tradition* between him and Scripture. 8. *Purgatory* between him and heaven. 9. *Celibacy* between priest and home. 10. *Good works* between believer and justification. 11. *Extreme unction* between him and death. 12. *Saints* and *Virgin Mary* between him and prayer-hearing God.

## NEW CARDINALS' EXPENSES.

The *Figaro* of Paris publishes the note of expenses which each of the recently nominated cardinals will have to pay for the luxury of entering on his new dignity. Here it is:—

To the <i>Guardia nobile</i> of the Pope for the little red cap	Francs.
that covers the crown of the head ... ..	5,000
To the same for cigars and drink ... ..	1,000
To the bearer of the cardinal's hat ... ..	10,000
To the same for small pleasures ... ..	1,000
To the Secretary of the <i>Ablegato</i> (for helping to carry the hat)	1,500
Tax for Stamps, &c. ... ..	22,000
Journey to Rome, dinners to bishops at Rome, rewards, &c.	12,000
Total ... ..	52,500

Equal to £2,100.

## STATUE TO GIORDANO BRUNO.

All Rome has been lately heaving with excitement over the inauguration of a statue to Giordano Bruno. Bruno was born at Nola, twelve miles from Naples, in 1548. He became a monk, and studied philosophy. Being denounced as a heretic, he fled to Geneva, and taught philosophy at Paris, Oxford, Wittenberg, and elsewhere. He wrote works of a philosophical character and some very coarse satires. He became a kind of pantheist, and may be regarded as the father of modern pantheism. Returning to Venice he was betrayed and arrested. He then recanted, but it was the weakness of a moment. Subsequently he was conveyed to Rome, where he was imprisoned seven years, and finally burnt alive.

Now, on the very spot where he was burnt, a splendid bronze statue of him stands on a pedestal of granite ornamented with bronze medallions of certain reformers (among others Wycliffe and Huss). Bruno stands facing the Vatican with a face full of defiance, as if he had just risen from his ashes on purpose to represent the present century.

The agitation for this statue, and especially for its being placed where it is, has been long and determined. It has occasioned tumults at the University, and in the Municipal Council one election turning entirely on the question. The Vatican party has been beaten, and there stands the statue—a permanent reminder of the cruelty of the church in the past, and a permanent defiance of



the present claims of the papacy. Does not the whirligig of time bring about strange revenges?

Professors and many students see in this movement the beginning of what they vaguely call the religion of thought and of the future. But the multitude cannot either rest in or understand pantheism, and for the majority it simply means war to the pretensions of the Vatican. Amen!

## News and Notes.

ARRIVAL OF THE MISSIONARY PARTY.—We are thankful to state that Mr., Mrs., and Miss Miller, Mr. Heberlet and three children, Miss Barrass, and Miss Mabel Stewart, daughter of Dr. Stewart, arrived safely in England on Wednesday, June 5th. All were greatly benefited by the voyage.

FAMINE AND CHOLERA IN GANJAM.—The Governor of Madras has visited Ganjam, and measures have been devised for supplying the famine stricken people with food, and the sick with doctors. The last weekly telegram stated that the number of deaths from cholera had gone down from about 1500 to 1000 in one week. As rain has fallen it is hoped matters may still further improve. Mr. Lacey and Mr. Rutland were at Gopalpore, and were well. Several deaths had occurred among our native Christians. Mr. Rutland reached Gopalpore on the 10th of April, not May, as stated last month.

## Contributions

*Received on account of the General Baptist Missionary Society, from  
May the 16th, 1889, to Audit, 1889.*

	£	s.	d.		£	s.	d.
Ashby and Packington	7	17	0	London—Commercial Road	35	12	1
Andlem	1	3	3	London—Praed Street	4	17	6
Barton	11	8	6	London—Westbourne Park	105	7	6
Bazaar, Proceeds of	8	18	6	Long Eaton	2	6	0
Berkhamstead	10	15	0	Long Sutton	19	18	5
Boston	29	11	8	Leng Whatton	0	15	0
Bourne	48	14	9	Loughborough—Baxter Gate	28	4	3
Burnley, Ebenezer	12	10	0	Loughborough—Wood Gate	35	16	4
Castle Donington	23	17	4	Louth—Northgate	12	19	8
Chellaston	5	0	0	Lyndhurst	1	2	0
Coalville	0	5	0	Macclesfield	0	10	6
Coventry	0	15	6	Measham	15	18	9
Crewe	2	3	11	Melbourne	18	11	7
Derby—Osmaston Road	44	1	6	Nantwich	7	5	6
Derby—St. Mary's Gate	49	0	8	New Annesley	0	10	0
Derby—Watson Street	1	0	0	Newthorpe	0	10	0
Dewsbury	0	10	6	Northallerton	1	8	0
Duffield	3	6	10	Norwich	86	0	3
Exeter, Rev. E. C. Pike, B.A.	0	10	6	Nottingham—Broad Street	14	17	0
Ford	9	5	0	Nottingham—New Basford	23	5	0
Grantham	0	6	0	Nottingham—Mansfield Road	31	2	6
Halifax	56	18	4	Nottingham—Old Radford	7	2	8
Heptonstall Slack	22	12	10	Oundle, Miss Cunningham	1	1	0
Hinckley	1	5	0	Spalding £37 7s. 8d.; Pinchbeck 12/2	37	19	10
Hose	3	7	8	Quorndon	5	6	7
Ibstock	3	10	6	Retford	4	5	5
Isleham	1	10	0	Sawley	8	12	5
Kegworth	5	7	0	Smalley	1	7	6
Kilburn	1	8	2	Stapleford	0	10	0
Kirkby Woodhouse	1	3	6	Walsall—Vicarage Walk	28	11	5
Landport	23	10	0	Wendover	5	17	5
Leeds Wintoun Street	1	15	0	Wirksworth	10	2	0
Lincoln	27	4	2	Wisbech	21	0	11
London—Church Street	21	8	6	Wolvey	18	5	9

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thank fully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 80, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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AUGUST, 1889.

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Our First Association at Walsall.

PLACES that are old and familiar as the scenes of our Association have ever an interest for us. They are rich in the memories of the past. When we visit such places we know what to expect. All the arrangements will be perfect. But, on going to a fresh place, we naturally wonder how things will turn out, whether success or failure will be the verdict as we return home. None who visited the Association this year will hesitate for a moment to pronounce it a pleasing success. Our hosts acted as if to the manner born, and their hospitality was worthy the successors of "the father of the faithful." The smoke and grime of the "black country" were nowhere to be seen. The neglected dirty streets must have been specially cleansed for our advent. Bright, pleasant sunshine in the hearts and homes of our Walsall friends, as well as in their streets, made a frame-work to the week's meetings, which will cause them to remain in our minds a thing of beauty and of joy.

Two brethren among the early arrivals on the Monday were, indeed, seen to be anxious. Their olfactory nerves were regaled with an odour which suggested bad sanitation, and the possible outbreak of an epidemic before the week was over. But the prompt information that the fragrance came from good leather, rather than from bad sewers, instantly allayed their anxiety, "and calmed their troubled breasts."

A number of things combined to make this a remarkable Association. Two long-acknowledged and beloved leaders were absent; the one seeking rest for an over-worked frame in continental rambles, the other called for ever up to the rest that remaineth. The place of assembly had never before been visited by us. It is also the scene of our successful Home Mission work, the first after the adoption of the "Unification Scheme." The meetings were also honoured and graced by quite a large party of friends direct from our Orissa Mission. And last, but not least in interest to many, the question of amalgamation with the Particular Baptists was discussed and, as far as might be, dealt with.

At the meeting on Monday evening there was a good company present. Hearty and genial were the words of welcome spoken by the Rev. G. Barrans, and cordially seconded by the Rev. A. Hampden Lee. Suitable and characteristic acknowledgments were made by the incoming

and outgoing Presidents of the Association. When separating it was generally felt that a good start had been made, and, escorted by our hosts, or hostesses, or by the special guides kindly and wisely provided in case of need, we wended our several ways with satisfaction to our temporary homes.

General Baptists have been said to be notorious for the slowness with which they adopt new ideas or put into practice new methods. Here is a case in point. The year the Walsall church was received into our Connexion, it was suggested by the then editor of the magazine that it would be well for students from the college to conduct the early morning services. Forty-four years later, the suggestion is carried into operation. On Tuesday morning, Mr. Heath, of the College, opened the service at Vicarage Walk chapel, and Mr. Bond preached a chaste and thoughtful sermon from Rom. v. 3, 4. He commenced by contrasting the world's ways of meeting life's tribulations with that of true believers in Christ, as referred to in the text, and went on to show how only in this way could the truest life be realised and its divinest purposes achieved. The hour's service was pleasant and profitable.

At 9 a.m. the first business session was opened with prayer and praise, and the secretary's statement was given. It was not very inspiring, the clear increase reported being less than a hundred. Surprise was evinced at the assertion that the churches with the largest Sunday schools reported the smallest per-centage of baptisms—a fact which will, no doubt, be seriously pondered by those immediately concerned. We were not surprised to be told that our village churches, whether in the East or elsewhere, are declining. All know it, and happy will it be when all are truly in earnest in discovering and applying the proper remedy.

The retiring president, the Rev. W. H. Tetley, in a few choice words, gracefully yielded up the responsibilities of office to his successor, Rev. J. Fletcher, who ascended the pulpit, after a brief interval, and delivered his inaugural address. Beginning with an appropriate reference to the death of the late President of the College, he briefly referred to topics which he might have selected had there not been one completely filling all their minds, namely, Amalgamation. Then stating his subject as "The Organization of our Denomination," he briefly sketched its early history, rectified some prevalent mistakes relating thereto, and claimed independency of origin, and priority of existence over the Particular Baptists. He defended General Baptists against the charge of disunion, pointing out how, again and again, they had made advances in favour of union only to meet with "the cold shoulder," and that for himself he was too independent to knock a second time at any door where he had once been repulsed. This sentiment was greeted with applause, which showed it to be in harmony with the feelings of the majority of those present. He claimed that by all the rules of fair play the next step should be taken by the Particular Baptists. But whether closer union were effected or not, what was wanted was to infuse into existing institutions something of Methodism or Presbyterianism, or a judicious blending of both, to check that withering isolation of church life which was "independency run mad." He advocated four things as necessary—(1) A simple but comprehensive

standard of faith and practice. (2) A model trust deed. (3) A Board of Reference, whose approval should be necessary to the settlement of a minister. And (4) A Sustentation Fund for raising ministers' salaries to a minimum standard. These measures, it was admitted, involved a definite and limited ministry, and some curtailment of the liberty of individual churches. But we had to choose between federation and disintegration. With the former we should be like Jerusalem—"a city compacted together."

On the motion of thanks for this "interesting, outspoken, and suggestive address," an interesting discussion arose, partly on the main question with which the address dealt, and partly with a view to determine how far the printing of the address in this form would pledge the Association as a whole. Ultimately the motion was unanimously carried, with applause; and subsequently a committee was appointed to consider the suggestions contained in the address. So we are destined to hear of this important matter again. A deputation of ministers from the Free Churches of the town was next received, to whose kind and appreciative address a suitable response was given by the President. Mr. Councillor Marshall was appointed vice-president of the Association, and Rev. W. Cunliffe assistant-secretary, both of whom rendered during the week helpful service.

The Home Mission meeting in the evening at Vicarage Walk chapel was a decided success. In place of the veteran M.P. for the borough, whose parliamentary duties precluded him from fulfilling his promise to preside, but who sent a cheque for £5, the Mayor took the chair, and besides warmly commending the Society and its work, and giving interesting information as to his early connection with the Baptist denomination, also gave £5 to the Society's funds.

The Secretary, Rev. R. P. Cook, read his carefully prepared Report of the year's work. The treasurer, R. Pedley, Esq., by a skilful manipulation of figures, showed what could easily be done to augment the Society's funds by slight but widespread self-denial. The Rev. G. H. Bennett ably re-stated the Problem of Home Mission Work, and insisted that its true solution was to be found in our getting back into the presence of our great Lord and Master, and drawing clearer truth and fuller life directly from Him. The Rev. J. E. Clapham, secretary to the Wesleyan Home Missionary Society, followed with one of the finest addresses heard at our Association meetings for some time, and which will long be remembered for its suggestive statistics, striking facts, apt illustrations, and quaint aphorisms. After such a meeting the Society ought to have enlarged prosperity.

On Wednesday morning, at seven o'clock, another fairly good company assembled in the same place, their devotions being led by Mr. French, of the College, and an address being given by the senior student, Mr. Perry, from the words, "Let the peace of God rule in your hearts." The service was well adapted to prepare for the day's duties.

The Sunday School Conference, always popular, was well attended and much enjoyed. The veteran chairman, Alderman White, of Birmingham, once a General Baptist Sunday school teacher at Burton-upon-Trent, and for long years an active and successful worker in the cause, spoke encouraging words. Mr. S. Allchurch, of Coventry, read

an unusually interesting and able paper on "The Relation of Sunday Schools to Social Questions," which gave rise to profitable discussion.

The Association sermon is always eagerly anticipated, and considering that we were out of the Midland district a large congregation assembled in Stafford Street chapel to listen to Rev. S. S. Allsop, who preached from James ii. 24, the theme being "The Relation of Faith to Works." The discourse was highly characteristic. It is needless to say that both its doctrine and its ethics were sound.

In thoughts and phrasing pleasantly coloured by the influences of the past, it breathed throughout the warmth and energy of the living present. It was clear that the literature of the theme and of the whole epistle had been studied, and scarcely less obvious was it that among the forces that had influenced the speaker were the glorious allegory of the Bedford tinker, and the rhymes of the Barton clockmaker. The fathers of old would have listened with delight, and some at least of their sons and daughters present were made glad.

The Letter to the Churches, by Rev. James Parkinson, of Nuneaton, on "Christian Courtesy in Private and Public Life," was well received and will repay perusal. The Rev. W. T. Adey's speech in opening the discussion was also worth hearing.

The Foreign Missionary meeting could not fail to be worth attending, with a medical doctor, long resident in India, in the chair; a barrister-at-law, after official statements had been made, to lead off; a renowned D.D. and Nonconformist leader to follow on, and two "live" missionaries fresh from their work to bring up the rear. Dr. Stewart's address was beyond expectation good. Mr. R. F. Griffiths was worthy of the occasion. Dr. Dale's was of course able, though it did not touch the standard he sometimes reaches, and Revs. Miller and Heberlet, while seen and heard with pleasure, were wisely brief.

On Thursday business was the order of the day. The College claimed precedence. No more students to be admitted at present. Rev. W. R. Stevenson, M.A., to continue in present position as President for another year, and Rev. W. Miller to live in the College house, superintending the family life of the institution.

The Village Churches and Federation Boards are to be henceforth united as one Board, from the treasurership of which W. H. Mallet, Esq., will soon retire, if not more generously aided in his beneficent work. The church at Chapel Street, Long Eaton, was unanimously received after a long and excited debate. The much-talked-of Amalgamation question received also elaborate consideration, ending with the carrying of the resolutions proposed, but without very sanguine expectations of their leading to anything practical in the immediate future.

The Local Preachers' Conference, held in the early afternoon, was but poorly attended, and not over rich in interest, though Councillor Binns, of Halifax, the chairman, is no novice in such office, and Councillor Hopwood, of Stalybridge, has his heart in his work as a local preacher. His theme was "The Attitude of Churches and Congregations towards our Local Preachers."

Resolutions recognising the devoted labours and high character of recently deceased brethren, viz. : Professor Goadby, Rev. I. Stubbins, and Mr. T. W. Marshall, and sorrow and regret at their loss, as well as

sympathy with their families, were passed in solemn silence, the friends rising from their seats in token of assent.

The College public meeting held in the evening was equal to any of the week. The Rev. W. T. Rosevear's exceedingly fine address chained everyone's attention, but especially that of students and ministers, and ought to be printed; while the common sense, practical, and humorous address of Rev. W. Evans deserves re-delivering many times. Speeches of such perfect contrast and yet excellent harmony are rarely heard on one and the same occasion. Sir Walter Foster presided with his usual urbanity and ability.

With the Students' College Breakfast on Friday morning, largely attended and very much enjoyed, ended an Association of which the Walsall friends may well be proud, and which the ministers, delegates, and friends in attendance will no doubt remember for years to come with much satisfaction and delight. Next year's Association is to be at Nottingham. Chairman, Rev. W. Miller. Preacher, Rev. C. Payne. Letter-writer, Rev. J. Horn; subject, "Church Meetings."

J. R. GODFREY.

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## Christianity Incarnated.\*

THE Christian teaching of to-day is marked by one great fact, in which we all rejoice, and in which we see the promise and the power of the ever-extending influence of the gospel, viz, the increasing emphasis which is now placed on spiritual conversion, not so much as a preparation for death and glory and the future life, as the beginning of a true life on earth, and the qualification for effective service for Christ and for humanity in the living present. We are claiming, with quickened ardour and brighter hope, the fulfilment of the promise of the life that now is as well as that which is to come. We are seeking to secure the early consecration of our young people to the Christian life, that we may at the same time secure their longer service, their educated energies, and their glowing enthusiasm. Our Home Mission movements are awakening to the importance of adopting new methods for the evangelization of England, by the opening of Central Halls in our crowded cities where the people are massing together to their own danger and the public loss, and by an evangelization which aims at the salvation of the body as well as that of the soul, which has a mission of philanthropy, of recreation, of mental culture, and of social elevation—an evangelization which seeks to save the entire man, body, soul, and spirit.

In presenting to you this record of another year's service, we have cause for devout thankfulness that, while attention has been paid to the work of building the material structures in our Mission centres, means have been used to make the fullest use of them in this modern spirit and method. How far your Society has shared in the privilege of this extended usefulness has only been limited by the measure of response which the churches of our Connexion have given to the urgent appeal

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Statement made at the H. M. meeting, Vicarage Walk chapel, Walsall, June 25th, 1889, by the Secretary, Rev. R. P. Cook, of Crewe.

of your committee. At present this response is neither so general nor so generous as might be inferred from our distinctive denominational title of General Baptists. It is true that we have a law that every church shall send a contribution to our funds, but the majority are like the congress-man who was asked if he approved of the Maine Law, and who replied, "O, yes, I approve of the Law, but I am opposed to its enforcement." So it is with the majority of our churches: they oppose the enforcement of their own approved act of Home Rule.

Even the modest and reasonable appeal of our worthy treasurer for a tithe upon our luxuries has met with little or no response, so that our balance-sheet this year, deprived of the Jubilee Fund, of legacies, and of special donations, shows a diminution of income, which, were it likely to be permanent, would produce serious paralysis in our forward work. Right glad should we be if the wisdom of the world should find a place in the action of our Christian community. We all know how in recent years the big breweries have been floated into prominence and popularity by being made into public speculations; how the trade has thus deepened its hold upon the people and sought to arrest the flowing tide of temperance legislation by giving to a greater number a vested interest in the prosperity of King Beer. What we should like to see is our Home Mission, our forward and aggressive agency, adopted by the whole Connexion, with every member as a shareholder, and our entire community having a personal vested interest in its growing success. We want our Christianity incarnated in Christian men and women. Principles in the abstract may be most admirable, but to be serviceable they must be embodied. We have an incarnate God. Our Christ is the incarnation of the love that saves. And we want a church which will incarnate her Lord before the world and be His witness in word and deed to the present generation.

Glancing over the Reports of our Aided Churches we find much to spur us to further efforts of a kindred nature, and it is scarcely too much to claim for them that they are among the most flourishing and successful of all our churches in soul-winning service, in man-building influence, and in their power to glorify God.

We record with gratitude, first of all, the completeness of our last important work—the erection of the chapel at Ferme Park. The premises for work and worship are now complete, having cost, with land, about £5000. For this sum we have a handsome chapel seating 650, a commodious well-lighted school-room for 400 scholars, a church parlour where 100 persons can meet for social purposes, besides several classrooms. Already there is a capital congregation. A Sale of Work has been held which produced £160 towards the Building Fund, and although but three months have passed since the opening a contribution of several pounds has been sent to our Foreign Mission Funds.

It may be thought by some persons that it is not the very best expenditure of our narrow resources to build a chapel for those whom Mr. Hugh Price Hughes calls "the nabobs of the suburbs." But that depends. Nabobs have souls. And then we General Baptists want some nabobs. We haven't many of them among us. Their presence will soon be discovered and will be of invaluable advantage to our different institutions which are all at present in rather straitened cir-

cumstances just for want of a few nabobs. Nor will the nabobs be without abundant opportunity of lightening their purses and reducing their unemployed bank balances by meeting the deficiency between our grant of £1500 and the cost of £5000 which has been incurred.

We trust the coming year will yield a full income from every church and so help us to meet the loan we have had to obtain by the generosity of the Westbourne Park deacons and their noble leader Dr. Clifford. Our cordial thanks are hereby tendered to them for their timely assistance. Nor would we omit to give honourable recognition of the services of Mr. George Brewis the local treasurer, Rev. John Batey the superintendent of the work at Crouch End which led to this new departure, and last but by no means least to Mr. R. Foulkes Griffiths who has made us all his debtors by his manifold activity and devotion.

The work at Vicarage Walk, Walsall, where we are now met, continues to give us unfeigned and unmingled gratification. Mr. Hampden Lee has manifested such painstaking ability during his ten years' ministry here as to have placed the church on a secure foundation and prepared it for farther progress and usefulness. The 80 members who gathered at its beginning have increased to 216. The Sunday scholars number 550 with 44 teachers. Every institution of the Connexion receives most important contributions from its liberality. And the Home Mission will, in the near future, be entirely relieved of all direct assistance to its support. As we look around this elegant building we must all feel honoured to have shared in its erection, as we all rejoice in its growing strength.

The church at Crewe has had a year of change. The Rev. E. T. Dunstan resigned office after rather less than twelve months' service. While he was there his services were full of promise and gave hope of much success. But the circumstances attending his removal have had a seriously injurious effect upon the cause, creating difficulties which will take some time to remove. In conjunction with your Committee the church gave an invitation to the Rev. R. P. Cook, whose former residence in Cheshire was considered likely to be of special advantage in counteracting the unfavourable influences which had arisen to arrest the progress of the work. So far as can be seen from the few months that have since passed, the best hopes of the friends are likely to be realized. An effort is to be made to reduce the heavy debt. Unlike our other stations this church has not been formed by any schism, or split, or previously existing mission station. It is entirely new work and it is full of promise, notwithstanding the early difficulties which like the diseases of all infant life have threatened its existence.

Our friends at Lombard Street, Birmingham, have emigrated from their old and unsuitable premises to the commanding structure which now adorns the Moseley Road. We congratulate them on the devotion and determination they have displayed and on the success achieved. Financially their expectations have been fulfilled. A manageable debt has been relieved by a favourable mortgage, and the generous assistance received from the townspeople and the denomination has greatly assisted them in their praiseworthy enterprise. The pastor, Rev. E. W. Cantrell, has worked hard and been well supported by his people. Indications are appearing that the venture has been well timed and well executed.



The church members are increasing, larger congregations attend an efficient ministry, and general satisfaction abounds.

The Year Book issued by the church at Lincoln, is a model in its way and might be read with advantage by every church-leader who wishes to know how to inspire his fellow believers with a working faith and a true enthusiasm. Our grant is honestly applied to relieve the charge upon the debt involved in the new buildings. Every officer has his own distinctive place in the church organization. The manifold labours of the Rev. J. E. Bennett show that the church is highly favoured in being so well served. An effort will be made this year to remove the whole debt of £1000. Educational classes are conducted in languages, science, and history. There is a free reading room, a choral society, and a local magazine, the matter for which is wholly provided by the literary labour of the pastor.

Hyson Green, Nottingham, continues to feel the depressing influences of the unemployed labour of its inhabitants. While steady and useful work is recorded, and many indications of spiritual progress are present, the ability of the people to meet the interest charges upon the heavy debt, as well as to raise current expenses, is greatly restricted by their scanty earnings. We trust that the tendency to improvement in trade, which is said to be now general, will soon reach Nottingham and so relieve the anxiety of our friends there.

At Market Harborough much satisfaction is found in the evident improvement which has taken place in the position of the church since the Rev. J. Whitford settled there. Better congregations, larger gifts, and increased attendance of scholars are among the indications of progress; while the prayer meetings and week-night classes are well attended, and the general outlook is cheering.

With such results before us we should thank God and take courage, and we do. But what, after all, is the maintenance of a few stations by our small grants in aid? At best we are barely maintaining our position as a Connexion of churches; we are not overtaking the work which is waiting to be done; we are not sharing fully in the aggressive activity of modern evangelization.

We plead for the practice of the Christian teaching of to-day. We have the teaching clear and strong and convincing. We want the churches to supply the means by which the spirit of heroic venture may manifest itself in the Christian enterprise of our own times.

Men of heroic soul are not wanting among us even in these so-called degenerate days. To open a channel for the merchant a Stanley is ready to risk all that life means to such a man in crossing the dark continent. To save life from a watery grave a Murrell is ready to throw half his cargo into the sea and share his rations to the last biscuit with the rescued people. To win souls from the leper's earthly hell at Molokai a Damien is ready to endure the horrors of a leper's death in life for fifteen years, and sing his "Nunc Dimittis" as he sees others coming forward that they may be sharers in his joy. Here in Walsall you have a monument reared to a Christian heroine, Sister Dora, who was willing to forget herself, to brave the terrors of the scourge of the small-pox, to live and to die for the benefit of the suffering poor. No: we don't lack heroic souls in our own modern times. What is needed is

that the heroism of the Christian life, the direct influence of the Cross of Calvary, shall so permeate our entire membership as to produce that spirit of self-sacrifice and of Christian beneficence which will fill the coffers of our Missionary Societies to overflowing, and leave our Executive Committees the pleasing duty of so administering the funds entrusted to them, as shall secure for every British ear and every British heart the privilege of hearing the gospel of divine salvation for body, soul, and spirit, for this life and for that which is to come.

## The Great End of our Home Mission Work.\*

If our Home Mission enterprise has not been so successful as we could have wished, it certainly has not been for lack of an inspiring programme. Our motto is "England for Christ;" our aim the salvation of our own countrymen by means of the gospel. Our Lord said, Preach the gospel, "beginning at Jerusalem;" and for us that means beginning with our own kith and kin. Surely to no work should our hearts warm up so easily as to this. Every instinct of gratitude should lead us to think of our own land as did Coleridge, when he said:—

"O my mother Isle,  
How shouldst thou prove aught else but dear and holy  
To me, who, from thy lakes and mountain hills,  
Thy clouds, thy quiet dales, thy rocks and seas,  
Have drunk in all my intellectual life,  
All sweet sensations, all ennobling thoughts,  
All adoration of the God in nature,  
All lovely and all honourable things,  
Whatever makes this mortal spirit feel  
The joy and greatness of its future being?  
There lives nor form nor feeling in my soul  
Unborrowed from my country."

As patriots we cannot but pray, "God bless England, and may His richest blessing rest upon every effort made for the salvation of our countrymen."

But this inspiring aim does not seem to have yet thoroughly reached the heart of our churches. We have certainly not yet succeeded in getting our people to realise the urgency of the need and to rise to the greatness of the occasion. Our Home Mission problem is—

1. How to convert a nominally Christian country to the principles and practices, the worship and service, of Jesus Christ.

In this it differs from the Foreign Mission problem, and is in some respects more difficult.

Christianity is already firmly established in our island. It is supported by the State, and upheld by public opinion. It has been spread by voluntary effort till very few are not within walking distance of some place of worship. Indeed, if we seek the whole world over for the present centre and stronghold of Christ's religion, we find it nowhere but in our own British Islands. And yet the great majority of our fellow-countrymen are unconverted, and do not attend our places of

\* Abstract of an Address delivered at the H. M. meeting, Vicarage Walk chapel, Walsall, June 25th, 1889, by Rev. G. H. Bennett, of Bourne.

worship. We have, it is true, over five millions of children attending our Sunday schools, but how miserably small is the attendance of our adult population in our churches and chapels.

2. But unfortunately this is not the whole of our problem. "Beginning at Jerusalem" means for us, to-day, not only converting Godless Englishmen, *but converting professed Christians into real ones, idle Christians into workers.*

Here is our real difficulty. Our Home Mission schemes should be the channels for the outflow of our evangelistic energy and fervour; and they would be if the well-spring were full and the stream flowing freely. Our Secretary will tell us that our difficulty is not in finding splendid openings for our work, but in the apathy of our churches. He appeals to our ministers, and they reply that they have done their best and meet with but poor response. What is to be done?

3. It seems to me that, while we want new chapels in our crowded centres, and larger funds for subsidizing infant causes, we shall not get these wants met unless a more urgent want is supplied, viz.: *a revival of enthusiastic Christianity in all our churches.*

General Booth has been telling us that all our churches are much too afraid of enthusiasm; that we are orderly but dull, orthodox but cold, respectable but lifeless. We may not like his remedies, but we believe that his diagnosis of our complaint is largely correct. In our very praiseworthy desire to make our worship and service as perfect and beautiful as possible, we have run into danger of their becoming

"Faultily faultless, icily regular, splendidly dull."

4. The best and the only way of creating enthusiasm in any permanent and effective form is by returning to the simplicity, the earnestness, and the fervour of the primitive gospel. What we need is to get back far enough—back behind Wesley and Whitfield, Calvin and Luther, and the early Christian fathers. Behind even Peter and John and Paul, till we stand face to face with the Master Himself. Then can we not fail to be infected with His enthusiasm for humanity, and to burn with His zeal for the kingdom of heaven.

5. If with Christ-generated enthusiasm we enter upon a new Christian crusade, may we not expect apostolic success?

Why not? We have not lost faith in the power of the Divine Spirit. The battle is not ours, but God's. We feel our feebleness, but the victory will be secured "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "I the Lord change not;" why then should ye sons of men be consumed with doubt and paralyzed by fear?

We feel that we could render no better service to the Home Mission Society than by entering here and now into a sacred compact with our brethren—especially our contemporary brethren—to go back to our work, determined, in Christ's name, to venture more boldly into the thick battle with sin and unbelief. We achieve not much because we attempt so little. Heaven's greenest laurels and brightest crowns will never be ours unless we are prepared to fling ourselves into the conflict with burning enthusiasm; and with that sublime audacity which compels success, to wrest from the god of this world the sceptre and the power which belong alone to Christ.

## Missions to the Outside Masses.\*

I PROPOSE to talk to you of the mass of the people who are outside the Christian church altogether. Perhaps I may be permitted to tell you of what I saw a fortnight ago—last Sunday week. In the evening of that day I set out to visit a great area in Eastern London, with an estimated population of 400,000, in which we have begun a free and so far very successful work. My purpose was to visit our various mission stations, but being of an inquisitive turn of mind I looked into a good many other churches and chapels.

The first place I went into was a Wesleyan chapel in the heart of a miserable—I was going to say God-forsaken—neighbourhood. A large old chapel which would hold 1000 people and used to be crowded to the doors until a few years ago, but the congregation had dwindled down to thirty or forty. We have been applying new methods, but not so much as we ought, and I found chapels with 1000 seats where there were not 150 persons, although in the streets there were thousands—nay tens of thousands walking about. Then I went into another, a church which would accommodate 1000 and had a congregation that numbered not 200. Then I went to another church, the clergyman of which takes a very leading part in social reforms and in Christian work, but it was not one-third full. The next place I went to was a Baptist chapel. I suppose it would seat 1200, but the congregation did not number 100. In another Methodist chapel for 1000, there were 250 or 260, and a Congregational mission room was about a quarter full. In a mission room of the Methodists I found three people. I went to a beautiful room belonging to the Church of England and found the service in full swing. There was the man who said the responses, the clergyman, and five old ladies—not a male person in the place but the clergyman and the clerk. I went to another that would seat 1000 and found not 150 in the place. I went to a Methodist mission room in one of the worst parts of London; there were 60 people listening to a man. They were outcasts and the most miserable of people, and they were listening to a young man—a very good young man I dare say—who was preaching a sermon about Ezekiel.

Now I want to put this before you. For the most part those 400,000—and it is true of other similar populations—are outside the Church of England and of Nonconformity. Here and there there is a splendid exception, but you may take it that the majority of the people are outside any church influence. It is calculated that not 10 per cent. of the *men* in the East of London ever go to a place of worship, and from observations extending over years I can bear that out. There are splendid exceptions in the churches, and those exceptions teach us that the people can be brought in if we use the right means. If the gospel of Jesus Christ was a failure all round one would lose heart and hope, but one cannot do that when in the worst places the people are brought in. There is not a man in all London who cannot be saved by the Cross of Jesus Christ.

\* The substance of an Address delivered at the H. M. meeting in Vicarage Walk chapel, Walsall June 25th, 1889, by Rev. J. E. Clapham, Secretary of the Wesleyan Home Mission.

(Here Mr. Clapham told a pathetic story of how a burglar was converted through the instrumentality of two cultured ladies belonging to one of their missions.)

If you can save people of that sort you can save anybody, and if we can only get the people to listen to the charming message they will receive it as we have received it, and as our fathers received it, and the same blessed and glorious miracles will abound again. That is our conviction, and we are having very blessed evidence of it, for such cases could be multiplied over and over again; but how are we to get at these people? The work is so immense that we must have everyone at it if we are to do it.

I dare say some of you know that we of the London Home Mission and of the Wesleyan Home Mission have been greatly criticised, and no doubt we deserve it. Everyone cannot be wise at all times. If you start new work and never expect to be mistaken you are—well you are very much mistaken to begin with. A man who does not make mistakes makes nothing. We have made mistakes, but we have had great success, and we are learning. I take it the whole thing is an experiment, and in the midst of crowding, of poverty, and social evils unheard of. It is an experiment which the Christian churches must try, and God being their Guide they will have great success. We *must* go to these people.

As I have to leave this meeting for Manchester you will forgive me if I only give you a summary of what I had intended to say.

First I would say, Pledge yourselves to the experiment. Do not let trustees and deacons and elderly ministers—for whom everybody has the profoundest respect—do not let them for ever stand in the way and bar the new work. Let your dangerous men speak. Their suppression has been one of the dangers of the past. The majority of the people are not dangerous, and they can keep down the dangerous brothers. It is a fine thing in Methodism that we are letting the dangerous men say their say, and we are learning many things, and though people say we are too restless, we must remember that we are in the midst of change, and that there must be a certain amount of restlessness.

We have recently been interrogating working-men as to the reasons they do not go to places of worship in London, Bradford, and Manchester. The answers are somewhat curious. First of all, if you except a very few, there is a general consensus of opinion that the people do not stop away because of scepticism. Of course there are some unbelievers, but they are a very small minority. It is not scepticism that keeps working-men away, it is indifference. One reason given why the people did not come was that the services were uninteresting. Another was that to considerable numbers of the working-men there was a dislike to ministers, "parsons" as they call them. Another reason was that the church members were so cold and stiff, and did not seem to believe their own religion. Another reason was that in the churches and chapels there were too many signs of social inequalities—there was a good seat for the man with a gold chain and a bare seat for the man who was poor. There was a broad distinction drawn in the house of God between the rich and the poor. Another and very prevalent reason was the bad social conditions in which the people live; and another was drink. I think those are the six principal reasons, and there is

something to be said on all of them. We can get over them—we must get over them. In established causes there are places where the present system must be continued, for we must have the suburban chapel as well as the mission. It has been said in my hearing that we do not in working-class congregations want people with “kid gloves.” I don’t believe that. They are welcome if they know how to behave themselves. They are welcome, but if they set themselves up to be better than others we don’t like it. But if we are to get at the people to whom we have been referring we must use special methods. The places to which you invite the masses of inferior London must not be miserable dark holes. The publican invites them to light and warmth, and if you are to get hold of the people you must make the place decent and respectable and let them feel that you have some regard for them. Then you must abolish from your sanctuaries the sense of social and class distinction. I do not say you must abolish pew-rents, for I know that many churches cannot be maintained without them. I do not say you must abolish pew-rents—though I hate pew-rents—but in the midst of a population of the sort to which I refer you must abolish all class distinctions and let them all go to the limbo of the forgotten past, of which we are ashamed. Away with the time when the poor man has to sit on a narrow board and the rich man has a good cushion. What is the difference between the anatomy of the two creatures? We must be prepared, if they are to be won, to treat all men as brothers. There is nothing that touches the heart of the multitude like brotherliness—there is nothing which makes its way so much with the outcast and miserable as brotherliness and sisterliness. It is a revelation of God and of the elder brother Jesus Christ and of the salvation offered to them and to us. Then you must have brighter services. You know we have tried many experiments and have succeeded with some. I could tell you of some wonderful successes and of old places which had been empty being filled to the doors, and that too where it was said to be impossible to gather a congregation. Bright services with good singing. The people like singing, but it must be their sort. It must go with a swing—the words good and the music good—and if you give them a chorus to sing they like it the better. Sermons—not on Ezekiel—short, bright, earnest, heart-inspired addresses, and the people will listen. Theological discourses are fine—they have their place; expositions of scripture must never be permitted to cease—they are absolutely necessary; but in the services I am referring to they are not fit. It must be something simpler. How do the politicians address the working-men on some burning question? Do not they hit out and say exactly what they mean? They use few adjectives except when they have to abuse an opponent. They know what they mean and they let others know it, and so it must be with us.

The people must be welcomed and you must have everyone at work. There must be no lazy Christians. The church must be a hive of workers—men at work and women at work—and there is a larger sphere of woman’s work than is yet known. God is calling our sons and daughters and wives as well as us to fight the battle of Jesus Christ. There is work for all, and those who can do little must still do something. There is a tale of a minister—one whom you all know—

who went to sea, and as he was retiring to sleep there arose the cry of "A man overboard!" He thought, "What can I do? I cannot swim, and if I go on deck I shall only be in the way." He took up the light, and opening the port of his state room he placed the lamp there. Presently he heard the boat come back, and from the voices of the people learned that the man was saved, so he retired to bed. The next morning the captain said there was a strange thing happened last night. It was pitchy dark and the boat put out in the dark. The man was exhausted, but one of them said, "He is here," and made a stretch to grip him, but he was gone and they could not see him again. They thought all was over and just then—we do not know how it came—there was a thin ray of light which flashed on the head of the drowning man and they saved him." Men and women—fathers, mothers, brothers, sisters—if we are full of the light of Jesus Christ we can all do something. Some are called to be preachers and teachers, some pastors, some to occupy high positions in the churches, some to lower ones, but every one of us has a place and can let the light shine, and as the light shines in the midst of the darkness the multitude shall be saved.

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## Night and Day.\*

THE Day is Thine,—

The long, bright summer day,  
From the first dawning light till evening closes,  
And all its merry birds and blooming roses,  
And all its golden beauty bid us say  
The day, O Lord, is Thine.

And Life's brief Day

Is also Thine, when we  
Must work while light doth last for our dear Master,  
O that our sluggish feet could travel faster,  
And we with readier service give to Thee  
Our life's fast fleeting day!

The Night is Thine,—

The long, dark winter's night,  
Hushing our birds to sleep, our flowers concealing;  
But, by its hosts of glowing stars, revealing,  
Through the deep sky, Thy glory and Thy might.  
The Night, O Lord, is Thine.

That darker Night

Is also Thine, O Lord,  
When Thou sweet sleep to Thy beloved givest;  
For while they needs must die, Thou ever livest  
And o'er Thy dear ones keepest watch and ward  
Till darkness ends in Light.

C. E. MUDIE.

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\* Strangely enough my deeply lamented colleague, the senior editor, had copied this poem with his own hand. He did not live to see it in print.—J. F.

# In the Heart of the Alps.

## IV.—MONT BLANC.

“O mount beloved, mine eyes again  
Behold the twilight’s sanguine stain  
Along thy peaks expire.  
O mount beloved, thy frontier waste  
I seek with a religious haste,  
And reverent desire.”

—*Ruskin.*



FROM Chatillon we went by rail to Aosta, by coach to Courmayeur, and then began the tour of Mont Blanc on foot. On the summit of the Col de la Seigne we passed out of Italy into France, and arrived at Mottets. We lost a day, and only just missed losing ourselves in a snowstorm on the Col des Fours. The day following we crossed the Col du Bonhomme in deep snow, guided by stakes which indicated the path. This led into the charming Montjoie Valley, through which the Bon-nant rushes and falls in indescribable cascades. Passing Contamines we surmounted the hill on which the Hotel Bellevue, a delightful pic-nic resort, is situated, and then dropped down into the lovely vale of Chamounix.

Seizing the last and only day left me for an attempt on Mont Blanc, my companions agreeing to wait for my return, I began the ascent with a guide and a trusty porter of untiring strength. After passing the last inn at Pierre Pointue, a steep ascent of fifty minutes brought us to the Pierre à l’Echelle, nearly 1200 feet higher. Here we halted to put on gaiters for the snow. We were just under the Aiguille du Midi—a grand rock-needle whose point shoots up to a height of 12,608 feet; but inasmuch as stones are very apt to shoot down from it, we crossed its snowy base as rapidly as we could. At 12.50 p.m. we set foot on the glacier. Here the rope came into requisition. We then began to march in single file, the guide in front, myself in the middle, and the porter behind. The wildest scene of all was at the junction where the Glacier de Taconay collides with the Glacier des Bossons. The effect is wonderful. Vast blocks of ice are tumbled about in all imaginable ways. We passed one as large as a house, and walked beneath the icicles hanging from its under side. Crevasses gashed the ice in all directions. If we crossed one we crossed fifty. Half the time we were on islands of ice, and were continually crossing from one to another; doubling on our track like hunted hares. In one spot we stepped over a bridge of snow a foot-and-a-half thick, across a chasm two yards wide. At another place we had to pass over a ladder some ten or twelve feet in length, lying almost flat across a yawning gulf. (See engraving No. I.) The ice and snow assumed the most fantastic shapes. Here the light snow was blown into the form of a window; there it assumed the form of a triumphal



arch ; yonder the mighty blocks of ice were moulded at the edges like a cornice. In many instances they were leaning over ready at any moment to break away and plunge below with the sound of thunder. The scene was grand in the extreme.

At 3 p.m. we found a resting place at a height of 10,000ft. on the rocks of the Grands Mulets. Engraving No. II. exhibits those rocks as Albert Smith found them when he made his famous ascent of the mountain in 1851. Since then a rude cabin has been erected on a projecting ledge. Here a rough and ready dinner may be had for six francs, and a miserable bed for double that sum.

To look below in that calm evening, over the clouds which rolled along the valley, while the sun shone brightly above them, was a rare experience. The scene was so wild, so still, so strangely grand, so overwhelmingly vast as to put one in sympathy with the Psalmist who looked upon the spangled concave of an Eastern sky and said, "When I



I. CROSSING A CREVASSE.

consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained : what is man that Thou art mindful of him, or the son of man that Thou visitest him?" But thank God ! He is mindful. His "righteousness is like the great mountains," and "His mercy endureth for ever."

As the snow was deep, and as next day's work threatened to be very hard, seven guides and porters set out after dinner to make tracks as far as they might on the heights beyond. Two of these guides belonged to a young German who was spending the night at the Grands Mulets and returning in the morning. Two others were taking charge of another young German, who, like myself, was going higher. The other three were the two men I had brought up from Chamounix, and one I had hired on the spot, so that nothing might be wanting on my part to ensure success.

The rule in these regions is "early to bed and early to rise," so when

the guides returned in good spirits which they kept up by spirits of another kind, we went to bed. We breakfasted at 1.30 a.m., and in less than an hour afterwards we were roped together in two parties, and in such light as two lanterns could afford, we stepped forth in Indian file into the knee-deep snow. The work of the guides on the previous night went for nothing. The tracks were useless and barely discernible. For those of us who came behind it was not nearly so fatiguing as the climb on Monte Rosa, but for the man in front the work was terrible. At every step he had to lift his foot as high as if he were stepping over the seat of a chair, and many a time before he durst step at all he had to drive the spiked shaft of his ice-axe deep into the snow to make sure it was solid



## II. THE GRANDS MULETS.

underneath. The work was so hard that the front man had to be changed every quarter of an hour.

"Between the Grands Mulets and the summit," says Albert Smith, "Mont Blanc forms three tremendous steps, from 800 to 1000 feet in depth. These are termed *Les Montets*; and the highest flat surface of the three platforms is known as the *Grand Plateau*."

This last platform we had reached, and I had almost traversed its three-mile stretch of comparatively level snow, when it became apparent that no more was possible. The fatal weather which had brought disappointment before did the same thing again. The wind rose; the snow fell; and the cold became intense. It was 7 a.m., but there was no sign of any sun—nothing in fact but merciless mist obscuring everything above and around. Occasionally we could just discern the vast *Dôme*

du Goiter immediately ahead, but in such an atmosphere it was madness to proceed. The guides gazed long and wistfully above, and we all stood shivering in the blast till every bearded face was set in a frosted frame, and every moustache was hung with pendants of ice. That we could go no further was a bitter trial to me, for I was not at all tired. But such disappointments are as common as they are aggravating in these regions. It is hard to submit to the inevitable, but the annual chapter of Alpine accidents teaches no lesson more plainly than this, that when guides say "retreat," none but fools advance.

Mist and wind and snow are not to be trifled with in altitudes like these, for they may prove as deadly as the Simoom which sweeps over the pathless desert sand. Take one instance out of many. On a day in September, 1870, two Americans and one Scotchman, with three guides and five porters, making eleven in all, reached the summit from the Grands Mulets at 2.30 in the afternoon. Two days afterwards one of them wrote in his note book these words: "My dear Hessie, we have been two days on Mont Blanc, in the midst of a terrible hurricane of snow; we have lost our way, and are in a hole scooped in the snow, at an altitude of 15,000 feet, and have no longer any hope of descending." Every man perished. Ten bodies were subsequently found, but as to the eleventh, no man knows his sepulchre.

When I read that, I thought it was better to be disappointed than to die. Besides, my disappointment was nothing compared to that of some.

Monsieur Bourrit tried five times in vain. He commenced his fourth attempt on the very day when De Saussure achieved the highest aspiration of his life, and reached the summit. But such are the uncertainties of mountain weather that before M. Bourrit could reach the higher peaks he was driven back by wind and snow. He made his final attempt in the following year, taking seventeen guides "regardless of expense." But all to no purpose. He reached the last dome, was compelled to turn back, and never tried again.

Thus it is: to-day a summit may be scaled, to-morrow it cannot be approached. At one time the loftiest peak is comparatively easy of access, at another a far inferior mountain will defy the boldest mountaineer. So say those who know. What then? Why, of course, one must pocket his disappointment and be as happy as he can. Besides, there are consolations under the worst of circumstances. Whether you reach the summit or not, you have your reward. There is the highest physical enjoyment, the keenest sense of delight, a feeling which at times approaches rapture, and just enough of danger to thrill every nerve with excitement. Of course if you have no love for this sort of thing, no passion for it; if like the Lincolnshire farmer in *Alton Locke*, you prefer a part of the world "all so vlat as a barn's floor, for vorty mile on end," and say "there's the country to live in!" you cannot appreciate these high delights. But none the less is it a perpetual joy to have come under the spell of what Ruskin speaks of as "the strength and glory of God's mountains, with their soaring and radiant pinnacles, and surging sweeps of measureless distance." In the possession of such a joy purchased at whatever cost, one is a thousand times repaid.

JOSEPH FLETCHER.

# Light for Little Feet.

## LESSONS FROM FLOWERS.

**I**N London there is a Flower Mission, which, it is needless to say, is conducted by Christian people; for where there is love of Christ in the heart there will be the doing of lovely deeds in the life. The object of this Mission is to send flowers to the houses of the poor, especially to those who are sick and unable to get away from the back streets and narrow courts of that great city. The flowers are made into small nosegays, to each of which is fastened a pretty Scripture text-card; and while the flowers brighten the face of the poor invalid, it often happens that the text of Scripture comforts and gladdens the weary heart. Now I wish to adopt a similar plan in this short address upon flowers; and if, as our great poet writes, we may "find tongues in trees," I am sure the flowers will have some sweet things to tell us.

I. Here is some MIGNONETTE, and it says, "Goodness is better than fine looks." Fastened to it is this text, "Do good unto all." (Gal. vi. 10). Mignonette can never be the splendid rose, the gay gladiola, or the regal sunflower, but the world would be much poorer without it, and our gardens would lose one of their great attractions. The Gospel which tells us of Jesus, says nothing about His appearance, as to whether He was dark or fair; it says little or nothing about the colour or style of His dress. No. There is something better than looks or dress, it is the disposition, the spirit, the life; and it is about these things the Gospel speaks, how that Jesus was kind and gentle, and "went about doing good." It may be a hard lesson to learn—to do good just where we are and now; we want things to be different, and we say, "If I were somebody else," or "If I had this or the other thing, then I would do good." You have heard the story of that young girl who lived with her father in the lonely light-house, near to the mouth of the Tweed; she did not wait till things were different, but one dark stormy night, she saved nine lives from a watery grave, and the whole world honoured the good and noble deed of Grace Darling. You all know what a town pump is like; one day a poor woman was trying to pump, and at the same time to get a drink of water; a little girl was running her hoop along the street, and she at once stopped and said to the poor woman, "Let me pump for you."

"It is a little thing  
To give a cup of water, yet its draught  
Of cool refreshment, drain'd by fevered lips,  
May send a shock of pleasure to the soul."

II. Here are some PANSIES. Have they another name? Yes, "Heart's Ease." Have you ever thought why they were called that beautiful name? It may have been because the Pansy has a broad open face; it never closes its leaves like many other flowers, but whether the wind blows, or the rain falls, or the sun shoots forth its piercing rays—throughout the dark night as well as the bright day—there is the broad open face of the Pansy, and it seems to say, "God put me here, and I can trust Him." Its *heart* is at *ease*. What a lesson of trustfulness! Fastened to the Pansies I find this text, "Trust in the Lord with all

thine heart." (Prov. iii. 5). One day in the Sunday school, the lesson had been about Elijah and the chariot of fire. After school, two little boys were heard talking, "I say, Charlie," says George, "wouldn't you be afraid to ride in such a chariot?" "Why, no," replied Charlie, "I shouldn't be afraid, if I knew that the Lord was driving." Ah! that's it. We need not be afraid, God will take care of us. Say with David, "O Lord God, thou art my trust from my youth."

III. Here is the Queen of Flowers, and fastened to these beautiful ROSES I find this text, "A new commandment I give unto you, that ye love one another." (John xiii. 34). How fragrant is the rose!

"You may break, you may ruin, the vase if you will,  
But the scent of the roses will hang o'er it still."

Lasting, like the fragrance of the rose, is the fragrance of love. St. Paul tells us that the love of the Philippians was "an odour of a sweet smell." There were two young Greeks named Damon and Pythias: when Damon was sentenced to death by Dionysius the Tyrant, Pythias begged to die in the place of his friend; this love for each other softened even the heart of the Tyrant, and he allowed both to live. The Greeks never tired speaking of the love of those young men; Cicero, the Roman orator, wrote about it 300 years afterwards, and here to-day we are thinking of that deed of love which took place over 2000 years ago. How lasting is the fragrance of love—the memory of a loving deed! Pythias was ready to die for his *friend*, but Jesus died for His *enemies*; "While we were yet sinners, Christ died for us." He gave Himself for us. Love is the opposite of selfishness. The Rose does not keep its sweet scent all to itself, but sends it forth making fragrant the whole room and garden; so if there is love in our heart, we shall not keep good things all to ourselves, but shall be ready to give them up to others. Jesus "emptied himself" of the glory of heaven to save you and me. Was ever love like His! Nearly all the hymn-writers speak of the fragrance of the name of Jesus; one of our Baptist forefathers sings—

"Thy name, as precious ointment shed,  
Delights the Church around;  
Sweetly the sacred odours spread  
Through all Immanuel's ground."

IV. What are these glossy tinted flowers? They are called "EVERLASTING FLOWERS," and fastened to them is this text, "Hope to the end." (1 Pet. i. 13). These flowers have been with us all through the cold days and dark nights of last winter. When other flowers had gone, these remained to cheer the room and gladden the heart. They are the emblem of Christian Hope. All other hopes disappoint and fade and die, but the hope which we have in Christ never dies; it is with us at all times, smoothing the rough path of life, and brightening the dark valley, for "the righteous hath hope in his death."

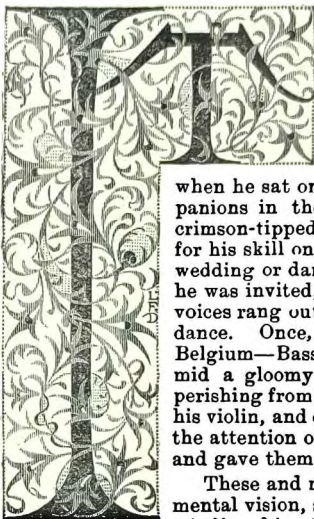
Now let me bring these flowers together; here they are—Mignonette, Pansies, Roses, and Everlasting Flowers. You see they make quite a beautiful bouquet. And, in like manner, if you bring together into your life the things about which we have been speaking, namely, *goodness, trustfulness, love, and hope*, then there will be "a daily beauty in your life"—like the beauty of flowers, making your home bright, and filling it with the sweet fragrance of love.

Walsall.

A. HAMPDEN LEE.

# The Old Violin.

BY HARRIETT BOULTWOOD.



WAS battered, discoloured, and worn; but its owner, "Grandfather Bassett," as he was called in the village, would not have parted with his beloved companion for its weight in gold. Touching the strings with such skill, that it almost spoke, and certainly did to the old man, for its melody carried him back to the days of childhood,

when he sat on his mother's knee, or played with his companions in the meadows gay with fragrant cowslips and crimson-tipped daisies; or when he was a youth renowned for his skill on this very instrument. There was never a wedding or dance or festive gathering for miles round but he was invited, and to the sound of his merry music, sweet voices rang out, or pretty feet tripped through the mazy dance. Once, too, while travelling with his master in Belgium—Bassett had been a valet—they lost their way mid a gloomy forest, and would have been in danger of perishing from hunger and cold, had not Bassett remembered his violin, and drawing it out, played a tune, thus attracting the attention of a charcoal-burner, who led them to his hut and gave them refreshment.

These and many other scenes flitted before the old man's mental vision, as he sat playing in the chimney corner, reminding him too of the dear ones who had gone before—wife and children and true tried friends.

Ah, yes! but he was not forgotten in his old age, for his master allowed him a small pension, his daughter-in-law—a widow—took good care of him, and Winnie, his only grandchild, loved him dearly.

She was a bright, thoughtful girl of thirteen, who was employed at the Hill Farm to look after a little boy during the day, but slept at home. She was pleased with this arrangement, being greatly attached to her grandfather, and almost as fond of the old violin, which he had taught her to play well, discovering she inherited his taste for music.

Indeed, this was quite a passion with the girl, but found little favour in her mother's eyes—a hard-working, honest, matter-of-fact woman, gaining her living by washing and charring, who treated with contempt Winnie's musical tastes, and on one occasion said—

"Playing a tune on the violin is all very well, but you have no call to get hankering after every kind of music as you do. To see you the other night at the concert when the vicar's wife touched the piano, anybody might have thought you were clean daft; I can't understand it."

"The music was so sweet and Mrs. Bryant played so delightfully, I could not help feeling rather strange, mother," returned the girl. "Ah, if only I had a piano it would seem like being in heaven. I should soon know how to play, I am quite sure."

"Stuff and nonsense! What next will you be thinking about, child? Pray don't let me hear you talking like that again! You have to get your living as I do, by hard work; so buckle up and help me fold these sheets."

Winnie complied, and as they were shaken Mrs. Bassett kept muttering "violin," "piano," "music," "tom-foolery," and then contrived to keep the girl "hard at it" till supper time. Just before the meal was ready, "grandfather" appeared, who had been spending the evening with a friend, and soon the violin was taken down and he began to play.

The somewhat mournful, but sweet strains acted soothingly on Winnie's

tired frame and longing heart, and when family prayer was over she kissed him gratefully, then went upstairs to her little room, and falling asleep dreamed of wondrous melodies and grand strange chords. Perhaps this was caused by the musical murmur of the mountain-stream that ran a little distance from the cottage, or by the enchanting notes of the nightingale, or the unsatisfied longing in the girlish yearning heart—a deep longing to use the talent God had given her; yet this seemed denied.

By six o'clock the following morning Winnie was down stairs, when she swept the kitchen, lit the fire, and prepared breakfast. Presently Mrs. Bassett descended and grandfather, who greeted his "little lass" with a fond kiss, and after asking a blessing sat down to a large bowl of bread-and-milk. When the meal was over, Winnie fetched the Bible and gave it to the old man, who read a chapter and then offered a prayer, among the simple petitions asking that his "little lass" might be "guided and helped all through the day." Winnie herself echoed it, for she knew no easy task lay before her, since Harold, her charge, was fretful and peevish, and Mrs. Merton generally cross during washing work. But she resolved to do her best, and after clearing away the breakfast things took leave of her mother and grandfather, and set out for Hill Farm.

The morning was glorious, and as Winnie passed through the lanes odorous with honeysuckle and sweetbriar, and bright with a wealth of wild roses, bindweed, and other flowers, she felt tempted to loiter. But conscience whispered this would be wrong, and so she climbed the steep hill—from which the farm took its name—and entered the house.

"I'm glad you are here in good time," said Mrs. Merton, meeting her, "for Harold is unusually cross, and we are very busy. I cannot think what makes the child so fretful. Take him out for a bit, Winnie; the air will do him good."

"Very well, ma'am."

And she proceeded to the nursery, where his sister Alice was trying to amuse the child.

"Oh! here is Winnie, Harold—now you will be all right."

"Will you get his hat and cap, please, Miss Alice; I'm to take him out," said Minnie.

And while Alice went for these she took the boy in her arms and kissed the pale wasted cheek—he had been ailing from his birth.

"Me tie buas?" he said as she tied on his hat.

"Yes, darling; we will go into the meadow, and you shall pick the flowers too."

"Fowers! pity fowers!" he repeated, smiling.

And his nurse carried him to the meadow, where he walked about holding her hand and plucked the daisies. Growing tired of this, however, she took him to see the lambs, which proved a great amusement, till he began to get fretful again, and then Winnie seating herself on the trunk of a fallen tree, placed the boy on her lap and began singing in a low sweet voice, "The Better Land." He left off crying, and lay still, soothed by the sounds, and when she stopped said:

"Ting again; do ting again!"

She did so, and he lay and listened till his eyes began to close, when she carried him into the house and laid him in his cot; but he was soon wakeful again, and she tried in many ways to soothe him, though without success, till once more she sang, and then the weary little face lost its expression of pain and grew bright.

"I think you are as fond of music as I am, Harold," she said at length.

It seemed a long, long day to Winnie; but she was very patient and gentle with her little charge, and when released from her duties, had the pleasure of knowing she had tried to do her best for the child, who always seemed in pain, though the doctor said he did not "ail much."

Many weeks passed and there was little change in the girl's life, for she was kept so busy helping her mother of an evening, that she had no leisure even to touch the violin, and had to be contented with hearing her grandfather play.

One morning Winnie was hastily summoned from Hill Farm; her grandfather having fallen down in a fit, and she must "come home," said the little messenger.

The girl at once obtained permission, and almost flew along the road. She found her grandfather stretched on the sofa while her mother stood by bathing his head. A doctor had been summoned, but said he could do no good, for it was evident life was just ebbing away.

"Oh, grandfather! dear grandfather!" sobbed Winnie, dropping by his side.

He opened his eyes, and said feebly—

"My little lass; my pretty little lass! I'm going, going Home; but don't cry, dearie, for I'm glad. Reach down my violin and let me play a little—it's the last time."

"Oh, I wouldn't, father dear," said Mrs. Bassett, wiping her eyes.

"Just once, lass—just once," he pleaded.

But when his old friend was placed in his hand he could not hold it.

"Never mind; you play instead, dearie—its yours now," he said to Winnie.

And she chose the "Land o' the Leal."

"Ah, I'll soon be there! I'll soon be there! for I see the gates of pearl; so play me in, lassie! play me in!" he panted.

She obeyed, touching the worn instrument with tender reverent fingers, making sweetest music, though she knew not what she played, for her eyes were fixed on the dying face before her, and when overcome by grief she laid the violin aside. Grandfather Bassett had passed through the gates of pearl to join the "harpers harping with their harps," and the "new song before the throne."

Winnie was almost inconsolable for a long time after the old man's death, but found her greatest pleasure in the violin, for it seemed to bring him very near, and Mrs. Bassett seeing the comfort this was, refrained from grumbling, for which Winnie felt grateful.

The summer merged into autumn, and the autumn into winter, and then fresh trouble came to the inmates of the cottage, for Mrs. Bassett was seized with rheumatic fever, and for many weeks could not move.

Winnie left Hill Farm and nursed her tenderly, while friends and neighbours proved most kind; but in spite of this their trouble grew, for by the time Mrs. Bassett was able to sit up, want stared them in the face. They had parted with many things, but food was dear and not one penny could be earned, as the patient was still well-nigh helpless; and one afternoon, thinking of all this, she shed tears as she wailed. "Oh, dear, oh, dear, what are we to do? I'm sure I don't know." Winnie tried to soothe her by talking hopefully; but she continued to weep, lamenting they had nothing more to sell—except indeed the heavy furniture with which of course she could not bear to part.

The girl sat silent awhile, knitting away deftly, though her thoughts were as busy as her fingers, for a struggle was going on, and not a slight one, as it concerned the old violin—her dear grandfather's dying gift. The fact was, she meant to try and part with it, when she would offer it for sale to a man who had often expressed a wish for the treasure. How greatly she would miss it, and how sorely she dreaded placing it in strange hands, no one save herself knew; but this must be done for the sake of her mother, who needed food—little comforts indeed—and at length Winnie decided to make the sacrifice, and spoke of the matter. Mrs. Bassett was touched by her daughter's unselfishness.

"It is very good of you, Winnie child, and if I was better you should not part with the violin; yet I see no other way of procuring what we want. In a few weeks I shall be able to do some work, I trust, and so if only we can tide over till then I shall be satisfied."

"I will go now, mother, as we want bread and other things," said Winnie, anxious now to get the business over.

"Very well; but wrap up, mind, for the weather is cold and the wind blows terribly."



She proceeded to get ready, and then taking down the violin from its accustomed place, looked at it lovingly, the tears falling like rain—though she did not allow Mrs. Bassett to see these.

"I am ready now, so good-bye, mother. I won't be long away," said the girl opening the door.

But for a moment it was difficult to shut it, as the wind had increased to a hurricane. She set out, however, holding her treasure firmly, and pushing on as quickly as possible. She had walked about half-a-mile when she neared the railway-cutting, and suddenly heard a noise like thunder. It was not this, however, for on a nearer approach Winnie discovered that a portion of the embankment had given way, or this had been caused by the uprooting of a giant tree, that had fallen with crushing force across the track, carrying with it huge masses of granite and masonry which formed a terrible obstruction. The girl forgot her errand in the disaster, and stood looking terrified and bewildered, for no one was in sight and not a cottage near where she might tell the sad news. Darkness, too, would soon come on, and the danger be greatly increased, for then the obstruction on the rails might be unobserved, till too late, to avert a terrible accident. Winnie, however, though much frightened, was a sensible girl, and in a few moments had decided what to do. She would stay near the place, and if no one passed, must herself warn the engine-driver—for the signal box was some distance off, and while going there a disaster might occur. So she paced along the embankment, looking for a train approaching either way, and in order to give a signal, took the bow from the violin and tied round it her white wool wrap. The wind howled dismally and the cold grew intense; but still Winnie kept her post uttering now and then a prayer for help in this emergency. At length she discerned, far off, the white smoke of an engine, and with an agonised cry rushed away, leaping rocks and stones, tearing through bushes; but still with flying feet making rapid progress—onward, onward—towards the mighty iron steed, waving meanwhile the fleecy flag. Fortunately the train was further off than it appeared to be, having a difficult curve to make at that point, and owing to this, and Winnie's rapid flight, was now some distance from the obstruction. She ran down the incline, and standing as close as she dared, once more waved her flag, then shouted—

"Stop! Stop! Stop!—a tree on the line!"

The driver had already noticed the signal she carried, and fearing something was wrong slackened speed, and now as he caught her warning words stopped the train to listen to Winnie's further news, which she delivered panting and almost breathless. He understood, however, and exclaimed—"Thank God, we are saved!" Then he left his engine, and after despatching a messenger to the signal-box went with several others to view the obstruction. More granite had fallen, and it would take some hours to clear the line. So after traffic had been stopped and other necessary arrangements made, the passengers were informed how matters stood, and asked to walk to the next station. Meanwhile many had gathered round Winnie to thank her for that brave effort to save their lives, and one lady noticing the violin-bow and its late addition, drew from the girl her simple history, and what she intended doing with the instrument. She then asked to be taken to Mrs. Bassett's cottage, where she stayed some hours, during which time a purse of gold, collected by the grateful passengers, was handed to Winnie, who, glancing at the violin, smiled brightly, and after expressing her thanks laid the purse in her mother's lap saying—"The dear old violin is saved! How glad grandfather will be; I think he knows."

Before the lady went away she discovered Winnie's passion for music, and suggested she should go to her brother who was a Professor, and moreover, said if Winnie possessed great talent, she herself would bear the expense of her education. Mrs. Bassett was then consulted, and after some time Winnie visited the Professor who was greatly pleased with her ability. Years have passed since then, and Winnie is quite a star in the musical world, but does not forget her homely mother, or the old violin, which she keeps among her greatest treasures.

## Death of the Senior Editor.

It is with inexpressible sorrow that we record this month the death of our beloved colleague, the Rev. W. R. Stevenson, M. A., senior editor of this *Magazine*. We last saw him in Walsall, on the Thursday of the Association week. He was expecting to go to Bristol to spend a fortnight or so with his brother-in-law, the Rev. Chas. Clark. He wrote during his stay, saying that he did not feel quite so well as he should like, seeing that his visit ministered so completely to his comfort and enjoyment. In the second week of his stay he began to feel unwell, but it was hoped that he would be able to return to his own home at Carrington on the Friday (July 12th), and indeed all arrangements had been made for the journey, even to the ordering of the cab. But before the time came, alarming symptoms were developed, and he was pronounced in great danger. All night his dear ones watched by his bedside, and his sufferings for a time were very severe. On the Friday he was calmer, and seemed very drowsy. On Saturday morning, after speaking quite pleasantly to one who was with him, he was seized with a sudden spasm, and was gone in a few moments.

What a loss! To know him was to love him. We knew him long years ago as our Tutor, at Chilwell, and it is no slight tribute to his worth, when it can be said that we never knew a student of his to speak of him except in terms of affectionate regard. His lengthened ministry, his solid attainments, and his gentle disposition, will make his memory dear to thousands. He had come to be the oldest Nonconformist minister in Nottingham, and had enjoyed every distinction it was possible for his own denomination to confer upon him.

To hear how cordially and lovingly his brethren spoke of him when they asked him just recently to become the head of the College for the next twelve months, showed the high honour in which he was held, and it was quite touching to hear him say with what delight he should accept the post, and resume duties so dear to his heart. But that hope, which gave rest to us all, which the whole denomination hailed with entire satisfaction, was not to be fulfilled. Alas for the College! The Lord guide us in our darkness.

In regard to the *Magazine*, Mr. Stevenson has been our co-worker for a period of over five years. He was reluctant to enter upon the task when it was proposed to him, for, as he said, "An Editor must either find or grind." But when a definite plan of working was proposed to him, he accepted the post at once. We never met with anyone who believed that the dual editorship would work, although we ourselves believed from the first that it would. Here it may be said that nothing could have worked better. It has been a joy from the first, and to-day it is the bitterest portion of our cup of sorrow to know that the partnership in which we have worked so long has come to an end, and that the Tutor of days gone by, and the dear, dear friend and fellow worker of the immediate past, is taken from us.

Here and now we can present no adequate memoir of our deceased brother, but we hope to do so in next month's issue. Meanwhile we tender to Mrs. Stevenson, and all the members of the family, the assurance of the real sympathy of the whole Connexion in their sad bereavement.

It only remains to add that the funeral took place on Wednesday, July 17th, at Nottingham. The service was conducted in Addison Street Congregational chapel. The Revs. E. Coleman, of New Basford; W. Woods, Nottingham; Chas. Clark, Bristol; and W. Evans, Leicester, took part. There was a large and representative audience, and at the grave in the Church Cemetery a vast concourse of friends assembled, the Rev. G. Edgecome of St. Peter's, officiating at the grave.

# In Memoriam : W. R. Stevenson, M.A.

BY DR. DAWSON BURNS.

FULL was his heart of Peace; and, now, he knows  
What sweetest fruits are born of Christ's own Peace,  
And what the blest inheritance of those  
Who from the world's loud strife and clamour cease.  
For him have opened wide the gates of Joy,  
Where the soul's summer is without an end,  
And where all works, and tasks, and high employ,  
To nobler powers and richer promise tend.  
The things that make for Peace, he sought through life,  
And seeking with a Christ-like mind he found;  
Now does he breathe the air with fragrance rife,  
And Peace is his immeasurable, profound.  
Oh, may such Peace in all our hearts abound!

In sending the above lines Dr. Dawson Burns writes—"What a loss has befallen us, and the whole Connexion, by the death of our brother, W. R. Stevenson! I fear he has been a sacrifice to his own too-ready desire to serve the College. It is two years, or more, ago, since he told me that his medical adviser had enforced upon him the duty of relinquishing all public work; and when I heard that he had accepted the post of provisional President of the College, I feared that he was undertaking a work which would prove too great for his strength. Yet I did not look for such a sudden and fatal collapse.

"I first knew him in 1841 or '42, when he came to London for medical treatment, and was an inmate of my father's house. After his G. B. College course he returned to London to complete his studies at the University College in Gower Street; and he was then for one or two years again a resident in our family. This intercourse with him, when he was a young man, gave me a knowledge of him which few others now living can be said to possess; and I can truly say that a more estimable and consistent man I have never known. His piety was of every-day wear, and his religious profession, though never concealed, was free from every trace of superfluity or cant. A very cordial and steadfast friendship sprang up between us during his second residence, and to his influence upon me religiously, was in part due my decision, at an early age, to enter upon the Christian life. Our brother was one whom it was impossible for anyone to know without admiring, and none could be brought within the reach of his influence without being the better—and generally much the better—for the silent power exerted.

"I do not wish to enter upon a description of my dear and beloved friend, whose type of character—firm, modest, forbearing, conscientious, courageous—the Church was never more in need of than now; but thinking that you may be preparing some Notes of him for the August Magazine I write the foregoing *calamo currente*, and place it at your disposal,—as also the *Memoriam* lines accompanying it."

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## Hale!

RESIDENCE abroad has its penalties. Not the least of these is ignorance of home occurrences. Tidings of one's friends reach one several weeks after they have been sent. When informed of dear Professor Goadby's death, we were both shocked and pained. To follow his remains to their final resting place, and lay a wreath thereon, was a sad privilege denied me. Am I wrong in supposing that a tribute to his memory will not even now be deemed out of date?

In his decease an old and real friend is lost. How well I recollect the first time I saw him! It was in a place well loved by him—Charnwood Forest. With his father and brother he had walked from Loughborough to Woodhouse Eaves. As we rambled about, we had close and most congenial fellowship.

All manner of things were discussed, especially poetry. I smile as I think of the ease with which we passed the English bards in review, and quietly settled, once and for ever, their respective merits.

Our parting is pictured on my memory with vivid distinctness. The sun of a grand summer's day was setting, when we paused at the gate of a field. Mr. Goadby, senr., suggested that we should express our gratitude to the Giver of all good for our pleasant meeting. With the rocky, romantic hills near, the ripening corn waving around us, and the soothing silence of evening prevailing, the group sang, "From all that dwell below the skies." The two families then parted. Ah, they are now separated in another sense. Part "have crossed the flood," yea, possibly some "are crossing now."

Two years at college with Mr. Goadby endeared us to each other. My superior in age, ability, and attainments, I looked to him as a sort of "guide, philosopher and friend." Difficulties in translation and knotty points in theology were often submitted to him. A more diligent student I never knew. He was a prodigious worker. Nothing could induce him to be up later than a certain hour, and he was down before anyone in the house, if not in the whole neighbourhood.

After he had entered the ministry, he had no exemption from life's trials. A less brave and resolute spirit would have fainted in the day of adversity. The effect on him was far otherwise. Few men were more sweetly chastened by sorrow. The rugged points of his character were softened if not removed. Again and again he might have adopted Tennyson's lines:

"The shade by which my life was crossed  
Hath made me kinder to my kind."

His constitutional courage and national strength of mind were thus accompanied by that grand essential to all greatness and usefulness—warm and ready sympathy. His family and friends will, I know, fully endorse this.

Living near Nottingham I can bear witness to the affection which he awakened in his students. It were almost superfluous to name this. Commonly the sons of the prophets feel tenderly toward their tutors. We love our Gamaliels. It is well that we do, for it must be admitted that our youthful foibles sometimes sorely tried them.

I cannot but add that within the last few years Professor Goadby proved his friendship in a very marked manner. Even a few days only before my departure from England I received valuable proofs of his regard. No fine weather acquaintance was *this* man! If "a brother is born for adversity," he certainly fulfilled his delightful destiny.

It is hard to realize our bereavement. If the home-land is reached again it will be distinctly poorer by reason of Thomas Goadby's death. The necropolis of Nottingham will have a new attraction. We are separated now. O my friend, one sojourns in the Celestial Empire, the other in the Kingdom of Heaven; one in the Flowery Land, and the other in the country where

"Everlasting Spring abides  
And never-withering flowers."

Shanghai.

T. R. STEVENSON.

## Giordano Bruno and Rome.

"THE whirligig of time brings round its revenges." This saying has been wonderfully illustrated in this city very recently. All Rome has been in a ferment of excitement over Giordano Bruno. "And who was he?" some reader may ask, without exposing himself to a charge of exceptional ignorance, or to the retort,— "Him not to know, argues thyself unknown." Giordano Bruno was a monk, a philosopher, and, as the word is now used, a martyr. Born at Nola, twelve miles from Naples, in 1548, he became a Dominican, but soon quarrelled with his superiors, or they quarrelled with him; accusing him of heresy, especially with respect to the doctrines of Transubstantiation, and the Immaculate Conception. He went to Geneva, thence to Paris and to London, where he enjoyed the friendship of Sir Philip Sydney. We find him afterwards at Oxford, at Wittenberg, and elsewhere, teaching philosophy, or disputing with

the leaders of thought, or writing philosophic treatises and satires, in which he scourges the church and the clergy. As a satirist he was somewhat heavy, and often exceedingly coarse, to say the least. As a philosopher, he drifted more and more from orthodox Christianity, until he became the father of modern Pantheism. His chief works are: *La Cena delle Ceneri*, *Lo Spaccio della Bestia Trionfante*, *Della Causa Principio ed Uno*, and *Dell' Infinito Universo e Mondi*. His life has been written by Bartolomè (1846), and by Berti (1863).

In 1598, Bruno was rash enough to return to Italy, and, being betrayed at Venice by his host, was arrested. He showed much weakness, and recanted for awhile, but subsequently was conveyed to Rome, where, in 1600, after seven years of imprisonment, during which every effort was used to obtain from him a recantation of his errors, he was publicly burnt alive. When the sentence was pronounced against him, he replied with a fierce courage: "You feel, perhaps, more fear in pronouncing this sentence against me, than I do in receiving it."

And now a monument has been erected to him on the very spot where he was committed to the flames. The agitation for this statue may be said to have begun as early as 1870. The life and soul of the movement have been the students of the various universities, but especially those of the University of Rome. They have been encouraged and helped by individuals in all parts of the world, such, for instance, as M. Renan and Mr. Max Müller, and have had to face great opposition. There has been war in the Municipal Council, and war in the University. One municipal election, at least, turned entirely on the question, and Sig. Boughi was hissed, and obliged to suspend his lectures, because he changed his mind on the subject, and withdrew his name from the list of promoters. Some who approved of the statue could not bring themselves to approve its erection in *Campo dei fiori*, where Bruno was burnt, and the whole force of the clerical party was exerted in vain, to prevent such a palpable and permanent censure on the Church.

Very mixed motives have led to the triumph. Many students and professors have found in it the expression of their antichristian sentiments. They glory in Bruno as the apostle of free thought and the enemy of revealed religion, and point to his statue as the foundation-stone of a new temple, and talk eloquently of a religion of the future, which few others can comprehend. But the majority of those who have taken part in the movement, have been urged by political motives, and that sense of poetical justice of which the statue is the expression. It is Italy's response to a clerical reaction among a portion of the people, and to the growing boldness of the priests. And besides, there are always large numbers of people who are ready to swell any excitement, and repeat cries, the meaning of which they but partially understand.

"Nothing succeeds like success," and so all Romans have had Giordano Bruno on the brain of late. On Saturday, cheap trains began to pour into the city their contingents of demonstrators, and everywhere the students of medicine, of philosophy, of law, and of literature, were conspicuous for their little skull caps of red, blue, green, and white, respectively. Discourses and dinners were the order of the day. But Sunday was the great day, as it always is here for all great demonstrations. The spectacle that marched through the streets was one of the most imposing imaginable. And yet many people stayed at home from fear. The fear was very general that some dreadful disturbance was about to take place. Some friends of mine were implored to stay at home. The Pope gave orders that certain churches should be closed, and dispensed a number of ecclesiastics from their functions for that day. Many of the priests went out of Rome on Saturday night, so that on Sunday there was scarcely one to be seen anywhere, though ordinarily they swarm in our streets.

All who have visited Rome will remember the *Campo Dei Fiori*. It is a kind of Covent Garden, but much more picturesque. Its huge umbrellas, red, blue, green, and white, shading from the glaring sun the piles of many-coloured vegetables and fruits, and their no less picturesque vendors, have been cleared away, and all round the spacious piazza are wooden galleries, tier above tier, draped with bunting, and displaying many a "banner with a strange device." Sentences from Bruno's works, and the titles of his books are here and there conspicuous. The galleries fill with excited spectators, and the imposing procession fills up the sanded area. Some one has counted nearly two thousand

different banners. When all these have been deposited in a pre-arranged order, the sculptor, Ettore Ferrari, uncovers his work, and a storm of unanimous applause, like thunder, or the roar of the sea suddenly lashed into tempest on a rocky shore, prevails for some time. Then begin speeches, interrupted at almost every sentence by frantic cheers, until the demonstration comes to an end, as all things earthly must.

The statue is a fine colossal one of bronze, representing Bruno in monk's hood and cloak, standing, the very image of firmness, with his hands crossed over a book. He seems to be saying to all: "There will come a day in which I shall be able to say effectually: 'I will arise and conquer.'"

Some think the granite pedestal is too high, but I suppose regard has been had to the intended enlargement of the piazza. It is surrounded and adorned with medallions in bronze, of Wickliffe, Huss, Servetus, Ramus, Aonio Paleario, Sarpi, Vanini, and Campanella, and beneath these are bronze bas-reliefs on three sides, representing Bruno disputing at Oxford, Bruno receiving his sentence, and the scene of his martyrdom, and the fourth side bears this inscription in raised brass letters:

IX GUIGNO MDCCLXXXIX  
A BRUNO  
IL SECOLO DA LUI DIVINATO  
QUI DOVE IL ROGO  
AERE

(i.e., 9th June, 1889. To Bruno the century foreseen by him, here on the spot where he was burnt).

The monument is a noble work of art, and worthy of its author. It has a deep political significance, for not Italy only, but for the world. It is as if the Nolan philosopher had, after 289 years, suddenly risen from his ashes to stand there on the spot where he was done to death, with his face towards the Vatican, the defiant representative of the politics of the present and the future. It proclaims to every beholder that the domination of the priest is a thing of the past. The pantheistic philosophy connected with Bruno's name will pass away like a mist (it is to the multitude little else than spiritual fog), but politically, the statue will be a perpetual embodiment of the famous expression of Victor Emmanuel, "*Ci Siamo e ci resteremo.*"

N. H. SHAW.

## Editorial Notes.

THE MAGAZINE.—The editor on whose shoulders have fallen, for the time at least, the duties though not the mantle of his departed senior, bespeaks the ready help of writers and the kind consideration of readers. He will do his utmost to discharge the larger responsibility which by the death of his revered and honoured colleague now comes to his hand. He trusts, however, that all lovers of the *Magazine* will do what they can to lighten his task and make it pleasant. Work, aye, even hard work is rendered easy by the generous confidence of friends. Until further notice all communications of every kind relating to the *Magazine* should be sent to the editor whose *Address* is on the cover.

THE PARNELL COMMISSION.—Another oasis in this utterly wearisome and dreary trial has been reached. Dulness gave way to excitement when Sir Charles Russell came into mild and courteous conflict with the President

over the books of the Loyal and Patriotic Union, and the excitement increased when Mr. Parnell, Sir Charles Russell, and all the counsel on that side retired from the case. Was it the last flicker of an expiring candle? The judges should know what things are within the proper limits of the inquiry, but we can well understand the bitter disappointment of Mr. Parnell and his friends when, by the ruling of the court, they were prevented from doing unto others as they had been done by. It was a fine point to limit the inquiry to an investigation of the truth or falsehood of the allegations against the Irish leader, and to refuse all inquiry into the secret history and general get up of those charges and allegations. The judgment given is, we presume, perfectly just, but it will look to a large section of the public as if there were one law for accusers, and a different one for the accused.

# Correspondence.

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## WOMAN'S WORK IN THE CHURCHES.

To the Editors of the "General Baptist Magazine" —

DEAR SIRS,—Kindly allow me a little space to inform our friends of one or two alterations made at our Committee Meeting at Walsall.

1. The names of Mrs. Hunt, of Nottingham, and Mrs. Payne, of Burnley, were added to our list.

2. That as the Bible Society provides sufficient money for work done by "Native Bible Women," it was resolved to support Miss Leigh in her work as far as possible. We trust the friends will take this matter up with energy.

Our public meeting was well attended, and was addressed by Miss Taylor, who is expecting shortly to go out to India, and by Miss Barrass, who has just returned from India. Mrs. W. Hill occupied the chair. At the close several promises were received—some ladies undertaking to give or get £5, and others £3, during the year, from their own church and congregation.

Our first year's receipts were small—£8 17s. 2½d. We have handed £6 to the Foreign Mission Secretary, towards Miss Leigh's work.

Several of our churches have done good Home Mission work in needy cases during the past year, and there are other cases which will receive our careful attention.

We shall be glad to receive similar promises to those already named.

Yours truly,

JANE FLETCHER, *Hon.-Sec.*

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## Forward Movement.

### PROPOSED NEW CHAPEL AT EAST KIRKBY, NOTTS.

THE history of the work at East Kirkby may be briefly stated. The late revered Mr. W. Fox, of Kirkby Folly, first collected together a few children in a cottage, and formed a Sunday school. In the year 1873 the church was organised, consisting of twelve members, as an off-shoot of Kirkby-in-Ashfield; now there are 109 members, 240 Sunday school scholars, and 38 teachers. The school premises are free from debt. When the school building was erected the population was 500; there are now 2000 inhabitants, mostly of the working class.

The proposed new chapel is intended to seat 500, with three vestries, and will communicate with the school, which will afford extra accommodation on special occasions. In addition to the land previously purchased, 287 yards have been secured at a cost of £45, and paid for.

The contract for the building is £1310, exclusive of heating and gas fittings, and the funds already in hand and promised by members are £138. Architects—Messrs. W. and K. and F. Booker, Nottingham. Contractor—Mr. W. Bains, East Kirkby.

The following gentlemen strongly recommend the case, and will give any information desired:—Rev. A. Firth, Mansfield, Secretary to the Midland Conference; Mr. W. Garner, East Kirkby; Mr. J. Buck, Hucknall Torkard; Mr. W. Bown, Nottingham; Mr. W. Richardson, Nottingham.

The past success, the present crowded state of the school and congregation, the rapidly increasing population, and the limited means of the people, make this case both urgent and deserving. The design of the new building is modest but tasteful. The foundation stones were laid on July 20th. We learn that the friends have spent £200 more than is mentioned above in providing four vestries. It is to be hoped that liberal help will be rendered by outside friends, so that the people who have done so well may not be overweighted with debt. The secretary is Mr. W. Davison, East Kirkby.

# News of the Churches.

All news for this department should reach REV. J. FLETCHER by the 15th of the month.

## CONFERENCE.

**SOUTHERN.**—The Summer meeting was held at Berkhamsted, July 9th.

The statistics for the year showed a net increase in the membership of 86, and the condition of the churches generally was hearty and progressive.

Sympathy was expressed with Rev. C. Pearce, of Tring, in his illness.

In the afternoon the delegates and visitors were treated to a most delightful drive through the charming scenery surrounding Berkhamsted.

In the evening Rev. W. T. Adey preached from 2 Tim. ii. 3.

The well-earned thanks of the Conference were presented to Rev. J. F. Smythe and his helpers for their generous hospitality and painstaking endeavours to ensure the comfort of their guests.

ROBT. P. COOK, *Secretary.*

## SUNDAY SCHOOLS.

**BACUP, South Street.**—Sunday school anniversary July 13th. Preacher, Rev. T. Cotes, of Todmorden. Address by Rev. R. Heyworth, of Edgeside. Collection, £31 0s. 7d.

**BIRMINGHAM, Highgate Park.**—First Sunday school anniversary in the new church on June 30th and July 1st. Preachers on Sunday, the Revs. W. J. Mathams, E. Abbott, and E. W. Cantrell. On Monday, E. W. Cantrell presided, in the absence through illness of Mr. R. Argile. Report by Mr. Hitchcock showed—scholars, 220; teachers, 25; scholars added to the church during the year, 9. Addresses by Revs. A. H. Collins and J. N. Knight. Congregations large. Collections £20.

**BURNLEY, Ebenezer.**—Sunday and day school anniversary services June 23rd. The late pastor, Rev. J. E. Barton, preached. Collections £120.

**BURNLEY, Enon.**—Sunday school anniversary services, June the 16th. Preacher, Rev. W. Evans. Collections £110 12s. 6d.

**CROWLE.**—Sixty-eighth anniversary, June 30th. Rev. J. A. Andrews

preached two sermons, and gave an address in the afternoon. Tea meeting July 1st. Chairman, Mr. J. Pickering. Mr. G. Sinclair read the report. Addresses by Revs. J. B. Le Gassick, M. A., W. M. Anderson, J. A. Andrews, and the pastor, W. Rowton-Parker. The scholars had their treat next day.

**LYDGATE.**—School sermons July 7th, by Rev. W. J. Avery. Collections £61 4s. 1½d.

**MARKET HARBOURGH.**—On June 30 school sermons were preached by the Rev. T. Barrass, of Peterborough. Also addresses in the afternoon to parents and scholars. Collections very good. The singing by the children was much appreciated.

**SAWLEY.**—School sermons, June 30, by Rev. S. S. Allsop, of Burton-on-Trent. Collections £22 3s. 2d. Public tea on Monday following, in connection with children's treat. 150 sat down. Annual distribution of prizes in the evening, by Mr. W. P. Bennett. Rev. G. Towler presided.

**SHORE.**—The pastor, Rev. J. Haslam Jones, preached the school sermons on June 16th. Address in the afternoon by Mr. W. Southwell. Collections £103 1s. 6½d.

**N.B.**—The church has just published its Manual for 1889. It contains an address and also an excellent historical sketch of the church and school, by the pastor. The names of trustees, collectors, and other officers and workers are recorded together with balance sheets of church and other funds. In the list of members we notice that 13 bear the name of Helliwell, 15 are named Marshall, 21 are called Ormerod; but Greenwood bears the palm, there being no fewer than 71 members of that name.

## BAPTISMS.

**AUDLEM.**—Three, by R. P. Cook.

**BRADFORD, Telley St.**—Two, by Sandy Kent.

**CASTLE DONINGTON.**—Four, by H. Bull.

**EAST KIRKBY.**—Five, by G. Robinson.

**LONDON, Commercial Road.**—Two, one from Dr. Barnardo's, by J. Fletcher.

**LOUZHBOROUGH, Baxter Gate.**—Two, by R. M. Julian.

**RETFORD.**—Three, by S. Skingle.



### Obituaries.

LYNCH, HENRY CHARLES.—Mr. Lynch died on June 9th, at Waltham Abbey, Herts, aged 28 years. He was for three years assistant master of Ripley College, and for the past six years of Highbury Park School, London. Those who knew Mr. Lynch intimately bear united testimony to his high conscientiousness, unswerving fidelity to duty, and passion for his work among boys.

MARSHALL, ELIZABETH, of Heptonstall, late of Stoneshey Gate, fell asleep in Jesus on Saturday morning, March 23rd, in the 54th year of her age. Brought up in the Sunday school from infancy, she became and remained a devoted teacher for thirty-six years, beginning at the lowest class and passing to the highest. The last ten years she was superintendent of the female side of the school. When three years ago, through ill health, she resigned the position she filled so well, her scholars showed the depth of their attachment and their appreciation of her labours on their behalf by presenting her with a parting gift. During the few past years she was greatly afflicted at times, but through all her intelligent apprehension of a personal Christ was the stay of her soul. Her quiet and gentle demeanour became more impressive as it was touched with the radiance of the approaching world. Her course as a member of the church at Slack remained devoted and consistent for nearly thirty-two years. Death was only a passage from the ranks of earth to the "solemn troops and sweet societies of heaven." Her remains were laid to rest in the chapel burial ground on the 26th, and on the following Sunday a funeral sermon was preached from Rev. xiv. 13. We trust that as she enjoys the rest and immortality of heaven, the work she did may have increase and immortality on earth. J. H.

STUBBS, MARY, was born at Harby, Leicestershire, on July 10th, 1815. In the earlier part of her life she entered the service of the Rev. T. and Mrs. Hoe, of Hose Lodge, during which time some of her deepest religious impressions seem to have been received. After having found the Saviour, she was baptized at Upper Broughton, and received into fellowship at Hose, a part of the church then under the pastorate of the Rev. T. Hoe, in 1837. Some of the pleasantest recollections seem to have been associated with the frequent visits of the Rev. J. G. Pike to that neighbourhood in connection with the G. B. Missionary Society, of which he was so long the honoured secretary. During the year 1845 she became united in marriage to Mr. Joseph Stubbs. In 1864 she was visited by a stroke of paralysis, which rendered the future of her life one of considerable suffering. Her affliction, which was long and protracted, rendered it almost impossible for her to occupy what had previously been her accustomed place in the chapel. Her faith and patience were sorely tried by suffering, but her confidence in her Creator and Redeemer was deep and abiding. Her spirit took its flight to the land free from pain and sin, in the early morn of July 6th, 1889. "Her children arise up, and call her blessed; her husband also, and he praiseth her." T. S.

TOONE, MERCY, of Wolvey, quietly passed away to the rest of God's people on Sunday evening, April 7th, in her 68th year. She was the widow of Geo. Toone, and third daughter of Rev. J. Knight, thirty-five years pastor of the Wolvey church. At the age of 14 she was baptized by her father and admitted to Christian fellowship, and throughout her long life, which was spent in her native village, was a devoted follower of the Saviour. She was a steady supporter of the Mission in Rome and Orissa, the annual meeting of which she was anticipating with pleasure; and took generally a part in the management of the cause. She was a peacemaker—cheerful and happy in disposition, and edifying in conversation. Two years ago she retired from business, and in her visits to neighbours and friends spoke much of the life to come, and hoped that she might be spared a long affliction. On the 1st of April she paid a visit to her daughter, Mrs. Dalton, whom she tenderly loved, intending to return home on Saturday for the services of the following day; but on the morning of that day she was seized with illness, and in the evening the angel of death touched her frail tabernacle and called her spirit home. A number of the members of the church followed her to the grave, and the friends who officiated at her husband's funeral conducted the services in the chapel and at the grave; viz., Revs. J. T. Beamish, E. Gilbert, and H. Beamish. On the following Sunday the Rev. J. T. Beamish preached a memorial sermon from Gen. xlviii. 21. H. B.

THE  
MISSIONARY OBSERVER.

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AUGUST, 1889.

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**Annual Missionary Meetings.**

THE ANNUAL COMMITTEE MEETING was held in the Congregational chapel, Wednesbury Road, Walsall, on Tuesday, June 25th, when the Minutes of the year were read; the Annual Report was presented by the Secretary; the Cash Account by the Treasurer; the new Committee elected; and the report of the Organisation Committee read and approved. The Revs. W. Miller and P. E. Heberlet, also Dr. Stewart, were introduced to the meeting by the chairman, Rev. S. S. Allsop, and most heartily received.

EXTRACTS FROM THE SEVENTY-THIRD REPORT.

Mission Work in India is hindered and hampered by the great and growing poverty of the people. Sir William Hunter, than whom there is no greater authority, observes: "The extent of the evil may be thus stated. Two-fifths of the people of British India enjoy a prosperity unknown under native rule; other two-fifths earn a fair but diminishing subsistence; but the remaining fifth, or *forty millions*, go through life on *insufficient food*."\* In referring to Bengal, Sir William remarks: "Of the sixty-three millions of Bengal, including the protected states, forty millions, as nearly as I can estimate, are well fed; ten millions suffer hunger when the harvest falls short; and *thirteen millions are always badly off—in fact, do not know the feeling of a full stomach except in the mango season*."\*

How far this great and growing poverty is owing to the rapid increase of the population—to the difficulty of obtaining arable land—to the exhaustion of the soil, through inadequate cultivation—to the uncertainty of the seasons—to the absence of manufacturing industries—to the increasing cost of Governmental administration, or to other causes—it is not for us to say. We simply recognise and state the sad fact, and its hindering and hampering influence upon Mission work.

In Orissa, many of our native Christians are undoubtedly better off than they would have been as heathen, but their rapid increase, and the difficulty of obtaining remunerative employment, has brought many others to a state of poverty, which has rendered them helpless—has distressed and perplexed the missionaries—and made the religion of Jesus appear anything but attractive in the eyes of the heathen.

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\* England's Work in India. By Sir W. W. Hunter, C.I.E., LL.D.

With the view of meeting these difficulties, different kinds of handicrafts have been introduced, as weaving, carpentering, and blacksmithing. Jungle land has also been secured and cleared, and many have been instructed in the art of farming. None of these methods, however, have sufficed to meet the growing necessities of the native Christians; and to the missionaries it has still to be said, "The poor ye have always with you." In their endeavours to put the Christians in a position by which they might obtain a livelihood, the missionaries have received liberal help from friends both in England and India.

During the past year another scheme has been inaugurated. Knowing the dilemma in which the Christians and missionaries were placed, a gentleman in government service, an old friend of the Mission, formerly located in Orissa, has proposed *emigration* to Assam, where work may be had in the tea gardens, and whither between one and two hundred have already gone. This same gentleman has also provided funds for the purpose.

It may be said, we know, that the business of the missionary is with the *souls* of men; but if he resemble his Divine Master—who wrought miracles to supply the hungry with food, and who healed all manner of sickness and disease among the people—he will not be unmindful of their *bodies*. How far this emigration scheme will answer remains to be seen. To remove our Christians from their native country, of which they are passionately fond, and to take them away from the religious privileges to which they have been accustomed, is a great trial, and a serious disadvantage. Nor do missionaries wish to part with those for whom they have laboured, watched, and prayed, and whose removal will afford the carping critic and worldly statistician a pretext for crying "failure!" Still, if their converts are benefited, they will rejoice even in diminished numbers; "for herein is the saying true, that one soweth and another reapeth." The very fact of their being scattered throughout India and Burmah may turn out to the furtherance of the Gospel; and though for a season, if need be, they are in heaviness through manifold temptations, the trial of their faith may be found unto praise, and honour, and glory, at the appearing of Jesus Christ; and so, in ways they know not, and would not have chosen, missionaries and their converts may receive the end of their faith, even the salvation of souls.

#### FINANCIAL STATEMENT.

	£	s.	d.
Total receipts for the year have been ...	7,903	2	0
Total Payments ... ..	7,923	14	11
Leaving a Balance due to the Bank of ...	20	12	11

The Receipts have been as follows:—

	£	s.	d.	£	s.	d.
General Contributions ... ..	3,022	18	1			
Miss Barnes's Legacy ... ..	395	0	0			
Part of Dr. Sutton's Fund ... ..	350	0	0			
Dividends and Interest ... ..	212	1	5			
Nett Proceeds of Bazaar ... ..	862	11	6			
Carried forward	<hr/>			4,842	11	0

	£	s.	d.
Brought forward ...	4,842	11	0
Special Funds ... ..	265	7	3
Contributed in India... ..	2,610	10	6
"    Rome... ..	184	13	3
Balance Due to the Bank... ..	20	12	11
	<hr/>		
	£7,923	14	11
	<hr/>		

The Disbursements have been :—

	£	s.	d.
Balance Due to Bank, May 1st, 1888 ... ..	887	10	10
Orissa Mission ... ..	2,858	10	5
Sums Received and Paid in India ... ..	2,610	10	6
Rome Mission... ..	484	13	3
Assurance, Premiums, and Annuities to Widows ..	301	6	1
Annuities and Interest ... ..	142	3	2
Agency, Deputations, and Supplies for Ministers ...	262	8	0
Travelling Expenses .. ...	67	3	5
Printing— <i>Reports, Observers, Juvenile Herald, &amp;c.</i>	165	2	11
Boxes, Books, Cards, Stationery, Postage, Carriage, Committees, &c. ... ..	144	6	4
	<hr/>		
	£7,923	14	11
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In the Receipts for General Purposes, it will be noticed that £395 have come from a Legacy by Miss Barnes, who died more than forty years ago, leaving £450 to the Society at the death of her servant.

Also, £350 from Dr. Sutton's Fund. This consisted of £1,000, given to the Society many years since.

Also, £862 11s. 6d., proceeds of the Bazaar; in all a total of £1,607 11s. 6d.

Had it not been for these extra sums, *this* would have been our debt, minus about £200, which may be reckoned as the average amount received by legacies.

It will thus be seen, as stated and repeated in previous Reports, that the ordinary Income is about £600 below the Expenditure. Unhappily, too, the receipts from many churches have *declined*. The highest point attained was in 1886. when the total amount reached was £3,504 0s. 5d. In 1887, it fell to £3,330 12s. 6d.; in 1888, to £3,111 3s. 4d.; and this year it is £3,022 18s. 1d. By a reference to the "Comparative List," as published in the Annual Reports, it will be seen how this decline has arisen. In some cases it has, no doubt, been caused by deaths, removals, or commercial depression; but these will not account for it altogether. The Committee are persuaded that it arises more from deficient organization than from an inability to contribute. Most earnestly and affectionately, therefore, would they urge upon all Churches and Sunday Schools—small or great, rich or poor—to organise themselves for Mission purposes. With an efficient organisation, and the cultivation of the

missionary spirit, they are quite certain that the amount required will be easily raised; and that constant anxiety, in regard to what is expressed by that little, but distasteful word, *debt*, will soon become a thing of the past. *Malachi* iii. 10.

#### REPORT OF ORGANISATION COMMITTEE.

The sub-Committee appointed to promote organisation among the churches for missionary purposes, presented the following report to the Annual Committee Meeting at Walsall, which was adopted. It is earnestly hoped that its statements may be pondered and its suggestions acted upon, and that, *without delay*, ministers and deacons will see that their Churches and Sunday Schools are properly organised for Mission work :—

“ In presenting their report for the past year, this Committee regret to state that the decline recently observable in the contributions from the churches does not seem to have reached its lowest level—the total this year falling short of 1888 by nearly £100. Among the village churches the diminished contributions are the accompaniment of a declining membership; but it is especially discouraging to find that some of the larger and wealthier churches, amid signs of reviving trade, are exhibiting a lessened liberality. We find there are ministers who only occasionally, in prayer, sermon, or address, allude to the subject of Missions, and whose personal contributions, together with those from the members of their churches, are either sadly inadequate or conspicuously absent. There are churches where no organisation exists for sustaining interest or collecting funds, some of which, when written to, do not reply. There can be no doubt that, in many places, there is a painful want of missionary enthusiasm—all the more difficult to comprehend, and all the more trying to bear, in the presence of the larger burdens cheerfully borne by other churches. Your Committee are of opinion that the solemn responsibility rests upon ministers and leading laymen as to what the future of our Society shall be; that much might be done within the churches by steady organisation; that bright and earnest missionary services might be arranged by ministers of towns for the villages in their neighbourhood; and that an earnest call exists for special prayer that our present difficulties may be removed.”

#### THE ANNUAL PUBLIC MEETING

was held in Stafford Street chapel, on Wednesday evening, June 26th, when there was a large attendance, the handsome and spacious chapel being crowded. The meeting commenced by singing “All hail the power of Jesus’ name,” after which the Rev. Geo. Taylor, of Norwich, formerly of Orissa, offered prayer. The Chairman, Dr. W. D. Stewart, Surgeon-Major, H. M. Indian Medical Service, delivered a most interesting, instructive, and inspiring address, a report of which we have the pleasure to give. The Secretary read a few extracts from the Report, and the Treasurer made a statement as to accounts.

Earnest and eloquent addresses were given by Mr. R. F. Griffiths, barrister, and the Rev. Dr. Dale, of Birmingham. In commencing his

speech Dr. Dale said, at the conclusion of the chairman's speech he should have liked the meeting to have been turned into a Conference, with permission to them all to rise and question the chairman as to his experience concerning the great work in Orissa; his (Dr. Dale's) conviction being that they would have done wisely if they had spent the whole evening in listening to Dr. Stewart. Dr. Dale further said:—

He had no special knowledge himself of mission work in Orissa, but he would say that the very name which those churches bore which were represented there that evening imposed upon them exceptional obligations with regard to missionary enterprise. If other churches neglected their great mission it would have been shameful, but if the General Baptist Churches neglected it, it would be more shameful still. By the name they bore, and believing as they did that the atonement of Christ was for every man of every nation, they stood before Christendom declaring that it was their special mission to proclaim the infinite love of God for all races of men. The heathen were not born into a lost world, but into a redeemed world, over which God had given Christ full authority and made Him King; and whilst the Spirit of God did in some instances anticipate the preaching of the Gospel—and they had some remarkable instances of that in the early history of the Orissa mission—it was the knowledge of Christ which gave to men the full light. One of the conditions of success was that there must be a vital connection between the churches at home and those who represented them in the mission fields, and the full power of the Gospel would never be revealed in heathen countries until the members of the churches at home had a more lively conception of the redemption which Christ had effected for them. Further, every missionary must be able to speak of his own experiences of the love and power of God. He said he regarded it as a happy thing that the results of mission work had lately been challenged, and did not think they had been challenged in an unfriendly spirit, though there might be cause to regret the form of the challenge; and, in conclusion, he cited Sir William Hunter's remarks at the Society of Arts, touching the beneficial influence of missionary operations in India, and the remarkable percentage of increase of native Christians as compared with other sections of the native races.

The Revs. W. Miller and P. E. Heberlet, of Orissa, were afterwards introduced to the meeting and spoke briefly, and a vote of thanks, proposed by the Rev. E. W. Cantrell, of Birmingham, and seconded by the Rev. J. Maden, of Nottingham, was heartily passed to the chairman and speakers. The heat was tropical, the proceedings were enthusiastic, and, according to the report in the *Freeman*, "It was a live missionary meeting." We hope and pray that its influence may be seen in revived interest and increased contributions. With the testimony of such an observer as Dr. Stewart—a gentleman who was not one who had taken a tourist ticket, and after running through the country passed judgment upon missionary operations, but had lived there more than twenty years; and instead of contributing half-a-guinea annually, had given between £3000 and £4000 towards the maintenance of missionary work in Orissa—the friends at home ought to have the fullest confidence in the missionaries and their work.

#### ADDRESS BY DR. STEWART.

It is now sixty-eight years since your pioneer missionaries first went to Orissa. The difficulties seemed almost insuperable, but nothing daunted, they persevered in what seemed to others a hopeless task; at times their own faith faltered, but they encouraged one another in the Lord, and after years of toil were cheered by the sight of men coming forward seeking light, and desiring to be taught in the new way.

We thank God for having put into the hearts of your forefathers this desire, and for the faith which inspired such men as Baughton, Peggs, Lacey, and Sutton to lay

the foundation of a Mission whose seventy-third anniversary we are met this day to commemorate. Often prostrated by sickness, they rejoiced in their sufferings. Men and women—a noble band—fought valiantly for the truth against opposition, and in the face of danger and hardship inseparable from residence in a country and climate quite new to them. Living in India in 1821 was a different matter from what it is in 1889. We cannot but admire the self-denial and devotion of these pioneers of the Cross whose names are now household words in Orissa.

To me it is a great pleasure to meet with the descendants of so worthy an ancestry; on you has fallen the mantle of your fathers, and yours is the legacy and privilege of pushing well to the front the same Gospel work, and to let nothing be wanting on your part to gain for it prosperity and success.

It is scarcely necessary for me to allude to the good work that has been done by your Missionaries in Orissa. I cannot refrain from stating what must have occurred to other visitors of native Christian communities. All of us acknowledge

#### THE VALUE OF A CHRISTIAN HOME.

You will rejoice to know that native Christians are in their humble way enjoying the untold blessings that attend such homes. I would particularly mention the prominent feature noticeable in such families, viz., how the mother of the household has risen to her true position, how she enjoys the confidence of her husband, the affection of her children, and the esteem of her friends; how she receives her visitors, and is able, without undue restraint or reserve, to express her opinions and communicate her wishes, and thus add to the dignity of her position.

#### THE SABBATH DAY.

I would also mention how in a distant land and surrounded by so much idolatry the Sabbath day is held in reverence, and how numbers of men, women, and children may be seen from an early hour going to worship God in His appointed way. Children are assiduously taught in Sabbath schools early to know and love Jesus. While Christians thus worship God, strangers look on and listen. The song of praise and teaching of the word impresses them with reverence. Sights and sounds like these are the results of the years of labour in which your servants have been engaged, and which it has pleased God to bless.

#### FIELD OF LABOUR.

Your Missionaries were directed by God to choose Orissa as their field of labour. It was a bold step for Bampton to fix his residence at Puri, a place still known as perhaps the greatest centre of idol worship. The numbers that flock to the shrine are decidedly less than in former years. Thanks to Christian effort, an improved administration, to education and enlightenment, the atrocities and sufferings that marked the epochs of former festivals are now things of the past. It is, however, felt that while education and sanitation are doing their best in the interests of humanity, much still remains to be done. The Lamp of Truth has still to be held aloft by your messengers to raise the people from their deep darkness, and to show the way to Eternal Life.

#### LADIES OF THE MISSION.

The help given in all their labours by the wives of Missionaries, and ladies associated with them, cannot be too highly praised. The quiet and unostentatious manner in which they carry on their work is its chief attraction. In her visits to private families, her intercourse with mothers and children, her ministrations to the sick, in the ready ear and heart she has for all applications for sympathy and help, the good wife of a missionary renders at least as important service as the missionary himself. The ladies of the Zenana Mission have found a welcome in many a native family, and obtained opportunities of imparting Scripture truth not only to women, but also to men who not unfrequently become willing listeners. Among these zealous workers I may instance Mrs. Buckley and Miss Packer as missionaries of the highest order, ladies who have been succourers of many in the Gospel of Christ.

The preaching of the Gospel has been, and still is, your main method of work, but from an early period you have

#### UTILISED THE PRESS

as an important aid in diffusing knowledge. The printed page has found its way

to places long before the heralds of the Cross made their appearance. In many ways the Mission Press has rendered efficient and valuable service. As this Press was the first that was established in Orissa, so the Mission School was the first English institution opened for the education of natives of the province. It, too, has done useful service.

#### NATIVE MINISTERS.

The native ministers have for a series of years rendered acknowledged good service in the mission field. In itinerant preaching, in charge of pastorates, in the work of translation, and as teachers in the Mission school and college, they have proved themselves efficient aids. It is needless for me to give the names that form a long list of worthy and good men who have rendered life-long and faithful service with the European brethren, but I may specially refer to Shem Sahu, who has risen to occupy the foremost place among the native pastors. He has had the benefit of an English education, which by laudable self-culture he has increased, and has thereby been enabled to become more efficient as a preacher and to render special services in different departments of work. He has gained the esteem of his fellow-citizens as one of the leading members of their community, and is a native pastor of whom your own, or any other missionary society, may be justly proud. It would greatly strengthen your hands if you had more men of his stamp, who has not inapily been described as the "Spurgeon" of your native church.

#### MISSION COLLEGE.

For the development of the native ministry, upon whose efficiency you must in future largely depend, next to their special fitness for the work, it is of essential importance that they be men whose natural capacities and talents are improved by the best culture you can bestow. In view of the altered conditions of native society, together with the progress of education, it is for your committee to consider whether special efforts should not be made, *first*, to obtain candidates for the native ministry with good preparatory education, and *secondly*, so to equip the mission college that it shall from time to time send out men efficient and thoroughly qualified to discharge the important duties that will devolve upon them.

#### MISSION HIGH SCHOOL.

An important step towards the attainment of these objects has been made in the establishment of the Mission High School. Commenced at the earnest solicitation of the native Christian community, it has risen from year to year, increasing in efficiency and in good results. It is not my purpose to dwell upon the importance of missionary schools and colleges as an adjunct to mission work. I cannot, however, forbear adding my testimony to their value as a facile and ready means of sowing good seed, which must eventually bear fruit. The superior education native youths receive unsettles their religious views and leads them to disbelieve the doctrines and disregard the practices of their fathers. The sense of personal responsibility and moral obligation becomes weakened and lost. Under such circumstances is it a small matter that they should have the opportunity of reading the best of books and listening to the teachings of Him who spake as never man spake? As they daily thus commence their work and hear the earnest simple prayers for God's blessing and guidance, their hearts cannot fail to be impressed with solemn thoughts leading to higher and better things.

#### CANDIDATES FOR THE NATIVE MINISTRY.

It is, however, my present purpose more to dwell on the advantages of the Mission School as an institution from which to obtain suitable candidates for the native ministry. As the school rises in the educational scale, and attains the position of a college, so will your young men be lifted in the social scale and enabled to seek advancement. Those choosing to enter the ministry will certainly be better prepared to enter on their special studies; those embarking in other spheres of labour will obtain a status which will increase their usefulness as leading members of the Church, while all will leave the schools imbued with spiritual and moral teaching which they can never forget. This brings me to my second point, the development of the Missionary College and the appointment of a suitable staff to superintend and take



part in the work. In worldly matters and concerns, whatever the undertaking, the best men are sought out and sent. In work pertaining to God, and in which you have a deep and devoted interest, shall no special effort be made to procure the best that really is, and not be content with the best that may come forward? Perhaps

SOME YOUNG MEN THINK THEMSELVES TOO GOOD,

and fear that their time and talents will be lost if employed as missionaries in a foreign land. If so, they make a great mistake. As regards India they will remember that the Hindoo mind, naturally intelligent and cultivated by its native literature, is receiving a powerful impetus from association with the high culture and civilization of the West. The finer feelings are tender and deep and quick to perceive and understand the movements of a kindly heart. When approached in a right spirit they welcome those who are their real friends. In work amongst such people the very best of your cultured minds will find genial employment and reap a rich reward. Let, then, the very best come forward, best in body, mind, and soul; men with clear heads, cultivated minds, and hearts all on fire with love to Christ; men full of faith and large-hearted charity; men of God, whose highest ambition is to teach the doctrines they profess more by the living testimony of a life in Christ, which shall commend itself alike to all men, of whatever creed, class, or condition. The brethren who are now in the field will gladly hail the advent of some of your best men to help them in their arduous tasks; they need every help, and look for the prize-men amongst you. Shall they look in vain? Will the native Christians and native ministers look in vain? Your fathers have done much; stimulated by their example and seeing so much good done, will you not do more? The work in Orissa is particularly yours; your heart is in it, and in offering for it, see that you withhold not your best and choicest gifts.

To sum up—it is incontestable that your Foreign Mission work in Orissa has accomplished a great deal; facts speak for themselves: what we have seen and know, that we testify. Like your Home Mission work, however, the Foreign Mission work requires fresh organization, an increased interest, and a lively sense of the responsibilities that rest upon you as Christians. Your Executive Committee will have carefully to consider present actual requirements.

Let us all keep in view the one great object—the glory of Christ and the advancement of His Kingdom. Forgetting all personal matters, sinking all petty differences, let us, with sincere love to Christ, throw our hearts into His service, “always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

## Women's Auxiliary.

MISS LEIGH, as will be seen in the Annual Report, is doing a most important work in connection with the female orphanage at Cuttack. We are gratified to learn that the Women's Auxiliary, at their annual meeting at Walsall, resolved to put forth their best efforts to raise the amount needed for Miss Leigh's salary. We have received £6 as a first instalment, and are pleased to hear that many promises of subscriptions were made at the above meeting. We presume that a more extended reference will be made to this new department in another portion of the Magazine, and trust that it will be taken up with enthusiasm by all the earnest women of the denomination. A more interesting and important work than female education in India cannot engage their attention, and if our sisters will only throw into it the love and energy it deserves, they will be able to support not merely one lady teacher, but several. The following brief letter, recently received from Miss Leigh, will be read with pleasure:—

Cuttack,  
11th June, 1889.

DEAR MR. HILL,

As requested I wrote to the friends at Todmorden, also at Leicester. I sent the letters to you, and hope the friends received them.

We have just had our summer holiday, and both pupils and teachers were glad of the rest from study and the change; for myself I have never needed it, or enjoyed a holiday more. The weather being so hot, and cholera and small-pox so prevalent, I could not go anywhere out of Cuttack, and I had plenty to occupy my time, although it was a holiday. You will be pleased to hear that one of our girls has gained a scholarship. This makes the third we have gained, and we have a pupil who has been transferred from another school, and who holds a scholarship. The successful candidate is Soti, who is supported by the children of Westbourne Park chapel, those who attend the separate service on Sunday morning. I intend writing to Mr. Rutland soon, and Soti will write a letter also.

There is much to encourage me in the school. There seems to be a real effort and desire to do right among most of the girls, but all are not what I could wish

in this respect. Our Bible lessons which occupy us, with singing, nearly an hour every day, seem to be very much appreciated, and I believe that these important lessons are bearing fruit. We take the portion each day appointed by the "Children's Special Service Mission," and as these are translated into Oriya, those girls who wish to belong to that band, have a list of the daily portion. Several have asked me to give their names for baptism. From conversations I have had with them, and what I have observed about their conduct, I cannot but believe that they are seeking to follow Jesus. I feel that to train them to be real earnest Christians is the first aim; other teaching is secondary. I will attend to your request, that friends who support children should hear from them. The weather is very close and oppressive but we hope soon to have the rains set in, which will make the temperature some degrees cooler. We have been during the past year very much indebted for help to the Ladies' Society, and the young friends at Westbourne Park and Caversham.

With kind regards,

Yours sincerely,

HARRIET LEIGH.

## A Tour in the Rainy Season.

MANY parts of Orissa are only accessible in the rainy season by boat, and at these times especially the Mission boat "Herald" is of great service. Respecting a rainy season trip Mr. Young writes:—

Two of the native brethren and I went down the river in the Mission boat, to a place on the opposite side, some two miles distant. The river had been in flood for about a week, but had subsided considerably before the evening of our departure. We got within a short distance of the place to which we wished to go before it grew dark. The river opposite Cuttack is very broad when in flood, and the current is very strong. It was necessary, therefore, to shape our course so as to prevent the boat from being carried by the stream too near to the dam which is built across the river. On the following morning we reached the place we were going to quite early, and, after a short time, we set out for the town. The streets, or rather lanes, were in many parts very wet and muddy, and I had, again and again, to stand and look how

best to advance without wetting my feet or getting my clothes well bespattered with mud. After some time, we got to the part of the town we wished to reach, and had soon a large and attentive company round about us listening to the words spoken. There seemed to be no desire to argue with the preachers, and when the preaching was over we tried to sell some of the books we had brought with us. While two of us were so engaged, a third was busy conversing with a small company gathered round him in a shop, unoccupied for the time being, and found that one of his hearers could repeat the ten commandments, but I fear the knowledge of them had had little effect upon his heart. He in part knew the right but continued to do the wrong. Before returning to the boat we had preaching in another part of the town.

Here I visited a school of some twenty boys, and, after selling some little books to the teacher, left with him two parts of our Christian hymn book for the children to sing. We went out again in the afternoon to another part of the town and took our stand near to a temple that is being built. We soon had a large number of quiet listeners. While one of the preachers was telling and illustrating the parable of the houses built on the rock and on the sand, one man very unexpectedly said the Christians built on the rock and the Hindoos on the sand. The preacher not expecting such an explanation of his parable asked the man if he was joking, and the man, quite gravely, and evidently sincerely, said he was not. The threatening clouds warned us, and we returned to the boat in time

to escape a heavy rain. Next morning we went out again and visited other parts of the town. In one part a young man was anxious to get a copy of one of our new tracts. He had in his hand a copy we had sold the day before, and I felt sorry when I found that we had not a copy with us. I showed him other tracts but he told us he had got them. May the Lord bless to his soul what he has! As we were proceeding to a village at some distance a messenger came to tell us of the death of our aged brother, Ghanu Shyam Naik. Soon after, a second messenger came, and we thought it best, all things considered, to hasten home, which we did, and reached Cuttack as the funeral procession was wending its way to the graveyard.

## Notes from Rome.

BY REV. N. H. SHAW.

### THE POPE IS ANGRY.

THE erection of the statue to Giordano Bruno has been a bitter pill for the Vatican. The Cardinal Vicar published an invitation to the Roman people to betake themselves in large numbers to St. Peter's on the day dedicated to the honour of him who is claimed as the first pope, and to thus show their indignation at the dishonour and affront recently done to the Vicar of Christ. The people were asked to illuminate their houses, but comparatively few did so.

The Pope has since then summoned hastily a consistory, and delivered an allocution in which he complains bitterly of the Giordano Bruno celebration. The threat of the departure of His Holiness from Rome has again been put in circulation, and it has been said that the Spanish Government was prepared to welcome him. But while few here would shed tears over such a departure, nobody believes in it. The Jesuits are too wide awake to permit such an act of suicide.

Meanwhile the *Popolo Romano*, which has a sneaking regard for some kind of conciliation between the Vatican and the Quirinal, tells its readers the following truth:—"It is undoubted that for a year or more here, in the attitude of the Vatican on the one side and that of the Government on the other, there exists a certain tension, or rather we have passed from a period of calm tolerance to one of stiffness in their respective actions—a stiffness that presents all the characteristics of a latent irritation."

We would not have it otherwise. It is better for freedom and for the preaching of the gospel that there should be no conciliation. When Pilate and Herod become friends, our Lord is crucified. We rejoice in the stubbornness of the Vatican, affording us, as it does, another illustration of the adage—*Quam deus vult perdere, prius dementat.*

### HOT WEATHER.

The summer is fairly upon us. Already we have nearly 90° Fahrenheit in the shade. Our congregations, except on Sunday mornings, are afflicted with a "sweating sickness." It is hard to preach or to worship with energy. Almost all who could leave Rome have done so. At present I am alone, Signor Tummo having gone away for a few weeks of much-needed rest. Nevertheless, the Lord is with us in our meetings, and we hope soon to baptize several brethren.

## Books on Foreign Missions.

PROTESTANT MISSIONS IN PAGAN LANDS.  
By Rev. Edward Storrow, of Brighton.  
Price 3s. 6d. *John Snow & Co.,  
London.*

POPULAR OBJECTIONS TO FOREIGN MISSIONS CONSIDERED AND ANSWERED.  
By the same author and publisher.  
Price 6d.

BOOKS admirably suited to the times. The former is truly what it professes to be, "A Manual of Missionary Facts and Principles relating to Foreign Missions throughout the World," and to all persons desirous of becoming acquainted with the missionary efforts of our time we recommend it most heartily. The latter is just the book to put into the hands of those whose minds have been disturbed by modern objections to mission work, and shows that they are groundless and frivolous. Among other objections it is said missionaries live in luxury and actually have men to fan them, to which our author replies "If the missionary employs a 'punka wallah,' it costs him no more to keep *cool* than a fire in England does to keep anyone *warm*." As the

pamphlet only costs 6d. we say procure and read it.

THE MISSIONARY YEAR BOOK FOR 1889.  
By the *Religious Tract Society.*

CONTAINING historical and statistical accounts of the principal Protestant missionary societies in Great Britain, the Continent of Europe, and America, with introduction by Dr. S. G. Green. In this volume there is brought together an immense amount of valuable, reliable, and interesting information relating to Protestant missionary societies of all denominations and all countries. It is a splendid supplement to the Acts of the Apostles and tells of missionary journeys and successes, in comparison with which those of St. Paul and his associates appear insignificant. Were our young men and women, during the coming winter, to read and study it as a *class book*, with the aid of maps, we are persuaded they would derive from the exercise an amount of information, pleasure, and inspiration, of which at present they have no conception.

## Varieties.

ENGLISHMEN AND IDOLS.—An Indian native newspaper has the following:—  
"The veteran proprietor of the earliest Canal Carrying Company in Orissa having been compulsorily retired, some three or four other companies are competing for the patronage of the public. One of these, with more faith in heathen deities than in their own creed, has hit upon the novel idea of not only giving their steamers the names of idols, such as Juggernath and Gonesh, but of placing one of these idols in a conspicuous place in each vessel, and that too, in one of the first-class cabins. It is said that these idols, some two feet high, were made to order and sent by the firm in Calcutta to figure at the head of each boat; but the local managers, considering this too strong, gave the images a bracket in a front cabin. Thus, while English Christians send missionaries to denounce idolatry, some English heathens are not ashamed to make use of them as a bait to catch their fish; but the pilgrims to Juggernath, while seeing through the shallow trick, must have a very degrading idea of the originators of it."

FOREIGN MISSIONS A HOME BENEFIT.—No church will live whose pastor does not take an interest in foreign missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest not only in foreign missions, but in home missions, and in the work of your own town. The decline of interest in, and support of foreign missions, is a sure sign of a declining Christian, and a declining church. The most prosperous home churches are those who do most for foreign missions.—*E. Chester, M.D.*

A PAINFUL POSITION.—An Indian missionary observes:—"The churches which send us here must not require us to stand and look at these favourable openings and hear these urgent calls unmoved. It is too much for only

partially sanctified human nature to endure. The least we can do is to pass on the Macedonian cry to the children of God in favoured Christian lands. Oh, that they knew, in this their day, the glorious work and opportunity which the Lord has given them! And the good men who give half a million or a million to found a university in the midst of a people who hardly know what to do with it,—oh, that they knew what such a sum might accomplish for the glory of Christ if judiciously used in a thousand towns and villages, supplying with a school and a little chapel *multitudes* that have not yet learned 'the first principles of the oracles of God!'

## Famine and Cholera in Ganjam.

WE are thankful to learn that the reports respecting famine and cholera in Ganjam are more favourable. There has been a good fall of rain, and government officers are supplying the people with seed-corn. There will, however, be several months before harvest, and even with a liberal and gratuitous distribution of rice, there must be an immense amount of suffering between now and December. In ordinary times many of the people cannot get so much as one good meal of rice a day, and have to resort to coarser and cheaper food. When, therefore, the rains fail and rice becomes dear, nothing but starvation stares them in the face. Being underfed, they are predisposed to fever and cholera. Then, their religiously filthy habits tend to aggravate and spread disease. For instance, their sacred tanks are supplied with rain or surface water, and into them is carried the filth of the streets. In these the people wash themselves, their clothes, and sometimes their cattle; and from these very same tanks water is used for drinking and cooking purposes. The real gnat they carefully strain out, but the camel of impure water they do not hesitate to swallow. When the principles of sanitation are better observed, we may hope that the outbreaks of cholera and fever will be less frequent; but to make headway against ancient customs and religious prejudices is no easy matter. Moreover, if the people were better fed, instead of being "permanently hungry," they would be less susceptible to disease.

## Contributions

*Received on account of the General Baptist Missionary Society, from Audit, to July 15th, 1889.*

	£	s.	d.
Bonus on Policy of the late Rev. I. Stubbins .. ..	31	14	0
Ealing .. .. .	12	13	11
London—Borough Road .. .. .	5	12	0
" Praed Street .. .. .	18	4	7
Women's Auxiliary .. .. .	6	0	0

With hearty thanks we beg to acknowledge 12 Stilton Cheeses from J. T. Crosher, Esq., Melton Mowbray, for our missionaries.

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, MR. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, REV. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.



REV. W. R. STEVENSON, M.A.

THE

# General Baptist Magazine.

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SEPTEMBER, 1889.

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William Rawson Stevenson, M. A.

To write this beloved name, as that of one who, after a life which was in the nature of a grace to all who knew him, has passed beyond the circle of our earthly fellowships, is an inexpressible sorrow, even though one knows that he has joined the "solemn troops and sweet societies" of saints and angels in the everlasting home.

The writer of these lines could almost wish that his name might be embalmed in sacred silence, were it not that the eyes of many who loved him would scan the pages of this *Magazine* with sorrowful surprise, if they found no mention of his pure life and gracious service.

These few paragraphs, however, can have but little value other than as an accurate statement of certain dates and facts, and make no pretence to set forth

"That better portion of a good man's life,  
His little, nameless, unremembered acts  
Of kindness, and of love."

In a comfortable old-fashioned house in the Poultry, Nottingham, where his father conducted a thriving business as a watch and clock maker, William Rawson Stevenson was born on the 27th of December, 1823—the eldest child of a family which in due time numbered seven. His parents were intelligent and zealous Christians, members of the General Baptist church in Stoney Street, Nottingham, in which the father also served as deacon, and "purchased to himself a good degree."

Their piety was robust and practical, and their manner of life partook of the fashions of the elder Nonconformity.

Looking back from these days of easier regimen, some might think of them as somewhat rigid in their views and judgments of doctrine and of life, and precise if not peremptory in their condemnation of many things, freely practised nowadays, but which to them savoured of "worldliness."

GENERAL BAPTIST MAGAZINE, SEPTEMBER, 1889.—VOL. XC.—N.S. No. 69.

It was not their way, however, to burden other men that themselves might be eased, but to apply their principles to their own conduct, walking circumspectly by their literal interpretations of scriptural rules, and making religion respected by their faithfulness to conscience, and the uncorruptness of their lives.

They carefully trained their children in the principles and practice of piety; and though we know that "grace" is not hereditary, we also know how often the promise which is "unto you, and to your children," finds happy fulfilment in the families of God's true servants, "to the praise of the glory of His grace." To them was granted the high and glorious blessing of being saved "with all their house," and through a long and honourable life to have the joy of seeing their children "walking in the truth."

William, a little, weakly, delicate boy, was sent into the country for a long sojourn with friends, and had his first schooling at Sutton-in-Ashfield. His health being restored and confirmed, he was afterwards entered at the Nottingham Free Grammar School under the Rev. Mr. Butler.

When about fourteen years old, his religious nature quickened into newness of life, and his piety expressed itself in many gracious and endearing ways. Being sometimes left with two sisters in charge of the house on Sunday evenings, the young people spent the time in prayer and diligent study of the Scriptures.

In the year 1838 he was mentioned to the church, accepted for membership, and in June baptized by the Rev. Hugh Hunter, then, and for many years after, the pastor of Stoney Street.

Mr. Butler thought so highly of William's abilities that he strongly urged a university education for him, but the Test Act then shut out dissenters, and the Nonconformity of both parents and son was too genuine and decided to permit any attempt at evasion. He determined to follow his father's trade, and was apprenticed to Mr. Deacon, of Barton, under whom he applied himself so diligently to the art and mystery of horology, that he made the watch which he used all his life, and which still in its excellence as a timekeeper gives ample evidence of his mastery of his craft.

Apart from home associations and his own studious habits, his training at Barton would have turned his thoughts to purposes of Christian usefulness, and following his natural bent he entered, in 1842, the General Baptist College at Leicester, of which the Rev. Joseph Wallis was Principal.

Completing his theological course, he continued his studies at University College, London, and took his B.A. degree.

Early in 1847 he was unanimously invited to Derby, as assistant to the late Rev. J. Gregory Pike, and if as Mr. Pike's biographers affirm "the arrangement was neither pleasant nor prosperous," it may be affirmed with equal certitude that the cause of trouble did not lie with the "assistant" minister, as many persons who remember the circumstances are prepared to testify.

During his residence in Derby he read for his Master of Arts



degree, and graduated in 1850, being third in Logic, Moral Philosophy, Philosophy of the Mind, Political Philosophy, and Political Economy.

In December, 1850, he was happily married to the eldest daughter of the late Henry Wileman, of Longton, Staffordshire, in whom he found a companion of congenial tastes, and who, after a union of thirty-nine years, whose solid happiness the many trials of their experience could not destroy, still lives with her five children to mourn her irreparable loss.

In May, 1851, he began his long and successful pastorate at Broad Street, Nottingham. During his twenty-five years' charge new and handsome school buildings were erected, and the chapel itself practically rebuilt. A new chapel and schools were built for the branch cause at Daybrook; the New Basford branch maintained and augmented its efficiency, and in its spiritual growth and prosperity the whole church gave evidence of the ability, diligence, and prudence of its earnest and faithful pastor.

When the now venerable Dr. Underwood was appointed to the headship of the College in 1857, Mr. Stevenson was associated with him as classical and mathematical tutor, the colleagues working together for seventeen years.

The generations of students whom they together educated will not hesitate to say that both were worthy of the confidence reposed in them by the denomination, and that their esteem and love for both were real and deep. Dr. Underwood still lives among us surrounded by

"That which should accompany old age,  
As honour, love, obedience, troops of friends;"

and long may it be before some kindly hand shall have to record the "great lamentation over him" made by those whom he has laid under everlasting obligation. Here, however, we speak only of him who is gone. How many there are who like the writer can recall the "yesterday" of thirty years, and see again the composed and kindly face, the slight, scholarly droop of the spare, active figure, and hear the gentle voice that won their confidence and regard in a moment!

A young fellow, with a vast fund of ignorance, and a fair store of that dismal misgiving which to merciful eyes wears the aspect of modesty, would find himself responding easily and naturally to the quiet questioner, who showing such friendly interest, and "wearing all that weight of learning like a flower," never raised a suspicion in the victim's mind that this was the "examination" he had so much dreaded. Spenser's lines seem to have been made to picture him—

"A sweet attractive kind of grace,  
A full assurance given by looks,  
Continuall comfort in a face,  
The lineaments of Gospell bookes,  
I trowe, that countenance cannot lie  
Whose thoughts are legible in the sie."

It is no marvel that his men trusted and loved him from the first, and that time has but deepened their impression of his spiritual purity, his noble sense of justice, and the sincerity of his interest in all that touched either their equipment for the ministry, or the happiness of

their lives. To them his mind was always open, and the stores of his learning and experience made them sometimes forget how young a man he was. In discretion he was almost faultless, and some will say he is the only man they have known in the close intimacy of years who never did an inconsiderate or excessive thing, or gave them a piece of advice that was not justified by its results. To this, no doubt, natural temperament, a gentle disposition, and a finely poised judgment contributed much; but even more was it the result of constant, watchful self-discipline, a sincere and humble walk with Him who is "meek and lowly in heart," and an ever-present consciousness of "The Great Taskmaster's Eye."

He taught his students thoroughly in the subjects which lay in his department; but now one thinks even more gratefully how he made them understand and feel the sacredness of conscience, and encouraged them to preserve their mental freedom from all human trammels; while his deep, rich knowledge of the Divine Word, his lucid and helpful interpretations of its textual structure, his tender, personal love for the Saviour, and the fervency of his desire to serve his generation, according to the will of God, were a continual "object lesson," which never failed in its impressiveness and power.

He was a preacher whom Cowper would have loved—in thought devout and full, in language plain and clear, in manner dignified and simple.

Is it Phillips-Brooks who has defined a good sermon as a happy combination of the two elements of truth and personality? If that definition be correct, Mr. Stevenson's sermons expressed it. They were rooted and grounded in the very substance and essence of scriptural truth, illustrated with felicitous insight into human character and motive, and coloured with the varied lights of his scholarship and experience.

His range of thought was ample, and his power of literary expression considerable, yet he chose the simplest forms of speech and the homeliest illustrations that he might meet the lowliest intelligence; but still the evidences of chastened thought and ripened learning shone in the lucidity of his utterances with a rare charm for all who listened with the ears of the mind. Those who could best appreciate his refined and spiritual ministry will echo the stanza—

"The holy cautions that he gave,  
The prayers he breathed, the tears he wept,  
Yet linger here, though in the grave,  
Through many a year the saint has slept."

It would clash painfully with the feelings which stir the heart in contemplation of this gentle life to dwell in detail upon the circumstances which led to his resignation of the Broad Street pastorate in 1876. A very large majority of the church desired him to continue, but knowing that as the dewfall is suspended in any disturbance of the atmosphere, so the church becomes arid in seasons of storm, his solicitude for the spiritual interests of the people to whom for five-and-twenty years "his heart, his loves, his griefs were given," led him to face the bitter trial of severance, and the close of his ministry showed him as

an embodiment of the apostle's ruling—"The Lord's servant must not strive, but be gentle towards all."

His friends testified their appreciation of his long and faithful service by the presentation of an address, a purse of gold, and a time-piece, together with kindly offerings to Mrs. Stevenson in recognition of her services to the church.

After exercising a "ministry at large" for about two years, the friends at New Basford, who some years before had been formed into a separate and self-supporting church, invited him to become their pastor. Many of those who thus approached him were his own children in the gospel, and the connection thus formed was maintained with watchful love on the one side, admiring reverence on the other, until the end.

It was a great refreshment to his spirit to find himself once more the centre of an attached and faithful circle. Some might have thought he was making a step downward, but his dignity was too real and well-balanced to be injured, and his one thought was to do good. He entered upon his work with such vigour that during the nine years of his active service the debt on the chapel was reduced to a nominal sum, and the small and inconvenient school-rooms were replaced by a pile of buildings which are an ornament to the district, and furnish ample facilities for all the varied kinds of Christian and philanthropic work in which he took such constant pleasure.

To his careful industry and fine poetic instincts we owe the "Baptist Hymnal," which in the judgment of some competent critics has no rival among the collections of devotional poetry which have been issued in such numbers during the last few years.

Since 1883, in conjunction with the Rev. J. Fletcher, he was editor of our Connexional *Magazine*, and it is not too much to say that many of his thoughtful contributions to its pages will be re-read with pathetic interest now he is gone.

The experience gained in the compilation of the "Hymnal" gave him a wide acquaintance with the writers of hymns, and the science of hymnology. His papers on "Baptist Hymn Writers" in the *Magazine* show how well qualified he was to treat such a subject, though it might be supposed to lie a little out of the track of a mathematician.

It was a very happy train of circumstances which led to his connection with "Murray's Dictionary of Hymnology," now in course of publication. The general editor of this learned and admirable work, the Rev. Mr. Julian, vicar of Wincobank, Sheffield, has testified in the warmest terms his sincere appreciation of the learning, taste, and judgment displayed in Mr. Stevenson's articles, and his loving sorrow at his loss was shown by his joining the company of mourners who bore him to the grave.

The principal subjects which Mr. Stevenson treated in the Dictionary are "Baptist Hymnody," "Italian Hymnody," "Syriac Hymnody," "Missionary Hymnody." This last is an elaborate examination of a subject entirely new. In the course of a prolonged and careful enquiry involving correspondence with missionaries in all parts of the world, Mr. Stevenson accumulated and arranged a large mass of material, which it is to be hoped will appear in a volume, inasmuch as it gives

the only complete survey of the efforts of Christian labourers to publish the songs of Zion in all the languages of the earth.

For two years "the wan shadow" had made itself felt, and though it was hoped by care and quiet to postpone the end, the end seemed always at hand.

After Professor Goadby's death Mr. Stevenson, with true devotion, undertook the oversight of the College till the end of June. At the Association at Walsall he was "cordially thanked for stepping into the breach," and was asked to act as President of the institution during the forthcoming year. He responded to the vote in words which have a solemn interest as almost his last public utterance. Referring to the illness which had put an end to his preaching, he said that at first he felt as though his life work were ended when he could no longer preach. But since then (he added) so many avenues of usefulness had opened to him, that he almost felt as if he had taken a new lease of life, and entered upon a new career. Was he altogether wrong? "He asked life of Thee and Thou gavest it him, even length of days for ever, and ever."

On Thursday, 27th of June, he travelled from Walsall, with his wife and daughter, to visit his brother-in-law, the Rev. Charles Clark. During the first week he seemed to gain strength in the sweet air and delightful scenery of Clifton. His placid cheerfulness was noticeable, and though his nights were disturbed by difficulty of breathing, the hope still remained that he would recover enough of vigour to bear the burden he had undertaken for the College. But it was not to be. Here, it was ordained, that a life, all love, kindness, and honour should come to an end. Looking back, one fancies he had some premonition of the speedy close, but he read, and wrote, and held on in his gentle way to the occupations most congenial to him, expressing from time to time his enjoyment of the simple exercises of family worship in which he was a constant, though a silent sharer.

On the bookshelves he found the "Life of Horace Bushnell," which he read again with as deep pleasure as he had felt when it first appeared. In some of the feelings of Dr. Bushnell he seemed to find a reflex of his own, for one day he handed the book to his brother-in-law, with his finger pointing to this paragraph—"I ought not to conceal it from my friends, least of all from my family, that I encounter some discouragements, and sometimes am pressed with sore struggles. When my prospect of living is darkened in this manner, I need not tell you how fondly, or with what tender clinging I remember my dear family, and how these form images that are painted in the inmost chamber of my heart, and rise to the brain, claiming to possess even that as their exclusive right. True I have other friends in the world whom I most fondly love; but these four, God bless them, do none the less appear to circumscribe my love, and claim it all. When I think of leaving the world, these meet me as my charge, my care, and I long to know what is to befall them."

None around him suspected how soon he was to "leave the world," nor apparently did he, till the evening of Thursday, July 11th, when he was laid in utter weakness upon his bed, and after a quiet but ceaseless

conflict for breath, on Saturday morning the 13th, swiftly and peacefully, in a moment he was gone.

“No earthly clinging—  
 No lingering gaze—  
 No strife at parting—  
 No sore amaze;  
 But sweetly, gently,  
 He pass'd away!  
 From the world's dull twilight  
 To endless day.”

He was buried at Nottingham, on Wednesday, the 17th of July. The minister and deacons of Addison Street Congregational church opened their beautiful sanctuary for a simple service before the interment. Great numbers of the representatives of the churches, and of the general public, assembled and gave proof of the high esteem in which his fellow townsmen held him. The Rev. W. Evans, of Leicester, delivered an address which touched all hearts with tender reminiscences, and amidst a large concourse of mournful spectators, he was borne by the deacons of the New Basford church to his last earthly resting-place.

CHARLES CLARK.

### Dr. Clifford's Tribute.

MAY I be permitted to lay a wreath of affection and gratitude on the grave of my beloved tutor, the Rev. W. R. Stevenson? It was my privilege to be the senior of a group of ministerial students he instructed with winning faithfulness and almost faultless skill in the first year of his work as classical and mathematical tutor in the Nottingham Baptist College. It was the beginning of a new period in his life—a period embracing seventeen of the best years of his career; and for ever unforgettable by the men who were favoured to listen to his words, breathe his genial and gracious spirit, and experience the gentle but strongly moulding influence of his power. We met the capable, accurate, quiet, but strong teacher, and found in him a faithful, devoted, and life-long friend; gifted not only or mainly in the technicalities of the teachers' profession, but most richly endowed with the sympathy that reads a student's needs, the patience that bears with his crudity and haste, his ignorance and over-confidence; and, perhaps, most of all remarkable for the power of leading such students, by his steady persistence and unquenchable and contagious faith in *each* man, to better work, clearer vision, real humility, and greater success. We have not forgotten the years of his leadership; nor can we discharge the debt we owe to his ability, learning, tact, and devotion. This is noteworthy. I have known all the men he shared in training, known most of them intimately, heard them speak with a student's freedom and *abandon*, but I do not remember to have heard so much as a whisper of aught but the profoundest esteem and the most genuine admiration.

To his students he was ever a kindly, genial, gracious man, rare and lovable beyond most, never counting his work finished because the problem was solved and the task ended, but ready to give time and pains to *each* man, treating him with a sort of physicianly solicitude,

watching him carefully, diagnosing his condition from day to day, looking into the face of him with that quiet, undisturbing, and winning glance (I *feel* it as I write, for it was not simply seen, it was a felt look), to find the real man and to aid him in attaining his ideal as a trained minister of the revelation of God to men; not mechanically compelling each student to go through the same drill or to go in precisely the same way, but with an independence and originality sufficiently rare in college life, varying the methods of training to meet the man, and so make him as far as might be "a man of God" thoroughly furnished for his good work.

"W. R.," as we affectionately called him, was a teacher of high cultivation, well versed in the exegesis of the New Testament, and, as the notebooks of his students will testify, a master in expounding the different shades of meaning in terms of a synonymous character, in tracing the significance of prepositions and particles, and also in seizing the drift of a particular epistle or of a section of any Biblical writing. His mental movement could not be regarded as swift; but it was uniformly as safe as a law of nature, and seemed to us to be almost as sure. His accuracy and adequacy of preparation inspired confidence and stimulated industry. He had not to put off his questioners in some subtle way so that he might consult the authorities and reply on the morrow; he had anticipated inquiry and was ready with his response. And yet his spirit was so quiet, his manners were so reassuring, and he wore his learning with such humility, that only those who knew him closely, as in the special relations of the class-room or the home, obtained a fair, not to say a full, estimate of the extent of his power and the solidity of his acquisitions. He was as retiring as a violet, but also as fragrant for those who found out the shady nooks in which his broad culture and beautiful goodness hid themselves. At first we expected more, and afterward we were surprised there was so much, and blamed ourselves for being so slow in discovering it. He had no brilliance; possibly he underrated that quality, for Nature has days of splendour and nights of glory in her course; but his light was always clear, steady, and strong, only the rays fell so softly upon you that you did not instantly recognise the source of the radiance around you. Rarely, if ever, was there an electric thrill; but his gentle magnetism was resistless.

Theology, as such, had no place in his department, and perhaps partly for that reason he was always ready to enter into conversation with us on the critical questions of the hour, but chiefly, I think, because he was fearless in his investigation of truth, and did not hesitate to express his disagreement with some phases of the "current theology." He was sought and found by the troubled student. He had accepted the doctrine of "conditional immortality" when it required more courage than now to avow an opinion on eschatology averse to the dominant dogmas, and this indicated the theological detachment of his mind, which made him the *confidant* of our perplexities. Yet he was by no means an aggressive propagandist. Like Browning, he held that "progress means contention"; but he preferred generally that others should be the contestants, believing that the higher work is to hold aloft the truth, assured that its clear and unobstructed ray will scatter the

clouds of error sooner and more effectually than aught else. But if forced into the arena of debate, he neither flinched through fear nor failed in gentleness of spirit, fairness to his opponents, or supreme regard for truth. His intellectual courage, his sympathy for young men facing religious problems for the first time, his tact in fixing their attention on the one basis of the Christian religion, the revelation of God in Christ, and the *practice* of what was surely known as the swiftest way to further knowledge, went far to give steadiness to their faith and clearness to their conceptions of the teachings of the Saviour.

I suppose most of us have discovered that though our tutor had not a fibre of self-assertiveness, and the too casual glance seemed lacking in force, he actually maintained an unbroken and iron persistence. The weakness was a guise only; he was imperturbably firm, and never let go a cherished purpose. He could wait. He knew

O'er falsehood truth is surely sphered;  
O'er ugliness beams beauty; o'er this world  
Extends that realm where

we shall see

Clearer than mortal sense perceived,

and therefore "he did not strive or cry aloud" or "lift up his voice" in petulant impatience; but if you thought his serenity was surrender, you soon discovered it to be only the calmness that attends resolute grip of an idea combined with assurance of victory. From first to last he was intent on his work. He sought self-development, no doubt; but he conquered the subtle and too often triumphant temptation of the student-tutor to store beyond all chance of use. His goal was service, and his self-development strenuously contemplated the speedy, if not immediate, aid of others; and so he taught us not only in class-hours, but was always the accessible, communicative friend and helpful guide.

Farewell, beloved teacher! We are grateful to the Father for the love that gave of Himself in giving thee! We are cheered at our life-task by the message once more repeated for us—that the making as well as "the healing of the world is in its nameless saints." The story of thy life is a benediction, and the hope of reunion in the all-perfecting school of eternity shines on our path like a clear star in the night of Time.

### In Memoriam: the late W. R. Stevenson, M.A.

We do not weep for thee, our brother,  
Eternal gain is thine;  
The loss is ours whose fond affection  
About thee did entwine.

For thou didst truly, nobly labour,  
With richly cultured mind, [vour,  
And heart aglow with love's strong fer-  
To cheer and bless thy kind.

As some fair bloom, with perfumeladed,  
Gives forth an odour rare,  
Stirred by the breath of passing zephyrs  
To scent the ambient air,—

Louth.

E'en so the fragrance of thy spirit,  
Stirred by the breath Divine,  
Imparted to our souls a sweetness  
That made them more like thine.

O, how we all shall miss thee, brother,  
So kindly, courteous, true;  
They most who were thy friends familiar  
And best thy virtues knew.

We hope that we may one day join thee  
Within God's holy place,—  
Clasp hands with thee in lasting union  
Of fellowship and grace.

C. DONNER.

# The Relation of the Sunday School to Social Questions.\*

THE subject of this paper, phrased by others, and not by myself, seems to take for granted that there is a relation between the Sunday school and social questions.

By social questions we suppose is meant those conditions and difficulties of social life, in our cities, towns, and villages, which confront all efforts made to assist the upward growth and improvement of the people, physically, morally, and spiritually.

The subject is a very wide one, and the social questions of this age are so numerous, and in many cases so complicated, that we can only select a few of the most prominent, and those that directly affect our work as Sunday school workers, for discussion in this paper.

Among the many questions that engage the attention of those who seek the welfare of their fellow men, and are a source of anxiety, we have the great Drink question and the many evils that follow in its train; chronic poverty, so prevalent, especially in our large cities and towns; impurity; gambling; horse racing; unhealthy and immoral literature; the relations between employer and employed, each too often misunderstanding the other and imputing to each other motives that cause much uneasiness; the land question; wretched dwellings; the amusement and recreation of the people; the waifs and strays of our towns. These are some of the social questions that to-day meet us on every hand.

It is important that we, as Sunday school workers, enter into these questions and find out how far all, or any of them, hinder us in our work among the young, or what power we have to remedy or prevent them.

Undoubtedly society in all its ranks acknowledges the good work already done by Sunday schools, and would with gratitude view any extension of our work. Innumerable masters bless us for faithful servants, wives for industrious and affectionate husbands, and children turn to us with their smiles for making their parents what they are. In fact Sunday school teachers are admitted to be some of the best friends of the community. This then should encourage us to pursue our labours with increased diligence, since their tendency is to strengthen the foundations of society.

Speaking broadly, the ultimate object of all social reforms is the purity, prosperity, and happiness of the people. The relation of the Sunday school to the social life of the people then is apparent, as the training of the young will result either in the improvement of the people, or otherwise. Nor must we lose sight of the fact that the improvement of the individual must result in the betterment of the whole, and how can this be better accomplished than through the young? It is our work to influence the children in their words, deeds, and inclinations, before they have had time to do, or receive harm.

\* A paper read before the Association Sunday School Conference at Walsall, June 26th, 1889, and printed at the request of the Conference.



Our work is more preventive than remedial. I think in any estimate of the work already accomplished we must not lose sight of the fact that in many cases where positive conversion has not been the result, many young persons have been trained to good and useful habits, a love for intellectual pursuits has been produced, a net of restraint has been thrown around youthful tendencies to wrong, and where many persons have not become members of a Christian church, they have been made honourable members of society.

But our work has been and will be most effectual in the way of social reform, in proportion to the extent to which we have been or shall in the future be successful in bringing those we teach to a knowledge and practice of the religion of Jesus Christ. That religion will bring peace on earth and goodwill among men. It is adapted to promote the well-being of society in all its aspects.

The Rev. M. Kauffman, in a tract entitled, "Socialism and Christianity," says—"Christianity, as a reformatory power, and by means of enforcing the active virtues of diligence, virtue, and veracity, may transform entirely the character and habits of all classes in society. In promoting simplicity and frugality of living, and the conscientious use of talents and possessions, it may repair the moral foundation of the whole social system."

And we say that in so far as society is permeated by the principles and practice of Christianity, there will be produced harmony, contentment, and prosperity. Did all but live up to the Sermon on the Mount what a different state of things there would be. Even a secularist is reported, in one of our Christian newspapers, to have said, that "he admitted that nothing could do so much for society as Christianity if in practice it realized the ideal of its Founder."

Then as teachers of the young and rising generation we stand related to these questions because we have it in our power to so influence the lives of those given to our charge that they shall grow up to pure, happy, and lofty conditions, to store their minds with Bible truth, and bring them to be lovingly familiar with the life of the Saviour, and teach them to apply to their own lives the principles that He put in action in His life.

It would be well to mention here that in speaking of Sunday schools in these days we must not confine ourselves to speaking of children, or young men and women, receiving instruction there, for have we not springing up rapidly about us those noble institutions, the men's early morning classes, and the meetings of adults called Pleasant Sunday afternoon classes? These are Sunday schools, and the aims of the founders and teachers are one with our own. We recognise at once how directly these bear upon the social questions of the day, as they draw a class of men, husbands, and fathers, who cannot be otherwise reached. When they are raised in the social scale, the results are immediate, in their own lives, their homes, their children, and more widely in the national life.

It is something wonderful the fascination these classes have for working men, and we know of many instances where the quiet influence of these classes has produced a change in the lives of men where direct

appeals have failed. We believe these adult schools to be of the greatest social service, and in our judgment they deserve the heartiest sympathy and help of the Christian church.

We will now proceed to speak of some of the social questions that directly interfere with our work among the young, or call for our attention because of our professed interest in the young.

Among these are the Drink traffic, gambling, unhealthy literature, recreation and amusements, and neglected children, usually called the Waifs and Strays.

#### THE DRINK QUESTION.

We dare not shut our eyes to the fact that the drinking customs of society are robbing our schools of those, concerning whom, at one time or other, we have had bright hopes. Our work all along has been nullified in too many instances by the temptations that drink has led our scholars into. We admit all that can be said about the dangers attendant upon our elder scholars frequenting the public house. There is little need to give statistics as to probable or actual numbers that are lost to us through this social evil.

Who of us cannot remember some of those who sat with us on the same bench, in the same school, around the same loving teacher, had the same, or perhaps better opportunities than ourselves for doing that which was right, were under the same influences which led us to the Saviour, but now, alas, where are they? They are the victims and slaves of an appetite for drink.

And is not this still going on? One by one our scholars drift away into this channel. Do not we often say, What can be done? We must, more than we have done in the past, teach the principles of Temperance. It is, indeed, important that organisations be earnestly carried on by us for promoting these principles, especially among the young.

If our country is to rise to a higher moral level it must be by our youth being trained in the principles of temperance and righteousness. We must reason with our scholars on this question. They should be well drilled in the principles of total abstinence, and taught the nature of alcoholic drinks. Then will they be able to stand firm, in spite of the temptations that may come to them.

#### GAMBLING AND BETTING.

Here we have an evil that has been brought prominently before our notice of late. We get occasional reminders that Monte Carlo on the continent is not the only place that contains gambling hells, where among the well-to-do this vice is indulged in, for the police authorities of our own country make raids now and again on clubs, public and other houses, where gambling and betting are carried on, shewing that to an alarming extent, this vice prevails in society.

Perhaps betting on horse racing is the most extensive form of gambling that is indulged in at the present day, and this extends from the peer of the realm to the pauper in the workhouse, while, sad to say, the Turf, the centre of this vice, is supported by royalty, and even the members of our parliament adhere to the custom of adjourning to

give to some of their number the opportunity of attending what is called the great National race. Then again, as a proof of the hold this national sin has upon all classes of society, have we not our daily newspapers, publishing betting information, results of races, and employing their own prophet or tipster to foretell the name of the horse or horses that will win? Newspaper proprietors and editors would not do this if there were no demand for it, so the demand proves the hold this habit has upon society.

On May 1st, of this year, there were held in London meetings by the following religious societies—the Baptist Union, Baptist Zenana Mission, the Salvation Army, British and Foreign Bible Society, the Midnight Meeting movement, and the Baptist Total Abstinence Society. The reports of all these meetings given in a London daily paper, and that a paper from which we as Nonconformists think we have a right to expect something better, occupied two-thirds of a column, while in the same issue, the sporting intelligence and betting information occupied a little less than two whole columns. Can we be surprised if these opportunities for obtaining betting information, coupled with the temptations of the bookmaker, attract working men, and even very young men, to stake their little at first, of course with a hope of winning more, until they are drawn on and on, till in many cases the end to them is ruin?

There is great need for us to set ourselves against everything that has a semblance of gambling. We must be a little more alive to this question and educate our scholars, pointing out to them the evil connected with lotteries and raffles of every description, for depend upon it, even some professing Christians have very loose opinions in respect to these things.

Let us face this evil; it has blasted the hopes of too many of our young men. It is a ruinous vice which draws men into a thousand scrapes. There is not a more melancholy object than a young man infatuated by it. Its attendants are envy, deceit, impiety, and a whole train of bad associates.

S. ALLCHURCH.

(To be continued.).

## Reminiscences of Cornwall.

SOME time ago it was our privilege to spend several weeks in this most interesting county.

Our Cornish home was quaint little Port Isaac, lying so quietly at the foot of an immense hill, far from the district of "the iron horse." As becomes a village of fisher folk it boasts a life boat and rocket, and many vessels come up, bearing principally coal and slate. The numberless tiny shops seem to suggest a story of their own, and we learn they are kept by poor women who are often driven to great straits through loss of the bread-winner at sea. Cakes displayed in these little shops are, during the feast of "Holy Comb," bright with saffron, and we venture to think a much larger quantity of that commodity is sold hereabout than soap.

True to Cornish character the religious needs of the people are amply provided for by a mission church and two chapels; one of the latter was opened in 1885 by the Rev. Mark Guy Pearce, whose relatives live in the neighbourhood.

The "town flat," where John Wesley conducted a service amongst the boats, is close to our house, and only three doors off is the house in which he slept.

Scarcely two miles distant is the ancient parish church of St. Edellion, associated with that mighty man of prayer, Saint Delian, bishop of Llandaff. Some of the seats have very old carved ends. There is a relic of the ritual of other days, and not a few monuments and inscriptions to the memory of stately families of the neighbourhood, long since passed away. In common with most of the churches of this district, it has a square tower, which is as it should be according to one learned in the subject, who writes, "the churches of a rugged region should have square towers, not tapering spires." This tower contains a peal of bells, and the following lines, which we copied, show that the ringers do not lightly estimate their important work.

#### THE BELLS.

"We ring the quick to church, and dead to grave,  
 Good is our rule, which image let us have;  
 Who here, therefore, doth damn, curse, or swear,  
 Or strike in quarrel, though no blood appear,  
 Who wears a hat, or spur, o'erturns a bell,  
 Or by unskilful handling spoils a peal,  
 Shall 6d. pay for every single crime;  
 'Twill make him careful against another time.  
 Let's all in love and friendship hither come,  
 Whilst the shrill treble calls to thundering Tom;  
 And since bells are for modest recreation,  
 Let's rise, and ring, and fall, to admiration."

The churchyard is peculiar in the absence from the gravestones of Scripture verses, nearly all having an epitaph. One is written upon lines, another recounts the fierce diseases and accidents which hurried those mortals home. Of those we copied here are two:—

"Tho' boistrous winds and billows too,  
 Have toss'd me too and fro',  
 By God's command in spite of both,  
 I'm resting here below:  
 Here, at an anchor now I lie,  
 With many of our Fleet,  
 One day I hope to sail again,  
 Our Saviour for to meet."

"Hear Lyeth y<sup>e</sup> Bodey of joan  
 The Darter of Philip and  
 Marey White the wife of  
 William Roos of this Parish  
 Who Departed this life y<sup>e</sup> 14<sup>th</sup> Day  
 Of July 1773, in y<sup>e</sup> 29<sup>th</sup> year of her  
 Age, we hope from heaven  
 Her knowledge was given then  
 In her later days in humble love  
 To sing our Redeemer's pra<sup>ys</sup>."

Port Quin, once famous enough to be marked upon the map, and a great resort of smugglers, is now an almost deserted village, containing

a few dilapidated houses and the queerest little barn-like chapel imaginable, in which a service attended chiefly by aged people is held on alternate Sundays. There are huge smuggler's caves, and the Port is in two parishes, St. Endellion and St. Minver, the boundary being a stream of fresh water upon the sea beach. In the vicinity is a picturesque summer-house called Doiden Castle, from which is obtained a fine view of the rocky coast.

Nearly all the time appointed for our pic-nic at Pol Seath, it rains as it *can* rain in Cornwall, so the grand rocks are not seen to advantage, but under their friendly shelter we eat our luncheon, then, while the tide comes rolling in, sit upon a huge boulder close to Pentire Point, and sing together—

“Jesu, lover my soul,  
Let me to Thy bosom fly;  
While the nearer waters roll,  
While the tempest still is high.”

A flying visit is paid to the famous Delabole slate quarries. On our way thither we view Row Tor and Brown Willy afar off, and pass China Downs, which tradition reports has been famous, but so far as people thereabout know,

“Its history was never writ  
In any learned book.”

We do not wonder that lovely, rocky, cave-pierced Trebarwith is a favourite study with artists. We long to linger here for an indefinite period but we may not, for are we not on our way to Tintagil castle? dark Tintagil

“Half in sea, and high on land.”

We walk slowly through the long, thoroughly Cornish village of Trenena, down a narrow lane where rocks overshadow the pathway and suggest to a clerical member of our party the welcome thought of “the shadow of a great rock in a weary land.”

At length we stand upon the mystical ground of Tintagel. All that now remains of the palace of “lone Tintagel, crowned with towers,” are a few jagged stone walls. The house of refuge for wounded knights and wandering minstrel; those stately rooms in which gentlewomen sat busily employed with their splendid needlework; the fair green court where many people assembled, and where the horses of the knights who hurriedly rode to the castle upon important errands, were tied to rings in the wall—all are gone,—so true it is

“We build with what we deem eternal rock,  
The distant age asks where the fabric stood.”

The ascent to the top of the rock is not nearly so dangerous as at first sight it appears, and the magnificent view is ample reward for a climb three hundred feet above the sea. The burial ground is easily seen, also the outside walls of the little chapel; a stone altar is at one end, and upon the broken walls the fox-gloves grow. A little further on may be seen King Arthur's bed, a very hard one of stone; King Arthur's cups and saucers, also of stone; and the famous footmark implanted in the rock when he stepped thereon from Tintagel church.

All these we examine, as 'tis fitting we should, with the greatest unbelief.

Our imagination refuses to repeople Tintagel with the grand ladies and knights of olden days, but we can almost realize how in its neighbourhood Sir Tristram fought like a true Cornishman for the rights of his ancient county, and how the grim portcullis of the castle swept down all those enemies who tried to force an entrance.

To romantic Boscastle we next turn our steps, and after rest with hospitable Cornish friends wander through the beautiful valley. Oh! how lovely it is. Although Cornwall is a comparatively treeless county, here are plenty; also ferns, flowers, and here and there huge blocks of glistening white spar. The picturesque little church of Minster is in the midst of the valley. The legend which credits the Evil One with placing Cornish churches in positions most difficult of access cannot apply to this. No fallen angel could have chosen this exquisite spot, remote though it be. And what a beautiful resting place is the churchyard, like an unique garden. Really it seems nearer than most churchyards, to that country where

"Everlasting spring abides  
And never-withering flowers."

We walk along the rocks to gain a full view of Napoleon's Head, alongside the harbour where good ships find security against nasty storms of the treacherous Cornish sea, especially treacherous at Boscastle. A glance at the old roadside cross, and the little parish church—some of whose seats look far too ancient to be trustworthy—and we bid farewell to Boscastle. As we drive away on a perfect summer evening, the sun is setting over the church, and lighting up the sea with glory, carrying our thoughts to the city of the eternal hills, where the sun no more goeth down, but the Lord shall be our everlasting light and our God our glory.

Oh! the grandeur of the rocks of Cornwall, the beauty of the Cornish stone hedges with their studies in ferns, the views from the high hills, the pleasures of a long drive upon a bright June morning, rhododendrons of various colours all in flower, the country mapped out like patchwork, ivy-clad towers, and old moss-grown water-wheels showing in unexpected places, and the many vehicles upon the road making us almost believe old coaching days are still extant! A walk along the coast upon the tourist's path high above the sea—a perfectly safe path for careful souls,—we commend them all to those who have not yet tasted their delights.

Strange to us are some of the customs of Cornwall. The farmers' produce of butter, eggs, and poultry, is not sent to market, but sold weekly to a man called *Regrater*. Hams and bacon instead of being dried are constantly kept in pickle; and after we have been taken into the dairy of a large farm-house and shown how the butter is daily beaten by hand in a small bowl—churns are not countenanced—we feel convinced that Cornish folk have added to their virtues that of patience in no small degree. This virtue is its own reward, for where is there butter like the Cornish?

All the people have not yet deigned to use our ordinary "Queen's English"—although it is recorded that the last person who spoke Cornish died some years ago—and to hear them speak in language of which we cannot understand the half, is most amusing.

A Cornish tea-table is a thing to be remembered with its freight of beef, jacket, cockles, egg pie, rhubarb and gooseberry tarts, Cornish pasties, cake, biscuits, saffron buns, and the indispensable delicious Cornish cream. Cups and saucers are packed together: the spoons arranged in the slop-basin are more for ornament than use, only such strangers as happen to take sugar in their tea being supplied with one.

The hearty kindness of the people we shall never forget, the ever ready invitation with the open door, the watch to do any little act of courtesy for the stranger, and the singing and the Sabbath services, in which we joined, are cherished memories. We may not meet amid those scenes again, but we hope by-and-bye, when the voyage of life is o'er, to meet in a still fairer region, and in our Father's house to sing together the new song of Him who loved us, for ever and ever.

LÆTITIA SMITH.

## How to Use a Sermon.

*Prepare for it.* Meditation and prayer will always give a relish to spiritual food. Get an appetite for it. Hunger makes even plain food delicious. Be in your pew five minutes before the preacher enters the pulpit, and spend the time in prayer for him. He will then rarely fail to speak some sweet word to thy soul.

*Listen to it.* Many sermons are utterly lost through inattention. Fix your eyes on the preacher's face: listen to every word he says. Beware of wandering thoughts. They steal away the heart, and the precious seed then falls on sterile soil. A good listener makes a good preacher. Never mind your neighbour: hear for yourself. "Every one of us shall give account of himself to God."

*Remember it.* Be not "a forgetful hearer." Hide all the lessons of the sermon in your heart. They deal with eternal things. They relate to your salvation. Great issues may be born of them. If you do not remember the sermon—if it does not abide in you—what profit is it?

*Meditate upon it.* Three things are greatly needed by all of us—solitude, silence, and study. What rich treasures would come to our hearts if we spent ten minutes in earnest, prayerful, real thought on every sermon we hear. Good old Brooks said:—"Gerson calls meditation the nurse of prayer; Jerome calls it his paradise; Basil calls it the treasury where all the graces are locked up; Theophylact calls it the very gate and portal by which we enter into glory; and Aristotle, though a heathen, placeth felicity in the contemplation of the mind. You may read much and hear much, yet without meditation you will never be excellent, you will never be eminent Christians." Never mind the preacher. Forget him, and muse on his theme. Let that fill your soul, and lead you to prayer, and then every sermon will become "a feast of fat things" to your inward man.

*Beware how you criticise it.* I remember reading the following incident:—"A pious lady once left church in company with her husband, who was not a professor of religion. She was a woman of unusual vivacity, with a keen perception of the ludicrous, and often playfully sarcastic. As they walked toward home, she began to make some amusing comments on the sermon, which a stranger, a man of very ordinary talents and awkward manner, had preached that morning in the absence of the pastor. After running on in this vein of sportive criticism for some time, surprised at the profound silence of her husband, she turned and looked up in his face. He was in tears! That sermon had sent an arrow of conviction to his heart. Let the reader imagine the anguish of the conscience-stricken wife, thus arrested in the act of ridiculing a discourse which had been the means of awakening the anxiety of her unconverted husband." What a warning is this to us! What harm is done on Sundays by the hard words spoken at the table about preachers and prayers. O let us be more careful: when we cannot praise let us try to be silent.

*Practise what is taught.* This is the chief thing. The sermon of the Sunday embodied in action on the Monday! What a blessed thing! Let us try to be living sermons—psalms of life—pictures of Christ. "I went to chapel on Sunday as usual." Did you do that? And did you fail to practise what you heard "as usual" too? Were every hearer of the Word to fully obey it for seven days the world would be shaken to its centre. We need living epistles—will you be one?

*Repeat the sermon to others.* Learn to remember the text—the leading thoughts—the anecdotes, if any, as told to the children—some hymn quoted, and some argument used—repeat, repeat the sermons to your family and friends. "Ah!" say you, "they won't listen." Have you ever tried them? Be earnest in these efforts to reach the hearts of men, and be assured they will soon learn to value what you rehearse to them.

*Lost sermons.* Ah! how many there are! Sermons which have cost hours of study—vast reading—solemn prayers—secret tears—lost God forbid that you should make your pastor ask—"Who hath believed our report? and to whom hath the arm of the Lord been revealed?"

But all this means time, labour, resolution. That is perfectly true, but remember that—

"Earth is the solemn scene of our probation,  
And our deeds shape us for eternity;  
In the first burst of sinless exultation  
We shall forget Time's hour of misery.

Sorrow is but the chis'ling of the marble,  
Pain but the moulding of the plastic will;  
And many a giant heart, 'mid throes of anguish,  
Faith's lesson learnt to suffer and be still.

This is our life, the darkness and the tremour,  
And the night waning slowly into morn;  
This is our life, the moulding in God's image  
Souls for the endless age of glory born."

GEORGE W. MCCREE.



# Light for Little Feet.

## CORN.



If you went up in a balloon on a sunny day in August you would see many places in the landscape looking almost as if they were covered with gold; they are fields where ripe corn sways and glitters in the sunbeams. Corn is beautiful, and to know how beautiful it is you must not only watch it moving to the breeze in the fields, but try to draw or model an ear of wheat or barley. If you can do that well when you have reached your "teens," you will certainly be a true artist when you are grown up, if in the meantime you go on copying the lovely forms of nature, every one of which is a thought of God's.

But the most wonderful thing about corn is not its beauty but its life. You may have seen imitations of corn and flowers, made so cleverly that at first sight you thought they were real, but you know that all the wise and clever people in the world cannot put life even into a grain of real corn when once it is dead. No one but the great Father, who made the earth, the stars, and us, can give us corn that lives and grows. For thousands of years men have gathered corn and rejoiced at the harvest-home, but they did not all know the greatest joy of harvest. It is, that God in His kindness to man comes into our world and puts His secret power of life into the dead earth and the sleeping seeds.

Corn more than anything else that grows from the soil speaks to us of our Heavenly Father's love, because it is the chief support of human life, and grows in almost every country on earth; indeed it seems to be a special gift of God to man, for it does not grow anywhere unless men sow it, and no one can tell how or where they got the first seed.

The people of Palestine had a beautiful Autumn ceremony which they began to observe ages before any man had sown corn or even lived in Britain. The first ripe corn they reaped was bound into a sheaf, and carried to the priest, who standing before the Holy Place, took it in his hands, lifted it up, and waved it to and fro. Everybody there knew what that meant. It said, Here is fresh corn from God; He has put His life into it because he wants man to live on the earth. They knew that as man lives on God's corn, he ought to live for God, so they waved the first sheaf before the Lord, as much as to say—the heavenly Father's life makes corn to live in the fields, and soon it will live in us, and we will give it back to Him in the living love of our hearts.

The hallowed custom of asking God's blessing on our daily bread is now very old, and yet you may meet with people who do not think of the deep reasons for that prayer. You eat things that once had life, but when you eat them they are dead, and yet unless they live again, the food you ate to-day would be the last you would ever take. Can we make the dead corn live in our nerves, muscles, and veins? No: only God can do that, and when we ask His blessing on our food, we really

ask Him to work that great miracle of turning death into life within our bodies.

Then, too, the bread we eat is not perfect; in fact there is enough poison in our food to kill all of us after any single meal. Even salt, that preserves food, is composed of two poisons either one of which taken alone would destroy life. If you wonder why our food is not perfect, remember that the body must die because God intends the soul to rise to a grander life of greater power and freedom than we can have here, and a body that is made to die cannot feed on perfect food. But no wisdom or power of ours could separate the deadly qualities of our bread from those that give us life and strength, so we ask the blessing of God on our daily meals, and that is asking Him to hinder the evil our food might do us, and to cause it to give us only the health and strength that are stored up in it.

God gives two kinds of bread to man. For the body, which is to last only a few years He gives earthly bread, and for the soul, which He created to live for ever, He has heavenly bread. That was what Jesus meant when he said—"My Father giveth you the true Bread from heaven," and "I am the Bread of Life." Earthly bread nourishes our bodies because He has put something of His divine strength and virtue into it; but He is the Bread of Life to our souls, because His truth and love can make them strong and gloriously happy for ever.

When Jesus called Himself the Bread of Life, He taught us that bodies do not live on the earthly materials they eat but on that living power He has put into them which makes them bread, and that souls cannot live unless they are fed with His truth and love. So you see, the corn, the loaf, and all the good our bodies get from food, remind us that our souls must be nourished with heavenly bread, that they may grow good, beautiful, strong, and have eternal health and joy. When we receive Jesus, as mighty to save, into our heart's best love, delighting to listen to His ever-living words, and follow His beautiful example, we are living upon the Bread of God which came down from heaven that we might eat thereof and never die.

EDWARD HALL JACKSON.

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### WANDERING BAPTISTS.

THERE is reason to believe that the real number of General Baptists is vastly greater than appears in our statistics. This is so in America as well as in our own country. The *Morning Star* had a recent leader on this subject, pointing out that in one of the New England cities there are no less than *thirty Free Baptist families* in attendance upon the two "regular" Baptist churches of the place. But though they attend those churches, they will not unite with them, because they are Free Baptists, and do not believe in close communion. If all who are Free or General Baptists at heart would rally to their own standard, what a noble army we could muster for Christ, and what a splendid front we could present to the world.

# Her Peril: a True Story.

BY LLOYD.



HE had not hitherto kept a servant, but my husband had been promoted and would have a salary nearly twice as large as before, and my health was delicate, and so it was decided that in our approaching fortnight's holiday in the country we would look out for a "little maid." The way in which we met with the object of our search was so nearly an adventure that I am tempted to describe it.

One morning, in the course of the fore-mentioned holiday, we set off to go to a charming little glen a few miles away. We were to drive there and back, and have a few hours between to roam about and see all there was to see.

We started, and "all went merry as a marriage bell" till after dinner, and then, just as we were out for a lovely ramble, a thunderstorm came on and the rain poured down so heavily that we were pretty well drenched before we could reach shelter. However, the sharp eyes of my nephew, Bertie, discovered a cottage and we hastened toward it with all speed. We had no need to knock. Before we got to the door it was opened, and a good-tempered-looking girl was beckoning to us to come in and shelter. Gladly we did so, and soon were busily engaged, with the girl's help, in drying our wet clothes. There was a mother there too, "an older and a more complete edition" Bertie said afterwards, of the girl aforesaid, who rejoiced in the euphonious name of *Lucretia* which her mother shortened into *Lucy*. It was a pretty place, and both mother and daughter were as kind and hospitable as could be. We "must have a cup of tea,"

which we accordingly did, nor would they accept anything in return; but we found that Mrs. Blyth wanted to get *Lucy* into a situation, and we were so pleased with them both that we decided we would make enquiries in the neighbourhood, and if satisfied would engage *Lucy* as our "help." The church was close by, and the thunder and rain having now given place to the most radiant sunshine, we went out to make our enquiries at the pretty vicarage.

We found the vicar and his wife at home—a charming old couple—who replied to our enquiries with the greatest courtesy, and their answers were so satisfactory that we at once decided *Lucy* should come to us, if her mother were willing, without delay. The end of it all was, that in less than a month *Lucy* Blyth was duly installed as a member of our family, and we had plenty of fun over the comical mistakes she made, for being a country girl she knew very little of town, or town manners and customs. But one thing *Lucy* could do, and did—she could obey. Whatever I told her to do she did with a literalness that was sometimes rather perplexing, and I could tell you much about "*our Lucy*" that would make you laugh heartily, but that would take too long, so I must hasten on and tell you of "*her peril*," and how she came through it.

We had never lost our love of company, and among our "guests" was one we loved right well to see frequently. He was a man who loved the Master and who was always about his Father's business. He came often and took a great interest in *Lucy*, and always had a kindly word to give her; and she too liked him to come, and would tell me in confidence sometimes "how much she liked Mr. White." Yes, poor lassie, she had cause to like him before she saw her mother again, and thus it came about.

One Sunday afternoon I had given *Lucy* leave to go to school, as she generally did, and I told her that I should like her to be home not later than half-past four, so that we could have tea over in time for evening service. I saw she looked somewhat excited but did not say anything to her about it,

though afterwards I bitterly repented that I had not questioned her closely. However, she went out looking the picture of health and happiness with her round rosy face, her fair hair, and bonnie blue eyes, and I thought as I watched her down the street how much she was improved and what a pleasant girl she was.

I was not going out that afternoon, so after Lucy had gone I took what Master Bertie would call "a little trot round the house," went into the kitchen to see if the fire was all right, and then prepared for a quiet rest in my favourite arm chair. Four o'clock came. I roused myself to put the kettle on. Then Will and Bertie came in, but no Lucy. "Where is she?" said Will. "Oh! perhaps she has stopped to talk to one of the Sunday school girls," I replied. "Nay," said Will, "she has not been to school at all this afternoon, for I had to go into the class-room to speak to Miss Heaton, her teacher, and she asked me where Lucy was."

My heart sank with a kind of dreadful fear, and I must have turned rather pale, for Will said, "Don't frighten yourself, child, she will be all right. She has perhaps gone for a walk with that girl who lives at No. 5. 'I hope not,' I said very decidedly, 'I don't like that girl at No. 5 at all.'" "O never fear, Auntie," said Bert, "she'll turn up all right in a while." But she did not "turn up," and I prepared tea myself, and still she did not come; and in spite of Bertie's teasing, and Will's efforts to keep me quiet, I could not get rid of the feeling of sick terror that took possession of me as the time passed on and still no Lucy.

"May," said Will, "do not be unreasonable; the girl surely cannot have come to such harm in this short time." "I think I won't go out to-night," I said, "I'll stay and see if she comes." "Shall I stay with you, Auntie?" said good natured Bertie. "No thank you, my boy, you go to service with uncle; I shall be better alone perhaps, and I should not like her to come and find the door locked."

But she did not come. I waited anxiously, listening in vain for her footstep, praying earnestly all the time, voicelessly, that no harm might come to the girl. *What* I feared I cannot tell, I only knew I *did* fear, and got *too* anxious, seeing that wherever she was, *there was God*.

Will and Bertie came in at eight o'clock and told me Lucy had not been to the evening service. We had supper. Ten o'clock—eleven o'clock—and no Lucy. And now Will began to be anxious, and at last rose, and putting on his coat and hat declared he must go and find her. I made Bertie go too; and together they set forth while I stayed at home and prayed. O how the time seemed to drag! Still she did not come, nor did Will and Bertie until half past twelve, and then they brought no news. They had been to every place where they were likely to hear anything of her, including No. 5. There they heard that the servant had come home at about half-past ten, but she declared vehemently that she knew nothing about Lucy. Then they went to the police station and also to our dear old friend, Mr. White. He advised Will to come home, and he said, "Leave the matter to me. I'll find her if she is in this town. Just you be quiet, my boy. I am more used to seeking lost lambs than even you are." So we went to bed with heavy hearts and slept but little.

Monday morning came, but no Lucy. Tuesday came, and so did Mr. White, but he brought no news, only he "felt certain he should find her," he said. And now her mother must be told, and I must write the letter. I wrote briefly enough, and tried to soften my terrible news as well as I could. I asked Mrs. Blyth to come at once, and enclosed her fare. And so another weary day passed on, and we looked sorrowfully at one another and knelt at the Father's feet to ask His help once more.

On Wednesday Mrs. Blyth came, and very soon after a cab drove up to the door, and there was Mr. White, and there too, O joy! was our Lucy—but not the Lucy that had left our house, looking so bonnie but three short days before. This was a pale exhausted girl, who seemed to shrink from our gaze, and scarcely had strength to walk from the cab to the door of the house. Gently and carefully Mr. White brought her in, and soon the girl saw her mother, who held out her arms. Lucy almost fell into them with a great and bitter cry, and sobbed out with passionate earnestness—"O Mother! Mother

It was very bad of me to go away, but *I have not fallen*. *I have not fallen, believe me.* "Thank God! my child, for that," said her mother, and held her daughter close to her breast—as if she would never let her go again—kissing and caressing her, and softly soothing her, as she had done years ago when she had been a tiny child. I whispered, "Take her up to her room and put her to bed," and led the way, and there I left the mother and daughter and then went down to Mr. White and asked him to rest in my big chair, while I quickly prepared some nourishing food for poor exhausted Lucy. This I took upstairs to the mother, who just fed the girl as if she were a tiny child, and then sat and watched her till she went to sleep.

What had taken place during the girl's absence I heard partly from Mr. White, partly from Lucy herself, and partly from her mother. For once in her life Lucy had been disobedient. On that Sunday afternoon she left our house and met the girl who lived at No. 5 and was persuaded to go for a walk instead of going to school as she usually did. Lucy was an innocent girl, and was, alas; easily persuaded that she could be back in time to get tea, and even if it were found out nothing much would be said about it by such a kind mistress as I was. So they started for a "short walk." Soon Lucy got uneasy and wished to turn back but was told they were on their way home only it was a different road. She believed what her companion said and was content. After a while they met a young man who seemed to know Susan Blake, Lucy's companion, very well, and he walked with them. Something in his air, or manner, or dress, annoyed Lucy, and she became very silent although the young man paid her many a compliment, and tried hard to induce her to talk, and laugh, and joke with them. But his efforts were useless. Lucy became seriously uneasy and anxious to get back. She said "she felt frightened, somehow," and yet had not courage to turn back and find her way home alone. It was now getting late, and she timidly suggested to Susan again that they ought to be quick. Susan tossed her head; she wasn't going to hurry herself; she was going to a friend's house to tea and meant Lucy to go too. So in the end she got her way and promised poor Lucy faithfully that they would take her home the moment tea was over. Lucy had very little to eat or drink in that house, and was feverishly impatient to be gone, but she found it was not so easy to get away as she thought. On one pretext after another their return was delayed till it became quite dark, and then Lucy *dared* not try to go home alone. At last they set out and walked for some time until they turned into a miserable looking street, which Susan and the young man said was a "short cut,"—so it was to *perdition*. They were passing a house where at the open door stood a flashily dressed girl—like no one Lucy had ever seen. This girl called out to Susan Blake and the young man in a loud and coarse way and beckoned to them to come in. They turned towards her, and as they did so the young man caught hold of Lucy to draw her in too. Some heaven-born instinct warned the girl as to what sort of place this was, for with a passionate cry and strength for which one would never have given her credit, she broke away from him and fled. He uttered a tremendous oath, which she heard, and it made her flee the faster. For a moment the man was so surprised that he did not follow her, and thank God that short delay saved the child from a fate infinitely worse than death. When he did start after her he could not see her—she had turned a corner and disappeared. For a long while she ran on, conscious only of one thing,—she must *run! run! run!*—anywhere to get away from that dreadful place, and that man who had said such horrible words in her hearing. How long she ran or where she got to she did not know. We found out afterwards that she had fainted, and a kind-hearted woman found her and took her in for the night, but Lucy escaped from there in her terror early in the morning, before they knew.

Mr. White, in his search for her, met an old cabman to whom he had shown great kindness. This man, a kind-hearted fellow, greeted Mr. White. "Eh! sir, but I'm glad to see ye: it's just in your line, this bit o' work. I'm right glad you've come this way just now. Look in there, sir," and led the way to his cab, gently opening the door.

Mr. White looked, and there, pale, haggard, and dishevelled, he saw our

bonnie Lucy fast asleep, but with such a piteous look on the troubled young face as he said brought the water to his eyes.

"A sad story there, sir, I'll be bound," said cabby; "the poor lass has been in my cab for two nights, and I've been wishing I could come across some o' ye good folks, for I didn't know what to do with her, she seemed so scared like; I could get naught out of her."

"I know her," said Mr. White, and got into the cab and gently woke Lucy. Directly she saw him she caught his hand and sobbed out, "O! take me to mother—take me to mother, please!" "Yes, my dear," he said, "I will, and quickly too," and at once they started and in a short time Lucy was in her mother's arms.

The shock and fright, as well as the exposure, made her very ill for a few days, but her mother's tender care and nursing brought her back to health again, and once more she looked like our bonnie Lucy, except for the frightened look in her eyes which did not leave them for some time. We wished to keep her with us, but her mother said, "No; Lucy must go home with her,"—and she went.

The last time I saw Lucy she was standing at the door of a pretty cottage in her own village with a little boy about a year old in her arms, and a bright pleasant-faced man by her side. Marriage had made her bonnier than ever, I thought, as her blue eyes met mine in glad greeting, and she held out her boy to show him to me. As I looked at the pretty picture they all made I thanked God who had brought her safely through "her peril."

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## The College.

WHAT are you going to do at the College now? This question is being asked on all hands, and we are glad to hear it, because of the interest it indicates; and if the serious losses which the institution has of late sustained should awaken and deepen a wide-spread feeling in this direction, a result will have been attained for which the Committee have hitherto worked and pleaded and hoped in vain. In answering the above question it will be remembered that at the Association in Walsall, the Rev. W. Miller was requested to live in the President's house during next session and act as House Governor. If he complies with the request, as it is hoped and believed, he will dine with the students, and take such other meals with them as may be pleasant and convenient to himself and family, be present at family worship, and take a general oversight of the young brethren.

This arrangement will, we feel sure, give complete satisfaction, and it is hoped that the plan agreed upon for carrying on the work of the College will commend itself as being the best that could be adopted under the trying circumstances in which the Committee were placed. The following gentlemen, at the request of the executive, have kindly undertaken this responsibility, and have agreed upon something like the following division of the work, subject, of course, to any modification that may be deemed desirable.

Dr. Clifford, Theology; Rev. O. D. Campbell, M.A., Greek Testament and Church History; Rev. E. E. Coleman (New Basford), Christian Evidence and Moral Philosophy; Rev. C. Payne, Hebrew; and the senior Secretary will attend Sermon Class, give some attention to Homiletics and Pastoral Theology, and arrange the preaching engagements of the students.

Applications for supplies at Commencement of Session should be addressed, "The Secretary, Baptist College, Forest Road, Nottingham." All moneys to be sent to Mr. Bennett, Pear Tree House, Normanton, Derby, who has kindly consented to act as Treasurer for this year, or to the Rev. C. W. Vick, Loughborough. Will the pastors and members of our churches remember the college in their prayers, and not forget that the above arrangements are for this session only, so far as the work is concerned, and that an increase of funds is indispensable if any permanent arrangement is to be made in the direction indicated by the Association.

W. EVANS, *Senior Sec.*

# Correspondence.

## THE COLLEGE.

To the Editor of the "General Baptist Magazine,"—

DEAR SIR,—Is any effort to be made this year by the members of our churches to free the College of debt on the current account, or is the debt to grow larger and larger, until everyone connected with the Institution shall become thoroughly ashamed of the whole business?

It is of no use mincing the matter. Affairs are growing financially from bad to worse, and there must be some cause for it, which should not only be found, but speedily removed. We have had talk enough, now we need action, and some strong, united effort should be made, to make the income equal to the expenditure.

I have heard it said that someone proposes to raise a mortgage on the Freehold, in order therewith to pay off the overdraught at the bankers. Surely this must be a mistake, as a more idiotic proposal could not be made, and if it should be suggested, I shall be surprised if some of the financial authorities in the churches are not constrained to use some vigorous language in opposition. An Institution is on the highway to decay, whose managers are prepared to act in such a suicidal manner; but I trust that no G. B. brother was ever seen, who ever thought of making such a suggestion. There is only one way of paying a debt, and Institutions, as well as individuals, must enter upon no dubious paths in dealing with their debts, if their future is to win the respect of all honourable men. Hoping some one may be able to throw some light on the subject,

I remain, dear Sir, yours faithfully,

W. HUNT.

### MR. HUNT'S STRICTURES RESTRICTED.

DEAR MR. EDITOR,—In reply to Mr. Hunt's letter, which you have been good enough to shew me, I cannot quite understand what is referred to as idiotcy. There may be a misapprehension. Last May a committee of eleven elected by ballot, recommended a temporary appointment to the principalship—and also named a suggested permanent tutor, who would require a salary indicating a much larger income. In the meantime the lamented treasurer died. The sum of £850 was owing to him—not to the bank. It is now owing to his executors who hold the deeds. Being trustees, they require written security or repayment. How can we repay? The College Committee suggested an overdraft on deposit of the deeds—or a loan on the same security, as it was hardly fair to expect a new treasurer to commence work with paying the £850 advanced by Mr. Marshall. The College Committee could not do this without the consent of the Board of Trustees, ratified by the entire Association. This was unanimously given. There was a sum of over £2000 due to Mr. Marshall five years ago—it is well it is now only £850. However, it has been suggested that Midland Particular Baptist churches might be allowed to subscribe and be represented on the committee, as our Connexion hardly furnishes or demands 16 students, and the Establishment expenses are very heavy per head with fewer. This wants final settling. We can hardly expect to raise a sum like £850 before we know what annual salary the new Principal will require. Judging by the salaries paid to Professor Goadby and years ago to Professor W. R. Stevenson, and that paid over the way to Professor Paton or to other College Principals, we may not be surprised at the lethargy of the committee of "eleven" in making financial suggestions. The noble self-sacrifice of Mr. Stevenson kept the College alive 20 years ago, when the gospel of paying off debts was inspiring itself. If Mr. Hunt means pay your debt before you yoke your principal—he is right in theory. Can we do it?

The committee only proposes to transfer a debt—owing to the necessary transference of the treasurership. This is a temporary—and shall I say a wise measure? Everything necessary is wise, for Providence alone creates necessity. It truly ought to be paid off, but alas! the college committee simply reels under the shock of the loss of three men who were more to the College than we thought till we missed them in the mysterious tragedy of work-worn toil. I heartily pray for the Syndicate of five professors who have to hold up the flag.

Yours,

“THE CHAIRMAN OF THE LAST MEETING OF THE COLLEGE COMMITTEE.”

OUR VILLAGE CHURCHES.

To the Editor of the “General Baptist Magazine.”—

DEAR SIR,—I have just welcomed your issue for the month of August, and had my attention drawn to the Secretary’s report of our Association held at Walsall in the month of June. The statement is on p. 294, and reads thus:—

“We were not surprised to be told that our village churches in the East and elsewhere are declining. All know it, and happy will it be when all are truly in earnest in discovering and applying the proper remedy.”

I am led to question the correctness of this statement, and beg that it may be recalled.

At the time the magazine came to hand, I was just about to prepare the Annual Report for the Notts. Baptist Preachers’ Association, which held its 40th annual meeting at Netherfield on Aug. 5th, but before doing so, I went carefully through the records of our meetings held from time to time during our existence, and found that in no previous year do the churches report such progress, and give such signs of earnest, active spiritual life, as they do at the present time. The following figures show the work done for the year just closed:—

Received from other churches	...	...	...	19
Restored	...	...	...	3
Baptized	...	...	...	82
Candidates	...	...	...	38

I may also add that three of our churches are at the present time nobly engaged in erecting new places of worship at a cost of £3000. This work is the outcome of increasing congregations in our country village churches, and so far as Notts. is concerned, I think it will compare favourably with the work done in our town churches. I would not be forgetful of the fact that there may be here and there a country village Baptist Chapel that is not in so healthy a condition as we could desire, but I would ask, Is this not the case even with some churches in towns and cities? For answer, see the speech of the Rev. J. E. Clapham made at the Home Mission Meeting held at Walsall, and reported in the August Magazine, p. 303.

I do hope some of your readers, with perhaps more knowledge of our country village church life than I possess, will reply to the statement to which I take exception, and that in the future we may not have these remarks made in the press and at our public gatherings, as to the declining state of our churches in the villages.

My purpose solely in troubling you with this letter is to correct a prevalent mistake, and not to enter fiercely into a warm controversy.

Believe me, dear Sir, yours very faithfully,

W. Bown.

ASSOCIATION v. CONFERENCE.

A YOUNG G. B. cannot understand how a church refused by a Conference can be received into the Association. But when a church is so received he wants to know how it will stand with reference to the Conference. Can anyone enlighten him?



## THE HOP-PICKERS' MISSION.

J. BURNHAM, of Fern Bank, Brentford, desires to call the attention of friends to the September evangelistic and charitable work among the "hoppers." *Twelve* missionaries are at work in three centres of the Kent hop district. The work calls for both money and cast-off clothing.

## Cruising in other Waters.

## HINTS TO PREACHERS.

Mr. Spurgeon's address at his last College Conference bristled with points. Here are some of them. "Sermons which are studied for days, written down, read, re-read, corrected, and further corrected and amended, are in great danger of being too much cut and dried. You will never get a crop if you plant *boiled* potatoes . . . God give us sermons, and save us from essays! . . . Be earnest and you need not be elegant . . . Satisfaction with results will be the knell of progress . . . If you love men better you will love phrases less . . . Some churches are in such a state that they are enough to baffle any ministry . . . One man may have more power for mischief than fifty preachers have power for good . . . Unless we are ourselves in good temper we cannot expect to keep the people in good temper . . . The praying legion is the victorious legion . . . I believe that in fidelity will be your power."

## READY WIT.

It is related that on one occasion Sir Nicholas Bacon was about to pass judgment upon a man who had been guilty of robbery, at that time punishable by death; but the culprit pleaded for mercy on the ground that he was related to the judge. "How is that?" he was asked. "My lord," was the reply, "your name is Bacon, and mine is Hog, and hog and bacon have always been considered akin."—"That is true," answered Sir Nicholas; "but as hog is not bacon until it has hung, until you are hanged you are no relation of mine."

There are many instances of passages of arms between Bench and Bar, but this one may be new to most of our readers. At the close of a lengthened wrangle between a judge and a prominent counsel, the former said: "Well, sir, if you do not know how to conduct yourself as a gentleman, I am sure I can't teach you." To which the barrister mildly replied: "That is so, my lord."

Occasionally, however, the votaries of the law have the tables turned upon them, as in the case of the lawyer who, driving along a country road, asked a woman who was going in the same direction the way to his destination. She told him, and added that, as she was going part of the journey, she would point out the way. "All right, my good woman," said the lawyer; "jump up—better bad company than none." After going some miles, the woman thanked him for the drive and descended, and he asked how much farther he had to go. "Oh," she answered, "you passed the place you want two or three miles back; but as I thought bad company better than none, I brought you on." The legal gentleman certainly deserved the lesson, and it is to be hoped that he profited by it.

Parliamentary elections usually afford a good field for the exercise of wit. At an open political meeting a man cried "Hurrah for Jackson!" to which a bystander retorted, "Hurrah for a jackass!"—"All right, my man," exclaimed the first speaker; "you can hurrah for your favourite candidate, and I'll do the same for mine."

## Notices of New Books.

THE MINISTRY OF THE CHURCH TO THE YOUNG. By Richard Glover. *Sunday School Union*, 56, Old Bailey.

CLEARLY, faithfully, and often tenderly and powerfully, Mr. Glover speaks of the blessedness of the minister's work in

relation to the young—of its principles and methods; the personal qualifications needed, and the errors to be avoided. The book is a good one, worthy to be studied, especially by young ministers.

OUR SENIOR SCHOLARS: How to retain them in connection with our Sunday Schools. Prize Essays, the first by F. S. Garrick; the second by J. W. Thomas. *Sunday School Union*, 56, *Old Bailey*.

THESE ESSAYS, which have been deemed the best out of 43 sent in, contain many practical suggestions on this ever-recurring topic. The book will be helpful to Superintendents and other Sunday School workers.

THE QUESTIONS OF THE BIBLE. Compiled by W. Carnelley, with Preface by S. G. Green, D.D. Price 7/6. *T. Fisher Unwin, Paternoster Square*.

IN this volume of some 370 pages, the 2274 O. T., and the 1024 N. T. questions are admirably prefaced and beautifully printed in the exact order in which they occur, from the first by the serpent to the last by an angel; they are then neatly tabulated, and we suppose, correctly counted. The volume might be called "Love's labour lost," by a Layman. But it illustrates the saying, "A book's a book, although there's nothing in it."

PULPIT NOTES. By the Rev. B. D. Johns. *Alexander and Shephard, Farnival Street*.

A HUNDRED and one sketches of sermons by a Welsh minister. All are intensely evangelical. The principal criticism we have to offer is, that as a rule they contain too much matter; introduce too many topics for one sermon, but this is a fault which "leans to virtue's side." We notice a little slip in the last outline of the series. Euodia and Syntyche were not *men*,

but good women in the church at Philippi. The names are feminine.

THE CASE FOR TOTAL ABSTINENCE. By W. J. Lacey. *National Temperance Publication Depot*, 33, *Paternoster Row*.

ABOUT two years ago the Committee of the National Temperance League received from the Executors of a retired wine merchant a legacy of £225 to be employed in offering premiums for the three best essays in advocacy of the principles of Total Abstinence. Competent judges were appointed, and in due time 27 essays were sent in. The first prize, £90, was awarded to Mr. W. J. Lacey, of Chesham, a gentleman known to a number of our readers, and his essay, a handsome volume of 316 pages, is now before us. We heartily congratulate Mr. Lacey on his success, and we now commend his book as presenting in a clear, complete, compact form, "the Case for Total Abstinence." We should be glad to know that Judge Grantham had given it a careful perusal.

TWELVE SUNDAY SCHOOL ANNIVERSARY HYMNS. By Henry Farmer. *Joseph Williams*, 24, *Berners Street, W.*

SCHOOLS wanting a suitable selection may here find one ready to hand. Copies can be had with or without music. The front page is open for adaptation to any particular anniversary.

SIR HENRY HAVELOCK, BART., K.C.B., By Doctor James Macaulay. *Religious Tract Society*, 56, *Paternoster Row*.

AN admirable *Penny* biography of the brave Baptist General.

## Editorial Notes.

THE YEAR BOOK.—The printers inform us that the Secretary has not been able to forward copy in time for them to publish in *August*, as advertised. It may be confidently looked for about September 17th.

OUR DENOMINATIONAL ORGANIZATION.—The President's Address on this important topic is issued at *one penny*, as per request of the Association. Mr. Councillor Binus has been good enough to let his paper on a kindred topic go

with it without extra charge. If churches and conferences will take up the President's scheme for a better Denominational Organization, great good may come of it. The Editor will welcome correspondence on the subject for the pages of the *Magazine*.

AMALGAMATION.—The Council of the Baptist Union have again appointed a Committee to consider this question. Its P. B. members are Revs. R. Glover, J. G. Greenough, M. A., J.

Haslam, E. Medley, B.A., T. M. Morris, G. Short, B.A., T. G. Tarn, C. Williams, W. Woods, Messrs. Hy. Ashwell, R. Booth, M.A., W. R. Rickett. The G.B. members are Revs. J. Clifford, D.D., W. Evans, J. Fletcher, W. Hill, J. Maden, C. Payne, W. H. Tetley, Messrs. W. B. Bombridge, R. F. Griffiths, and T. H. Harrison. The Baptist Missionary Society too, have appointed representatives to consider the question, and have asked the G.B. Missionary Society to appoint a like number to confer with them. The committees have not yet been able to meet.

**PRINTERS' ERRORS.**—The first article in our last issue is ascribed on the cover to the Rev. E. W. Cantrell. Mr. Godfrey whose name is attached to the paper is the writer. An error of a far worse kind appeared in the *Christian World* of Aug. 15th, under Baptist Intelligence. It was this: "Mr. J. E. Bowtell writes expressing his regret that on Sunday evening at Commercial

road Chapel. E., which has accommodation for 800 worshippers, 'at no part of the service were there more than fifty persons present,' and one of the officials informed him that this was about an average attendance." This, no doubt is highly interesting information to send to any *Christian* paper, it is so frank and faithful, not to say encouraging. Nevertheless we are glad to say that the statement was not intended to apply to Commercial Road, but to another chapel altogether. The *Christian World* corrected the mistake the following week.

**TEMPERANCE HISTORY.**—We understand, that our friend Dr. Dawson Burns, the London Superintendent of the United Kingdom Alliance, is engaged on a new work under the above title. It will be "a consecutive narrative of the rise, development and extension of the Temperance Reform," and it is to be published in four quarterly parts, the first of which will appear in October.

## Forward Movements.

### LAYING MEMORIAL STONES AT EAST KIRKBY.

This event took place on July 20th. At 2.30 the Rev. A. Firth (the former pastor) conducted the service. Prayer by Mr. S. C. Smally, of Long Eaton. Mr. W. Richardson, President of the Notts. Local Preachers' Association, and Mr. W. Bown, Secretary of the same, gave short and appropriate addresses. Special hymns were sung. Quite a large number of stones were laid on behalf of societies, classes, friends, and families. After a public tea, a meeting was held. A. Bradley, Esq., of Nottingham, occupied the chair. Mr. S. C. Smally (Long Eaton), Rev. A. Firth (Mansfield), Mr. S. Stevens (Nottingham), Messrs. W. Pickbourne and W. Massey, gave addresses. Mr. T. Cree offered prayer. Mr. W. Davison, secretary to the building committee, gave a report. Total proceeds of the day, £125. The new chapel will seat 500, and is estimated to cost £1500.

### NEW CHAPEL AT FORTY-FOOT BANK, NEAR CHATTERIS.

At this branch of the Chatteris church a new chapel was opened on July 10th, by the Revs. J. T. Wigner and T. G. Tarn. The chapel, which is well built and prettily decorated inside with suitable texts of scripture, accommodates 120 persons. It is erected to the memory of the late Ulyatt Ibberson, who founded the cause in 1850, and by the noble efforts of his surviving brother, Mr. C. Ibberson, of Cambridge. The president, in his preliminary remarks, expressed his great pleasure at being present on such an occasion. His long knowledge of, and deep affection for, the Ibberson family made it a special honour and privilege for him to be amongst the friends that day. At the close of the afternoon service the Rev. T. H. Smith gave a financial statement which showed that the cost of the chapel and cottage attached for the caretaker is £400. The total amount of receipts is about £260, which includes a contribution of £20 from the Rev. J. T. Wigner. The opening services were continued on the following Sunday, when Mr. C. Ibberson, the Rev. T. Henry Smith (pastor), and T. T. Ball, Esq., of Cambridge, conducted them.

# Acts of the Churches.

To secure insertion all news should reach 322, Commercial Road, E., on or before the 15th of the month.

## CONFERENCES.

**EASTERN.**—The autumn meetings will be held at Spalding, on Thursday, September 12th.

At 11.30 a.m., a brief devotional service will be held, followed by a business session.

At 2.30 business will be resumed, after which the President (Rev. G. H. Bennett, Bourne) will introduce for discussion the subject of "Union among Baptists."

A public meeting will be held in the evening, in support of the Home Mission.

T. HENRY SMITH, *Secretary.*

**LANCASHIRE AND YORKSHIRE.**—Next quarterly meetings at Halifax Sept. 18th. Preacher, Rev. R. Davies, of Wintoun Street chapel, Leeds.

Conference at two o'clock, if possible. First business, then a paper by Rev. W. L. Stevenson, of Lydgate; subject—"Recreation in Relation to the Spiritual Life of the Church."

Evening meeting an after arrangement.

W. STONE, *Secretary.*

## CHURCHES.

**BOUGHTON, Notts.**—On July 7th, Mr. S. W. Robinson, of Retford, preached. In the evening a service of song was given by the choir from West Retford chapel. Mr. Robinson read, and Mr. Boughton presided at the harmonium. Hearty thanks were given to the Retford friends for this act of goodwill.

**CRICH.**—The Derbyshire Baptist Preachers' Association met at Crich on August 5th, under the Presidency of Mr. T. Cooper. Attendance good. An animated discussion took place during the sitting, with reference to the brethren not preaching Baptism in our village churches, as much as it was considered desirable. After tea a public meeting, Mr. J. Dexter, of Belper, presiding. Addresses by Messrs. Mace, Powell, and T. L. Tudor. —The next conference to be held at Sachevel Street Schools, Derby, on Ash Wednesday. Evening meeting to

be presided over by the Rev. W. H. Tetley.

**LEICESTER, Archdeacon Lane.**—On the return of the Rev. W. Bishop and Mr. Thos. Cook from a lengthened tour in America and Scotland, a welcome home tea meeting was held on July 22nd, in the A. E. Cook Memorial Hall. Addresses of welcome were given by Mr. Goodship to Mr. Bishop, by Mr. S. Dalby to Mr. Cook, and by Mr. J. Barnes to Dr. Walker, of Philadelphia. Suitable responses were given. The assembly was large and joyful.

**LONDON, Ferme Park.**—Formation of the new church.—The 21st of June, 1889, was a red letter day with the baptists in this region. A special service was held in the new chapel, Ferme Park Road, Hornsey, N., at which sixty-eight persons were formally organized into a church-state. These included about fifty members and communicants from the old chapel in Crouch End. After the singing of a hymn, the Rev. John Batey read portions of Scripture from Acts ii. and Eph. iv., and offered prayer. The Rev. J. T. Wigner, President of the Baptist Union, occupied the chair, and stated the object of the meeting. The Rev. J. R. Wood gave an address on the constitution of a Christian church. The chairman read over the names of the persons forming the new fellowship. The Rev. J. T. Wigner then took the Rev. J. Batey by the right hand, when the whole assembly rose and linked hands. After an impressive address by the chairman, the Lord's supper was observed. Prayer was offered by the Revs. W. J. Avery and J. H. Cooke. The proceedings terminated by singing the doxology.

**MELBOURNE.**—The chapel, having been painted and decorated throughout, was re-opened on Sunday, July 21st. Preacher, Rev. J. C. Jones, M.A., Spalding.—On Aug. 4th, sermons were delivered by the Rev. J. G. Walker, D.D., of the Mantua Baptist church, Philadelphia, U.S.A. At the morning service twelve candidates were baptized by the pastor.

**NETHERFIELD.**—The Notts. Baptist Preachers' Association held their annual meeting in the Primitive Methodist

chapel, at Netherfield. There was a large attendance, and Mr. T. Lawrence occupied the chair. The secretary (Mr. W. Bown) stated that 19 members had been received from other churches, 82 had been baptized, and 38 friends were waiting admission for baptism. Three churches connected with the association were engaged in the erection of new chapels at a cost of £3,000. They were being built at East Kirkby, Southwark Bridge (Old Basford), and Red Hill, near Arnold. The infant cause at Netherfield was gaining a fair footing, and before long the workers in it hoped to erect a substantial place of worship in the locality. —The treasurer's report showed a small adverse balance. —After deciding as to where the next quarterly meeting was to be held, those present elected officers for the ensuing year. The following were appointed: —President, Mr. W. Richardson; vice-president, Mr. Joseph Burton; treasurer, Mr. John Lawrence; secretary, Mr. W. Bown; financial secretary, Mr. W. Lowe. Tea was provided in the old Wesleyan School-room (now rented by friends joining the Baptist Church), Curzon street. Afterwards an outside service was held on a piece of waste land in Dunstan Street, and addresses were delivered by Messrs. Richardson, Burton, Cooke, and Bown. In the evening a revival service was held in the Wesleyan school, when "stirring testimonies" were given by several brethren of the association. The speakers included Messrs. Donn, Watkins, Watkinson, and Bee. The money realised is to be devoted to the building fund.

**WOLVEY.**—This year is the centenary of the chapel, it being opened in the year 1789 by the Rev. Dan Taylor. The friends are enlarging the school-room and restoring the interior of the chapel. Centenary and re-opening services are purposed for October next. This struggling village church would be glad if other churches could render help. The Secretary is Mr. J. G. Dalton, Willey, Lutterworth.

### SUNDAY SCHOOLS.

**BARTON FABIS.**—The Sunday school anniversary was held on Aug. 11th. Sermons by Rev. J. Jackson Goadby, F.R.G.S., of Henley-on-Thames. The singing was in excellent style. Congregations good. Collections over £20.

**EAST KIRKBY.**—School sermons by Mr. W. Ashby, of Leicester. Large congregations. Splendid singing. Collections £9.

**EPWORTH.**—Anniversary sermons on July 21st, by Rev. F. Norwood, of Louth (late pastor).—On Monday a public tea was served at five o'clock. In the evening a public meeting was held, presided over by Rev. W. M. Anderson. Addresses by Revs. F. Norwood, W. Rowton-Parker, James A. Andrews (pastor), and Mr. F. Barnes.—On Tuesday the children had their annual tea and field treat.—The attendance and success of the services were very encouraging.

**LONG SUTTON.**—The S.S. Teachers of the South Lincolnshire G.B. churches met in conference at Long Sutton on Aug. 8th. It was the 61st annual meeting. Fifty drove over from Boston, and a dozen from Spalding. Rev. G. F. Pitts presided in the morning, and Mr. G. L. Wilson, of Boston, gave the report. 180 teachers and 1534 scholars were represented. A prayer meeting followed; then luncheon in the Corn Exchange. Rev. C. Waterton, president, took the chair in the afternoon and delivered his address. After business, a paper followed by Mr. C. Davis, of Spalding, on "How to make Sunday School teaching more effective." The writer mentioned as hindrances to successful teaching (1) the absence of earnest Christian life in the teacher; (2) teachers who interest rather than teach; and (3) teachers who fail to grasp the effect to be aimed at. A discussion which did not always hit the bull's eye followed; next year's programme was arranged; tea was enjoyed; a meeting followed, and was addressed by Rev. C. Waterton, Mr. W. Turner, Spalding; Miss Lovely, Boston; Rev. G. Todd, Sutterton; Rev. G. F. Pitts; Rev. C. Travers, Holbeach; and Messrs. Walker and Squier. Heartly thanks were given to the Long Sutton friends. Supper closed the day.

**MEASHAM.**—School sermons, June 14th, by Rev. J. Fletcher. Good singing. Good congregations. Collections £22.

**QUEENSBURY.**—August 21st, school sermons by Rev. J. Fletcher. Congregations overflowed. Collections £76.

**RETFORD.**—Sermons on July 21st, by the Rev. J. Ferguson Porteous, of Harley College. In the afternoon a children's service was held. Recitations, singing, &c., by the scholars.—

On the following Wednesday the annual treat was held in a field kindly lent by B. Huntsman, Esq., J.P. The school is flourishing and fruit is being gathered.

**SMALLEY.**—Anniversary sermons on July 14th, by Mr. A. E. Butler, Wesley College, Birmingham, and T. H. Bennett, Esq. of Derby. Recitations and dialogues by the children. Anthems by the choir, assisted by friends from Ilkeston. Wet day. Fine congregations. Tea and meeting on the Monday; the superintendent presided and the secretary gave a good report. The pastor, Rev. E. Hilton, gave an address. Collections £10.

**TODMORDEN.**—School sermons June 30th. Preacher, morning and evening Rev. Thomas Cotes, (pastor). Afternoon preacher, Rev. C. T. Wakefield. Crowded congregations. Collections £52 5s. 5d.

#### MINISTERIAL.

**NOBLE, REV. B.**—The Rev. B. Noble will conclude his ministry at Measham with September, and enter upon his new sphere at Wirksworth on the first Sunday in October.

#### BAPTISMS.

**BIRMINGHAM, Highgate Park.**—Five, by E. W. Cantrell.  
**CHESHAM.**—Five, by W. Bampton Taylor.  
**CREWE.**—Six, by R. P. Cook.  
**LEICESTER, Fyfar Lane.**—Six, by G. Eales.  
**LONDON, Commercial Rd.**—Two, by J. Fletcher.  
**LOUGHBOROUGH, Baxter Gate.**—Two, by R. M. Julian.  
**LYDGATE.**—Twelve, by W. L. Stevenson.  
**MELBOURNE.**—Twelve, by F. Samuels.  
**PINCHBECK.**—One, by G. H. Bonnett.  
**SHEPHERD.**—Four, by T. Bentley.  
**SHORE.**—Twelve, by J. Haslam Jones.

#### MARRIAGES.

**BYGOTT—MEARS.**—Aug. 8th, at the 'Thomas Cooper Memorial Chapel,' Lincoln, by the Rev. J. E. Bennett, pastor, John Elliott Bygott, Johannesberg, Transvaal, youngest son of William Bygott, East Hailton, Lincolnshire, to Kate, elder daughter of the late George Mears, The Mount, Lincoln.  
**HENDY—BRIGGS.**—Aug. 3rd, at the Old Baptist chapel, Ilkeston, by the father of the bride, Mr. John Edward Hendy, of Bolton, to Martha, youngest daughter of Mr. William Briggs, Ilkeston.

**KIRKMAN—CHAWNER.**—July 30th, at the General Baptist chapel, Desford, by the Rev. A. G. Everett, brother-in-law of the bridegroom, assisted by the Rev. J. R. Godfrey, Thomas, youngest son of the late Mr. Thomas Kirkman, of Barlestone, to Lucy, only daughter of Mr. R. C. Chawner, of Desford.—This being the first marriage in the chapel, the newly-married were presented with a bible and hymn book.

### Obituary.

**HORSFALL, JOSEPH**, was born at Heptonstall Slack, March 4th, 1818. During his early years he attended the ministry of the late Rev. Wm. Butler, was led to accept Christ as his Saviour, and join the church. He soon became a local preacher and occupied many of the pulpits of the district with great acceptance. At about the age of thirty-four he became the pastor of the church at Shore, going without any special training as we are told from the loom to the pulpit. This pastorate was very successful. During his ministry the membership rose from 100 to 200, the chapel was rebuilt, the school enlarged, and a new house was erected for the minister. The stipend was so small, however, that he felt compelled to follow apostolic example, and combine business with the ministry of the Word. For some years he conducted a small drapery business, but afterwards commenced the trade of a cotton manufacturer, and ran his first looms at Calder Vale, Cornholme. At the close of nine years' ministry at Shore he resigned his pastorate and removed his business to Eastwood, uniting himself with the church at Nazebottom, and serving it for several years in the office of deacon. In 1863 he removed to Vale, when he again identified himself with the G. B. church, and in 1874 to Halifax, where he exchanged cotton manufacturing for that of worsted. Here he attached himself to the church at North Parade, and until nearly the close of his life laboured most acceptably as a lay preacher. He was for some years a member of the Town Council. He held the office of President of the Lancashire and Yorkshire Conference, and was at the time of his death a deacon at North Parade. He was a lover of the old gospel, and his utterances upon those points which distinguish us as General Baptists had no uncertain sound. He suffered a good deal during the last year of his life, and with a sad heart he felt compelled to cancel engagements and refuse invitations to preach for churches he had served so long. He removed to Southport some six weeks before his death, hoping the change would be the means of restoring health and prolonging life, but the Master had ordered it otherwise. He passed away quietly and peacefully, with full confidence in Christ, on June 28th. He leaves a widow, a grown-up family of four sons and four daughters, numerous grandchildren, and a very large circle of friends to mourn his loss. C. H.

I spoke to him of the folly of seeking earthly good at the loss of spiritual; told him briefly of Christ's incarnation and sacrifice for sin; that it was his heart that God wanted, and not these senseless pilgrimages; that idolatry was hateful in His eyes, and was the root of great evil; that God loved and dealt with us as a Father, and did those things that were best for us. I also warned him that now he had heard the Gospel, and that if he rejected it, the responsibility was his. I asked him to return with me to the bungalow and hear more; but he said, "No, I have come thus far, and have only a short distance further to go, why should I return now?" Thus we parted, and at once he commenced again his toilsome pilgrimage.

On the following morning I saw the same man again. He was only a short distance further than when I saw him on the previous day, and this time he was not measuring his way, but was dragging

a small box on wheels, containing necessaries for the journey, and had a package on his back. He had measured his way for a certain distance and had returned for the box. This new feature, which sometimes is the case, I had not heard of before. If there is a village along the road where he can leave his box in safety he sometimes does so, and proceeds on his pilgrimage for a number of miles unencumbered, afterwards returning for it. At other times he ties a rope round his waist, to which he attaches his box, and prostrates himself in the usual way, dragging his box after him. The man stopped as though he thought I should address him. This I did. I spoke to him in a way similar to what I had done on the previous day, and urged him to return, but all was in vain. He looked worn and dejected, and, I thought, seemed in pain, but once more continued his journey.

Reader! remember him and all such in your prayers.

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## Missionary Sermons.

URGE your pastors to preach at least two missionary sermons this year, not generality sermons, that leave the people with such indefinite ideas that the mission thought becomes a more far-away one than ever; not sermons of long ago, dug out of the bottom of the barrel, with a brief appendix of oughts newly attached; but sermons brimful of information as to the present condition and needs of different parts of the world, giving a bird's-eye view of work being done and that ought to be done. We know that our pastors have their hands full of local work, but they should remember that if they allow themselves to live and breathe in the small circle of one church's interest, the church itself will grow to turn on a pivot, and in failing to take in the thought of the Master, when He taught us to pray, "Thy kingdom come," it will miss its mission and highest development. It is one of the most educational things that a pastor can do to prepare a missionary sermon. It broadens his ideas, refreshes his mind by getting it out of its ordinary current of thought, inspires his heart as he looks over this needy world, and he goes before his people so enthused that the currents of thought stir the sluggish pulse of interest in his congregation and set it beating more strongly. Let the pastors remember that whatever arouses interest for the world's salvation always produces greater activity at home. May the missionary sermons of 1889 be more instructive, thrilling, and soul-stirring than any ever before preached by our ministers.

—*American Missionary Helper.*

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# Notes from Rome.

BY REV. N. H. SHAW.

## A BAPTISM.

ON Sunday evening, July 28th, we had the pleasure of baptizing five persons. Of these, one was the first-fruits of our work at S. Martino ai Monti (the first fruit gathered into the church, not the first person by many who has received spiritual benefit there), another was the second member of the church who has come to us through my English classes, and two others were my own children, aged 15 and 13 years respectively, for whose decision to serve the Lord we are profoundly thankful. Although in the midst of the summer heat we had a good congregation, and the whole service seemed to make a favourable impression on many minds.

## THE CHURCH MILITANT!

It will astonish many people to be told that the Pope has in a certain room in the Vatican no less than 60,000 guns. He has just been removing them from one room to another. I suppose they are old matchlocks, but probably they are more in keeping with mediævalism than modern breechloaders, and have quite as much to do with the spiritual kingdom of Him whose vicar the pope professes to be.

## HOW NOT TO BE CHARITABLE.

Here in Italy, when there is need to help the sufferers from an earthquake or an inundation, instead of collections in the churches and public subscriptions in workshops, it is a very common practice to get up a theatrical entertainment, and people are invited to flock to the theatre and amuse themselves, and at the same time perform an act of charity to those in need. Besides other objections to this method of being charitable, such as will occur to all who reflect on the subject, there is this one, that it often results in little or no benefit to the people whom it is proposed to help. I remember a great demonstration at one of the largest of the Roman theatres some years ago (I believe on the occasion of the earthquake at Casamicciola) when, after all the labouring of the mountain, there was not brought forth even a mouse, but the result was, if my memory serves me well, absolutely *nil*. Here is another case reported in the *Italia Evangelica* of to-day, Aug 10th:—

## “THEATRICAL CHARITY.

“The *Telegraph*, of Leghorn, announced:—‘Yesterday at the *Arena Alfieri* the promised representation was given by certain lovers of the drama together with the distinguished actress *Corinna Carrara*, on behalf of the families *Muratori* and *Scarselli*.

‘Receipts ... ..	Lire 144·05
Expenses ... ..	„ 143·75
Net profit ... ..	Lire 0·30’

“30 centesimi! (less than threepence in English). Three half-pence for each of the families of the two victims of the storm at Leghorn! What Charity!”

## PRIESTS AND FRIARS ABANDONING THEIR OFFICE.

*Il Testimonio*, in an article on “Signs of the Times,” says that within the past three months more than fifty priests and friars have, in Italy, abandoned their dress and position in the church.



## Varieties.

JESUITISM AND THE BIBLE IN INDIA.—A writer in *The Bombay Guardian*, upon the so-called success of the Jesuits in India shows that it is altogether a mistake to assert that Protestant missions have not prospered as have those of the Jesuits. The latter entered India about 350 years ago, and their educational institutions are numerous and ably manned, but their adherents, who are now estimated at about 1,000,000, have not increased at anything like the ratio seen in Protestant missions. For instance, in the decade from 1862 to 1872 the Roman Catholics increased twelve per cent. against fifty-one per cent. among the Protestants. The Jesuits do not preach to the heathen, one of them saying, "That is not my work, which is to look after my own people, not the heathen." But the chief point of difference between the methods of the Jesuits and Protestants is in regard to the Scriptures, concerning which the writer in *The Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or in part, so far as we know, into any of its many languages. That is *not* a Jesuit method. Their only attempt in that way was to publish, in 1864, an emasculated edition of the North India Bible Society's Roman Urdu New Testament, to prevent their adherents from reading the true version. The people fear to take our Gospels, lest the priests should punish them for it; the priest's defence is that they are too ignorant to understand the Scriptures; he might truthfully add that it was not a Jesuit method to enlighten them. On the other hand, the Protestant missions have, in ninety years, translated the Scriptures, in whole or in part, into over forty Indian languages and dialects, including the Gondi. By the one method, the Indian peoples can read the word of God for themselves in their own tongues; by the Jesuit method, they have been and are deprived of it as rigorously as the Sudras are of their sacred books by the Brahmans."

"NEVER REFUSE GOD ANYTHING."—Florence Nightingale said, "If I could give you information of my life, it would be to show how a woman of very ordinary ability had been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all! and I *have never refused God anything*." Would to God that we all could say that! What a church we would have if we could in sincerity declare, "We have never refused God anything!" Very many of His people have refused Him the barest pittance—not even a penny given for His work. We refused to devote time or thought to His cause. We refused to believe He has intended the salvation of the race. We refused to sympathize with the blessed Christ in His effort to redeem the world. After this moment, instead of seeing how little we can do, let us strive to do our utmost and "never refuse God anything."—*W. T. Smith*

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### DIALOGUE IN AN AMERICAN CHURCH PARLOUR.

*Mrs. S.*—What a delightful social this has been! Did you ever eat such delicious beans?

*Mrs. B.*—The supper is all very nice. I am glad there are so many here. I wish we could carry some of this interest into our missionary work. By the way, Mrs. Sweet, will you not come to our meeting Thursday afternoon?

*Mrs. S.*—Oh, I'm not interested in missions.

*Mrs. B.*—Then, my dear sister, you are out of place here.

*Mrs. S.* (*looking injured*).—I suppose *you* know what you mean. I'm sure I don't.

*Mrs. B.*—I mean just this. The Gospel was given to the Jews. Every soul of the human race outside the Jewish nation that has received it has heard the glad tidings as the result of missionary work. Here you are enjoying the advantage of an active church with all its pleasant and helpful associations. If Paul had not been a missionary, and carried the Gospel to Europe, if other missionaries had not followed, and pushed on to the British Isles, you would

have none of these blessings. You come into this delightful social gathering, you enjoy the privileges of the church on the Sabbath, and then say you have no interest in missions. You might as well sit at your pleasant fireside and say to your good husband, "I have no interest in marriage." The recipient of the blessings that have come with eighteen hundred years of missionary work, you coolly announce that you have no interest in it at all. Salvation came to you from the other side of the world, but you disclaim any interest in giving it to others over there.

*Mrs. S. (after a few moments' silence).*—Well, if anybody else had spoken to me as you have, I should have felt insulted; but I know your kindly heart too well to believe you intend aught but good. You have certainly put the matter in a new light, and I believe it is my duty to carefully consider it. I had always felt that I had a perfect right to be interested in missions or not, as I pleased, but it is surely fortunate for us that Paul did not reason so. I believe that I will come into your meeting on Thursday, and hope that I shall be able to do whatever duty calls me to.

*Mrs. B.*—Thank you for receiving my plain words so kindly. But my soul is so stirred as I look over the world's needs, and see the indifference of Christian people, that sometimes I have to speak right out to give vent to my intensity of feeling.

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"SERPENTS IN BOOKS."—One day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books now-a-days: they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed—"Poisoned by serpents among the books?"

Let us watch against the serpents, and read only that which is instructive and profitable.

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THE ANNUAL REPORT was sent out about the middle of August, and before this time should be in the hands of subscribers. Friends not having received a copy (to which each annual subscriber of 10s. 6d. is entitled), should apply to the local or general secretary. The Report contains, as usual, a great amount of interesting and instructive information, and if carefully read and pondered, will, we doubt not, tend to deepen and develop the missionary spirit. To any who have been sceptical as to the beneficial effects of missions, we would commend for perusal and consideration the address of Dr. Stewart, and the testimony from distinguished men which appears in the concluding portion of the Report. Most earnestly would we press upon every church the importance of perfecting its organization for mission purposes. Unless we are to retreat, instead of advance, our income must be increased by at least £500 per annum.

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*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, MR. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, REV. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

# General Baptist Magazine.

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OCTOBER, 1889.

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## Betting and Gambling.

SOME time ago a wine merchant's cashier was sent to prison for three months. He had embezzled £250 of his employer's money. His salary was £150 per annum. He had begun to bet. At first he only speculated with shillings, then he went on to pounds, and at last found it impossible to stop. Said the magistrate (Mr. Vaughan), "I wish that the clerks in mercantile houses would come to this court and see what I see, and hear what I hear. This is only one of a multitude of cases where prisoners placed in your position have confessed that their robberies are entirely due to betting. It is most lamentable, this betting; I regard it as a curse to the country, because I see how young men are lured until they fall into a state of misery and wretchedness."

Facts of this kind, and turf frauds, and Jockey prosecutions, and raids on Gambling Clubs in the West and in the East of London, have revealed the sad and serious truth that betting and gambling are as prevalent and as destructive as the slime-pits in the Vale of Siddim.

The subject, therefore, which stands at the head of this paper is intensely important, and in the interests of our young men it calls for pointed and faithful treatment. To hear the newsboys cry, "Winner! Winner!! Winner!!!" after some race, gives one the impression that all other news is as nothing compared with that; and to see Fleet Street when some important event is on, all traffic for the time being absolutely blocked by the thousands who crowd in front of the offices of the sporting papers waiting for the result, is to see that the greatest religious excitement is nothing compared to this; and it is, moreover, to have the conviction fixed firm and deep, that both in the upper ten, and in the lower ten thousand, the young manhood of this country, especially as far as city life is concerned, is whirling in the vortex of a most fearful maelstrom.

Strictly speaking the subject is a double one. According to the definitions betting is one thing and gambling is another. But for all practical purposes they are one. Whether you play for a stake, or whether you only bet on the playing of others, or on the colour of a chameleon, the result is the same. Therefore, they are commonly spoken

of as if they were one. Thus George Eliot makes Juan in the "Spanish Gypsy" say—

"'Tis but a toilsome game  
To bet upon that feather Policy,  
And guess where after twice a hundred puffs  
'Twill catch another feather crossing it :

If I should want a game, I'll rather bet  
On racing snails,—two large, slow, lingering snails—  
No spurring, equal weights—a chance sublime,  
Nothing to guess at, pure uncertainty."

Wherein does the evil consist?

Let Mr. Herbert Spencer tell us. These are his words—

"Listen to a conversation about gambling, and when reprobation is expressed note the grounds of the reprobation: that it tends to the ruin of the gambler; that it risks the welfare of family and friends; that it alienates from business and leads into bad company—these and such as these are the reasons given for condemning the practice. Rarely is gambling condemned because it is a kind of gratification by which pleasure is obtained at the cost of pain to another. The normal obtainment of gratification, or of the money which purchases gratification, implies, first, that there has been put forth efforts of a kind which in some way, furthers the general good: and implies, secondly, that those from whom the money is received get, directly or indirectly, equivalent satisfaction. But in gambling the opposite happens. Benefit received does not imply effort put forth, and the happiness of the winner involves the misery of the loser. This kind of action is, therefore, eventually anti-social."

That is a philosopher's way of putting it. Substantially it comes to this, that the sin of gambling is the sin of selfishness. "It is getting money," as Henry Ward Beecher says, "without giving an equivalent for it." Or as our old friend Thomas Cooper has it, "You are throwing your money away if you lose; and you are cheating if you win, for you have no right to take money from your fellows, unless you render them a useful service for it."

But with all respect to Mr. Herbert Spencer, we doubt whether the condemnation which he despises is not a more powerful deterrent against gambling than the fact that it is "anti-social." "Every man for himself," is the maxim which holds sway in this country, and the fact that the success of one very frequently means the loss and ruin of another, is dismissed, alas! with scant consideration. The hateful but ancient defence, "What is that to us? see thou to that," is ever on the lip. That an act is "anti-social" goes for little in days when gamble, and scramble, and unhallowed competition, and cursed greed for gold are in the ascendant.

Under these circumstances, and until men can be lifted nearer to the New Testament level, it is important to point out the dangers which are attendant on betting and gambling. A man needs to be a Herbert Spencer, or at least a Henry George, before he is fully capable of appreciating the argument that if he gambles he will be guilty of an "anti-social" act. The average Briton will trouble very little about that so long as he is the gainer by the transaction. If you want to find him when he has "ears to hear," you must tell him that he himself is likely to be the sufferer, when he enters upon a career of betting and gambling.

That it demoralises those who engage in it is only too plain. The fact that it can be done systematically to the known injury of others is in itself a sufficient proof, for

"Och! it hardens a' within,  
And petrifies the feeling!"

It curses men by leading them to rely on chance rather than honest toil. It produces unnatural excitement; it gives to men Circean draughts until they cease to be themselves; in the hope of winning back in one grand coup all they have lost, men stake all they have, and all they can borrow, and then, in too many cases, all they can steal. Exposure follows, ruin stares them in the face, and nothing remains but to abscond, or to go to prison, or to seek a suicide's awful grave.

In any case the danger of betting and gambling is real. Take that connected with the turf. Only think of the disasters which take place so frequently in connection with racing. Despair, drink, grinding of teeth and the blaspheming of ill luck, are the inevitable concomitants of every great race, and betting is at the bottom of it. It must be so in the nature of things. Betting begets cheating. Bet that a certain event will happen, and your next impulse is to move heaven and earth to secure its happening, for you want to win and not to lose. A man said to the writer, "I once bet five shillings that my watch would keep better time than my friend's watch. We were to go by the town clock. Seeing that my watch was losing time, I gave the clock-keeper half-a-crown to alter it at a certain hour in my favour. Instead, therefore, of losing five shillings I gained half-a-crown." He felt himself a smart man. In his eyes the trick was so good, that it more than atoned for the cheating. He chuckled over it with great delight. This sort of thing is constantly happening on the turf. "The whole sporting atmosphere reeks with suspicion." Accidents to horses are concealed, horses are "pulled," owners secretly bet against their own horses, and then take care that they lose, and a hundred tricks are resorted to to make believe that horses are ill when they are well, or well when they are unfit to run.

What chance has the betting man in such a state of things as this? What is all his fancied knowledge of how things will turn out? How can he reckon with the thousand and one conflicting forces of rascaldom, as displayed by touts, tipsters, trainers, jockeys, and the rest? We are not speaking of professional book-makers as they are called, for their case stands on a somewhat different footing. They act on the Turf maxim that "no bet is a good one tell it is hedged." But not one in a thousand of those who bet on races is able to act on their system. This paper is for those who are not professionals, for those whose fingers itch to get-money without earning it, for those who are cursed with the greed of gain, and for those who not knowing the dangerous course opened by betting and gambling are halting, with money in their fingers at the top of the inclined plane down which myriads glide in debt and disappointment.

If there is a course of which it should be said, "Avoid it, pass not by it, turn from it and pass away," surely it is the racecourse. Charles

Dickens described it as "a gathering of vagabonds from all parts of the racing earth." Gustave Doré when he beheld it at Epsom termed it "a brutal scene." Read William Day's *Reminiscences of the Turf*. Recall the histories of the Duke of Newcastle, and of the Marquis of Hastings. Note how John Baynton Starkey, Esq., got through a fortune of £300,000 in six years by betting, and how he died a ruined man at 26 or 27 years of age. Think of Lord George Bentinck, who was so fascinated with racing that he ran his horses even when his mother lay dead in the house. Learn what became of Mr. Wreford. He was successful on the turf, and was withal a man endowed with good common sense, prudent and careful, yet "at the age of 80 he was steeped to the lips in poverty and overwhelmed with grief." Even success is unsatisfactory, as Mr. Greville bears witness. In the second part of the *Greville Memoirs*, vol. i., p. 23, he relates how he had won £9000 on the St. Leger, and then he says what he more than once reiterates, "Notwithstanding these successes, I am dissatisfied and disquieted in my mind, and my life is spent in the alternatives of excitement from the amusement and speculation of the turf, and of remorse and shame at the pursuit itself."

See then how the matter stands with regard to betting and gambling. You waste your money if you lose; you wrong your fellow if you win. If you bet, the chances are fearfully against you. You enter on a course which is perilous in the extreme; a course which in thousands of instances ends in shame and disgrace, and not seldom in death; a course which even when successful yields no solid satisfaction, but which leaves to a conscience not "seared," a legacy of remorse and shame.

EDITOR.

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## The Place of the Pew: a Present Day Homily.

BY A PUBLIC CRIER.

So much has been done of late in criticising the pulpit, and pointing out its responsibilities and deficiencies, that the time for looking into the pew has fairly and fully come. The pulpit and the pew have each a place of first importance, with this difference—that the pew would do badly without the pulpit, but the pulpit could not do at all without the pew. It will be allowed, I suppose, that the pew is not perfect. Of course I speak of the pew, moral and spiritual, not of the pew literal, though in not a few of our church-buildings, the wooden pews remain in a state which testifies to the very wooden ideas which pew constructors entertained as recently as the last generation. But progress in this direction is visible, definite, and extending. The places that knew the old pews are knowing them no longer; and no one is so cruel as to wish that the recollection, when lost, may be restored. But it is with the pew, as representing the body of worshippers, the congregation of the faithful, that we have now to do; and of its place that I have to speak. All I seek to do is to offer a few remarks by way of suggestion, rather than for the exhaustion either of the subject or the reader.

I. *First of all, is it not very desirable that the pew should occupy its place in the sanctuary with regularity and punctuality at the appointed times?* The pew does not always seem to think so. If the doors of the chapel were closed at the hour of service, many would be shut out. It is not, I fear, a rare thing for the entering of the congregation to cover the first fifteen minutes—the dispersion is not so tedious. That this habit is indecorous and irreverent is self-evident, but its effect on the solemnity of the worship makes it often a positive nuisance. But the nuisance is not evenly distributed. In Scotland it hardly exists; among Episcopalians and Roman Catholics it is comparatively slight, and in some Nonconformist chapels—happy exceptions!—it does not exist. That there is no justification of it, is clear from the convenience of the hours of worship, and from the singular punctuality displayed by the offenders on occasions of special interest, or when attending a week-day concert. Not a few, indeed, avoid, or at least divide, this evil by attending service only once on Sunday, and never on the week-day. To hold three services a day was doubtless an unwise arrangement, but it is now extinct, and it can hardly be considered an excessive demand on a professing Christian, that he should give to divine worship three hours of the Lord's Day—one-eighth part of the day, and one-fifty-sixth part of the whole week. The place of the pew, then, is to be in its proper place, at the proper services, and the proper hours. No blame is intended to apply to those who come as often as they can, or who come late, because they cannot come early; but, making every allowance for such cases, they are a small minority of the entire, in which the habit is exhibited. What would pew say to pulpit if it fell into the same evil way? Think of the indignation of Mr. Laggard, whether member or seat-holder, who on arriving at half-past eleven, should find the pulpit vacant or the minister just announcing the hymn! But why should the pulpit be a jot in advance of the pew, as to either regularity or punctuality of attendance? Worship is as much the office and privilege of one as of the other. How greatly would the order and beauty, as well as the unity, of worship be enhanced, if, whenever the hour came, the people had come, all of them that could come, and were prepared to unite in some favourite hymn, say the one that commences—

“Early, my God, without delay,” &c.

If any congregation doubts as to the improvement that would happen, let them make the experiment.

II. Secondly, I would suggest that the pew will find a good place for its endeavours in the *attempt to replace the vacancies that must continually occur in its own ranks*. It is one of the heresies of the day, that the pulpit is responsible for filling a place of worship. A preacher's popularity is tested by this; nay his excellence and fitness are often judged by this false standard. Yet two things are clear—first, that seats will not fill themselves; and secondly, that the inevitable changes of social life will go on emptying seats unless something is done to re-fill them. That the minister has his own work to do in this restoring process, will not be denied; but has not also the pew? Is it not a work for which the pew, taken collectively, is more accountable than the pulpit? Is it not a work which the many can more efficiently

perform than the one? How, then, does the pew stand in this matter? Is it not too frequently at a standstill? Is it not too often 'elt by the members of a congregation that if they are themselves present, it is no business of theirs to see that vacancies are supplied and the cause sustained? Removals are certain to occur, but where are the corresponding exertions on the part of the pew to repair the breaches, and replace the losses? Of many church members even, it may be said that men may come and men may go, but they "sit still for ever"—as if it were no concern of theirs to use the efforts by which strangers might be brought to hear the Good News, and join in the service of the sanctuary. The same persons would see the folly of this conduct in commercial affairs—but then church affairs are supposed to be safe by pursuing a line of action, or inaction, which would ruin the finest business in the world. Yet how comparatively easy, as well as clear, is the course open to the pew. What members of a congregation are without the power of asking some friends or neighbours who do not stately attend anywhere, to come to their own House of Worship, and hear their own minister? an invitation which would be all the more weighty if some judicious praise of the minister were bound up with it. In this way our churches would be increased, and the losses which now leave so many and such long continued gaps would be speedily supplied. Pew can do more than pulpit here—let pew do it, heartily as for the Lord, and for the sake of those who have not yet learned to tread the courts of His house.

III. Thirdly, the pew is very much in its place when *supplying old places of usefulness and discovering new*. There is in many cases a separation between the congregation and the various departments of labour in connection with the cause. These are too seldom regarded as forms of activity which the church should consider its own, and into which its own spiritual life should flow. The institutions of the church should be regarded and utilized as its own, to be carried on by its members, and as many of them as are able to join in their support. It should be the Church's Sunday School, the Church's Bible Class, the Church's Temperance Society, the Church's Dorcas, the Church's Visiting Society, and so on. The pew should consider that it does not exist for its own gratification, but for the good of others, the good of the young and the aged, of the poor and the rich, of the tempted and strong; and if good of any kind is to be accomplished, the congregation of the faithful should prove their fidelity by extending to every means all the encouragement and aid they can bestow. If according to the old saying, Work is worship, the pew may do more worshipping out of service-time than in—such worship as will be acceptable in the sight of Him whose only manner of worship is such work as best illustrates His glorious perfections. The Saviour said: "My Father worketh hitherto, and so I do,"—and it is the place of the pew to respond: "And so do I, for the sake of Thy Love, by the power of Thy Spirit, and in imitation of Thy example!"

IV. Fourthly the place of the pew is *to keep all things in their right places, so that harmony may be preserved and discord prevented*. In order to this the pew must not fall out with itself or with the pulpit.



It is easy to quarrel—a reason why quarrelling is so common—but “Blessed are the peace-makers” in church and out of church, particularly in church, for among Christians a violation of peace is a scandal to the name they bear, and a stumbling-block to the souls they love. It is too much to expect that no root of bitterness will ever spring up to trouble the church, but the church, if wise, will pluck up the root, and so get rid of the trouble. Church feuds would not spread if the church as a body would lend them no sanction. A pertinacious disturber ought to be admonished, and if impenitent, expelled. “Peace at any price,” is not good policy, but peace is priceless in order to great moral and spiritual ends, which cannot be attained without it. As to any opposition between pew and pulpit, let it not be so much as named among us—except when it thrusts itself upon us. The places of both are at all times concordant, and when the hearts are so likewise, what power is evolved and what progress secured! Pulpit usurpations were never common among so democratic a body as the General Baptists. I will not say so much in regard to the pew. But we may congratulate ourselves upon a prevailing spirit of co-operation, so that the work of the Lord may have free course and be glorified. I remember seeing three pictures, intended to illustrate three Methodist denominations. The first picture showed a minister mounted on a layman; the second a layman riding a minister; the third a minister and member walking arm in arm with the motto subscribed: “We are brethren.” That is the holy equilibrium—the sacred harmony of action, the communion of saints, by which pulpit and pew, pew and pulpit, each filling its place and doing its work, with fellowship of spirit, and unity of aim, are becoming qualified for that abundant and abiding blessing by which the kingdom of God is to be set up on the earth, and is to subject to itself all the dominions and industries, all the faculties and forces, of mankind. High and noble, holy and venerable, is the place of the pew whenever it is truly and diligently filled; and all who compose part of the congregation on earth so worthily employed, will find a yet higher, though not more holy, place awaiting them in the church above, where under other forms the work and the worship, the instruction and the joy, of the redeemed will be carried on from one degree of perfection to another. Let no one then disparage the place of the pew; let none think lightly of it; let none do dishonour to it. What the pew is, the church substantially will be, and its place strictly determines the place of Christianity in the progress of Humanity, and the approach of the Millennial Era, when all flesh shall see Christ’s salvation together.

#### RELIGION.

“In,” says Ruskin, “for every rebuke that we utter of men’s vices, we put forth a claim upon their hearts; if, for every assertion of God’s demands for them, we should substitute a display of His kindness to them; if, side by side with every warning of death, we could exhibit proofs and promises of immortality; if, in fine, instead of assuming the being of an awful Deity, which men, though they cannot and dare not deny, are also unwilling, sometimes unable, to conceive; we were to show them a near, visible, inevitable, but all-beneficent Deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market-place.”

# A Transatlantic Trip.

## OCEAN AND PORT.

LIFE on shipboard has been robbed of many of its discomforts and rendered almost a luxury by the application of steam to navigation, and the creation of the magnificent ocean steamers that ply across the Atlantic Ferry. On board a floating palace as "S.S. City of Rome," one of the splendid fleet of the Anchor Line, every convenience and comfort that science, art, and money can secure, is provided. Cosy and airy state-rooms, fitted with all the modern appliances and lighted at night with electricity, a magnificent and spacious dining-saloon, sumptuously furnished, reading, singing, and smoke-room, a splendid promenade deck capable of affording room for hundreds to walk at once, make it a luxurious home, in which, *at times*, one may forget the horrors of travelling by sea and the peril and dread of storm and wreck.

After a day or two, when the head has become steady, and the "pillars no longer shake;" when the inner balance has been restored, and one has become seasoned a little, the enjoyment of bounding over the tossing waves, watching the incessant change of sea and sky, and feeling the mighty sweep of the Atlantic breezes in all their force and freshness is most intense and exhilarating. The wearied brain and prostrate powers recover their elasticity and vigour. The tide of renewed energy rises in volume and power, day by day, and flows through the system with a stronger impulse. The work that when left was a burden and a drudgery, in the prospect of a return to it, is changed into a bright anticipation and a positive delight.

## OCEAN LIFE.

At times the sea was as calm as a lake. Its placid waters reflected the sunlight as from a burnished mirror, and not infrequently we were reminded of the "sea of gold mingled with fire" of which the Seer of Patmos speaks. At other times it was roused into wild and restless billows. Now a sail is descried far away on the horizon and all eyes are stretched, and marine glasses adjusted, to catch a sight of the welcome visitor. Then the long trail of a steamer's smoke is seen and quite an excitement is created as the vessel comes in view, and speculation is rife as to the name, the destination, and the character of the sister craft. Now a school of dolphins disport themselves by our side and afford amusement by their gambols and graceful leaps out of and into their native element; and later a company of the bottle-nosed whales shew their huge forms and spout the water far up into the air like the jets of a great fountain. One day a solitary albatross crosses our path, and on another a flock of those birds of the sea—the stormy petrels—or "Mother Carey's Chickens," as the sailors call them, hover around the ship for a time and then start away leaving us to the unbroken solitude of the great pathless deep.

But full of varied interest as such a voyage is, after seven days without a glimpse of land it is no little joy to gain the first sight of the shore we seek. Commander, officers, and crew had done their best to make the



STATUE OF LIBERTY.

passage a safe and happy one, and passengers vied with each other in seeking to provide innocent amusements and pleasant change and variety to prevent the time of the voyage from seeming long. Among other things a newspaper was printed on board, for we carried printer, press, and type with us. The articles were all composed and written on the ship by passengers, and the editorial duties discharged by the courteous purser. Among the news of the first number was a brief, but comprehensive account of the career of our friend, the veteran tourist and octogenarian traveller, Mr. Thos. Cook, and "telegrams" received by "a *New found* land wire" from England. But when on the eighth morning from the time we left Liverpool, land was sighted, no one regretted to leave the noble vessel that had carried us so safely and comfortably across the broad Atlantic. The rain was falling in a steady down-pour. The low-lying shores and the objects upon them loomed darkly, blurred and indistinct, through the rain and mist.

But what of that! The eye rested once more on the welcome sight of land, the *abodes* of men, and the busy scenes of life on *terra-firma*. By the time preparations were completed for going ashore the whole scene had changed. The rain had ceased, the mist rose, the clouds broke, and the sun shone brilliantly; smiling a warm welcome to the New Britain beyond the sea. Beneath a splendid sky, flecked with snowy clouds and filled with golden sunlight, we steamed past Coney and Long Islands on the right, and Sandy Hook on the left, and entered the fine New York harbour. As we made our way slowly through the winding channel, one object after another, familiar by name, came into view. Staten Island and New Jersey, with their beautiful shores, charming woods, cosy villas ensconced in rich foliaged trees, delightfully situated villages with their grassy sloping shores, and church spires shooting up into the clear blue of the sky; the statue of Liberty standing on its little verdant islet, the sign of the brotherhood of two great republics, and of the Freedom that spreads her wings over the vast country at whose gateway it stands; the famous Brooklyn Bridge hanging in mid-air like a labyrinthine arch of gossamer, spanning the East river and binding together the two sister cities of New York and Brooklyn; the lofty warehouses lining the quays, and before and on each side the noble buildings and residences of the two cities surrounded and embosomed often in the green and luxuriant foliage of the early summer. All these open before us, as in a grand panorama, while our good ship made her way up the spacious, land-locked harbour—a magnificent entrance to the wonderful country beyond.

#### NEW YORK

is built Venice-like upon a number of islands. The largest is Manhattan, having an area of nearly twenty-two square miles. But beside this it extends to the mainland north of Manhattan, and in all covers a space of 41½ square miles. Its population reaches 1,500,000, and is steadily increasing, while its adjacent cities of Brooklyn, with three-quarters of a million people, and Jersey City, with 120,000, form suburbs that in themselves are vast commercial, industrial, and residential communities.

The city did not seem wholly new to us, though there were not wanting features and striking objects to remind us that we were in the New World. The street architecture is not unlike that so common in the large towns and cities at home. But the signs of the almost tropical heat which visits the city in the summer are manifest in the adaptation of appliances to shield the windows from the blaze of sun-light. Private residences are all but universally supplied with Venetian shutters—almost as universally they are closed during the day, giving to English people the appearance of lifelessness and desertion to the houses, as if their tenants were either asleep or had forsaken them. The carriages and horse-cars that fill the streets (for tram-cars and lines run in all directions and down most of the streets) are of a character familiar enough to us. But the two-horse cabs are more like mourning coaches than the hackney carriage we are accustomed to, all being painted black. Then the light, slim vehicles of which Americans are so fond, like mere skeletons of carriages, with fast-trotting horses, abound—and though they look unable to bear the rough usage of stone-paved streets, yet prove as tough as pin-wire, and though driven at a rattling pace are most comfortable to ride in and durable in use. The roads, too, while paved and flanked with raised side walks as English town roads, are often far from being comparable to them. Some of the paving, even in such a splendid thoroughfare as Broadway, is in places execrable. Deep depressions alternate with rough hillocks that give splendid opportunities to passing vehicles, after rain or fresh watering the streets, to bespatter with mud the unhappy foot-passenger. Many of the thoroughfares also in New York and Brooklyn are darkened and deformed with the supports, girders, and material that carry and form the elevated railroad. The streets are wholly roofed in from side to side in parts, so that the strange sight is seen of the roadway below filled with tram-car and carriage traffic, and overhead, on the level of the second storey windows, the rapidly-moving trains carry backwards and forwards large numbers of the busy citizens. The style and character of the shops and their wares are so like our own that we could with difficulty believe that we were three thousand miles from home. But prices marked in dollars told the difference. The atmosphere of New York is clear and free from smoke as an English village. The effect of this is seen in the pure, dazzling whiteness which characterises the many granite and marble buildings that fill the city.

#### PARKS AND SQUARES.

Another admirable feature New York has in common with many other American cities. With all its lofty, crowded buildings, rising to nine, ten, and more stories high, it has magnificent parks and open spaces filled with glorious, richly-foliaged trees and refreshing grass plots and beds of many coloured flowers. Unlike most of our English towns, New York has its parks not all outside, but within the city itself. A beautiful, shady promenade and small park is made in the "Bowling Green," amidst the densest part of the commercial portion of the city, overlooking the spacious bay. In a line along Broadway follows the park which surrounds the splendid square of public buildings.

A mile further comes the oval, tree-shaded space called "Union Square," filled with shrubs and flowers, and intersected with quiet canopied walks. Still further comes Madison Square, one of the best known of these park-like spaces, surrounded with some of the finest buildings in the city. Yet further on, we come to the grand central park, a splendid, diversified, richly wooded domain, of 843 acres, with numberless walks and drives, and five splendid lakes.

Brooklyn is equally favoured in its Prospect Park, a noble, undulating, finely-timbered piece of land, containing 515 acres of ground. From its elevated spots extensive views are gained, and its shady walks, grassy knolls, and extensive drives furnish endless means of recreation and enjoyment to the closely-packed myriads of the great city to which it belongs. It has in it eight miles of drives, four of bridle paths, and eleven of walks.

#### "GREENWOOD,"

too, though a cemetery, is open to the public both to drive and walk, and is one of the finest cemeteries in the world. It is 474 acres in extent, and is by natural position and art made a most charming and beautiful spot. It stands on the slope of a hill to the south of Brooklyn. It has been laid out with the utmost skill. Old forest trees abound, and the knolls and depressions are covered with the most verdant of grass. In the dells delightful lakes with fountains in the centre give a delicious coolness to the air and scene. The plots of ground for interment are planted with choice flowers and shrubs, and blossoming trees. The monuments are most artistic and costly on some of the grounds. In all there is a chasteness, beauty, and unconventional character that is exceedingly pleasant. The touching, but beautifully simple inscriptions "To Father," or, "To Mother," "erected by their affectionate children," or, "erected by a loving son," or "daughter," with the date of birth and death, is all that is engraved on the stone. Here, among other of America's noble sons lies all that is mortal of Henry Ward Beecher. It is a lovely spot, the very perfection, in its quiet, shaded, wooded, and flowery hills and dells of a true "God's Acre."

As we left it in the evening, a most glorious sunset shone out upon us over the flashing waters of the New York harbour. The orb of the sun was a deep crimson, like a globe of fire. All the sky was filled around him with a purple radiance that shaded off and died away into a rich amber and faint but delicious green. Water caught the fair colours and reflected them, till the sun sank beneath the horizon and evening shades fell upon the waiting earth. It was a glorious ending to the day. And standing as we were in that home of the dead, it seemed to be the emblem of that close to life's day which attends on a noble and well spent life, and gives promise of the bright and blessed dawn of that morning which shall know no following night.

W. BISHOP.

# The Relation of the Sunday School to Social Questions.\*

## UNHEALTHY LITERATURE.

FOR obvious reasons I shall not say anything here about that class of literature called impure or pernicious. I mean the class of literature that the National Vigilance Association specially makes war against—the French romantic literature, of which we have heard much of late, and for the publishing of which a certain man is now undergoing, and deservedly so, a term of imprisonment.

As stated in the House of Commons, by the Home Secretary, this class of literature directed attention to the foulest passions of human nature, and depicted them in the most attractive forms, and all such classes of literature were pernicious in the extreme, and ought to be brought within the reach of the law in every civilized country.

Thanks to the Education Act, every boy and girl must be taught to read and write, and a taste for reading is a very desirable acquisition. How much does reading influence society? Do we ever think how much reading has influenced our own lives?

We have only to visit the Reading Rooms and Free Libraries of our cities and towns to be assured there is a great taste for reading among the young as well as among other classes of people. A book is the reader's companion, and like other companions has an influence over him either for good or evil.

Now if we keep in mind the fact that the social conditions of the future depend to a great extent upon the Sunday school teacher of the present, we shall see the importance of our scholars having every opportunity to indulge in the kind of reading that shall elevate their minds, and help to fit them for honourable positions in society.

Do we ask our scholars the kind of books they read? We ought to know, and we could know by asking them. The inattention and carelessness of some of our scholars is to be accounted for much more than we imagine it is by the light literature they read.

The cheap trash issued by the press in penny periodicals if read by our children (and how eagerly some of them do read it!) is enough to counteract all our religious teaching. They are written in such a seductive and winning manner. There are love stories for the girls, and highway robbery stories for the boys. Theft is spoken of as bravery, and it will take a strong mind to rise from reading some of them without imbibing some evil thought.

Let us talk to our scholars on this subject, and give them opportunities for obtaining good literature by establishing and fostering libraries in our schools.

Do we not often make the mistake of putting into the office of librarian, or book agent, some brother whom we do not think qualified to be a teacher? and yet this is a very important office. What an influence a good Christian brother could exert in this office! We need

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\* Concluded from p. 349.

one whose desire for the welfare of the young is intense, who understands the children, the kind of book that would suit, and could hand a volume to the borrower with a kind and appropriate word, that would encourage and stimulate, and create an interest in the book.

Then again, in towns where Free Libraries exist we may with advantage interest ourselves in our scholars so far as to see that our senior scholars at any rate become borrowers, certainly where no school library is available, even though it may be necessary for some of us to become sureties to the authorities for the safe keeping of the books borrowed.

Many of us no doubt often cast aside after once reading, magazines and periodicals taken in by us. These oftentimes could be wisely distributed among our scholars. But perhaps there is a danger in giving too much in this way. Many of our scholars can afford, and should be made to pay for their reading. It is for us to advise what they should purchase, where we know parents do not take interest in what their children read. There is plenty of choice.

I find that in connection with the Sunday School Union, the aggregate circulation of the various serials published last year among teachers and scholars amounted to the grand total of 10,448,000. Eternity alone will reveal the amount of good done by this circulation.

We now proceed to deal, but briefly, with a question that we expect will be well discussed, and opposition to the views we take is expected.

#### RECREATION AND AMUSEMENTS.

A reverend gentleman, in a letter to me on this subject says:—"The question of amusements is one of growing importance, and my opinion is that the church ought to rid its hands of any share in providing them. The difficulties of providing them without injury to its own special work are so great."

It is hoped we shall not do wrong if we take these two questions and deal with them as one, for after all recreation is often amusing, and amusement—legitimate amusement—is a recreation.

Athletic exercises and games such as cricket, football, lawn tennis, cycling, skating, swimming, gymnastics, chess, draughts, and the like, have ever been recognised as of importance in maintaining a vigorous state of health, and as being of value in a moral sense.

Is a Christian young man any the less an earnest Christian because he excels at the game of cricket? Testimony to the advantages of a judicious enjoyment of athletics was borne by the late Lord Shaftesbury when he opened the Exeter Hall gymnasium.

"Men will disport themselves," and "boys will be boys," are sayings common and true.

It is a good thing to make the social life of man bright and happy, and whenever we meet socially, a bright and healthy nature is sure to display fun and amusement.

Now what a desire have boys generally to engage in some athletic game! and who will dare to prevent them? Then who shall be the companions whom the boys in our schools shall join to play the game? Shall we let them play their games with any persons they like to choose, and whenever and wherever they like?



Would those of us who are parents give to our own children this choice? Certainly not. Does there not rest upon us, as regards the children in our schools, a responsibility something akin to that of a parent in this respect? Then what shall be done? Is it not best that our scholars should be banded together in their games, as belonging to the school, and under the watchful care of the school authorities?

"But," says some one, "we have tried it. We have had this, that, or the other club in connection with our school and it did not answer. The boys fell out among themselves, or they grew tired of the game, or something or another happened, and the club came to nought." Why did they fall out, or disagree in their play? Was some teacher connected with the school always there to smooth over any little differences that will arise, more or less, in any game where there is a striving for the mastery? Or was he there, if only by his presence to quicken their interest in the game? For boys will play their best before those whom they know take a loving interest in them.

I am afraid that many good institutions of this and other kinds have come to nought, in connection with our schools, simply because we have been content to pay our subscription and not trouble ourselves any further.

I am satisfied that the presence of the teacher at, and participation in, the games and amusements of our scholars, has the most beneficial influence.

I know a Sunday school in connection with which there is a drum and fife band. On a Saturday afternoon a few weeks ago, they had arranged for a march out to a village a few miles away. A teacher of that school learnt at the last moment that neither the leader nor secretary of the band were able to accompany the boys. He hurried after them and caught them in time to accompany them into the village, and his presence averted what would have been for the young men and boys in that band a dangerous visit to a public house, the only place of refreshment in the village.

In outdoor or indoor games, or in country walks, it is wise for the school authorities to arrange and control. And it would be a boon to us who think we have already as much to do as we can well manage, if those young ladies and young men, members of our churches, who are able to teach games, entertain, and instruct, would give us their assistance.

The devil is busy outside our schools and our churches, drawing away those on whom we have spent many anxious years, and just when we expect our desires concerning them to be fulfilled, they have been allured away from us by the tempting offers of the public-house, and its sing-song entertainments, or by the theatre or the music-hall; and we have seen them infatuated by amusements and entertainments of a low type, while we have neglected to first satisfy them, when we had it in our power so to do, with something that would have been more elevating.

That this providing of recreation and amusements is free from danger I do not say. But with wisdom and care these dangers may be avoided.

The counter attractions that rob us of our scholars when we most need them and have the greatest right to them, and when they most need the associations and influences of the Sunday school are the dangers that most need to be guarded against.

#### WAIFS AND STRAYS.

If I understand aright, a request was made that I should deal with the social question of waifs and strays, the class of children who form no insignificant part of society and who seldom, if ever, are brought under the influence of the Sunday school.

Now whoever else may deal with this question, those interested in Sunday schools should be fully alive to it.

There are round about us thousands of children who have never enjoyed the privileges, nor been benefited by the influences of a Sunday school. And yet these are the very children to whom, in many ways, habitual attendance at a Sunday school would be most beneficial.

They drag out a miserable existence in places called homes, where squalour and wretchedness, as the result of sin, prevail. What a boon to them would be a bright, warm, and healthy school-room!

As in the days of Robert Raikes, so in these days, these children if not brought under religious instruction, are a dangerous element in society, and we ought to put into practice all means at our disposal to try and reach them.

Our present scholars may be made missionaries in this work. Why not ask them to seek out for themselves those with whom they meet in the factory, the day school, or the street, who do not attend any Sunday school, and encourage them by giving prizes to those who are successful in this direction? Or they might be asked to furnish their teacher with the names and addresses of any such children that he may visit them.

We think also that many a Sunday School Union could employ a lady or gentleman to attend to this and other branches of Sunday school work.

Multiply and extend such attractions as special services, lantern entertainments, free meals, and the giving away of clothing.

Tract distributors might assist us much if in their rounds they would make a special point of enquiring for children who do not attend Sunday school. This should be done kindly, and not in school-board officer style.

Oh for the loving heart and willing hand to seek and guide to the Saviour these precious little ones! Be assured such labour shall receive its reward, both here and in the world to come. And he that turneth these from the error of their ways shall save souls from death and hide a multitude of sins.

And when the Son of man shall come in His glory, and shall sit upon the throne of His glory, and these little ones are there with us, He shall say:—"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

S. ALLOHURCH.

# Right for Little Feet.

## A PAINFUL LESSON.



HE Lord Jesus tells us a story of two boys (look till you find the account in one of the gospels) who though brothers were quite a contrast the one to the other. Their father said to one of them, "Son, go work to-day in my vineyard." He was a shockingly ill-behaved boy, and impudently replied, "I won't!" But soon afterwards he was sorry for his unbecoming act and words, and went to the vineyard and did as his father had bidden him. When the other son had received the same command from the father he was very respectful and dutiful *in appearance*, saying, "Yes, sir; I will go," but he did not go at all. Now, although it is very shocking for a child to say, "I won't," to either father or mother, and more still to our Father in heaven, yet his conduct, if he repents and becomes obedient, is less hateful than that of the boy who always promises obedience but does not practise it, who is all he should be in word and appearance but nothing more.

How dreadful to think of being like the boy who said, "Yes, sir; I will go," and then didn't go!

Jesus Christ would suffer hunger and every kind of pain rather than disobey His Father, and could say, "I delight to do Thy will."

"But it is hard to obey," says someone. Yes, it is if we are not helped by God. It is even impossible. A little boy once said, "I wish I could mind God as my little dog minds me; he always looks so pleased to mind, and I don't." How sad to be beaten in goodness by a poor dumb animal!

I have read of a tradesman who advertised for a boy to assist in his shop and go on errands. A few hours after the morning's papers were circulated he had his shop thronged with all kinds of boys; and not knowing which to choose he advertised again, as follows, "Wanted, to assist in a shop, a boy *who obeys his mother*." In reply to that there were only two boys who ventured to apply for the situation.

Sometimes judicious punishment helps us to become obedient, and sometimes when we are truly sorry for our disobedience and are forgiven the remembrance of that forgiveness helps us wonderfully.

Little Lucy Blank had been told never to go to a certain place, which was dangerous for her, but she forgot, and went. She was warned that if she went there she would have to be punished. Notwithstanding this, and even after once having been slightly punished, one day at dinner-time there were evidences that she had been again disobedient. Her father was troubled and asked—

"Lucy, my dear, have you been again where I told you not to go?"

Lucy was silent.

"Confess to me the truth. Tell me whether you have been or not."

"I don't want to tell you," said Lucy, who happily was not given to telling lies, but feared the consequences of telling the truth.

"But you must tell me," continued her father. "Have you been?"

"Yes, papa," said she, bursting into tears.

It was a moment of sorrow also for the father, perhaps much deeper sorrow than that which Lucy herself felt, although he shed no tears. He feared lest too much severity should lead his darling to hide the truth for the future, which would be a worse fault still, and yet he felt bound to punish her.

Lucy cried most pitifully, and the dinner lost all its attractions for her. The meal over, her father retired to another part of the house, and was wondering what was the best thing to do, when the door opened and little Lucy came running in, the tears streaming down her face, as she said :

"Papa, forgive me, *do* forgive, papa; I am sure I will never do it again."

"But I am afraid," said her father, "if I don't punish you, you will forget again, as you have done this time."

"No, papa; I will remember, *do* forgive me, please," said she.

Her father took her on his knee, and said :

"My darling, listen to me. Do you know that the Lord gave you to me and your mother, and He has told us to teach you how to be good, and if we let you grow up naughty He will be angry with us and punish us, for He loves you very much?"

"Let me tell you a story.

"There was once a man named Eli, who though good was not a wise father. He had two sons who were naughty boys. When they did naughty things Eli told them they should not do so, but they either forgot what their father said, or did not care. Their father ought to have punished them, and then they would perhaps have become good, but he did not like to hurt them, and so when they were naughty he only said, as he did when they were grown up: "Nay, my sons, don't do so!" The consequence was they grew up to be bad, vile, abominable men, and the Lord was angry not only with them but with their father Eli, because he had not corrected them. The Lord threatened to punish them, and the two young men were killed in battle under most painful circumstances. Poor old Eli when he heard the news fell off his seat and broke his neck, and great mourning and trouble at the same time came upon the whole nation, just because Eli had not corrected his sons."

"You would not like your papa to let you grow up naughty and wicked, would you, and then be punished by the Lord?"

"No, papa," said Lucy.

"Well, now," said her father, "so you really think if I do not punish you this time you will be able to remember and be obedient?"

"Yes, papa, I will try."

"Very well, then, we will try you another time; but if you should again prove disobedient I shall have to punish you severely without listening to your cries."

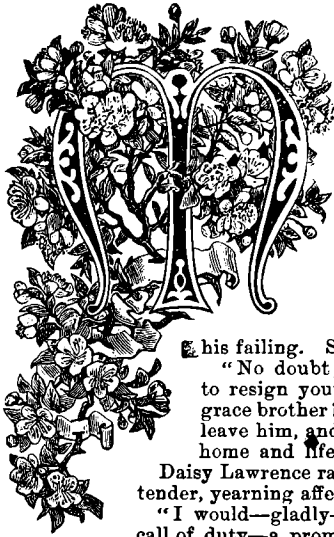
Little Lucy has since kept her word, and it is to be hoped she will not forget the lesson she received.

Real obedience makes us happy. If children are not obedient to their parents they cannot obey or please God. It is written: "Children, obey your parents in the Lord; for this is right. Honour thy father and mother, which is the first commandment with promise."

N. H. SHAW.

# Martin's Vow.

BY HARRIETT BOULTWOOD.



Y dear Daisy, you may as well try to stop the river as your brother in the course he is pursuing."

"Oh do not dishearten me, Ernest. I still hope he will reform."

"I do not wish to discourage you, darling; but tell me frankly what improvement have you seen in Martin the last year? Has he not grown worse?"

"I am afraid you are right," she answered sadly, "but yet I cannot—dare not—give up hope, when my mother's last prayer was that he might conquer

his failing. Surely such petitions shall be answered!"

"No doubt; but in the meantime are you called upon to resign youth, strength, and happiness, for this scape-grace brother?" asked the young man. "Oh, my darling, leave him, and come to me. I want you to brighten *my* home and life," he pleaded.

Daisy Lawrence raised her eyes and looked at him—a world of tender, yearning affection in their depths, as she answered—

"I would—gladly—you know, dear, were it not for this—this call of duty—a promise given to my dying mother! how can I

disregard it?"

"Then am I *never* to be considered?" he asked angrily. "Your mother sanctioned our marriage, and yet each time I claim the fulfilment of that promise, you bring forward this objection concerning Martin. I know your mother asked you to care for him and help him, and you have done so, yet he is still bent on pursuing that evil course. Why trouble further? I think sometimes you cannot really love me, Daisy, or you would be more anxious for my happiness."

"Oh Ernest, Ernest, do not say such a cruel thing! God knows it would be far easier to come to you than lead the life I am doing; but—but—I *must* keep my promise to watch our Martin—mother felt so sure he would reform."

"He may when your hair is white; but there does not seem any likelihood of such a change in him at present," he said bitterly.

"Still I have faith to believe Martin *will* be better, and so must wait. If he is going downhill, as you think, there is all the more need for me to help him retrace that path," said Daisy sadly.

"And I must do without you till my lord has finished sowing his wild oats, I suppose. This, however, will not suit, and so you must choose between us," said Ernest, hoping to gain his point.

But well as he knew sweet Daisy Lawrence, he was certainly not prepared for her answer. The irresolution in her face vanished, the small graceful head was raised proudly, as with white but firm lips she said—

"Then, Mr. Stanhope, I choose my twin-brother—to rescue him from a life of folly and degradation. If I turn my back upon him now, who else will aid him? I am willing to marry you when he is thus saved, but you shall never have cause to blush for your wife's brother."

"Then our engagement is to end, I conclude."

"As you please," she said coldly.

"Is your determination unalterable?" he asked sadly.

"It is," she replied.

"Then there is an end of the matter. Goodbye, Daisy."

"Goodbye, Ernest," she returned.

And he quitted the room without even clasping her hand—the fact being he

dared not for fear of losing his self-possession, and he thought his betrothed deserved a little punishment for "that obstinacy"—as he termed her sisterly devotion.

When he reached home, he sat down and wrote a long loving letter to Daisy, once again urging her to fix the date of their marriage, for he felt he *could* not give up the sweet girl, though he was not a little angry with her.

As may be gathered from the foregoing conversation, Daisy's twin-brother was a great source of trouble to her, for alas! alas! he had given way to the foe that ruthlessly destroys so many of England's noble sons and daughters, sapping health, reputation, happiness, means, usefulness—the enemy *Drink!*

Martin Lawrence was only three-and-twenty, handsome and talented, who had every chance of succeeding in life—he was a clever surveyor and architect—if only he would conquer the foe whose fascinations became stronger daily. His parents were dead—the mother in her last moments remembering her boy's danger, and hence her appeal to Daisy, to whom we will now return.

When Mr. Stanhope had gone she went to her own room, and throwing herself on a lounge wept long and bitterly, for it was hard—very hard—to relinquish such happiness. But the tears washed away the bitterness, and after a time she knelt and poured out her trouble to that Friend who is always near, who appoints every cross, and moreover helps the sufferer to carry it.

So Daisy arose refreshed and strengthened, and made her way to the cosy parlour where the little maid had just arranged the tea-table.

It was a small house but very convenient, tastefully furnished, and exquisitely neat, for owing to her mother's teaching Daisy Lawrence had become a good housekeeper. She was not dependent on Martin, as an aunt had left her a legacy of sixty pounds a year, and the brother and sister might have lived very comfortably, but for the young man's failing, which landed him in debt, frequently paid out of Daisy's small income. The fire burned brightly—winter was approaching—the kettle bubbled a cheerful song, and the well-appointed table looked most inviting, for Daisy never failed to use this as a pleasant little artifice to keep her brother by her side if only for a few hours.

She had just made the tea when he entered—a tall, fair-haired, handsome young man—and as his sister looked at him she resolved to try more than ever to wrest from the enemy such beauty and strength. Martin was quite sober as he bent and kissed his pretty sister.

"Well, Twin—his pet name for her—how are you? Don't look up to much."

"I have a headache, dear," she replied.

"Go to bed early then, and do not sit up for me to-night," he said, handing her the muffins.

"Must you go out then?" she asked almost piteously. "I was reckoning on a game of chess and a cosy evening."

"Sorry to disappoint you, darling; but I have business with Summers that cannot be postponed."

If it was not "business with Summers" it was "business" (?) with somebody else that took him away night after night; and Daisy grew sick and faint as she thought of his probable condition on returning.

Martin noticed her sudden pallor, and said—

"Look here, old woman, it strikes me you are particularly out of sorts. What's the row—anything to do with Stanhope—eh?"

She flushed crimson as she thought of Ernest, and the tears filled her eyes, though she tried to speak bravely.

"We certainly had a little difference, this afternoon; but—but—he will not trouble me any more."

"What? Has he turned out a scoundrel then? I must see him for——"

"No, no, Martin. It is entirely my own affair, so please say nothing," she pleaded.

"All right; but what a little goose to throw over a nice fellow like Stanhope! May I know the reason, Twin?"

"I cannot tell you," she answered sadly, unwilling that he should learn what she had resigned for his sake.

"Well, don't fret your heart out, or I shall be inclined to shoot Stanhope,

Perhaps, though, someone else has sought my lady's favour," he went on, jestingly.

"You are wrong, sir; but we will drop the subject, please," said Daisy, feeling she could not much longer retain composure.

So they talked of other matters, and having finished tea, the table was cleared, when Martin prepared to go out—not even glancing at the new number of his favourite magazine Daisy had placed near, hoping this might tempt him to remain. But it did not, so she said pleadingly,

"Do not be late, dear—will you?"

"No; but I wish, Twin, you would go to bed, and not sit up."

"I cannot," she almost wailed—adding, "It is useless, Martin; I only lie listening for your footstep and get nervous."

A pang of remorse smote him, as he kissed the pale, sweet face, and he resolved to "be in early" to please her.

But alas! this proved like many other good intentions with which the road to "hell is paved," for he returned home later even than usual, and so intoxicated that his sister had to help him to his room, when he threw himself on the bed and lay till morning.

And this was the history of many and many a night, till his sister grew heart-sick, though never quite hopeless. Meanwhile, Mr. Stanhope had written several letters urging Daisy to leave her brother; but she firmly refused, and therefore he came no more, and she was left to battle alone—this weak slight girl whose loving heart was wounded every day as she saw her brother growing more careless regarding his business, more indifferent concerning the opinion of good men, and less kind to herself. Indeed, he was often so moody and irritable that it was difficult to please him in the smallest matters. This, however, was caused by remorse, for lately conscience had awakened and stung its possessor with bitter reproaches which he vainly endeavoured to drown, for Martin saw plainly the hideous gulf before him. Would he draw back? or was he indeed to be lost in its horrible vortex?

Months passed—months of sadness and pain to Daisy, watching her misguided brother, but never faltering in her loving zeal to save him, or regretting her own lost happiness—for she loved Ernest with truest affection. As time went on, however, the burden became so heavy that her health gave way, though she would not own to this, and refused to see a doctor.

"If I am ill what will become of Martin?" was her constant thought at this time. "Oh I *must* bear up—God help me!" she cried, as she felt her growing weakness.

And He did, though not in the way she expected; but as His tender wisdom saw best, for He laid her on a bed of sickness.

One morning Daisy Lawrence was found delirious, and a doctor summoned.

"Why did you not send before?" he asked the servant as he examined his patient.

"Please, sir, Miss Daisy wouldn't hear of such a thing, nor even go to bed, though I begged and begged her to do so."

"Well, a nurse must be engaged, as she will need constant attention now," said the gentleman.

And then he went downstairs into the dining-room, and talked with Martin respecting the cause of poor Daisy's illness.

"She has an attack of brain fever, brought on by mental trouble of some kind, and unless this is removed there is not much hope of recovery," he said to the conscience-stricken brother, who now began to realize the wealth of devotion that had been lavished upon him, and repaid by what?

He promised Daisy should have every care, and after Dr. Welch had gone, left the house to procure a nurse when he met Mr. Stanhope.

"How is your sister?" was his first question.

"Ill—dangerously ill with brain fever. I am just going for a nurse," said Martin.

"Eh! what! ill? and I never knew it!"

"She was only taken so this morning—or rather compelled to give up. The doctor says he ought to have been in attendance a week ago."

"Ah, she has sacrificed herself for you as usual! Well, mother shall come and see to her—I won't have a stranger about my darling," said Stanhope.

"But I thought you—you two had parted!" exclaimed Martin.

"So we did; but it was my fault, because she would not consent to marry me till you 'reformed.' I have come to see she is the noblest woman in the three kingdoms, and I will wait for her till I am grey rather than have any other for the asking."

"Oh what a cruel, selfish wretch I have been!" returned Martin. "I see it all now, and if God gives my darling back I will reform—I vow to do so, with His help."

"I am glad to hear this; but now come with me and see mother."

So they went to Ernest's home, when Mrs. Stanhope—a kindly, motherly woman—readily agreed to nurse poor Daisy, and was soon in attendance.

That sick-room was a terrible place for Martin, as he listened to his sister's wild pleading with himself, or heard her despairing cry—"There is no hope—no hope. He never will be better." At other times she talked of Ernest, and Martin learned then the extent of her self-sacrifice, and what this had cost her. Frequently, too, she would look at him with eager, unknowing eyes, and murmur—

"Lift me up. I must not lie here for Martin will need me to-night. What shall I do!—what shall I do! if he stays away from home!"

At such times he fell on his knees and prayed—prayed for that sweet life trembling in the balance, and for himself, that he might prove true to the vow he had made. That prayer was answered, for by God's grace he was made strong to keep his resolve, and though it was many weeks before Daisy could understand this, when she did her joy was most touching. Nothing could exceed the kindness and thoughtfulness Martin now displayed, and Ernest was not a whit behind him in ministering to the invalid's comfort. At last Daisy was able to go downstairs, and what a day that was!—the two young men hovered about her as though fearing she might even then fly away.

As she grew stronger she heard all the events of those weeks that had been lost to her, and great indeed was her thankfulness regarding the change in Martin. As Ernest had made up his mind to wait just as long as Daisy pleased, he told her this, when she smiled and said—

"It may not be many months—dear Martin is so good now."

And overhearing these words the young man was thus enabled to withstand temptation even more resolutely, till the enemy was completely routed.

Then—but not till then—Daisy agreed to Ernest's request, and they entered upon their happy life, for Martin made his home with them till he prepared one for somebody else who had learned to love and honour him, since he ever kept his vow.

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#### TENDENCIES TO BARBARISM.

MORE money is spent for tobacco than for bread; more for spirits than for wine; more for wine than for baths or means of preserving health and increasing vigour by exercise; more for amusement than for instruction; more for theatres than for churches. Actors, singers, dancers, are paid ten times as much as teachers are. The popular player who entertains people, makes them spasmodically laugh or cry, though he possesses but a thin vein of genius enacts the same part continually, is not associated with any of the means whereby human welfare is promoted, becomes in a year many times richer than the professor who devotes his life to the acquisition and the diffusion of knowledge, or the philanthropist who spends his soul for his kind. To excite the nerves is a surer way of gaining wealth and reputation than to strengthen the mind. To this extent we are still barbarians; to this extent has civilization failed to lift men and women above their instincts; to this extent have all noble influences—art, education, religion, love of country, love of man, love of God, failed to substitute intelligence for inclination. When people who will not give a dime in charity give dollars to witness a foot-race or see a clown, it is pretty good evidence of the supremacy of appetite in the masses of mankind.

—O. R. Frothingham.



## Notes from Northfield.

We learn from the *National Baptist* of America that a very successful conference of Christian workers has been held at Northfield, where Mr. Moody lives, Mr. Moody being as usual the life and soul of the gathering. A correspondent who saw the waggons and all kinds of vehicles wending with their living freight along the various roads that lead to Northfield and noting the cleanly and well dressed appearance of the pilgrims, was reminded of old Dr. Bethune's pronunciation. He always said before offering prayer, "Oh, come and let us wash-up." That is just what the people had done, and doubtless the wash-up prepared for the worship.

There were addresses by numbers of well-known and eminent Christian leaders. Meetings from 6 a.m., recreations in afternoons, boating, tennis, &c., and base-ball, a game so popular across the Atlantic that we remember reading of an American boy who had his own reason for not thinking the former times better than these; he even pitied George Washington, the father of his country, because he went through his life without knowing and without tasting the joys of the game of base-ball.

The young men were instant in season and out. They went as heartily into the games as young manhood can, and then away they went back with just as much heartiness to prayer and conference. This way of blending things has amazed some people on this side the water. But it seems to us something like healthy Christianity.

Of course many good things were said at the meetings. Take one or two at random.

Dr. Pierson said that "Archbishop Usher, as he grew old, lost his animal heat; he had a room with three windows; in the morning, his servants would wheel him in his rolling chair to the east window; then at noon, to the south window, and later, to the west window, so that he might be in the sun all the time. So let us be in the love of God; in youth let us be at the east window, and in the evening of life, in the west window."

Speaking on another line, Mr. Hastings said (and the irony of the first part of his remark will be perceived), "A man is a strong-minded being; he goes to the saloon; his wife goes to the prayer-meeting and takes a cup of tea; and when he has blown out his brains, she takes in washing and brings up the family."

The strong, bright, practical common sense, faith, hope, and fervour of Mr. Moody appeared day by day. Particularly good was his address on "The qualifications for being an efficient worker for God." We can only offer a taste thereof.

1. "Exercise *faith* that God will fill you with power: not only that He *can*, that He *will*; not somebody else, but *you*.

"We get into trouble by sending out spies. God had told them he would give them the land. If we should send out a committee of twelve to see about going to China, ten of these would come back and sit down on it; they would report that it was best to wait a while. Moses ought to have crossed at Kadesh Barnea at once.

2. "Then we want *courage*. We must speak out our convictions. Don't be afraid of those reporters. So many ministers are afraid they will offend some wealthy member. If man says nothing against you, Christ will have little to say for you.

3. "We need *holy enthusiasm*. Don't be afraid of being on fire; it will burn up the selfishness. I like to see a man playing a game of ball with his whole soul. When I read about Garibaldi, it used to go through my bones. He was full of fire and enthusiasm.

4. "We want *perseverance*; we get tired just on the edge of victory.

5. "We must have a *love for the work*. You can't succeed in God's work

without love. Let us strike out that word *duty*, and get *love* for God and for the work.

6 "We want *human sympathy*. Some men are keen and clear and sparkling; but they have no sympathy. The masses are getting away from the church; we must get off these high platforms; I will find you 1,000 priests and Levites where you find one Samaritan.

"I imagine that priest going by. He says, 'I must go to Pilate and get him to send soldiers to put an end to these robberies.' Then the Levite says: 'I must get up a meeting and have a committee appointed and an agent hired to look into these cases; and I will give five dollars towards it.'

"Did you ever see the good Samaritan? He was a sunny-faced man; he came along whistling; he heard a voice; he turned aside; did he give the Jew a piece of his mind? Some people always carry around a bottle of vinegar; but he had a bottle of oil; where he got his baudage I don't know; maybe he tore off the sleeve of his shirt. He got his arms under the man and lifted him on to his beast. That was the way to take a prejudice out of the Jew.

"There was more prejudice taken out of that Jew in half an hour than ever before.

"We want more sermons with hands and feet. Elisha made a mistake when he sent his servant with a ten-foot pole to raise that dead child.

"How are you going to reach the Chinese and Negroes? What this poor groaning world needs is *human sympathy*. Why does the word *mother* touch us so much? It is sympathy, love. We must get into sympathy with these people.

"What are we doing? Piling up wealth! May God help us to save men. The gospel could be carried into every home in this country in six months, if Christians were aroused."

"May God give us love and sympathy and help us to save men."

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## The Deaf Beethoven.

HE sits like Memnon, turned to stone,  
Yet breathing notes of glory,  
Strong as old Vulcan's hammer-strokes,  
Sweet as the swan's last story!

He cannot feel the mighty thrill  
That sways us at his gifting,  
The thunder echoes of his will  
The world to rapture lifting;

He cannot taste the glowing cup  
His hand for us is pouring;  
He cannot with those wings rise up  
On which he sends us soaring.

Strange Providence! to crown us all  
And leave the king bareheaded,  
To rouse us at a deaf man's call,  
And he to silence wedded!

Yet it is thus and ever thus,  
The glory is in giving;  
Those monarchs taste a deathless joy  
That agonize while living.

Great Tantalus, go quench thy thirst  
At fountain sempiternal,

Where broken hearts need never burst,  
And all the year is vernal!

A temple fair not made with hands,  
Such was on earth thy building,  
A house not set on garish sands,  
Nor marred with foolish gilding.

Its walls colossal marches are,  
Its steps sonatas golden,  
Its vaults the boundless symphonies  
Whereby the stars are holden!

Can Phidias o'ermatch thy feat?  
Amphion cannot reach it,  
Nor Orpheus, with all his love,  
Nor blazing Sappho teach it.

Gigantic architect of sound!  
Sublime though stricken mortal,  
Heaven closed thine ears to all around,  
And oped to thee its portal.

The tones seraphic streaming thence  
Are ours for now and ever;  
Then let us praise thy glorious gift  
Till all our heart-strings sever.

JULIA ROMANA ANAGNOS.

# Cruising in other Waters.

## EASTERN PROVERBS.

BETWEEN the wolf and the shepherd the lamb has come to grief.  
One thing acquired with pain is better than a hundred with ease.  
Let the grapes pray for the welfare of the branches; without branches there would be no grapes.  
Silence is beautiful in a wise man; but how much more in a fool.  
More than the calf wishes to drink, the cow wishes to give it suck.  
If they tell you that your friend is dead, believe it; that he has come into a fortune, doubt it.  
He who lends money to the poor is often better than he who gives them alms.  
The world is like the wheel of the well, with its two buckets; the full one is ever emptied, and the emptied one is ever filled.  
He who has learnt and does not teach is like a myrtle in the desert.  
There is a threefold death in the slanderer's tongue; it kills him who slanders, him who is slandered, and him who receives the slander.  
Some people's judgment is that of a blind man at the window.  
Many an arrowsmith is shot by his own arrows.  
Greater is he who causes good deeds than he who does them.  
Great is peace: it is to the land what leaven is to the dough.  
He who struts about the market in the philosopher's toga will not come into the dwelling-place of God.  
Throw no stones into the well whence you have drank.  
A small allowance at home is much better than a large one abroad.  
It is the hole that makes the thief.  
In his own house the weaver is king.  
The salt of money is almsgiving.  
A hundred shillings invested in trade will give a man meat and wine; in acres it will give him cabbage and salt.  
When the axe already touches thy neck, still hope in God's saving grace.  
Hang the sweetest grass round a pig's neck, it will still go and wallow in its native mire.

## A TOUCHING INCIDENT.

The following, which appeared in a Detroit paper, is one of the most touching incidents to be met with.

There is a family in this city who are dependent at this moment upon a little child for all the present sunshine of their lives. A few weeks ago, the young wife and mother was stricken down to die.

The question arose among them who would tell her. Not the doctor! Not the aged mother, who was to be left childless and alone. Not the young husband, who was walking the floor with clenched hands and a rebellious heart. Not—there was only one other, and at this moment he looked up from the book he had been playing with unnoticed by them all, and asked gravely:

“Is mamma doin' to die?”

Then, without waiting for an answer, he sped from the room and up-stairs as fast as his little feet would carry him. Friends and neighbours were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small hand on his mother's pillow.

“Mamma,” he asked, in sweet, caressing tones, “is you 'fraid to die?”

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

“Who—told—you—Charlie?” she asked faintly.

“Doctor, an' papa, papa, and gamma—everybody,” he whispered. “Mamma, dear 'ittle mamma, doan' be 'fraid to die, 'ill you?”

“No, Charlie,” said the young mother, after one supreme pang of grief; “no, mamma won't be afraid!”

“Jus' shut your eyes in 'e dark, mamma; teep hold my hand—an', an' when you open 'em, mamma, it 'll be all light there.”

When the family gathered awe-stricken at the bedside, Charlie held up his little hand.

"Hu-s-h! My mamma doan' to sleep. Her won't wake up here no more!"

And so it proved. There was no heartrending farewell, no agony of parting; for when the young mother woke she had passed beyond, and as baby Charlie said: "It was all light there."

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## Correspondence.

### ASSOCIATION *v.* CONFERENCE.

To the Editor of the "General Baptist Magazine"—

DEAR MR. EDITOR,—“A Young G. B.” may be helped out of his difficulty by reflecting that the jurisdiction of the Association cannot be over-ridden by a Conference, or *vice versa*. The Association cannot force one of its churches into a Conference, nor can a Conference force such a church out of the Association. We are very—perhaps excessively—dependent.

A SENIOR G. B.

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### SUNDAY SCHOOL PEACE ASSOCIATION.

To Superintendents and Teachers—

DEAR FRIENDS,—After the lapse of another year, we again address you on Peace, feeling it very important that the warlike spirit at home and abroad should be quietly yet forcibly checked by Sabbath school training. Our Sunday School Peace Association will gladly welcome you. We want your influence, and need your powerful aid in this great and grand work. The children now in your classes will give character to England's future. Are we going to lead the way to the fulfilment of prophecy—“They shall learn war no more”—or leave it to others more loyal to the Prince of Peace?

Will anyone desiring information about Sunday School Peace Associations communicate with

Yours sincerely,

SARAH A. BAYS, *President of Sunday School Committee  
of Wisbech Local Peace Association.*

E. J. PECKOVER, *Secretary.*

Wisbech, Sept. 1889.

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## Notices of New Books.

GATHERINGS FROM NOTES OF DISCOURSES  
BY THE LATE THOMAS T. LYNCH,  
(1852-71). Second Series. London:  
*James Clarke, & Co., 13 & 14, Fleet  
Street.*

THE present series is worthy of the first, and for both we are indebted to the care and skill of a lady who attended Mr. Lynch's ministry from 1852 to its too early close. Those who knew Mr. Lynch will recognise in these "Notes," a faithful reproduction not only of his thoughts but of his very

words. And such words as his commonly were, are far too good to be kept locked up in manuscript. Mr. Lynch was one of the most original thinkers and most devout spirits of his day, and these "Gatherings" are adapted both to extend his reputation (which would have little concerned him) and to supply material for edification to the meditative readers. Ministers especially will find a rich variety of suggestive ideas for pulpit use.

D. B.

## LADY MISSIONARIES IN FOREIGN LANDS.

By Mrs. E. R. Pitman. Price 1s 6d.  
London: S. W. Partridge & Co., 9,  
Paternoster Row.

AN illustrated and tastefully got-up volume giving the lives of Mrs. Judson, of Burmah; Mrs. Johnson, West Indies; Mrs. Gobat, Abyssinia and Jerusalem; Mrs. Wilkinson, Zululand; and Mrs. Cargill, Friendly Islands and Fiji. It is a book to give to a daughter. It is just the thing for the Sunday school library, and it is a book to charm and help all who are interested in promoting missions. We warmly commend it.

THE WORLD'S SUNDAY SCHOOL CONVENTION. A complete record of the proceedings in the City Temple, July 1st to 6th, 1889. Paper 2s., cloth 3s. London: Sunday School Union, 56, Old Bailey, E.C.

WE are glad to see this most useful report. Not to mention anecdotes, it is a storehouse of facts and suggestions which cannot fail to enlighten and inspire. Its very figures are full of encouragement. What lover of Sunday schools will not be ready to shout hurrah! when he learns that the world contains to-day 183,390 Sunday schools, with a staff of 1,999,569 teachers, and an army of scholars numbering 17,716,212?

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE, September. Price 1s. 4d. T. Fisher Unwin, Paternoster Square, London.

"A THING of beauty" and therefore &c. One of its pictures carries us away into "the heart of the Alps." As we look at it we feel that we are ankle-deep in snow and yet within reach of beautiful butterflies and Alpine flowers.

OUTLINES OF SAVING KNOWLEDGE. BAPTISM AND THE LORD'S SUPPER. By a Baptist Minister. John Heywood, Manchester.

THE first is a tract which claims to be plain and Scriptural. It is neither. It is simply Calvinistic, and Calvinism never was plain. The author himself confesses it to be "a great deep," and disposes of it as we do of the pamphlet by "what can we say to it but leave

it." The second consists of two sermons and an introduction. "Solosing and other disgraceful contrivances" come in for reprobation, and open communion is charged with bringing "our darkness, our deadness and our heresies upon us." We cannot ask anybody to believe that.

THE HERALD OF MERCY. A monthly messenger for humble homes. Annual volume 1s. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

BRIGHT, cheerful, healthy, and full of pictures, it is surely a welcome messenger, calculated to make the humble home a happy one.

FOUR TRACTS. By Rev. F. B. Meyer, B.A. Price 3s. 6d. per 100. London: S. W. Partridge & Co., 9, Paternoster Row.

MOST useful and helpful. They are a few samples out of many. Send for an assorted packet. You will be sure to find them useful. You cannot give away to young men, young girls, young Christians, and inquirers, anything more likely to do them good.

## AMERICAN BAPTIST PUBLICATIONS.

WE have to thank Dr. C. C. Bitting for three of these.

1.—The first is a pamphlet of 28 pp., called "*An Engine of Power*," from which we learn that the object of the American Publication Society is "to promote evangelical religion by means of the Bible, the printing press, colportage, and the Sunday school." The Society circulates bibles, and publishes quite a number of weekly, monthly, and quarterly helps for S.S. workers and scholars, and indeed is a kind of Religious Tract Society and S.S. Union rolled into one. Its work averages an output of *one million* 16mo. pages for every day. It also makes grants of small libraries to pastors, and to schools. Truly it is not inaptly described as "*An Engine of Power*."

2.—*The Report of the sixty-fifth Anniversary*.—This is equal in size to our sixpenny Year Book. It reports among other things sales to the amount of over £90,000 (458,576 dollars). The assets of the society are valued at

£158,338. The report mentions a long list of funds for objects connected with the work. Thus the interest on 400 dollars is spent in sending a religious newspaper to needy Baptist ministers. Happy thought that! It appears too that quite a number of people have given to the society sums varying from 20,000 down to 200 dollars on the condition that the business shall pay them 6 per cent. while they live. This is a first-rate way of giving money to a religious object.

3.—*The American Baptist Year Book*—The general get-up and appearance is not equal to that of the Handbook of our Baptist Union. The covers are paper and the type is small throughout, but the volume is packed with information. It begins with the report of

the "American Baptist Missionary Union," and goes on with the "American Baptist Home Mission Society." Then comes "Woman's Work," both foreign and home. State Organizations follow. Of course this refers to what are called the Regular Baptists as distinguished from the Free-will Baptists. We might call them consistent Baptists. At any rate they have no foot-note as we have, appended to an article, to say that they are one thing in principle and another in practice. Yet their success is marvellous. They have baptized 134,563 in the year, and they now number 32,900 churches, 21,420 ministers, and 2,997,794 baptized members. In point of organization they far outstrip the Baptists on this side the great water.

## Editorial Notes.

OUR LATE COLLEAGUE.—Messrs. Fradelle and Young, of 246, Regent St., London, W., have published a striking portrait of the late Rev. W. R. Stevenson, M. A. It is about  $7\frac{1}{2}$  inches wide by 8 $\frac{3}{4}$  inches deep, and when framed will make an excellent picture. It is prepared by their photo-mezzo-tint process, and they claim for it an absolutely permanent result. Like all process pictures it lacks somewhat of light and shade, but it is wondrously faithful even to the veins of the hands. Those who desire a suitable permanent memorial of our lamented and dearly loved friend, will do well to obtain this.

THE YEAR-BOOK.—We are glad to get a glimpse of this, and to know that friends who have been waiting anxiously and eke impatiently for its appearing have at last obtained their reward. The Year Book looks well. In fact it is considerably stouter than when we saw it a year ago. Moreover, "how altered," we are ready to exclaim when we come to look our friend in the face. It contains no list either long or short of previous Associations. We are sorry for that, for never a June comes round but we find it useful. The next thing we discover is a general topsy-turvydom in the arrangement. Looking for the list of Members of the Association, we found it after the Minutes,

whereas we had expected it to precede them. The same may be said of the account of the Public Services, and also of the Secretary's Statement. We feel just a little put out not to find these things in their *proper* places. Our secretaries are Free-will Baptists, we know, and no embargo is laid upon them to follow one order rather than another, so that they cannot be blamed. Each one must display his own idiosyncrasy. But it would be worth while to preserve a uniform order of arrangement from year to year, just as we do at home, so that we always know where to find say—the matches. Apart from this we congratulate our Secretary on the way in which he has done his work. His list of "Societies, &c., conferring special benefits, &c.," on pp. 93 to 95, is a good feature, although we confess we are not a little puzzled to know how some of them obtained a ticket of admission. But better too many than too few. Turning to statistics, we have been really interested in the Secretary's statement. "After all, we are Baptists," says the Secretary, but the ellipsis which his statement obliges us to fill in is that it is beginning to look as if we were not. There is a great falling-off in baptisms as compared with last year—979 only as against 1331, and the Secretary tells us that the falling-off is precisely in

the quarter where it ought not to be. Where we have the largest schools there we have the fewest baptisms. If that be so, and Mr. Griffiths has been at evident pains to prove it, then it is the indication of a sad state of things. If we don't make our young people Baptists we may as well haul down our flag. There are more matters in the Secretary's statement which call for earnest thought. We have no time to go into them just now, but we shall be greatly surprised if a warm, not a hot, discussion does not arise out of the matters therein contained. If we should have that, we pray God that like a warm and genial climate it may be productive of good fruit.

THE "BRITISH WEEKLY" AND EAST LONDON MINISTERS.—That otherwise excellent paper the *British Weekly*, commenting on the silence of nonconformist ministers, and particularly of East London ministers during the dockers' strike, has written too smartly, and the smart is felt. It asks "What is to be the issue, in great crises of their fate the people look to Christians and find them 'dumb dogs,' while Socialists put every power and faculty at their service? . . . . Why was it that the dock labourers could find no leaders in their mortal fight from the Christian host? Why had they to turn to the Socialists? . . . . These questions are being put, and will be put more and more loudly." Further on it says, "We agree that the future of English life is with the artizans, and that no body of Christian teachers has at present much influence with them. How is it to be in the future, if for sympathy, for self-sacrifice, for leadership, they must turn their backs on Christians and ask the help of those who tell them that Jesus has not risen and that He will never rise?" Writing like this has been "a dagger-thrust" to such men as Archibald G. Brown, and it is in apologising to him for the wound made that the editorial "we" again speaks in the last sentence quoted, as if East London ministers knew neither "sympathy" nor "self-sacrifice" in relation to the working man. The insinuation is as baseless as it is cruel. It is not enough to retort and to enquire, "Mr. Editor, what have you done, and how is it that when starving men want

help they look for it not to such sympathetic papers as the *British Weekly*, with its doubtless self-sacrificing readers, but to the blatant, red-radical and slang-mouthed 'lar?" It may, however, be permitted us to say that the ministers referred to *live* among the suffering poor of East London, and that that is of 1000 times more value than *written* sympathy, and involves in itself alone a self-sacrifice of which 999 out of every 1000 respectable Christians are utterly incapable. To most of them East London is like Ireland, "the best country in the world to live out of." Catch them pitching their tent or dwelling in their ceiled house within the radius of the Whitechapel murders. The idea is altogether abhorrent to their Christian souls. Hence it has come to pass that it is now counted as great a sacrifice to Oxford and Cambridge graduates to take up their abode in Whitechapel as it used to be on the part of missionaries who consented to live in Fiji, and to labour amongst cannibals. Thus it appears that East London ministers have been heroes without finding it out until to-day. East London ministers silent and unsympathetic! They cry day and night unto God against the wrongs and expropriations under which the people suffer. They never preach with more earnestness than when they plead the cause of the poor, but then mammon hears them not. He is a deaf idol. It requires appeals that would melt the heart of a stone to move him even to the giving of doles, and it calls for a revolution like the dockers' strike to wring from him even the smallest modicum of justice. It is these things that are most saddening. The miserable poor may starve, and rot, and herd together like beasts, but so long as they are as quiet as Lazarus, Dives doesn't trouble himself about their stomachs or their sores. If the masses are not reached, it is surely the stupidest thing in the world to blame those who are trying to reach them. To some of us it is no marvel that the masses are not reached. Here is the problem. Let the *British Weekly* and let British Christians of the eminently respectable type work it out. Given a district which nine out of every ten socially respectable Christians forsake as soon as ever they

can, given a district which nearly all the well-to-do, the refined, the educated, the capable, shun as they would a district infected by the plague; given churches which are thus left with a people for the most part without money, without leisure, without the ability which means and leisure would develop; given a congregational system under which churches die without hope,—and how soon think you will the masses of East London be brought to Christ?

**AMALGAMATION AGAIN.**—Before this number comes to light the joint committees will have met, indeed they are meeting just as we are obliged to give the printer his last bit of copy. We cannot therefore report proceedings. We can only refer to what has transpired in the *Freeman*. The issue of August, 23rd contained an article over the initials "C. W.," which initials suggest the most worthy name of an ex-President of the Baptist Union. The topic of the article was "The Rev. Joseph Fletcher's Walsall Address." Confining attention to those preliminary parts of the address which referred to the question of amalgamation, "C. W." tries to bring the President of the Association more into sympathy with the proposed Union. What will most surprise

those members of the Association who were fearful of the statements contained in the address, is the fact that "C. W." does not deny the statements made. A reply appeared in the following week putting in a somewhat fuller light the President's position. It would be needless to quote the whole. A sentence or two must suffice. For reasons given in the address the answer says, "I am utterly and absolutely indifferent about the whole question. I am not satisfied with things as they are, and I do not see how the amalgamation proposed will make them any better. The congregational system which prevails among us is, in my view, a poor, miserable, makeshift thing. We label it in the gross as 'Baptist Union,' but we might just as well call it 'Baptist Disunion,' and for that reason I say 'that whether the amalgamation talked of be effected or no, the union most to be desired is the strengthening of our existing organization by combining with it something of the essence of Methodism or Presbyterianism, or a judicious blend of both. Anything short of that is a matter of perfect indifference to me.'" We may add that C. W. thinks the main topic of the address is serious enough to "challenge enquiry and even controversy."

## News of the Churches.

To secure insertion all news should reach 322, Commercial Road, E., on or before the 15th of the month.

### CONFERENCES.

**CHESHIRE AND NORTH STAFFORDSHIRE.**—The next half-yearly meetings will be held at Stoke-on-Trent, on Monday, Oct. 21st. Business Session to commence at 11 a.m. In the afternoon, the President's Address and a Paper by Rev. R. P. Cook, of Crewe, on "Church Syndicates."

P. WILLIAMS, *Secretary*.

**EASTERN.**—The Conference met at Spalding on Sep. 12th. A brief devotional service, conducted by brother Jones, at 11.30, preceded a business session.

The Secretary read the reports from the churches, showing sixty-two baptized, sixteen received, one restored.

**Home Missions.**—The accounts were presented and passed. A letter from the Rev. R. P. Cook was read which suggested a series of services to be held on behalf of the Home Missions. The Secretary was requested to acknowledge the letter and promise to make arrangements as desired, if possible.

**Election of Officers.**—President for the year, Rev. John Jones (Spalding); Vice-President, W. R. Wherry, Esq. (Bourne); Secretary, Rev. T. Henry Smith (Chatteris); Committee, the President, Vice-President, Secretary, Rev. G. H. Bennett, Messrs. S. C. Colman (Peterborough), and G. L. Wilson (Boston).



Arrangements for next Conferences : Spring, at Bourne ; Autumn, at Louth (Eastgate).

Discussion on "Union among Baptists." The President (G. H. Bennett, Bourne) ably introduced the subject, and the following brethren took part—C. Waterton, J. E. Bennett, J. Jones, T. Barrass, J. H. Callaway, and Mr. Ward.

Brother Todd, who is pastor at Sutterton, was welcomed into the Conference.

*Vote of thanks.*—On the motion of brother Jones, a hearty vote of thanks was given to the retiring President for his efficient services.

A public meeting was held in the evening in support of the Home Mission. Brother Jones presided, and addresses were delivered by brethren Waterton, Bennett (Lincoln), Barrass, and Smith.

T. HENRY SMITH, *Secretary.*

MIDLAND.—The next meetings will be held at Melbourne, on Tuesday, Oct. 15th. Service in the morning at eleven. Preacher, the Rev. H. Bull, of Lenton. Business Session at two o'clock. After the business, an open Missionary Conference will be held. Public meeting as usual in the evening.

ALFRED FIRTH, *Secretary.*

### CHURCHES.

ARNOLD.—On Sunday evening, Sep. 1st, the members presented to Mr. W. Bown, of Nottingham, a handsome Oxford Bible in recognition of sundry kindly offices, and of three years' service as secretary. A beautiful writing desk was at the same time presented to Mr. T. Kirk, who is compelled by the state of trade to sever his twenty-three years' connection with the church and school. The gifts were suitably acknowledged.

BARTON FABIS.—On the first Sunday in Sept., there being four candidates for baptism, the old custom was reverted to of having a full day's services, both pastors being present. In the morning the senior pastor preached on the conversion and baptism of the Ethiopian Eunuch, after which the junior pastor immersed the candidates. A prayer meeting was held in the chapel at half-past one. Public service commenced again at two o'clock, when the junior pastor preached on "The Christian Life." Afterwards the Lord's

Supper was observed, when the newly baptized were received into the church and an address was given by the senior pastor. In the evening the junior pastor preached. The weather being fine friends came from all the villages round about, and the services were not only enjoyed, but were regarded as a promise of more successful times to come.

LONDON, *Church Street.*—Rev. J. F. Archer, of the College, Nottingham, entered upon his duties as minister on Tuesday, September 1st. The congregations were good at both services. On the Thursday following, the church and congregation met at a social gathering to bid the pastor welcome. Addresses were delivered by Dr. Dawson Burns, by the pastor, and a number of the officers and friends. The meeting was hearty and cordial in every sense, and there is every prospect of an increase of interest in the various agencies of the church. It is hoped that by the hearty co-operation of pastor and members much good work may be done in the neighbourhood.

MARKET HARBOROUGH.—*Presentation.*—On Aug. 29th, the members of the Bible Class presented their president, the Rev. Jas. Whitford, with a handsome writing desk, which contained stationery, pens, pencils, etc., and on a silver plate the following inscription was very chastely engraved:—"Presented to the Rev. J. Whitford by the members of the Bible Class connected with the Baptist chapel, Market Harborough, as a small token of the esteem in which he is held by them as their president. Aug. 29th, 1889." Mr. Freer, the secretary, in the name of the members of the class, asked Mr. Whitford to accept their little present as a tribute of their sincere regard and esteem for him. Mr. Whitford in his reply referred to the success of the class since its commencement about eighteen months ago, the numbers having been trebled.

NOTTINGHAM, *Red Hill.*—On Sunday, Sept. 1st, three opening services were held. Mr. J. Massey Salt preached morning and evening, and the Rev. O. D. Campbell, M.A., in the afternoon, to good congregations; and on Monday, Sept. 2nd, a public tea was provided, to which a good number of friends sat down. After tea a public meeting was well attended. Addresses by Rev. O. D. Campbell, M.A., and others. Chairman, W. Hunt, Esq.

On Sept. 8th, the opening services were continued, when two sermons were preached by Mr. W. Richardson. The collection, amounted to about £17. A Sunday school has been formed, and about 100 scholars and teachers were received the first day.

GREENSBURY.—The long needed renovation of the chapel is just about to be begun, and will be carried on under the superintendence of Mr. Thomas Bottomley, a decorative designer of high repute in these parts. The services will meanwhile be conducted in the large new school-room.

RETFORD.—Harvest thanksgiving, Sept. 8th. A sermon was preached in the morning by Rev. S. Skingle. Musical service by the choir in the evening, interspersed with short talks by the pastor. On the Monday, a public tea. An entertainment was given, consisting of music, singing, dialogue, and recitations, in which Messrs. Smith, Genders, Loseby, Rodgers, Robinson, Welford, and others took part. The chapel was tastefully decorated with a choice and plentiful supply of fruit, flowers, and vegetables. Crowded congregations. Collections good.

TODMORDEN.—On Aug. 30th, a church and congregational tea-meeting was held at Wellington Road to welcome home from their marriage tour the Rev. Thomas Cotes and Mrs. Cotes. There was a large attendance, and the proceedings were very hearty and enjoyable. After the serving of an excellent sandwich tea in the school-room, the company adjourned to the chapel, when Mr. John Speak (Harley Bank), was elected to preside over the initiatory stage of the proceedings. After a few opening remarks from the chairman, Mr. Dan Sutcliffe was called upon, and on behalf of the church and congregation presented a black marble timepiece to Mr. and Mrs. Cotes as a token of goodwill and esteem. An engraved silver plate in front of the dial recorded the date and circumstances of the presentation. The timepiece was purchased from the Todmorden Co-operative Society, where it was on view for some days. The

chairman then presented to Mr. and Mrs. Cotes on behalf of the select class of females, a pair of bronze ornaments, and to Mrs. Cotes, on behalf of one of the families in the congregation, a large copy of "The Baptist Hymnal." Rev. T. Cotes replied in a lengthy and interesting address, and afterwards assumed the direction of the proceedings. Readings, recitations, and music followed; and congratulatory addresses were given by Messrs. Greenwood and J. S. Gill. Mr. Cotes conducted the chapel anniversary services on the following day. Congregations moderate. Collections £7 odd, which is over the average.

### SUNDAY SCHOOLS.

BURNLEY, "*Enon Mission.*"—Anniversary services were held on Aug. 18th. Rev. James Sunderland, of Minneapolis, U.S.A., preached morning and afternoon. In the evening a song service was conducted. Collections £15 4s.

STALYBRIDGE, *Wakefield Road.*—On Sept. 15th, school sermons were preached by the pastor, Rev. C. Rushby. Congregations were very good, and the services were inspiring. Special hymns. Collections over £31—an advance of £4 on last year.

### SCHOLASTIC.

Mr. F. G. French, of the G. B. College, has been elected by the Board of Professors to an open scholarship of £15 tenable at University College, Nottingham. Six scholarships were awarded. There were thirty applicants.

### BAPTISMS.

ASHBY-DE-LA-ZOUCH.—Nine, by T. A. Plant.  
 BARTON.—Four, by G. E. Payne.  
 BOURN and MORTON.—Four, by G. H. Bennett.  
 BRADFORD, *Sandy Lane.*—Five, by W. Wynn.  
 BURNLEY, *Enon.*—Two, by C. Payne.  
 NORWICH.—Six, by G. Taylor.  
 PETERBOROUGH.—Seven, by T. BARRASS.  
 RETFORD.—Two, by S. Skingle.  
 SAWLEY.—One, by G. Towler.  
 STALYBRIDGE.—Four, by C. Rushby.  
 WOODHOUSE EAVES.—Three, by W. BOWEN.

### Obituary.

LEES, WILLIAM.—We have to announce with deep regret the death, on the 15th Sept., at his residence, Clarence Villa, Barnard's Green, Malvern, of the Rev. William Lees, late of Crewe, formerly of Walsall, Baptist Minister, aged sixty-five years. No cards. Friends will please accept this intimation.

THE  
MISSIONARY OBSERVER.

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OCTOBER, 1889.

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An Interesting Letter.

THE friends of the mission, especially those who had the pleasure of seeing and hearing Dr. Stewart during his visit to England, will be pleased to read the following interesting letter, which, though private, we venture to publish. The testimony borne to the work of the mission by one who for many years has carefully watched its operations, and liberally contributed to its support, should strengthen the confidence and evoke the liberality of the friends at home. He embarked at Liverpool for India in the Clan Line Steamer *Macintosh*, on Monday morning, August 26th, having spent the last three weeks of his sojourn in England with friends at Nottingham, Leicester, and Derby. In these visits he was accompanied by his three children, who are now at school in Edinburgh.

“MY DEAR MR. HILL,—As I am on my way to India I write specially to thank yourself and other dear friends for the hearty welcome so kindly given to me and to my children, and for many other tokens of friendship and good-will received by us. It has been a great pleasure to me to make the personal acquaintance of many esteemed friends, and to have established afresh the friendship of former years among those whom I knew in India. It has been a still greater pleasure and happiness to have enjoyed Christian fellowship and intercourse with many churches and to unite with them in prayer and praise. I am very thankful for these privileges and heartily appreciate them. I shall always remember, with most pleasing associations, my brief sojourn among you, and now take back many pleasant memories with me. According to my opportunities, I have done what I could to stir up the minds and hearts of the brethren and sisters to the noble work they have undertaken for the evangelization of Orissa. May their faith be increased, their love rekindled, and their hearts and hands strengthened for the work of the Lord. ‘The palace is not for man, but for the Lord God.’ May it please God to stir up the hearts of many of His children to awaken to fresh labour and love for Zion’s sake. The Orissa mission is historically the mission of the General Baptist churches; the privilege and the blessing are theirs and those connected with them. The Gospel trumpet was first borne by their messengers to Orissa more than sixty years ago; many precious ones sounded it with their latest breath, and sounded it faithfully. The echoes have been brought back that more remains to be done, that more messengers

are needed, that special help is required for raising suitable native pastors and for disseminating Gospel light and truth among *women* more than has hitherto been done. The call among the sisters of the churches appears to be irresistible; they cannot be indifferent or lukewarm when they know how much their own happiness and privileges depend upon woman's work and woman's mission.

"May the churches be enabled to take up the joyful song of king David, when he 'rejoiced, and when all the people rejoiced, for that they offered willingly because with perfect heart they offered willingly to the Lord;' and so may Christ our King, who 'sitteth over against the treasury,' also rejoice over His people 'with great joy.'

"I am, dear Mr. Hill,

"Yours fraternally and affectionately in Christ,

"W. D. STEWART.

"S. S. Macintosh,  
2nd September, 1889."

### Current Events at Cuttack.

I HAVE been anxious for some time past for an opportunity of writing, but duties have been so numerous and pressing, and sultry heat and drenching rains have so frequently alternated with each other, that I have been unable to do so. You will be glad to know that thus far the season is a favourable one for the crops, and though we have not entirely recovered from the recent scare of famine, and rice is still dear, there is marked improvement, and the early rice will soon be ready to be harvested. In Ongool, an outlying post of the district, the scarcity is more pronounced, and relief works have been begun. The distress in Ganjam also continues, though in a less acute form than several weeks ago.

#### DEATH OF SEBO PATRA.

The season has been very unhealthy, and we have had an unusual number of deaths. The last one of note amongst us to succumb was our aged brother, Sebo Patra, the oldest but one of our native ministers. Pooroosootum Chowdry, who is nearly eighty-six years of age, still survives, and at my last interview with him said he thought the Lord had forgotten to call him. He is very feeble. Sebo Patra was nearly eighty-one, having been born in December, 1808. As a young man he was employed by the missionaries as a schoolmaster in the neighbourhood of Cuttack, and gradually received into his own heart the truth it was part of his duty to impart to his heathen pupils. He was baptized Feb. 2nd, 1840, and was appointed a preacher on probation a few months later. He was ordained with two others, Sebo Sahu and Damudar Mahanty, on Nov. 2nd, 1845. Mr. Stubbins gave the introductory discourse, Dr. Buckley prepared the questions, Mr. Lacey offered the prayer, and Dr. Sutton gave the charge. With the beginning of the rains our brother's health failed. There appeared to be no special disease, and his mind remained unclouded to the end. As

the closing scene approached, he called his sons, and with patriarchal simplicity and fervour gave them parting and most important advice. I had seen him shortly previous to this, and found him a healthy and joyous Christian, quite beyond the fear of death, and as the native communion was to be held on the following Sunday he sent a message to the church giving his affectionate salutation and exhorting all to stand fast in the Lord; and on July 11th he peacefully breathed his last. Our brother was well-read in the Hindoo shastres, and had special qualifications as a preacher to the heathen. He had retired for several years from active duty.

#### PLEASING ADDITIONS.

Happily we have interesting additions to report as well as losses. On July 14th, four young persons were baptized from our native Christian community, and after the morning service on July 21st, Doorga Charan Mahanty was baptized. He is a convert from Hindooism, a young man about twenty-four years of age, a native of the Kendrapara district, but at present employed as head master in a Government school near Balasore. He has a younger brother a Christian in Calcutta, and received from him a copy of the New Testament which he read carefully. He afterwards became acquainted with an ex-catechist named Poorna Chandra Singh, and at one time proposed joining him in an endeavour to establish a mission station at Kendrapara, but finding the field already occupied by us, he came to Cuttack, and after a sufficient probation was baptized. He has since returned to his former appointment, but at his last interview with me expressed his strong desire to be received into the mission college as a student for the ministry; and by yesterday's post I received a formal application to this effect from him.

On Sunday, Aug. 4th, seven others were baptized. One of these also was from the Hindoo community. Haramoban Mahanty is a clerk in the Survey department of the Government of India. He is a native of one of the districts bordering on Cuttack, and is respectably connected. He is also spoken of as competent in his work as a draughtsman. I first met him when on tour during the late cold season, when he gladly fraternised with the native preachers and expressed his earnest wish for baptism. His case has therefore been before us several weeks. We hope he will do well.

Still another young Hindoo is seeking to be baptized, but in the opinion of the native friends his Christian knowledge and experience are not sufficient to justify us in receiving him. We have other candidates, and some who have been separated from us a number of years are seeking to be re-united with us. We rejoice in these indications of the Lord's blessing resting upon our labours.

Two of our young men have recently received

#### GOVERNMENT SCHOLARSHIPS,

one of 20 rupees per month, tenable for one year, to enable him to pass the B.A. examination. I was delighted, at the meeting of the District Board in which this was sanctioned, by one of the native gentlemen

associated with me in the Education Committee, explaining that it was because the applicant is a Christian they wished him to receive the scholarship. The other is of 10 rupees per month for twelve months, and is for the examination for the First Arts Degree. Both the young men are members of the church.

We have been greatly grieved by the news received of the *death of the Rev. W. R. Stevenson*. The loss to the denomination at this special season is very serious, and the more so as it follows so closely upon those of Professor Goadby and Mr. Marshall. As Classical Tutor, at the time I was in the college, he was greatly beloved, and by many others doubtless as well as by myself his death will be felt as a personal bereavement.

THOMAS BAILEY.

Cuttack, India, Aug. 16th, 1889.

### Events at Sambalpur.

THE rainy season opened propitiously, and, though there has been a "break" of a fortnight, the copious downfall promises an abundant harvest. Grain of all sorts is exceedingly dear, but we are thankful that we have been spared the worst, and have been enabled in some measure to supply the wants of less favoured provinces.

We have shared with others a great deal of sickness, first in the district and then in the town, but trust it is now past. A day or two after the Car Festival the deaths amounted to twenty in the town, and the daily average was about eight for three weeks in succession. One of our brethren lost his son, a young man of eighteen, and a short time before this our two preachers lost a baby each by fever. We made special prayer to "the God of heaven," and were heard and answered.

#### WITCHCRAFT.

The village people have in several instances thought the epidemic was occasioned by witchcraft. There are now five separate cases in Sambalpur awaiting judgment, in which the aggrieved husband or friends have killed suspected women as witches or possessed by demons. When asked in open court why they murdered these women, they replied: "Why did they kill my son?" "Why did they cast an evil eye upon my wife?" In one district our colporteur sold a good number of gospels, because it was found recorded that Jesus had cast out demons. Some villagers said that no spirit could hurt them if they slept with this book under their pillow.

A month or two ago a man came into the daily market, opposite the book room, who was suffering from small pox. The common notion is that small pox results from possession by a goddess, hence no medicine is given, and, if possible, nothing asked is denied to the patient. In this case garlands of flowers were thrown round his neck by the people. As soon as we saw it we sent the man home, explained to the people, and reported to the authorities.

## STOPPAGE OF IDOL CARS.

Nine or ten weeks since there was an annual festival connected with the worship of Shiva (Mahadeb), but as there were two or three parties in the town, and they require two days for the festival and could not arrange to hold it on the first day, the cars were not allowed to be drawn, and the country people were not allowed to enter the town. This was due in large measure to the prevalence of sickness in Sambalpur, and in order to obviate any disturbance. The cars have never been stopped before. By many the action of the authorities was considered arbitrary, and we were suspected of having used our influence in the matter—a suspicion for which there was not the least foundation. Later on the car festival of Jagannath was held, but the cars were ordered to start and return within a fixed time, and several of them which were not ready at the appointed hour were not allowed to proceed. The cars went on two occasions, with an interval of several days. The first occasion was an utter failure, owing to the prevalent sickness and to rain. The second was more successful, though thinly attended. It is necessary that these festivals should be conducted orderly and within a limited time, but it is to be regretted, owing to the frequent transference of those in authority, that a license granted one year is withdrawn or curtailed the next. This course merely irritates the people without achieving any permanent good.

We have attended the *Sunday market* regularly, but for several weeks, owing to causes referred to above, very few were present. It is hoped that it will shortly be opened twice a week.

We hear that the *new railway* is to be opened for traffic next June. A petition has been forwarded from this town urging the Directors to extend a branch line to Sambalpur, and there is every reason to believe that it is favourably entertained. It is now tolerably certain that a line will run from Madras to Ganjam and Orissa, and will be connected with this district. There is also more talk about the line from Benares to Cuttack. It is surely time the agonising cry of famine-stricken districts for railways was heeded.

*An Oriya weekly newspaper* has recently been published under the auspices of the enterprising Rajah of Bamrah. Its need is recognised, but, so far, it has been indiscriminate in its statements, and occasionally relates silly stories of goddesses which we grieve to see in print.

*Our day school is prospering*, and the number of Kol scholars is increasing. An examination was held on Saturday last.

*The bazaar work* is perseveringly carried on. We are hoping to employ two Bible women shortly. At the request of the Deputy Commissioner enquiries are being made by Miss Hill in respect to a medical woman who may be engaged here in connection with Lady Dufferin's fund. We are also commencing a week-night meeting for Europeans and English-speaking natives.

It is admitted by all that great changes will be effected in this district when the railway has got into working order. May they be preparatory and subservient to still greater changes to be effected by the Gospel of Him whom we preach.

The following is an extract from the *Indian Statesman* of July 13th, 1889:—

“A Hindoo widow, aged about 20 years, appeared last week before Mr. Ryan, the second Presidency Magistrate of Bombay, and said she was an inhabitant of Gogo, where her parents resided. She was married when only nine years old and became a widow three months afterwards. She had to submit to all sorts of ill-treatment, and came to Bombay in the hope of entering into a matrimonial alliance. Her caste people having become aware of her intentions endeavoured to thwart her and tried to persuade her to abandon the idea; but having failed she had reason to believe they intended to beat her. She had also heard that her parents intended to get her arrested on a charge of stealing. She requested, therefore, that the magistrate would not issue any legal process against her. She would at once put in an appearance in court on a message being sent to her. The woman also requested she might be protected against the threatened violence by her caste people. Mr. Ryan gave a note to the applicant addressed to Mr. Madhowdas Ragoonathdass, the Hindoo reformer and advocate of widow-remarriage, who protected her, and arrangements have been made for her re-marriage in a few days.”

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“The young Hindoo widow who sought and received protection from the Presidency Magistrate, Bombay, the other day from the persecution and ill-usage of her caste fellows, was re-married on Tuesday last to a well-to-do Hindoo of the same caste.”

JOHN VAUGHAN.

## Memoir of Ghunu Sbyam.

BY REV. W. MILLER.

In the death of this servant of Christ the Orissa mission has sustained another severe loss. He was the son of Doitaree Naik, who like several of the early converts had been a disciple of the Guru Sundura Das. Having embraced Christianity he was eventually received as a native preacher, and continued at his post up to the time of his death. Ghunu Sbyam, the eldest son, was born at a village a few miles north of Cuttack, in 1824—before the father had renounced Hindooism—and was in his sixty-fifth year at the time of his death. On the removal of the family to Cuttack, Ghunu was placed in the mission school, where he laid the foundation of a fairly good education, including a knowledge of the English language, which he spoke and wrote very correctly. Having given his heart to the Lord and been received as a member of the Cuttack church, a strong desire to make known the gospel to his countrymen was awakened in his mind. On the establishment of the Mission

College in 1845 by Dr. Sutton, he was one of the first received as a student for the ministry of the gospel. He was then a slim, bright, and intelligent young man, whose appearance and address were very prepossessing. Having completed his College course with credit to himself and satisfaction to his tutor, he was received as a native preacher, and after the usual probation was, in accordance with apostolic ways, solemnly set apart to his life's work by prayer and the laying on of hands. In the course of his ministry, Choga, Berhampore, and Piplee, as well as Cuttack, were each the scene of his stated labours, in each of which he gained the confidence and respect of the people, Christian and Hindoo, and did much to enlarge and build up the church and extend the boundaries of Christ's kingdom. As a preacher to the heathen he occupied a high position. He possessed a thorough knowledge of Hindooism in all its various phases, and a deep sense of its utter inability to meet the spiritual maladies and



needs of its votaries. His language was simple, chaste, and forcible; his illustrations homely and apt; this, being combined with a persuasive manner and an experimental knowledge of the saving power of the gospel of the grace of God in his own soul, his preaching was both active and impressive to all classes of the people. In ability and readiness to meet objections and silence conceited Brahmins and Pundits he was second to none of his brethren.

#### ON THE DEATH OF JAGU ROUL

he was selected as the most suitable man to succeed him as assistant tutor of the Mission College. In the work of the College he found a most congenial sphere, and efficiently and faithfully discharged its duties to the closing scenes of life. His extensive knowledge of Biblical truth, Hindoo shastres, literature, and systems of religion, his familiarity with the best mode of meeting objections to Christianity, as well as of stating and enforcing its paramount claims, well fitted him to instruct and prepare for their great work the class of young men who have hitherto been eligible for the College. In the church and Christian community of Cuttack, Ghunu Shyam had considerable influence. His sound judgment and large and varied experience made him a valuable member on all committees for the examination of candidates or persons seeking restoration to the church. He was also for some years secretary of the Cuttack Panchiat, or committee of five, which takes cognizance of all matters of dispute among church members or nominal Christians, and prevents litigation; in this, a post which requires no ordinary tact and patience, Ghunu rendered valuable service to all concerned.

He is the author of one of our Oriya standard tracts, in prose—"Objections Refuted." This takes up the leading objections to Christianity and ably refutes them. It has passed through several editions and has been very useful. He also prepared in Oriya, a sketch of the principal converts of the Mission, including one of Dr. Buckley. It is in manuscript, but it has been resolved to have it printed when funds are available. It might do good service if translated into English and circulated in England. He is also the author of a few Oriya hymns which are prized by the native Christians; a copy of one, translated by Mr. Heberlet will accompany this paper.

For some time before his death he had been occasionally laid aside by illness.

He often complained of debility and pain, and seemed to have a presentiment that he was drawing near the end of his course. His end, nevertheless, was sudden and unexpected. He died, after a short illness, of diabetes—a disease very common among natives of Orissa and Bengal, Christian and Hindoo. The closing scene was brief, peaceful, and hopeful. He knew in whom he had believed, and was persuaded that He was able to keep that which He had committed to him. Having died in the Lord, he rests from his labours and his works do follow him. His spirit has doubtless found the spotless and glorious company who represent Orissa, before the throne of God and the Lamb.

He has left many to mourn his removal, especially his aged widow—an excellent Christian woman—and three sons. Two of these are members of the church, and one is now a student in the Mission College, Cuttack.

Seeing that the ranks of our small invading force in Orissa has been so seriously thinned by death and other causes, and the cry for help sounds louder than ever in our ears, shall not the friends of the Mission, one and all, with a oneness of heart and purpose, with a persistent importunity, and a mighty faith never before manifested, cry to the great loving heart of the Lord of the harvest to speedily raise up and send forth more labourers—female as well as male—into the field?

IN vain the universe I scan  
For one to save the soul of man,  
O Jesus Christ, but Thee :  
How great the mercy Thou hast shown  
To bear the cruel cross alone,  
And give Thy life for me.

The countless evil deeds I wrought  
Upon my guilty spirit brought  
The blighting curse of God :  
My soul forsook the heavenly way,  
And blindly turned aside to stray,  
And wandered all abroad.

Now—oft deceived by Satan still,  
And prone to do his evil will—  
I follow Thee apace :  
Oh how shall I remain unmoved,  
And be Thy faithful servant proved,  
If Thou withhold Thy grace ?

Thy Holy Spirit, Lord, impart,  
That He may dwell within my heart  
And make me cleave to Thee :  
O hear my one unceasing prayer,  
That peace divine may banish care,  
And e'er abide with me.

## News and Notes.

REV. N. H. SHAW.—Our dear brother Shaw is paying a hasty visit to England for the purpose of placing his children at school, but is obliged to return to Rome early in October for his winter's work. During his brief stay he is attending Missionary Services at Dewsbury, Bradford, Birchcliffe, and Heptonstall Slack, on behalf of the Mission, and is to have an interview with the Committee.

MISS TAYLOR.—The farewell meeting in connection with the departure of Miss Taylor, daughter of Rev. G. Taylor, for Orissa, is to take place at Norwich, on Tuesday, Oct 1st. The sheriff of Norwich, Geo. White, Esq., has promised to preside, and addresses are to be delivered by the Secretary of the Society (who conducts services on the previous Sabbath), and local ministers. The passage of Miss Taylor has been taken in the P. & O. steamer, "Chusan," to sail on October 17th. Several missionaries, male and female, of other Societies are to go at the same time, and all friends will desire for them a safe passage, and a long career of usefulness in India. On her arrival Miss Taylor is to be married to Mr. Lacey, who is located at Berhampore, Ganjam, and where the presence of a missionary's wife is urgently required; especially one who, in addition to other qualifications, has received a medical training.

LACK OF LADY HELPERS.—For many years there has not been such a lack of lady helpers in the mission as at the present time. Not only has Cuttack lost Mrs. and Miss Miller and Miss Barrass, but we regret to learn that Miss Packer and Miss Hill are also likely to return to England. Should they do so, no agent of the Ladies' Society will then be left in Orissa. "It seems," says Mr. Bailey in a private letter, "like a general breaking up. Of lady helpers we shall be very short, and I do not at present see how the work is to be done. I have not yet had time to think matters over, but it seems to me the time has come for the ladies of the denomination to make a special effort. Indeed, unless something effective is done we shall be measurably near a general sort of collapse."

MR. A. H. BAYNES.—By the request of the Committee of the Baptist Missionary Society, their secretary, Mr. Baynes, is about to visit India in the interests of that mission. We are glad to learn that Mr. Baynes proposes to visit Orissa, and sincerely trust he may find time to do so. On behalf of the missionaries and native Christians we can assure him of a most hearty welcome.

ADDRESS — The present address of the Revs. W. Miller and P. E. Heberlet is, Baptist College House, Nottingham.

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*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 80, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE

# General Baptist Magazine.

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NOVEMBER, 1889.

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William Lees.
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THE national and religious associations of a country make a deep impression upon her young life: the heroism, the zeal, and, above all, the religious fervour of a noble ancestry give complexion and force to succeeding generations. And no country has a grander story of patriotic courage and heroic fidelity to truth than the land of the Covenanters. How deeply the spirit of the past entered into the life of Scotland's worthiest sons their biography in almost every instance declares. Especially is this the case among those who became preachers of the gospel and workers in the church of Christ. The influence of men like Knox and Rutherford and Erskine had a fascination and power over the life of him who forms the subject of this brief sketch; he caught the spirit of their earnestness, and breathed the breath of their devout religious life.

Near to the classic city of Edinburgh William Lees first saw the light. He was born at the little village of Gorebridge, on April 24th, 1824, and his early years reached the time of youth without any "intimations" of a life that afterwards proved so devout and useful. It would be almost impossible for a Scotch lad, at any rate in those days, to grow into manhood without holding some definite position in regard to religion; he must be pronounced one way or the other, and our friend took the side of the sceptic, and no doubt found ample scope for criticism in a religion which, on the one hand, was more Calvinistic than Christian, and, on the other, more worldly than spiritual. There is, however, "a power other than ourselves" that brings about those crises in life, those deep struggles of the soul, out of which—after hard battling it may be—we come forth with a more defined purpose and a greater force of character. It was thus with William Lees. One or two events now occurred which changed the whole current of his life. On the highway, quite casually he met a young man named Hall, who afterwards became a missionary in China. This young man spoke to

GENERAL BAPTIST MAGAZINE, NOVEMBER, 1889.—VOL. xc.—N.S. No. 71.

him about his soul, uttered some word of divine truth which, like an arrow, pierced his heart. He could not remove it, or get away from it. For four or five months he was under deep concern about his spiritual condition; he could not sleep, and even when sleep prevailed, dreams troubled his rest—all showing the deep intensity of his nature. He sought to drown the voice of conviction amid gaiety and pleasure, to forget the words of truth even amid the absorbing and unhealthy excitement of the theatre. But no; he could not. Do what he might, the truth of God still kept firm hold upon him. This early experience in his life resembles, in a marked degree, the early religious struggles of Andrew Fuller. There is the same deep feeling, the same endeavours to drown the voice of conscience, to battle against conviction, and to resist the Spirit of Truth. With this cloud resting upon him, depressed in spirit, and sad at heart, he met an infidel companion, who at once sought to remove the load by getting him to abandon all thoughts of religion. "There is no God," said his infidel friend. "If there were an Almighty God, as Christians teach, would there be so much suffering in the world, so much evil in human life?" He attempted to reply—sought to defend religion—and half enquiringly said, "Are there not some such words as these, 'Behold the Lamb of God which taketh away the sin of the world?'" He had no sooner uttered those words than it seemed as if he saw "the Lamb of God," as if he beheld his crucified Saviour. The vision was vivid, as vivid as was that of Saul on the Syrian plain, and from that hour he was a converted man. He could not suppress his joy, or hide his light; the whole village witnessed a change in him, and soon the words passed from lips to lips, "Willie Lees has gone mad." "Now the natural man receiveth not the things of the Spirit of God, for they are *foolishness* unto him, and he cannot know them, because they are spiritually judged." He might have replied, perhaps he did, in the words of Paul to Festus, "I am not mad, but speak forth the words of truth and soberness." He at once joined the Established Church of Scotland, and was eager to hold fellowship with Christ's people: but the church was not what he expected to find it; everything was cold and formal; there was but little fervour, but little spiritual life; respectability, and not conversion, was deemed sufficient evidence of fitness for the "Lord's supper"; so he came out from that Church because of what the Scotch term its "impure communion." He then became a member of what is now the United Presbyterian Church, where he entered upon earnest work for his Lord: he taught in the Sunday school, preached in the open air, and often on the village green one might see a cluster of people listening to the earnest words that fell from his lips. About this time his attention was directed to the subject of Baptism: he studied the New Testament, and not only was his mind convinced, but he was able, as others soon found out, to give a reason for the step he was about to take.

He was baptized with nine others in the River Esk, near to Dalkeith, by the Rev. James Simpson, and they formed the nucleus of the present Dalkeith Baptist church. Of that little band Mr. Lees was the leading spirit. During the week he attended to his business calling and on Sundays proclaimed the truth of God. He felt the need of help and guidance in his studies, and obtained admission to the classes at the

Theological Hall, Edinburgh, where with the esteemed tutor, the late Francis Johnson, a friendship was formed which only death interrupted. After completing his studies at Edinburgh, he removed to Glasgow, where for nearly five years he preached in St. Andrew's Hall, also finding time to attend some of the classes in that University. While at Glasgow he married, and in Mrs. Lees he found a real help-meet in the work of the Lord. It was at this time he paid a visit to Berwick-on-Tweed, and his preaching so wrought upon the fishermen of that seaport that no refusal would be taken—he must become their minister, and he remained among them for about four years. In 1859 he took part in that wonderful revival which burst forth like a mighty heavenly flame in the North of Ireland; night after night he met with enquirers, speaking individually to as many as 150 in one evening. There he realized the power of the Spirit of God as he had never done before. God was preparing His servant for some exceptional work, and that work proved to be in Walsall—the scene of Mr. Lees' longest and most successful pastorate. The church at Stafford Street had for some time been in a most unsettled state; minister after minister had failed to give it the needed impulse, when, in 1860, he was led to undertake the oversight of the small church, and the work of the ministry in that town. He commenced with a zeal and power which soon made their influence felt; there were crowded meetings, anxious inquirers, and many were “the brands snatched from the fire.” Of course his work was criticised, and kind people predicted that it *could* not last; but it did last, and during the twenty-three years of his ministry the little church of thirty members increased to nearly four hundred, and the Baptists became a recognised power in the town. It has been remarked that our Nonconformist churches are “cradled in a storm”; that their origin is more frequently due to a “split” than to a “swarm.” One illustration, however, to the contrary is found in the Vicarage Walk church which, through the splendid unselfishness of Mr. Lees, had every help and all good wishes to accompany her commencement, and to which pleasing fact may partly be attributed her success.

In January, 1880, Mr. Lees was elected a member of the Walsall School Board, but the extra duties of that office in conjunction with a laborious pastorate began to tell upon his health, and at the generous request of his church and a few friends, he was constrained to take a sea voyage and visit the great continent of America. He was accompanied by his intimate friend, the Rev. P. W. Grant, of Perth, and the three months he spent in that land of life and liberty brought back some of the old strength and vigour. But soon after his return he lost, in the death of Mrs. Lees, the loved companion and earnest helper of thirty years. It was about this time that the Home Missionary Society, having entered upon the new work at Crewe, prevailed upon Mr. Lees to undertake that important charge; and although many difficulties had to be encountered yet a good measure of success attended his efforts in that town. It was while there he married the lady who now mourns his loss, and who in the time of his increasing weakness and infirmity was his constant companion and helper. With his retirement from Crewe, he relinquished altogether the active duties of the pastorate. At Ware, in Hertfordshire, he spent a season of quiet and

rest, but he could not be idle, so on a Sunday evening he conducted a service in his dining room which was attended by the labourers on the farm. At Malvern, to which place he afterwards removed, he preached occasionally to the newly formed Baptist church, and conducted a Bible Reading at his own house. Thus, notwithstanding his bodily infirmity, he may be said to have died in harness. His mature Christian experience ripened and mellowed to the last; an increased tenderness characterised his every thought and action, and he seemed to live upon the very verge of heaven. On the morning of Sunday, September the 15th, the day on which he died, he said to Mrs. Lees, "Perhaps I'm going home to-day"; he then desired the twentieth chapter of St. John to be read—the chapter that tells of the resurrection life of Christ. He longed to see the face of his glorified Saviour—that face he had seen at his conversion, marred and sad through human sin. About noon consciousness left him, and a little after four our brother was not, for God had taken him. On the following Wednesday, sorrowing friends stood round his open grave in the beautiful cemetery at Malvern, and doubtless his own inscription will be engraved upon the stone—

"Under the shadow of the everlasting hills,  
Lies all that was mortal of  
William Lees  
Until the day breaks and the shadows flee away."

The three leading features in the character and work of our departed friend were prayerfulness, sympathy, and industry. The Rev. P. W. Grant, his intimate friend for over a quarter of a century, remarked of him the other day, "I never knew a man's life and a man's home so permeated with the spirit of prayer." That witness is true. Prayer was his "vital breath," his "native air," the very atmosphere in which he "lived and moved and had his being." In all his undertakings he prayed for guidance, and all his work was sealed and confirmed with prayer. The poet tells us—

"More things are wrought by prayer  
Than this world dreams of."

And there was a close, a direct connection between that pious life and service and this devout habit of prayer to God. "No man," says Emerson, "ever prayed heartily without learning something." He learns how to live and how to work. In that divine school was our brother taught, and from that unfailing source he derived his strength.

His ministry was characterized by sympathy: the poor and the needy, the burdened and perplexed, always found in him a friend and counsellor. He did not wait for them to come to him but he visited them, and in his successful career do we behold the amazing power which a sympathetic pastor possesses for the upbuilding of Christ's church in the salvation of men. John Wesley once said, "I look upon the world as my parish," and it was in the spirit of that utterance that William Lees regarded his work. His sympathy went out beyond his own church, and his efforts extended to the most ignorant and neglected of the people.

He was never so happy as when engaged in the Lord's work, and in the ministry of the Divine Word. He did not offer to God—or to

God's people—that which had cost him nothing. Possessed of considerable natural endowments, he cultivated his powers both at Edinburgh and Glasgow. He cared little for classics or science, as that term is generally understood. Like Luther he regarded “theology as the queen of the sciences,” and to the study of theology and God's word his whole nature was chiefly bent. His preaching was marked with great spirituality, intense fervour, and plain speaking. Truly we may say of him—“And being fervent in spirit, he spake and taught carefully the things concerning Jesus.”

There was nothing else to be said of Dives in the parable than that “he died and was buried”; but of our friend we may say, “He died and lives”—his spirituality, his love of truth, his devotion to Christ and men, all live in the helpful memory of those to whom he ministered, and in lives reclaimed and purified through his instrumentality. His is an immortality that even a George Eliot might have desired when she wrote—

“Oh, may I join the choir invisible  
Of those immortal dead who live again  
In lives made better by their presence.”

But over and beyond the influence of a saintly life and “the works that follow,” his is an immortality, conscious and personal, a life of unending blessedness in the presence of the King.

A. HAMPDEN LEE.

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## Leaves.

THE leaves are not the useless things

They seem to be :

They do not flutter idly on

Hedgerow or tree.

How little think we as we press

Them 'neath our feet,

That they have silently fulfilled

A mission sweet ;

Yet so it is : for tree and herb

Would wither soon,

And pass away, were it not for

The leaves' sweet boon ;

The naked boughs would fail to seize

The treasures rare,

On which their fruitfulness depends

Of light and air.

Louth.

The tender plant, 'neath Sol's fierce rays,

Would droop and fade,

Did not the leaves drink in the dews

That gem the glade ;

The lightning's forked flash would fell

With simplest ease,

If leafless, e'en the mighty king

Of forest trees.

Leaves woo the passing clouds to drop

Their showers around,

That hill and dale and plain may be

With beauty crowned. [change,

Their mission wrought, the silent

Which man oft grieves,

With golden glory richly gilds

The dying leaves.

C. DONNER.

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A HEAD-WIND.—Captain Lobb used to say that a head-wind which seems to hinder, helps the progress of the ocean steamer: it “makes the furnaces draw.” What a solace would God's surviving saints find in their very trials could they but see in them the means of speeding their spiritual progress.

—A. T. Pierson, D.D.

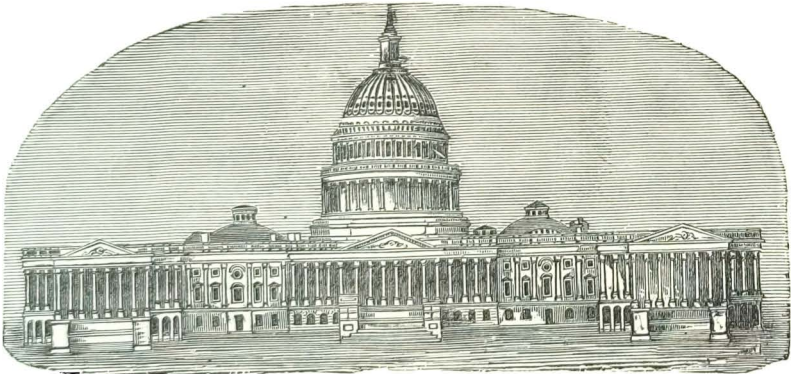
# A Transatlantic Trip.

## II.—THE NEW WORLD.

LANDED on the American shore, one of the first things that impressed us was the singular resemblance and contrast presented in so many ways by the new to the old country and world. The daughter was like and yet unlike the mother. The life and scenery were similar and yet dissimilar to those left behind in many of their features.

In the great cities we visited points of resemblance and difference were continually presented. The architecture, the general character of the business premises, the methods of conducting trade, the general arrangements in shops and stores, the style and nature of the goods exposed for sale, all reminded us of the same kind of things in the large towns and cities in the old land. But side by side with these features were others, new and unusual. The mathematical plan upon which most American cities are laid out, the broad and noble thoroughfares, the plentiful planting and shade of trees, the spaciousness everywhere; the extent of the town limits; the cleanliness of the buildings; the purity of the atmosphere, and the rich golden sunshine that bathed every object in its glowing light,—made us realize that we were far away from England and her smoke-beclouded and mist-filled skies.

Perhaps this was as apparent in the beautiful city of Washington as anywhere. Here centre all the offices of the Republican Government—all the supreme executive and legislative life of this great country of the United States. Here cluster all the splendid state buildings requisite to the conduct of imperial business. The city covers an immense space of ground. The central object is the Capitol: the fine pile of



THE CAPITOL, WASHINGTON, U.S.A.

buildings in the classic style of architecture, surmounted by the lofty dome crowned with the noble statue of Liberty. One wing of this edifice, with its noble terrace and marble flight of steps, is occupied by the Senators, and the other by the House of Representatives. Here all



imperial legislation is effected, and the supreme courts of law are established. From this fine building, as from the centre of a circle, the main avenues—the chief thoroughfares of the city—radiate in all directions; Pennsylvania Avenue, running from the Capitol to the White House, a mile-and-a-third long and 160 feet wide, is a magnificent street. The shops and stores, public buildings, hotels and clubs built on these avenues are of the most palatial character, built of stone, with fronts of granite and marble. Within the city, richly-wooded parks and public gardens, adorned with parterres of choice flowers and plants, statuary, and national monuments, add to the grandeur and beauty of the capital.

In a similar way the city of Boston impressed us. This compara-



BOSTON, U.S.A.

tively old city struck us as the most English and home-like of all the places we visited. It has escaped the mathematically straight lines on which more modern cities have been laid down. The streets are somewhat narrow, and wind in the way so familiar to us in the old towns of the mother-land. The buildings in the older parts of the town are of brick, and the style of building Flemish. But even here we soon found remarkable differences between it and the old world. The climate, the street traffic, the comparative modernness of the most ancient objects in the city, shewed us we were in a new world. The oldest buildings, such as the Old South Church in Washington Street, do not date further back than 1729. And yet there is a charm about Boston and its bay that grows on the traveller. Its historic associations; its nearness to the sites and scenes of the first settlement of the brave and godly men and women who landed from the *Mayflower* and founded this great Republic; its culture; its beautiful and almost classic suburb of Cambridge, with the world-famous Harvard University; and its connection with Longfellow, Emerson, Russell Lowell, O. W. Holmes, and a

thousand other men of fame and learning; its stirring life and busy commercial activity; cannot but attract and continually delight the visitor.

Turning from great cities and the abodes of men to the country and nature, we meet with the same likeness and contrast. As we passed through vast tracts of this land, we were constantly reminded of spots with which we are familiar in the old country. Now we are reminded of the Fens of Lincoln and Bedford, as we steam through swampy districts, flat and partially drained. Again cosy homesteads standing among farm buildings enshrouded in trees; the climbing rose wreathing the house front in leaf and fragrant blossom, carried us in thought to well-known nooks in the Midlands. Then we pass out into the open country.

#### THE SCENERY.

Great forests stretch away to the distance, or climbing, clothe the steep sides of the mountains. Rolling along the bed of the valley, the windings of which we follow, a swiftly flowing river, bearing on its bosom a timber raft, skilfully guided by the hardy boatmen who make their homes on them for weeks together, reminds us of Switzerland, and the Rhine. But quickly some new feature, or the vast extent of the scenery, calls us back from lovely Switzerland, or the swift rolling Rhine. Mile after mile, day by day we travel by the side of the same river, or near the same range of forest-crowned hills. The vastness and almost interminable extent of the great forests, hills, and natural objects make us feel that we have left the old and are in a veritably new and vaster world. All is on the grandest scale of magnificence and extent. Even in New England, where the Pilgrim Fathers landed, and where centuries of cultivation and enclosure have been going on, the primeval forest stretches away on each side of the railway for thousands of acres and mile after mile.

On the magnificent lakes and rivers one is impressed by some feature of beauty or form that brings to memory a river scene, a lake, a view seen in Scotland or Wales, Switzerland or Italy. But the resemblance fades away as we realize the baffling greatness and multiplicity of America's waterways and system of lakes. Nowhere did we feel this overwhelming sense of magnificence and grandeur more, than as day by day we stood beside that wonderful natural object—the Falls of Niagara. In its vast avalanches of water—the mighty thunder of its voice—the lovely tint of its plunging tide—the dense volumes of mist and spray ever varying in hue and colour,—it dwarfs into comparative insignificance the grandeur of the greatest falls in the European world. And what it is in the world of waters, the vast forests and plains, mountains and rivers of the American continent are to those of the world we know and traverse on this side the ocean.

#### THE PEOPLE.

The same likeness and difference make themselves felt in the people, their speech and social life. The Anglo-Saxon form and features are met with constantly. The typical Yankee, as drawn in the pages of

some writers—the long, lean, loosely-jointed, thin-faced specimen of humanity, with yellow, bilious, dyspeptic visage, and loud, boastful air—is seldom seen. The men are often well-proportioned, finely-developed, healthful, fresh-complexioned, and vigorous. The women are frequently handsome, sprightly, graceful in figure and refined in feature—doing credit to their British origin. And yet there is a difference between the American and the Briton. A new and distinct type is being formed. It is Anglo-Saxon, but it is something more. In New England and the Eastern States a fine, noble, well-proportioned, and sturdy race is in process of creation.

Everywhere, too, the mother tongue is heard. From the Eastern to the Western sea-board of that great continent, the speech of Shakespere and Milton, Bright and Gladstone, is that of the daughter nation over the sea. But it is again with a difference. Words, phrases, turns of sentence, colloquialisms, and above all, the intonation, emphasis, and naso-guttural pronunciation peculiar to the American, make themselves quickly apparent. What causes this last peculiarity it is difficult to discover. It is not characteristic of a part of the people only. All have it, cultured and uncultured, educated and ignorant, men and women. On the steamer outward bound, the writer sat at table next to a cultured, well-read, medical gentleman from the city of Worcester, Massachusetts. He had travelled much in England, Scotland, and on the continent. He was a most engaging talker, and his diction graceful. But ever and anon this characteristic manifested itself, and seemed wholly unavoidable. No amount of education seems to cure it. The same kind of pronunciation is observable in the best and most cultivated preachers. And in some instances the effect is most singular, not to say amusing to an English hearer.

#### HOME LIFE.

The Home life of the people, especially in Philadelphia, Boston, and the New England country districts, possesses many of the best features of our own. There is the same appreciation of the joys and comforts of family life; the same happy relations between parents and children; the same genial hospitality to friends and visitors; and the same serene and soothing air pervading it. But differences soon appear. The daily life begins at an earlier hour than with us. The meals are fewer and wider apart than ours. The table, plentifully supplied, has viands, fruits, drinks, and foods little known on this side the Atlantic, though others are common to both sides of the water. The house, too, fitted with every convenience and replete with luxury, will probably be a framed house, built wholly of wood, excepting the foundation. If it is spring or summer, the visitor will find every room shrouded in semi-darkness, and all possible sunlight shut out to preserve a pleasant coolness. In one house where we dined the shutters were closed in broad daylight, and the gas was lighted during the meal. The young people of the family have a larger measure of freedom than is usual with us. They invite and accept invitations quite independently of their parents, and they make calls upon, and receive friends, who may scarcely be known to the heads of the family. Still the home life is full of charm, and its atmosphere pure and peaceful.

W. BISHOP.

## The Catacombs of Rome.

DURING the first three centuries of our era Rome played a most conspicuous part in the development of Western civilization. From this centre radiated, like the roads from the golden milestone, the influence and power which shaped and swayed the life of the nations. One can hardly wonder, therefore, that the church in that city soon came to take a prominent place in the maintenance and spread of Christianity. The simple, morally elevating and monotheistic religion of Jesus was sure to provoke general criticism among a people whose worship of gods many was grossly superstitious, and whose lives were flagrantly immoral. Criticism soon passed into violent opposition. The new faith was gaining ground, and men feared that it would undermine the Empire and create a new civilization. Their fears proved indeed to be well founded. The stream of centuries was turned out of its channel, the old world power was broken, and the West became nominally Christian. Both by the unique position they occupied, and by the sufferings they were called upon to endure, the saints of Rome secured an influence and an authority which, to a large extent, determined the character of the church of Christ for fifteen centuries. Any subject, then, which will help us to understand better the faith and practice of this community of primitive believers should have the most lively interest for us.

From the works of the fathers we may acquire a knowledge of the doctrines that were believed by the leaders of thought in those early days: from the catacombs we may learn something of the hopes that inspired the hearts of the humble and obscure. In these crypts, dug in the heart of the earth, containing the sepulchres of the faithful, we may read memorials of heroic fidelity in dark and perilous times; of patient endurance in suffering; of domestic love purified and ennobled by faith in Christ; and of un murmuring fortitude and death-defying trust in the Saviour. Dr. Maitland speaks of these abodes of the dead as "a vast necropolis, rich in the bones of saints and martyrs; a stupendous testimony to the truth of Christian history, and consequently to that of Christianity itself; a faithful record of the trials of a persecuted church."

Some 70,000 epitaphs have been discovered. Some of these remain attached to the graves in the catacombs; others have been removed to private houses, basilicas and villas in Rome; the most important collection being contained in the Christian Museum and the Lapidarian gallery of the Vatican.

### ORIGIN OF THE CATACOMBS.

These subterranean galleries, which were utilized by the early Christians of Rome as a resting-place for their dead, were probably excavated to procure sand for making cement. This at least seems to have been the origin of the earliest cemeteries. But how came the Christians to fix upon these disused sand-pits as places of burial? It is supposed that some of the humble sand-diggers, having been converted to Christianity, not only fled there themselves in times of

persecution, but put the whole church in possession of these otherwise inaccessible retreats. The security of their asylum would be an inducement to them to lay their dead there. But it is almost certain that many of the passages were cut for the specific purpose of providing places of sepulture—they are so regular and narrow, and intersect one another by such a well-defined plan that it is difficult to conceive that the excavators were simply in search of building material. The galleries are from four to six feet wide, and from eight to ten feet high. The walls are lined with graves, tier above tier, usually to the number of six. In some places the passages are blocked up with *debris*; and in other parts they widen out into chapels, domed above, with paintings on the walls. In the latter the pastors met the members of their flocks in times of persecution and confirmed them in the faith. When at any moment the cry might be heard, "The Christians to the lions," those services in "the dens and caves of the earth" must have been marked by a holy solemnity and a depth of earnestness difficult for us to realize. Sometimes the refugees were traced to their hiding place. The bishop Stephen was forced back into his chair, and beheaded, while he was pronouncing the benediction in one of these underground sanctuaries. Here, too, Xystus and Quartus sealed their testimony with their blood.

In the peaceful times that followed Constantine's profession of Christianity there was no longer any need for the Christians to bury their dead in secret places, and the catacombs gradually fell into disuse. From the fifth to the sixteenth century they were almost lost sight of. They were re-opened at a time when the revival of letters enabled men to profit most by the discoveries. Two of the earliest explorers spent thirty years each in gathering materials, which, in both cases, were edited and published after their death. But the number and extent of the catacombs were so great that they left very much to be done by the researches of those who succeeded them. Many weird stories are told of persons and parties being lost in the labyrinth of galleries and never being heard of again. This need not surprise us. De Rossi, whose estimates are considered just by competent judges, computes the entire length of all the passages of this subterranean city to be 587 geographical miles, "equal to the entire length of Italy, from Etna's fires to the Alpine snows." The inscriptions that have been found are only a mere fragment of the whole. It is calculated that there are no less than four millions of graves in these dark chambers. The date of the earliest epitaph yet discovered is A.D. 71, and it is quite certain that the catacombs continued to be the common place of burial for Christians for at least three hundred years after that time. "For every one," says Scott, "who walks the streets of Rome to-day are hundreds of its former inhabitants calmly sleeping,

'Each in his narrow cell for ever laid':

till the archangel awake them they slumber."

#### THE TERM "CEMETERY."

Coming from a Greek word meaning *a sleeping-place*, this term was first used by the Christians of the catacombs. A new word generally registers some fresh discovery, or the birth of some revolutionary idea. It was so in this case. In the first place it pointed to a circumstance

at variance with the recognised customs of Paganism. Each individual, or family, or class, when buried (in Rome the bodies of the dead were usually cremated, and the ashes were preserved in cinerary urns) had their own burial ground. "Gathered to his fathers" is a phrase which probably refers to the same custom. But in these Christian cemeteries the rich and poor, the master and the slave, are laid in the same gallery. However great the distinction of their social rank they were all the children of the Father of our Lord Jesus Christ. The catacombs thus bear silent witness to the brotherhood of all believers.

But another circumstance of great importance is suggested by the use of the word cemetery. It indicated a revolution of thought in regard to death. The King of Terrors had been vanquished by Him who was dead and is alive for evermore, and holds the keys of death and of Hades. Gloomy fear had given place to a hope blooming with immortality. "A star had arisen on the borders of the grave dispelling the horrors of darkness which had hitherto reigned there; the prospect beyond had now cleared up, and so dazzling was the splendour of an eternal city 'sculptured in the sky' that numbers were found eager to rush through the gate of martyrdom, for the hope of entering its starry portals."

#### EPITAPHS.

The following epitaphs will show the contrast between Pagan gloom and Christian hope in the presence of death. They are copied from opposite sides of the Lapidarian gallery. We shall hardly need to be told that the first is Pagan. It reads:—

"I, Procope, lift up my hands against God, who snatched me away innocent. She lived 20 years. Proclus set up this."

The second is the fragment of a Christian inscription:—

"Who gave and hath taken . . . blessed . . . of the Lord . . . who lived . . . years . . . in peace . . . in the Consulate of . . ."

How different is the spirit of these two epitaphs! The Pagan lifts the puny arm of rebellion against the Author of life because he has failed to preserve it in its present state. The Christian inscription is expressive of the most complete resignation to the will of Him who doeth all things well.

The Christians did not sorrow as those who had no hope: their most poignant griefs were alleviated by the promises of everlasting life; even while they wept their mourning was turned into joy, and faith mounted aspiring to heaven.

#### MARTYR MEMORIALS.

It might naturally be expected that numerous memorials would be found in the catacombs of the heroes of the noble army of martyrs who suffered for the faith in the successive persecutions with which the church was visited. But, although the most diligent search has been made, only a very few epitaphs to their memory have been discovered. The Christians, in the simplicity of their faith, felt that they only did their duty in witnessing for their Lord, even at the cost of their lives. They did not attach any special merit to their sufferings; for they

looked not on the things which are seen, but on the things which are not seen. "The light afflictions which last but for a moment" were considered so insignificant, when compared with "the glory to be revealed," as to be unworthy of record. Death was contemplated, not as the end of all things, but as the beginning of a larger and diviner life; and so, in the memorials of those who were "faithful unto death," emphasis is laid on the eternal happiness of the departed, rather than on the shameful death by which the entrance into "fulness of joy" was hastened.

Several inscriptions have been found, however, which tell of martyrdom. When Dr. Maitland wrote his excellent work on "The Church in the Catacombs," only five such had been discovered. The first in chronological order is to Marius. On the left side of the stone a palm-branch—the symbol of victory—is engraved, and on the right is the monogram of Christ, consisting of the first two letters of the Greek form of the name. The inscription reads:—

"In the time of the Emperor Adrian, Marius, a young military officer, who had lived long enough, when with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear, on the 6th before the Ides of . . . . In Christ."

"In the time of the emperor Adrian" fixes the date at about A.D. 130. "With tears and in fear" may indicate that the epitaph was erected in a time of actual persecution.

The second inscription to a martyr is to Alexander, who suffered during the Antonine persecution. It was probably made some time after his death, but being attached to his tomb it bears the marks of authenticity. The date of Alexander's death is supposed to have been about A.D. 160. The following is a copy of the epitaph:—

"In Christ. Alexander is not dead, but lives above the stars, and his body rests in this tomb. He ended his life under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good. For, while on his knees, and about to sacrifice to the true God, he was led away to execution. O sad times! in which, among sacred rites and prayers, even in caverns, we are not safe. What can be more wretched than such a life? and what than such a death? when they cannot be buried by their friends and relations. At length they sparkle in heaven. He has scarcely lived who has lived in Christian times."

There are points of great interest in the above inscription. It will be noticed that there is no claim to martyrdom: his death is attributed to the private hate of the Emperor. No interval is placed between the close of his earthly career and the commencement of heavenly blessedness. Death is the door to a life more abundant—"he lives beyond the stars"—"he sparkles in heaven." Absent from the body he is present with the Lord.

"The blood of martyrs is the seed of the church." The sufferings of the Christians made more believers than they destroyed. Gruter has preserved two inscriptions found in Spain, which were set up to celebrate the supposed success of persecution.

"Diocletian Cæsar Augustus, having adopted Galerius in the East; the superstition of the Christians being everywhere destroyed, and the worship of the gods propagated."

The second reads :—

“Diocletian Jovius and Maximian Hercules (Cæsar Augustus). The Roman Empire having been enlarged throughout the East and the West, and the name of the Christians who were overthrowing the Roman Republic blotted out.”

How short-sighted is man ! In ten years after the reign of Diocletian “the superstition of the Christians” was the prevailing religion of the Roman Empire. “The stone guarded a sepulchre as empty as the urn washed by the tears of Electra. Neither in Spain nor elsewhere is the burial-place of Christianity : it is not ; for the living hath no tomb.” Christianity is here, and is here to stay, until the knowledge of the Lord shall cover the earth as the waters cover the sea.

E. CARRINGTON.

## The Superiority of the New Testament to the Old.

As the sequel to an article in the February number, we wish to point out, that the superiority of the New Testament to the Old, rests on the same grounds as the authority of the Old itself ; that is, on the divine character of its teaching ; on the greater spirituality of the *revelation*, rather than on the greater perfection of the *record*.

In four respects, especially, this religious superiority of the New Testament to the Old is strikingly manifest ; namely, in its higher revelation of God ; its deeper revelation of sin ; its purer revelation of holiness ; and its clearer revelation of a future life.

1. *In its higher revelation of God.* The revelation is higher both in its *nature* and in its *medium*. In the Old Testament, the divine character lacks completeness and harmony. There is an absence of fulness in its delineation, and consequently an apparent incongruity between its varied aspects. Different parts give diverse views of God. In the earlier portions, God appears mainly as an ethnic deity, as ‘the God of the Jews only,’ and chiefly as Creator, Ruler, King. In the later—especially in the devotional and prophetic—portions, the claims of God to universal homage, and His Fatherly character, become more prominent. Still the prevailing idea is that of an Almighty King, formed on the type of a human monarch, with arbitrary preferences and antipathies ; though underlying this, there is a sentiment of impartial beneficence. The *medium*, too, of the revelation of God, in the Old Testament, was wholly human, with the inferior addition of material signs and symbols. Such modes of revelation were necessarily restricted and imperfect. They involved signally favoured instruments, appealed to the few, and attached great importance to sensible impressions. (See Judg. vi. 39 ; 2 Kings xx. 8 ; Matt. xii. 39 ; John iv. 48 ; 1 Cor. i. 22-24 ; xiv. 19.) In both these respects, the superiority of the New Testament revelation is pre-eminent. God’s *nature* is there presented throughout in its true, and in the same, light ; as the God of humanity, as emphatically ‘Father,’ as essentially ‘Love,’ all divine action—beneficent or severe—being comprehended under the same fundamental characteristic of clemency. And how inconceivably the *medium* of this



revelation—the divine Son—transcends all the channels of Old Testament teaching! He not only communicated divine truth, but perfectly manifested the divine character. He alone could say, ‘He that hath seen me hath seen the Father.’ He only ‘by the sacrifice of Himself’ showed what God’s love really was—demonstrated it by dying for man’s redemption.

2. *In its deeper revelation of sin.* In the Old Testament, sin mainly takes the form of overt transgression, infraction of positive law—necessarily an incomplete and superficial view. It is not adequately spiritual, and not sufficiently individual. There is, moreover, great variation in this respect, which has the aspect of contradiction. In the New Testament, sin is clearly and consistently regarded as conscious departure from the divine will. That it consists in moral, and not ritual, neglect or error, is made perfectly plain. (See Matt. v. 19, 20; xv. 11, 18; xxiii. 23; Rom. xiv. 23; 1 John iii. 4, 15; v. 17.) No doubt the latter notion was a perversion of Old Testament teaching, still the possibility of this shows its imperfection; and while the former was, as Paul suggests, latent in ‘the law’ (Rom. vii. 7-14.) it needed gospel light to bring this out distinctly, and impress it on mankind. Moreover, Christ’s death showed, by its reflected glory, what sin was, as no words could have revealed it. New Testament ‘deeds’ speak even louder than its ‘words.’ That must have been truly a profound estrangement, which needed such a sacrifice to remove it for every man.

3. *In its purer revelation of holiness.* In the Old Testament, the conception of holiness is more or less associated with performance of particular acts, with the fulfilment of special duties and services. Its fundamental idea is separation for God’s use and glory. There is in it an element of collective sanctity, arising from God’s selection of special individuals and communities for His own purposes. No doubt these conferred privileges and prescribed rites were regarded—especially by the later sacred writers—as insufficient alone to confer holiness, yet, inferentially at least, it could not be attained without them. In the New Testament, holiness is entirely divorced from collective bodies, special privileges, or external service, and centred exclusively in moral and spiritual relation. The very suspicion that it is the result of any divine favouritism is almost scornfully rejected, and all responsibility for its possession and growth is placed absolutely on the individual. Instead of any round of external duties even instrumentally promoting it, we are warned against this, and thrown wholly on spiritual agency and struggle. Nor is any limit set to the possibility of attainment. God Himself, the All-perfect Father, and Christ, the sinless Redeemer, are the models of holiness set before sinful men, to which everyone is pointed, and which are alone, for all, the measure of the character Christianity requires.

4. *In its clearer revelation of a future life.* The absence from the Old Testament of any distinct revelation of a future life has often been remarked. It is rather from its declaration of God’s spiritual character, and from its references to intercourse with an unseen world, than from its direct teaching, that the earlier record can be said to afford any light on this truth. Nor does the experience of Old Testament saints indicate any strong perception of another life. There are occasional

passages, like Ps. xvi. 11, that seem to foreshadow it, but, on the whole, it is rather in present prosperity, and material good, that men seem to look for the divine reward; in present penalties and evil, that they mark the divine disapprobation. No contrast can be greater than that presented, on this point, in the New Testament, where the doctrine of a future life is most conspicuous and vital. The later revelation is, indeed, emphatically that of a divine, or 'eternal *life*,' in duration, as in ideal, necessarily surpassing that which is merely temporal and human. Hence the special force and fervour of New Testament appeals and anticipations. Though previously experienced by God's people this divine life 'was not, in other ages, made known,' as it was 'revealed to apostles and prophets by the Spirit' (Eph. iii. 5). Christ's resurrection was the palpable pledge of the glorification of His true followers. 'The inspiration of the Old Testament,' says J. F. Clarke, 'is the vision of an Omnipotent, Omniscient, and All-good Ruler, whose providence guides all men and all things, and in whom every good man is safe, and every good life sure to be blessed. . . . And the inspiration of the New Testament is in the consciousness of a divine life in the soul, of intimate and constant union with the Perfect Love, which unites the highest being in the universe with the humblest child. Higher than this it cannot go, for this is the fulness of Him who fills all in all!'

This contrast between the Old and New Testaments suggests two concluding remarks. 1. The superiority of the New Testament involves no essential contradiction or abrogation of the Old. The inferiority of the latter arises from the fact that it was necessarily preparatory, and therefore elementary and incomplete—the dawn that ushers in the day—not from any real variance or hostility. Christ, 'the Sun of Righteousness,' is the glorious link connecting the two—the Old Testament faintly adumbrating Him; the New, 'manifesting forth His glory.' 'It is not everything said about God in the Bible . . . that is to go to form our conception of Him. . . . It is only . . . by patiently letting all these manifold aspirations . . . these imperfect conceptions about Him, fall into their long series as leading up to . . . the Lord Jesus Christ . . . we find our way to God in the Bible.' (*Inspiration and the Bible*, p. 242.)

2. The superiority of the New Testament to the Old centres in its greater revelation of Christ. 'The Old Testament presents us with the completed writings of the nation whose history it tells. . . . We can see written large the will of God for the human race. He had chosen Israel . . . to play a part in the religious education of man, the full meaning of which was not perceived by those who wrote. . . . The key to it all was yet wanting. . . . In the New Testament we are presented with this key. . . . Israel as the suffering servant of God emerges into the Christ, the Son of God sent into the world to save the world.' (*Inspiration and the Bible*, p. 244.) Every point of superiority in the New Testament, we have mentioned, derives its emphasis, as such, from its relation to Jesus Christ. In Him, we see 'the true God'; through His death and teaching, we perceive the real nature of sin; His sinless life is our vision of holiness; and His experience of, and familiarity with the unseen, quickens our 'hope of immortality'; which grows in strength and fulness in proportion as we drink in His eternal life.

CHARLES FORD.

# Light for Little Feet.

## BURDENS.



HERE are three texts in the Bible which have something to say to us about burdens. Here they are: (1) "Every man shall bear his own burden." (2) "Bear ye one another's burdens." (3) "Cast thy burden upon the Lord."

The word burden in the first of these texts doesn't mean exactly the same as in the others. It means a load. It was applied to the pedlar's pack—the goods the pedlar wants to sell, when packed in a sort of truss, which he carries from village to village hoping to meet with purchasers. It also denoted a soldier's kit—the little things the soldier requires for daily use, when made in a neat bundle and strapped to his shoulders as he starts on a long expedition. "Every man shall bear his own burden," do his own work. Never try to shirk your duty, never attempt to shuffle it on to some one else. In an exhibition of ancient needlework held recently, a sampler was shown on which a little girl long long ago embroidered the motto: "Indolence has a thousand pains unknown to industry, and industry has a thousand pleasures unknown to indolence." The Dutch have a very good

## CURE FOR LAZINESS.

I don't know why they have ceased to administer it. At one time if a slothful beggar was arrested in the streets of Amsterdam, instead of being dragged off to the police station, as with us, he was conducted to a very comfortable apartment at the Poor House. True the room was not very luxuriously fitted up; the only piece of furniture in it was a pump-handle, but just as the lazy fellow began with his favourite indulgence, so soon as he snoozled off to sleep, a stream of cold water poured down upon him from a big hole in the ceiling, and he was glad to jump up quick, I can tell you, and work his hardest at the pump-handle to save himself from being drowned. It is well that people should work and be made to feel the responsibilities of life. Laziness is a sin. "Let every man bear his own burden."

And now we come to the second text: "Bear ye one another's burdens." Here the word translated burden is a different one altogether. It means a weight, and it applies to those occasional experiences of poverty, illness, anxiety, or grief, which, while they last, press upon people very heavily indeed. If you see anyone staggering under a burden of this kind try by sympathy and help to make it easier for them. I will relate

## A STREET INCIDENT

I read the other day, and you will see how beautifully the Christian law of burden-bearing operates. In a big city—I am not sure whether it was London or New York—a gentleman one day called to a little shoe-black to give him a penny shine. The little fellow came rather slowly, he placed his box on the pavement and the gentleman's foot was on it

in an instant. But before he could get his brushes out a large boy ran up, and pushing the little one aside, said:—

"Here, you go sit down, Jimmy."

The gentleman was indignant at what he took to be a piece of bullying, and sharply told the new-comer to clear out.

"O it's all right, gunner," was the reply, "I'm only going to do it for him. You see he's been sick in the hospital for mor'n a month, and can't do much work yet, and so us boys all turn in and give him a lift when we can. D'yer twig?"

"Is that so, Jimmy?" asked the gentleman.

"Yes, sir," wearily replied the little one; and as he looked up the pallidness of his pinched face could be discerned through the grime that covered it. "He does it for me, if you'll let him."

"Certainly, go ahead!" and as the shoe-black plied the brush the gentleman plied him with questions.

"You say all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on the job?"

"Hey?" queried the youngster. "I don't know what you mean."

"I mean what part of the money do you give Jimmy, and how much do you keep out of it?"

"You bet your life I don't keep none. I ain't no such sneak as that."

"So you give it all to him, do you?"

"Yes, I do. All the boys give up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy—I would."

The shine being completed the gentleman handed the urchin a shilling, saying:—

"Well, you're a pretty good fellow, I reckon, so you can keep tenpence and give the rest to Jimmy there."

"Can't do it, sir; it's his customer. Here, Jim!"

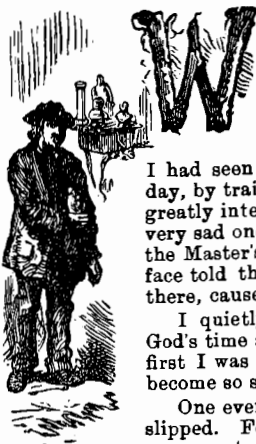
He threw him the coin, and was off like a shot to seek a customer for himself.

I have told you this little story, my young friends, that you may see how good and beautiful it is, when people try to bear each others burdens. Be considerate. Look out for opportunities for the manifestation of an unselfish spirit.

And now for the third text. "Cast thy burden on the Lord." There are insupportable burdens of which our best friends cannot relieve us. There is affliction—there is the suffering which results from sin—the suffering which is designed to make people leave off sinning. There is also the burden of guilt, which I am sure you have felt sometimes. After you have done wrong, conscience, like a voice within, has blamed you and made you quite wretched. There are the burdens, that in the way of penitence must be taken to the Lord, and when He sees that the sinner is sorry and trusts Him, and wants to do better in the future, He forgives him and blesses him and makes him happy by taking the burden away.

ARTHUR C. PERRIAM.

## “Whitsoeber.”



WHITSOEVER a man soweth, that shall he also reap." Never shall I forget those words, nor the face of the man who spoke them. He was young and handsome, and, alas! in utter despair. He could not be more than twenty-five years old, and yet in his face were lines that told a terrible tale of *years* of sin and misery.

I had seen him frequently in my journeys to and fro, every day, by train, for he often sat in the same carriage. I became greatly interested in him for I felt sure that his history was a very sad one, and my heart yearned to help him and to speak the Master's message to one who certainly was "far off" if his face told the truth; and not only so, but there was suffering there, caused by sin.

I quietly waited my opportunity to speak, which came in God's time and way. I had been hoping to render help, but first I was to receive it from this young man in whom I had become so strangely interested.

One evening I was getting out of the carriage and my foot slipped. For a moment my life was in danger, but a dexterous movement on the part of my "Knight of the rueful countenance," as I had mentally dubbed him, just saved me from anything worse than a sprained ankle. For one moment I stood dazed and stupefied with the shake, wondering what was to be done next. I say *stood*, but indeed I should have fallen but for the help he gave me.

"I fear you are hurt," he said. "Have you far to go? You must let me help you to get home." "I am ashamed to trouble you," I said, "and yet I fear I cannot walk even such a short distance as to my house, but if you will be so kind as to help me I shall be greatly obliged." "Don't mention it," he said courteously, "I am pleased to be able to help you."

It was a painful business, but home was reached at last, and in due time my injuries attended to—but in the fright and uneasiness caused by the sight of my pale face, and in the bustle consequent on the accident, my "Knight" was allowed to go without even an enquiry as to his name.

For a few days it was impossible for me to go out, and during that time of enforced quiet I thought much of the young fellow whose prompt action had, humanly speaking, saved my life.

When the foot was well and I was out again, I looked anxiously forward to meeting the young man once more. He saw me first and was evidently anxious to avoid me, but I hastened after him, and holding out my hand, said, "Come, friend, do not avoid me! Let me at least thank you for the life you saved." "Don't thank me," he said. "It was nothing. I only wish—" "Well! what do you wish?" I said. "O, never mind!" was the abrupt reply. "I had better not say that; but I do wish a better man had helped you!"

Now I was determined not to lose sight of him again, but it was some time before I succeeded in getting intimate with him, so as to learn anything of his life's story, but at last I did hear it, and sad it was—though I am sorry to say very common.

He had been brought up in a country village, and like many other lads had left home for a situation in London, thinking himself fortunate in obtaining a place in one of the large drapery establishments there.

Before he left home his mother warned him that there were many dangers and temptations to encounter in so large a city. "Harry, my boy, you will be careful!" she said. "O, mother!" impatiently replied the lad, "don't worry about me so. Do you think I cannot take care of myself?" "No, Harry! you certainly cannot take care of yourself; only Christ can keep you straight.

O, my lad! I wish you were a Christian. Remember, I shall always be praying for you."

So Harry went—secure in his own good intentions—firmly resolved that he would "go on straight;" but the frightful wickedness among the other young fellows in the shop, made a decent life impossible to this youth, who trusted in his own strength and not in his mother's God.

That mother had put a beautiful little Bible in her boy's box the night before he started, and for a little while he occasionally opened it, and remembering her loving words, would read a chapter now and then. But he never dared do this, nor did he dare kneel to pray, if anyone else were in the room, so much did he dread the remarks and sneers, sure to be the result. Then he attended no place of worship, for no one asked him to go, though invitations to the theatre, the billiard room, the gambling saloon, were given freely and heartily, and as freely and heartily accepted. Is there any need to describe the life? No hand was stretched out to save, and he went *down* rapidly, from bad to worse. He "sowed his wild oats" with unsparing hand. No one warned him that this "seeing life" was in very truth the way to death—no one, that is, but the loving anxious mother, who failed not to write tender letters full of wise counsel. Sometimes these touched him, and thoughts of the innocent days of his boyhood, of his happy home, and his mother's love, would bring the tears to his eyes, and then he would plunge more deeply into all kinds of excess to drown these memories of the past and to drive away the thought of the happy home, which now was lost to him. So things went on, and so he drifted rapidly on to destruction.

The heads of the firm neither knew nor cared how their young men spent their leisure. They must take their chance and do as best they could. Let business be attended to well, the salaries were paid regularly, and all else was a matter of indifference to these wealthy men who cared simply to make money.

And yet, hard, cold, and selfish, as they were, surely their hearts must have been stirred had they known what went on among these young men out of business hours.

I tried to help poor Harry out of the "horrible pit" into which he had fallen. "Does your mother know anything about you?" I asked him. "No!" he said. "Nor shall she ever know." Then turning to me, he said fiercely, "Don't you write! But, then, you can't; you don't know where she lives, nor do you know even her name, and I will never tell you—no—no—let her think me dead—better so, a thousand times. No! you cannot help me; it is *too late*, *too late*! I am irretrievably ruined. There is no turning back for me—no repentance. I tell you it is *too late now*!"

I urged; I entreated; I spoke of the love of a Saviour who can save to the uttermost—all to no purpose. He was "lost," he said again; ruined irretrievably.

I asked him to come to my house, that we might talk these things over, but he would not do that. "He should bring trouble and disgrace upon me," he said, and then for some time he avoided me, and I saw nothing of him. At last I received a letter from him. That letter I have never shown to anyone, nor shall I show it to you. It was the cry of a despairing heart, and I wept when I read it. What could I do? I dare not abandon this young fellow to utter despair, and yet I saw no way of helping him. I saw him again, and with great difficulty persuaded him to go with me to God's house, on the following Sunday. I met him in the porch. He refused to sit with me, so I took him to a quiet corner and left him there, and went into the vestry and told the minister about him, and begged that he would pray for Harry that night.

And he did pray. Ah! what a prayer that was. I cannot describe to you the love and yearning in the voice of the good old man, the solemn warnings, the faithful message of love and peace he uttered. Surely it *could* not fail to bring the wanderer home to God. After the service I joined Harry, who made no effort to avoid me now. He said, "You are very kind, but it is all no use. I tell you nothing can save me now. It is *too late*. All this kind of thing makes me feel worse."

After this I lost sight of him again for some time. I did not know where he lived, nor did I know even his name, so I could do nothing but pray for him.

One evening I was sitting quietly at home when I heard a knock at the door. I opened it myself, and there was Harry. He looked dreadfully ill and appeared very weak. I brought him into my pleasant little room and he sank into a chair. His exhaustion was pitiful to see. For a while he could not speak, and then he gripped my hand, and said, in tones that I shall never forget, “I am going to my death. I am very ill and my only chance of life is to undergo a frightful operation. Chloroform cannot be administered, and it is probable that I shall die under it or immediately after. I have come to tell you, and to thank you for your kindness, and to say ‘good-bye.’ You have tried to save me. God bless you for it, but there is no hope. As I told you, it is too late. *‘Whatsoever a man soweth that shall he also reap.’* I learned those words when I was a boy, and now I know they are true. There is no salvation for me. I was taught the right way; I chose the wrong. I have sinned against the light. I have sown, and now I must reap. God help my poor mother! and Lucy, and the child,” and here he broke down completely and wept bitterly.

Again I tried to show him his mistake. Again I spoke of Christ’s love, His death, the free forgiveness for all sin through His blood—all in vain. Nor would he give me his mother’s name or address, nor that of the poor girl he had called “Lucy,” and who was the mother of his child; and he said too, that unless I would promise not to make any enquiries about him at the hospital, to which he was to be admitted, he would not go. “But,” he said, “I promise you this, if I live through this operation, I will come and see you as soon as I can, and if I am saved, as you say is possible, it will be through your efforts.”

It was useless to say more, and I was obliged to let him go; but my heart was sad that night, and for long I prayed that this poor despairing heart might find the Saviour. “O Lord!” I cried, “I have tried to show him something of Thy love. I do not know even his name, but Thou knowest it. Thou knowest all about him. Thou canst save, and Thou canst heal. O grant that this Thy wandering child may win ‘Home’ at last. All things are possible unto Thee.”

The days passed on, and I heard nothing of Harry, and I had quite come to the conclusion that he must have died under the terrible operation which he had undergone; but it was not so. Once more he came to see me. He was greatly changed, looked older, and I thought harder. He had not been out of the hospital long. His recovery was a marvel, both to doctors and nurses, and certainly proved that he had naturally a splendid constitution. I said, “God has spared your life; now will you not yield yourself to Him?” Ignoring this appeal, he went on to tell me of his plans for the future. *He was thinking of marriage*, and hoped that if the lady would consent a better and brighter future might be possible. I knew her very well, but could not imagine that she would consent, nor did she, and after that time I lost sight of him entirely. I have never seen him since.

If this were not a true story I could tell you how he did change his life and married Lucy and became a good man, but alas! I cannot, for I do not know that it was so. I believe that if he ever really does “believe on the Lord Jesus Christ” he will come and tell me, but the actual fact is that I have never seen him since the day when, according to his promise, he came to see me after his recovery.

I have often thought about him, often prayed for him, and can only hope that even yet he may find the Saviour and believe in Him—find the pardon and peace he had despaired of obtaining.

That is Harry’s story. A sad one truly, but O! friends, what are Christ’s servants doing to prevent such things as these?

GOD FORGIVE US ALL.

LLOYD.

# Cruising in other Waters.

## THE POWER OF LITTLES.

The whole results of Gospel work in the Backergunge district of India sprang from a tract given to a young man elsewhere, who returned home, and carried with him the tidings of salvation.

It is said that mosquitoes have been known to sting to death the Esquimaux dogs on the Alaska River, and even to slay the grizzly bear when he has ventured into their swampy haunts.

Some years ago a flood occurred at New Orleans, which came in with great power, tearing up and drowning everything in its path; and it was afterwards found that all the mischief had been caused by a crawfish having burrowed into the river level, which became saturated and softened, and thus ultimately let in the great mass of water which was so destructive.

Columbus is said to have quelled a mutiny on his ship by pointing out to the discontented sailors the seaweed floating by, which was a proof that land was not far off.

In the Fisheries Exhibition there was exhibited a "cable-worm" that had pierced through the Atlantic Cable and stopped the communication between two continents. It was a very insignificant little creature, but its power for mischief was unlimited.

### "NEITHER."

"Well, I cannot understand why a man who has tried to lead a good, moral life, should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one; "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the reply.

"Just so; and therefore the moral man stands no better chance than the outbreking sinner. But now suppose a rich and kind person who saw our perplexity, presented a ticket of admission to each of us at his own expense! What then?"

"Well, then, we could both go in alike; that is very clear."

"Thus, when the Saviour saw our perplexity, He came, He died, and thus 'obtained eternal redemption for us,' Heb. ix., 12, and now He offers you and me a free ticket. Only take good care that your fifty cents do not make you proud enough to refuse the free ticket, and so be refused admission at last."

Reader, there is a solemn moment coming. Have you the ticket of admission.

## CAMEL RIDING.

Mounting the camel is not difficult; but the animal has some sweet surprises for the novice. The camel lies on the ground with his four legs shut under him like a pocket-knife. You seat yourself on the broad saddle and cross your legs in front of the pommel. Before you are ready, something like an earthquake begins under you. The camel raises his hind-quarters suddenly and throws you over his neck, and before you can recover from that, he straightens up and gives you a jerk over his tail; and while you are not certain of what has happened, he begins to move off with a dislocated walk which sets you into a see-saw motion—a waving backward and forward in the capacious saddle. Not having a hinged back fit for this movement, you lash the beast to make him change his gait. He is nothing loth to do it, and at once starts off into a high trot, which raises you a foot at every step, bobs you from side to side, drives your backbone into your brain and makes castanets of your teeth. Capital exercise! When you have had enough of it you will pull up and humbly inquire what is the heathen method of riding a camel.



# Correspondence.

## THE PLACE OF THE PEW.

To the Editor of the "General Baptist Magazine"—

DEAR SIR,—My Missus and me have been reading the article on the "Place of the Pew," and she begs, or I may say bids, me, write these few lines to you; and I am glad to do so, because I believe if it had not been for her, I should never have got the office of pew opener. I know that many people look down upon pew openers, when it would be better for them to look up to them. Perhaps they will now do this, when deacons have taken to be pew openers, though it mislikes me, if they will do any better than those who were appointed to that place, and felt proud to discharge its duties.

We almost think that the writer of that article must have had a little experience himself in that way, and at all events, I can say, that he is not far wrong in some of his remarks, to which I wish to add some others, being a retired pew opener myself, or I should not have ventured to use the pen, lest some sharp folks might have suspected who I was, and have done me an injury. If things go on as they are going, a pew opener of the old sort will soon be as uncommon as a meggy atterum.\*

Now, Sir, as I was a pew opener for 20 years, I may be supposed to have seen a great deal of the people who took seats in the pews; and what I noticed was, that those who made the most fuss about having their seats kept for them, were generally the longest in paying the quarterly accounts. I noticed, too, that those who had farthest to come, were almost always the earliest, while those who lived next door or so, could never show themselves in time. Why, there was the Slow boys who actually did live next door, and who never stirred out, or seemed to stir at all, till the first hymn was nearly sung through. My missus is not given to hard thoughts of people, but she used to think, and what she thought she said,—to me,—that the Miss Flashings came late she was sure, in order to be looked at. For when no one turned to look at them as they entered with their feathers a'flying, they were dreadfully put out the rest of the service; but it was just the opposite with old Betty Parsons, who had to come more than two miles over the fields, and who sometimes got to the chapel door before it was opened. Once I said to her,—“How is it, Betty, you are so soon this morning?” and she answered—“I have pleasure in the dust thereof.” This rather stung me, and I said, “Whenever did you see the dust on the seats on a Sunday morning?”—but she explained that she was quoting from the scriptures, and so I was content.

There is an idea abroad that all deacons are on a level, but in our church it wasn't quite so, leastways as to the pews, for our head deacon sat in a pew which looked on fire with the red cloth that lined it. I must say he was a good-hearted man, and his family filled it handsomely, but I could never quite make out why there should be a difference of that sort in the house of God. I have heard people complain of the old straight-backed pews, and I should be sorry to argue that they were very comfortable, but they had one good thing about them—they kept people from going to sleep. What I can never make out is how, when the pew-backs were straight, the people could listen to long sermons, and now, when they are made to lean, that everybody seems to be on the fidget, if the sermon goes a little over half an hour. For my part I think that if the gospel is worth having, we may as well have a good deal of it at chapel, for I am afraid it is not much spoken about at other times.

One thing I could never a'bear was the way which some people had of allowing their children to talk, and even walk about, during the service. There was, for instance, Mrs. Easy with her five children, who seemed to delight in talking among themselves, when they were not pinching one another; and I

\* We suspect that our correspondent intends to refer to the megatherium.—*Ed. G. B. M.*

have seen little Freddy play about the pew, and even toddle up the aisle, when he could hardly keep himself from falling. I don't say this was common, but I do think, that if mothers bring their children to chapel,—and I don't blame them when they have no one at home to take charge of them,—they should make them behave quietly and not disturb the congregation.

I am afraid, Sir, if I went on, you would be disposed to put my letter somewhere else than in the *Magazine*, so begging pardon, if I have been too long or prosy—and I never could endure a prosy preacher—

I am yours to serve,

A RETIRED PEW OPENER.

P.S.—I have asked a friend to make the spelling alright, for in my young-days we had no Board Schools, though we had plenty of Birch. I hope you will put it all in, especially the part referring to the Missus, or she will never believe that it went all straight to your house.

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### A WORD TO SECEDERS.

*To the Editor of the "General Baptist Magazine"—*

DEAR SIR,—I see that Rev. J. Mills, who was educated at our Nottingham College a few years ago, has been ordained deacon by the Bishop of Manchester, and is expected to fill a curacy at Preston. Mr. Mills is undoubtedly at liberty to enter the Church of England, or the Church of Rome. The list of our students shows that other denominations have been preferred from time to time, by those who were expected to remain within Baptist circles. Perhaps, however, the loss is not so real as it looks; but what I wish to point out is the duty of such gentlemen to re-imburse, as far as they are able, and as soon as they are able, our impoverished College Exchequer for the expenses incurred, during their years of residence. There is no legal obligation I am quite aware, but I am very much mistaken if a sense of justice would not move them to some action of the kind, especially in cases where the Baptist denomination has derived little or no benefit from the ministerial services of such wandering brethren. There is among worldly men a feeling of honour which would dispose them to act on the plan indicated, if the circumstances were similar; and men professing a higher morality, may be expected, when the suggestion is laid before them, to acknowledge its equity. If they cannot see it, we are free to speculate on the causes of moral blindness.

Sincerely yours,

ACADEMUS.

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### THE YEAR BOOK.

*To the Editor of the "General Baptist Magazine."—*

DEAR SIR,—There has been some mistake over the reports from Castle Donington, and the Leicester Memorial Hall Church. Reports have been sent, but I cannot now trace them. The statistics of the Leicester church are however given. Those of Castle Donington would have shewed a very large number of baptisms, as many as twenty-eight being baptized on one occasion; thus strengthening the deduction as to the greater success of Sunday Schools under two hundred. The report of the church of which Mr. Wynn is the pastor, at Allerton, is published, but the statistics were not sent owing to a postal error. All three reports were favorable to a high degree. I am obliged to you for your kindly editorial reference. The omission of the statement as to past associations was certainly not intentional, and most of the other changes arose out of the order in which the copy was sent in.

Yours &c.,

THE SECRETARY.

## Notices of New Books.

TALKS UPON LITTLE THINGS. By G. Howard James, Nottingham. London: *Sunday School Union*, 56, *Old Bailey*, E.C.

READERS of this *Magazine* will remember the admirable talks with children which Mr. James contributed in 1887. Here is an attractive volume of similar Talks but longer, and made the more attractive by numerous illustrations. The volume is crowded with facts and anecdotes, and lessons for young readers. Those who have to address children will find it very useful, and as a gift-book to boys and girls it is sure to please. We commend it most heartily.

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ALONE WITH THE WORD: Devotional Notes on the New Testament. By G. Stringer Rowe, Governor of Headingley College, Leeds. Pp. 419. Price 6s. 6d. London: *Hodder and Stoughton*, 27, *Paternoster Row*.

THERE is, we are glad to believe, a good demand for books of this type. This differs from most of them in several particulars. The readings are not attached to days of the month; they follow consecutively throughout the New Testament, the four Gospels being grouped and read as one narrative. We should have liked the volume better for its avowed purpose, if the impersonal tone had been maintained throughout, and if the notes had in all cases been reflective rather than hortatory. But this is merely a question of taste. The book has solid merits. The scripture paragraphs are merely indicated, not printed; and the fact that the notes cover the whole of the New Testament gives them additional value.

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TEMPERANCE HISTORY. A Consecutive Narrative of the Rise, Development, and Extension of the Temperance Reform. Part I., 1826-1842. Price 2s. By Dawson Burns, D.D. London: *National Temperance Publication Depot*, 33, *Paternoster Row*, E.C.

THE London Superintendent of the United Kingdom Alliance will place the entire Temperance world under obligation by the publication of this History. It is to appear in four

quarterly parts. Although the history begins with 1826 it must not be supposed that Temperance was first heard of in that auspicious year. An introductory chapter dispels that illusion, as indeed do the Scriptures of the Old and New Testament. But 1826 witnessed the beginning of "an organised and self-propagating movement against the causes of Alcoholic Intemperance." America led the van, and Ireland and Scotland were in the field before England took up the crusade. But now all parts of the world are engaged in it. At the outset the movement was directed more particularly against spirits, but as the nature of Alcohol became better known, it became the subject of attack, no matter what the name of the liquor in which it found a lodging. The story is well worth telling. It will be specially welcomed by Temperance Workers, but it will not be without interest to others. The work is well printed on toned paper; and when we add that the Author is both able and careful, and one who loves the theme on which he writes, we have said enough warmly to commend this first Quarterly Part.

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ST. JOHN'S GOSPEL with Introduction and Notes by Rev. Geo. Reith, M.A. 2 vols. Price 2s. each. *Edinburgh*: T. & T. Clark.

THIS series of handy volumes is published under the editorial supervision of Doctors Marcus Dods and Alexander Whyte. They are intended for the use of Bible classes and private students, and we may add that many preachers might do worse than to invest in separate commentaries of this class. The two before us are of excellent quality; moreover, there is good measure to every page.

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THE CENTURY Illustrated Monthly Magazine. *October*, price 1s. 4d. *T. Fisher Unwin*, *Paternoster Square*.

THIS number completes vol. xxxviii. Adventure, amusement, biography, educational papers, stories, and poetry, the whole beautified with the best of engravings, make a really good concluding number, and things quite as good are promised for the coming volume.

## Editorial Notes.

THE ALMANACK FOR 1890.—This may be looked for early in November, and we earnestly hope that its early publication will lead to a wider sale. It may be called "The Year Book for a penny." In this its fifteenth year the old features which have made it a welcome messenger will be found, side by side, with new and interesting pieces for old and young. The illustrations will include a portrait of Samuel Deacon; Hawarden Castle, the home of Mr. Gladstone; the house in which the poet Longfellow lived; a Scripture piece, &c. We have been favoured with contributions from Dr. Dawson Burns and others among our own men, and wise, witty, and wholesome words have been drawn upon from all quarters. Get it, read it, and push it in church and school, for it is *your own*, and the profits will go to bless the denomination with which you are connected.

BAPTIST UNION AUTUMN ASSEMBLY.—The meetings in Birmingham were a great success. Hospitality was unbounded, and the arrangements for the comfort of visitors were all that could be desired. The address from the chair did not rank among the productions we call "clever," but it was good, and warm, and was well received. The Missionary Sermon by Dr. Fairbairn was a fine pulpit effort, and laid emphasis on a much-needed distinction between salvation and reward. The public meetings were enthusiastic. The papers read were admirable, and the speeches on the various resolutions submitted to the Assembly were never better. The resolution on Intemperance was moved most skilfully by the Rev. R. Glover. Dr. Clifford was hailed, we thought, with greater enthusiasm than ever, as often as he rose to speak. It was the Assembly's way of backing its favourite against John Urquhart. The Dr. was appointed to the difficult places of the field. He had to move the reply to the Encyclical Letter from the Archbishop of Canterbury, and to second the resolution against Mr. Balfour's proposals, which look in the direction of "the establishment and endowment of a Roman Catholic College in Ireland." The former was a pacific but serious statement of the Baptist position, and the latter was a strong declaration against everything savouring of

"concurrent endowment." Not having been present at the Autumn Assembly for some years, we can make no comparison between previous gatherings and this last. It is as well, perhaps, that we cannot. It must surely be enough to know that the fellowship was as fraternal as if it had been the General Baptist Association, whilst the enthusiasm caused by powerful speaking before immense and sympathetic audiences left nothing to be desired.

AMALGAMATION.—This question was carried a stage further by the unanimous adoption at Birmingham, of a report containing the following resolutions:—

1. "That the Council have received with great satisfaction reports from nearly the whole of the thirty-four Associations, expressing their recognition of the practicability of amalgamation."

2. "That having heard the statement of the Honorary Solicitor of the Baptist Union, the Council concur in the view that the amalgamation proposed is legally practicable."

3. "That in the judgment of the Council, the terms 'General' and 'Particular,' as denominating Baptist Churches, Societies, or Members, should be discontinued."

4. "That in the opinion of the Council, all Institutions denominationally promoted should be designated by the term 'Baptist' only."

5. "That in the judgment of the Council, all Baptists duly qualified should be eligible for office in any Baptist Institution."

6. "That the Council consider it desirable that the Nottingham College should be managed by a committee appointed by its own subscribers, as is the case in the majority of the other colleges in England and Wales."

The above report was adopted and "referred back to the Council, to be carried into effect as far and as speedily as possible."

NOTE.—The Baptist Missionary Society has given no deliverance upon the subject as yet, and the Home Mission and the Building Fund have not been approached.

OUR LATE COLLEAGUE.—Mr. John Place, an old school-fellow of Mr. Stevenson's at the Nottingham Free Grammar School, has published the

following, which we are sure will be read with interest:—"As one on the same form with him I may be allowed to say that he was our envy and despair; none of us could touch him. He gave us no chance in any competition. I remember on one occasion, Mr. Butler being master, and Mr. Wm. Enfield examiner, we had to write an unprepared paper on 'Spring,' Stevenson had given up his when I went up with mine, and I overheard the two gentlemen say, 'This must take it (the prize): it is excellent, the style is as good as Cobbett.' He was a ripe scholar and an earnest but very unobtrusive Christian. He was well read in the early fathers, and in the history and controversies of the patristic Church. In a friendly and controversial correspondence with Bishop Wordsworth of Lincoln, he was highly complimented by that Prelate: no mean praise. He took a great interest in the welfare of the Grammar School; and the writer of this notice mentioned his name to the Commissioners as a proper man as Governor, since he was a Graduate, an old scholar, and a minister of religion. Though he was probably better qualified than any other local man, he was not chosen. He was a jealous spectator of the controversies on the Christian evidences, joining occasionally in letters to the newspapers, one of which, on the identity of one of the 'Seven Deacons,' though brief, was a remarkable production both historically and logically."

DR. CLIFFORD INTERVIEWED.—The *Christian Commonwealth*, in its first permanently enlarged number, Oct. 10th, presents a rather sour-looking woodcut of Dr. Clifford with an admi-

nable sketch of his life, his work, and some of his views on important questions. Born at Sawley on Oct. 16th, 1836, he was baptized when 14½ years old at Beeston. Beginning his College course in 1855, he earned several good degrees, and received the honorary distinction of D.D. in 1883. He began his ministry over his present church in the old Praed Street building in Oct., 1858. For an account of his methods of work the article in the *Commonwealth* should be seen; but in view of the correspondence in which his views and utterances are being traversed, we may quote his opinions on two points. On "Inspiration" he says: "I distinctly disbelieve the doctrine of verbal dictation insisted upon just now as the only *theory* of inspiration as applicable to the whole collection of books." But he adds: "I hold in the strongest way the Divinity of the book and the fact of its supernatural communication." On the "Larger Hope" his language is—"I have never been able to do more than hope for a hope. I have no *belief* in it. I distinguish between a hope and a belief. Leaving the Bible out of the question altogether, I am incapable of obtaining a well-reasoned belief in the soundness of the doctrine of the Larger Hope. Revelation gives no logical basis for such a theory. The tendency of character to permanence is an insuperable obstacle to my acceptance of the position. I do not think the New Testament gives us material adequate for the determination of the question of the exact duration of future punishment. I hold this position very strongly, and have maintained it again and again."

## Ministers' Book Fund.

IN the General Baptist Year Book for 1889-90, the treasurer of the Ministers' Book Fund is vaguely described as Mr. Payne, of Leicester. As there are probably several persons of that name in the above populous town, perhaps you will permit me to say that the treasurer's full address is:—Mr. George Payne, Grove House, New Walk, Leicester. I trust the readers of the Magazine, and the members of our churches generally, will remember the Book Fund. The object of the fund is to make an annual grant to ministers with small incomes, an object surely with which every thoughtful person will sympathize. One church (North Parade, Halifax) has already made a collection on behalf of the fund. May I commend this example to the other churches in the Connexion? Our late secretary, Rev. W. R. Stevenson, though dead, yet speaketh on behalf of our ministers with "comparatively small incomes." May he speak with power!

GEO. M. McELWEE,  
Secretary Ministers' Book Fund.

# News of the Churches.

To secure insertion all news should reach 322, Commercial Road, E., on or before the 15th of the month.

## CONFERENCES.

LANCASHIRE AND YORKSHIRE.—The Autumnal meetings were held at North Parade chapel, Halifax, on Sep. 18th. Morning preacher, Rev. R. Davies, of Leeds. Text, Eph. iii. 8. Rev. C. Rushby, of Stalybridge, presided in the afternoon. The Secretary, Rev. W. Stone, of Vale, reported that 49 members had been added during the quarter.

Next Conference to be at Todmorden in the third week in January. Foreign Mission matters to have exclusive attention. Rev. W. Dyson will preach, and Rev. A. C. Carter will read a paper.

*The late Mr. Joseph Horsfall.*—A vote of sympathy with the family was passed in silence, the audience standing.

Rev. W. L. Stevenson, of Lydgate, read a paper on "Recreation in relation to the Spiritual Life of the Churches." Mr. Stevenson pointed out the dangers attendant on popular forms of recreation, such as cricket and football, and said that with such recreation on Saturday it was not surprising that so many people found themselves unfit for divine exercises on the Lord's-day. A healthy ramble over the hills would be a much better preparation for Sunday. They wanted to win the confidence of the young people and impress them with the thought that recreation ought not to prove a hindrance to the work of the soul.

A fairly attended public meeting was held in the evening. Rev. Carey Hood presided. Revs. W. Wynn, Allerton; T. Cotes, Todmorden; and A. C. Perriam, Dewsbury, took part in the meeting.

SOUTHERN.—Next meeting Monday, Nov. 4th, at Bethnal Green Road chapel, London, E. Business at 3.0 p.m. Election of Officers and Committee. About 4.0 p.m., Rev. Wm. Stott, of Abbey Road chapel, St. John's Wood, will give an address on "How to secure the best results from Evangelistic services." The discussion thereon will be opened by Rev. W. T. Adey.

At 7.30 p.m. a public meeting will follow. Chairman, E. H. Pickersgill, Esq., M.A., M.P. Speakers, James Branch, Esq., L.C.C., Revs. W. Cuff and J. F. Archer.

WEST MIDLAND.—The Autumn meetings were held at Highgate Park church, Birmingham, on Sept. 24th, under the presidency of Rev. A. Hampden Lee.

*Congratulation.*—In the name of the Conference the President congratulated the Rev. E. W. Cantrell on the consummation of his efforts and hopes, in the beautiful edifice in which they met, and rejoiced with him in increased prosperity.

*Condolence.*—A vote of sympathy with the widow and family of the late Rev. W. Lees was passed by the Conference and entered upon the minutes.

*Address.*—The President took as his subject, "Some Present-day Questions," in which he dealt with Tithes, the Technical Education Bill, and the Irish University Scheme.

*Reports.*—The statistics were as follows:—Gains, 66; Losses, 26; Candidates, 48.

*Discussion.*—The Rev. G. Barrans read a paper on "Amalgamation," which was followed by a long and earnest discussion, and the following resolution was passed with one dissentient:—"That in the opinion of this Conference the time has come when it is desirable that the two sections of the denomination should be merged into one."

*Next Conference.*—Place: "Salem," Longford. President: Rev. F. J. Aust. Subject of Paper: "The Relation of the Churches to the Labour Question;" Writer: Rev. J. D. Alford. Evening: Public meeting.

*Thanks.*—On the proposition of Councillor Marshall a hearty vote of thanks was accorded to the Birmingham friends for their admirable arrangements.

*Sermon.*—The Rev. H. Platten preached to a good congregation in the evening, and contrasted the weakness of the churches with the power of Christ.

## CHURCHES.

BOSTON.—The 236th anniversary was celebrated by special services on Sept. 15th, 16th, 22nd, and 23rd. On Sunday, Sept. 15th, the Rev. G. Wilson M'Cree preached, and on the following Monday lectured on "The Humour, Pathos, and Tragedy of Life in London." On Sunday, Sept. 22nd, the pastor, Rev. C. Waterton, preached. A public tea and meeting on the 23rd. The Mayor of Boston, Alderman Weightman, who is a deacon of the church, presided at both public meetings. Finances improving; congregations good; church co-operation encouraging.

CREWE.—Anniversary services held Sept. 29th and 30th. Rev. J. C. Jones, M.A., preacher. The Mayor of Crewe, J. Knott, Esq., presided at the public meeting, which was also addressed by Revs. R. C. Barratt, E. Hancox, J. B. Morgan, R. Pedley, Esq., J.P., and the pastor. The best anniversary yet celebrated for attendance and results.

LEICESTER, *Dover Street*.—*Satpura Mission to the Unevangelized Hill Tribes of Central India*.—One of the two young men about to commence this mission being a member of the church at Dover Street, a farewell meeting was held there on Sept. 25th. Rev. W. Evans presided, and gave a short address on Mission work. Mr. A. de St. Dalmas described the neglected condition of the tribes living in the Satpura Hills, showing the great need of missions, and also spoke of the facilities for carrying on mission work among these people. Rev. W. Orton spoke of the great need of Christian missions in India. Mr. Councillor Payne said he could only describe this work as "God's mission," for it had no committee or list of subscribers, but was being begun in faith that God would supply the means for carrying it on; and he fully believed that it would be successful. Messrs. Wilkinson and Long, of Harley College, Bow, having spoken, explaining how they were led to choose this field of labour in the Satpura Hills, and how they intended to carry on their work, the meeting was closed with prayer.—We learn that the Satpura Hills extend for 600 miles, east and west, through Central India. They are separated from the Vindhya by a beautiful, fertile, and populous valley, through

which flows the sacred river Nerbudda. The slopes of these hills are thickly studded with innumerable small villages, the largest of which contains about 500 inhabitants. These villages consist of nothing more than a collection of small mud huts covered with thatch. The people are of many different tribes. The Bheels alone number 900,000. These hill tribes are being brought more and more under Hindoo and Mohammedan influence, and as yet there is not a single missionary of the Lord Jesus to show them the true way of salvation.

LEICESTER, *New Walk*.—The following report having been omitted by some inadvertence from the Year Book, we print it here at the request of the church:—

"We have to report steady progress during the year. Our number has considerably increased, chiefly owing to a further secession from the Friar Lane church. Our congregations are good; prayer meetings are well attended; and the school is increasing, though we feel limited in our work through not having a house entirely our own. We have also to trespass on the kindness and liberality of our Dover Street friends for baptisms, etc., for which we cordially thank them. We have recently had to mourn the severe loss through death of our dear friend Rev. I. Stubbins, who as an elder took great interest in our work and helped us in many ways. We desire to thank those ministers from all parts of our Connexion, and students from the College, who have very efficiently supplied our pulpit. Our branch at *Croft* continues about the same. We are pleased to say that our president, Mr. William Ashby, is ever active in promoting the spiritual well-being of the church."

LONDON, *Church Street*.—Chapel anniversary on Oct. 13th. Rev. J. F. Archer, the newly-appointed minister, preached. On the 15th tea and public meeting. A good number present. The chair was taken by A. Towers, Esq., of Westbourne Park chapel. Addresses by Revs. W. Stott, Dr. Dawson Burns, Dr. Clifford, G. W. M'Cree, E. H. Dunn (of Dalston), and the pastor. Anthems and solos by the choir. An assistant superintendent has been appointed for the Sunday school. The following Societies are also being commenced:—a Young Christian Band; a Band of Hope; a

Young People's Class for Bible study, to be conducted by the pastor; and a Dorcas Society. The Sunday congregations have much improved during the last few weeks.

LONDON, *Commercial Road*.—The 68th anniversary of the chapel was celebrated on Oct. 13th and 15th. Preacher: Rev. W. J. Staynes, of Landport. On the 15th a goodly number sat down for tea. The pastor (Rev. J. Fletcher) presided at the meeting, and Messrs. Nash, Branch, Colley, Hedges, and T. M. Chidgey (deacons) gave brief, lively, and practical addresses. Two specially interesting features marked the meeting. On behalf of a few friends the pastor presented to Mr. C. Attersley, the senior deacon, a purse containing £24 4s., and a beautiful writing desk bearing a suitable inscription. Mr. Attersley has been a member of the church for over half a century, and his retirement from the office of Treasurer after twenty-five years' service suggested the above testimonial. Mr. Attersley gratefully responded.—The other feature of interest was the presence of Rev. G. Taylor, of Norwich, who gave a brief address, and his daughter Miss Taylor, who sailed on the seventeenth for Orissa. Mr. and Miss Taylor sang an Oriya hymn together, and Miss Taylor afterwards sang a solo most effectively. It was a Home and Foreign Mission meeting combined, and at points was most solemn and affecting. The Sunday school is sending out to Mrs. Buckley per Miss Taylor a box of interesting things for girls in the orphanage at Cuttack.

MARKET HARBOUROUGH.—Sept. 30th, sermons by the pastor, Rev. J. Whitford, on his second anniversary. Tea and fruit festival on the Monday. In the absence of Mr. Thos. Cook owing to a severe cold, Mr. Alderman Wheeler of Leicester, presided. Speeches by Revs. W. E. Warris, H. H. Adams, and J. Whitford. The Secretary, Mr. Mumford, made a financial statement, which showed that as £23 had been collected, and Mr. Cook having promised two pounds for every pound received, £69 would be realized and the debt extinguished.

SHEFFIELD, *Cemetery Road*.—On Sunday, Oct. 13th, a series of services was commenced in commemoration of the Jubilee of the church. The pastor, E. Carrington, preached to good con-

gregations. On Oct. 14th, Rev. J. Clifford, M.A., D.D., preached in the chapel in the afternoon, and lectured in the Montgomery Hall in the evening on "Education out of School." The Doctor's visit was very highly appreciated, and his words will be remembered with pleasure and profit for many days to come. The financial results were quite equal to anticipation. The Jubilee services will be continued on Oct. 20th, 27th, and 28th.

MEASHAM.—The Rev. B. Noble concluded his ministry at Measham on Sep. 29th, preaching to good congregations both times. On the following evening, a well attended public tea was provided in the school-room. A meeting in the chapel followed, presided over by Mr. Jas. Shakespeare, of Netherseal, who in the name of the church and friends presented Mr. Noble with a purse containing £11. On Oct. 1st, tea was provided in the Temperance Hall, and after a lecture by Mr. Noble on "Joseph Livesey," the Temperance Society presented him, as their president for the last six years, with an illuminated address. The Young Women's Bible Class presented Mrs. Noble with a very handsome flower stand. Mr. Noble commenced his ministry at Wirksworth on Oct. 6th.

VALE.—On Sep. 22nd. Service of Song, "Farmer Gibson's Thanksgiving Service," was effectually rendered by the choir. Proceeds £5 5s. 0d.

#### BAZAARS.

HALIFAX, *Lea Mount*.—A bazaar for the extinction of the chapel debt was held Oct. 2nd, 3rd, and 5th, and opened by Josiah Wade, Esq., and Councillor W. Oswin. The proceeds amounted to £334, which will leave a balance, after paying off the debt, of £120.

MELBOURNE.—On Sept. 11th, and following evening, a sale of work was held, to meet expenses incurred by recent renovation of chapel. Sum realized, including collections at reopening services, amounted to £104.

WIRKSWORTH.—A bazaar was held in the Town Hall, on Sep. 16th and 17th, to remove the interest debt on the chapel, school, and class-rooms, which were erected three or four years ago, at a cost of nearly £3000. The bazaar was opened by Dr. Harvey, who was supported by the Rev. B. Noble (pastor), the ministers of the



town, and other gentlemen. The total proceeds of the bazaar, including a handsome donation from George Spencer, Esq., of Manchester, amounted to £240, which will clear the interest debt, leaving £210 owing to the G.B. Building Fund. The Wirksworth church tenders its deep gratitude to all those denominational friends who have rendered assistance.

#### HARVEST FESTIVALS.

ARNOLD. — Harvest thanksgiving services on Sep. 15th. Two sermons by Mr. W. C. Hollis, of Ilkeston. In the afternoon a service of song was given by the choir and scholars entitled, "Choral Praise." Collections, with proceeds of sale of fruit, £11 12s. 0d.

CROWLE, *Doncaster*. — A successful harvest festival was held on September 29th and 30th. On Sunday the Rev. W. Rowton-Parker, pastor, preached two suitable sermons. The chapel was crowded, especially at night. On the Monday, a public tea was followed by a public meeting. The pastor presided, and addresses were given by the Revs. J. A. Andrews, J. Stutterd, and Mr. Jones. The fruit, vegetables, &c., were sold after the meeting, and the whole closed with a coffee supper. Collections at each service.

IBSTOCK. — On Sep. 22nd, annual thanksgiving services were held, when two sermons were preached by the pastor, Rev. J. P. Newman. The chapel was decorated, and the services were attended by very large congregations. On Monday a public tea was held, and in the evening the vegetables, &c. were sold. Services successful in every way. The amount realized, £17 12s. 6d. was ahead of previous years.

LONG EATON, *Station Street*. — On Sep. 29th, the harvest thanksgiving services were held, when two sermons were preached by the Rev. J. Massey Salt, of Beeston, to large congregations. The chapel was tastefully decorated. In the afternoon a musical service took place, ably conducted by Mr. T. U. Barnes. Chapel crowded. Overfull at night. On Monday evening a large company sat down to tea. Mr. Woodforth presided afterwards in the unavoidable absence of Mr. T. H. Bennett, of Derby. The speakers were the Revs. J. M. Salt, G. Towler, J. E. Hodge; Messrs. Barnes, Woolley, &c. Proceeds £19 17s. 6d.

#### SCHOOL SERMONS.

LANDPORT. — School sermons were preached on Oct. 13th, by Rev. J. Fletcher, of London, who also gave an address in the afternoon. Large congregations. Chapel decorated as if for harvest festival. Collections in advance of previous year.

SAWLEY. — Harvest thanksgiving services Sep. 22nd, the chapel being tastefully decorated. Rev. G. Towler, pastor, preached appropriate sermons to good congregations. Collections for the day schools. Amount, £7 3s. 2d.

LINCOLN, *Thomas Cooper Memorial Chapel*. — The Sunday school anniversary took place on Sep. 22nd and 23rd. The Rev. W. Evans, of Leicester, preached, and gave an address to the scholars in the afternoon. On the Monday a public tea. Over 200 sat down. The chair at the public meeting was taken by J. W. Clarke, Esq., president of the Lincoln S.S. Union, and excellent addresses were given by Mr. G. F. Muse, superintendent, on "A Prosperous School;" by Rev. W. Evans, "Definiteness of Aim;" and Rev. J. E. Bennett, pastor, on "Receiving the children into the Church." Attendance and collections good.

#### BAPTISMS.

IBSTOCK. — Six, by J. P. Newman.

LEICESTER, *Archdeacon Lane*. — Three, by W. Bishop.

LONDON, *Commercial Rd.* — Two, by J. Fletcher.  
LONG EATON, *Station Street*. — Five, by J. G. French.

MACCLESFIELD. — One, by J. Hollinshead.

MEASHAM. — Two, by B. Noble.

TODMORDEN. — Two, by T. Cotes.

VALE. — Seven, by W. Stone.

#### MARRIAGES.

COTES-FOX. — Aug. 8th, at the G. B. chapel, Kirkby-in-Ashfield, by the Rev. Alfred Firth, of Mansfield, assisted by Mr. William Cotes (brother of the bridegroom), the Rev. Thomas Cotes, of Todmorden, to Sarah Heap Fox, eldest daughter of Mr. Matthew Fox, of Norwood House, Sutton-in-Ashfield.

DEXTER-MARSHALL. — On Sept. 10th, at Wood Gate chapel, Loughborough, by the Rev. C. W. Vick, Edward Dexter, of London (late of Loughborough), to Emily Jane, fourth surviving daughter of the late Mr. T. W. Marshall, of Loughborough.

TOPHAM-WORSICK. — Sept. 11th, at North Parade chapel, Halifax, by Rev. W. Gray, assisted by Rev. Carey Hood, Albert Stocks Topham, M.R.C.S., to Anua, eldest daughter of Mr. Richard Worsick, of Halifax.

WADE-KERN. — Sept. 25th, at North Parade chapel, Halifax, by Rev. C. Hood, Mr. George Henry Wade, of Halifax, to Sarah Elizabeth Keen, of Abergavenny, only daughter of the late Mr. Keen, of Empingham, Rutland.

## Obituaries.

WILLMAN, JABEZ.—On Aug. 21st the Northgate Baptist church at Louth lost one of its earnest members in the person of Mr. Jabez Willman, who died at the age of 46. Through the ministry of the Rev. W. Orton, now of Leicester, he decided for Christ, and along with fifteen others was baptized on Sunday, Feb. 27th, 1859. In 1880 he was elected a deacon, which office he humbly and faithfully filled. For nearly two years previous to his death he was in a great measure, through affliction, prevented from attending the means of grace; but he bore it with true Christian fortitude, and was never known to murmur or complain. Those who knew him best can testify to his bright and cheerful nature, and genuine unassuming disposition. The end was very sudden, and to his two absent children he left a written message, stating that if he saw them no more on earth he would wait for them in heaven. He has left a widow, two sons, and one daughter to mourn his loss, all of whom are members of Baptist churches.

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### DEATHS AT TODMORDEN.

The church at Todmorden has this year been called upon to mourn the loss of many friends, who long consecrated their lives and talents to its service, worship, and work.

With the opening of the year God called to Himself the senior deacon, *Jacob Sunderland*. He was baptized at Heptonstall Slack, and more than 30 years ago was transferred to Todmorden, where, until his death in the 71st year of his age, he watched over the interests of the church with quiet hope and loving care.

About a month afterwards *Hannah Mitchell* was called home in the 87th year of her age. Amid all the frailties which attend grey hairs she never complained. Her cheerfulness was a perpetual benediction. Her life and her death were radiant with hope.

*Mary Greenwood* fell asleep in Jesus on May 27th, in the 32nd year of her age, leaving two children to the care of her sorrowing husband. She was baptized in January, 1875, by Rev. E. W. Cantrell, and held fast her hope in Christ to the end. May her children, left so early without the ministry of a mother's love, be cared for by the Good Shepherd, and cherish the faith in which she lived and died!

*Mary Sutcliffe* was baptized about 30 years ago, and from that time onward she maintained her interest in the church and her faith in Christ. For many years she had to bear trial of family and frailty of body. On the 12th of June, and in the 70th year of her age, God closed the tale of her life with a welcome to renewed strength and higher service.

Only a day passed, and then—on the 13th of June—the voice of God was heard calling another to join the “solemn troops and sweet societies” which make glad the heart of God with holier worship than earth can give. On that day, in the 59th year of her age, *Sarah*, the wife of John Shackleton Gill, passed through the portals of death from severe affliction here into the rest of the life beyond. Of her gentle faith, her kindly, intense interest in the work and house of God, there is no need to speak. She walked trustfully with her God, loving the path of quietude where the flowers of humility do spring and grow. The church is all the richer for her thought and quiet sacrifice.

The record of losses is closed by the death of *Rebecca Greenwood*. She entered into rest on June 20th, in the 83rd year of her age. Long years ago she was baptized at Heptonstall Slack, and 40 years have passed since she was transferred to the fellowship of the church at Todmorden. She could tell the story of the painful years when men with hungry families fled sorrowfully from the hills where hand-loom weaving was perishing, to the valleys which were beginning to hear the hum of mills and to find homes for busy workers. She, along with other faithful and godly men and women, watched the growth of the Todmorden church to a position of strength and usefulness: and towards the end of her life remained the oldest member on the church roll. Towards the end, when natural powers were failing, she expectantly waited for the Master's voice bidding her come home. Very gently she passed away, and we could say reverently and thankfully, “Safe home.”

T. C.

THE  
MISSIONARY OBSERVER.

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NOVEMBER, 1889.

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**Facts and Suggestions.**

IN relation to our Foreign Mission we beg to submit for serious consideration the following facts and suggestions:—

I. As to FACTS. These are—

1. That during the past three years the General Contributions to the Mission have declined from £3504 0s. 5d. in 1886, to £3330 12s. 6d. in 1887; to £3111 3s. 4d. in 1888; and to £3022 18s. 1d. in 1889; and that the present annual income of the Society is insufficient, by £600, to meet its expenditure.

2. That this decline has arisen not so much from churches that are small and poor, as from those that are large and wealthy.

3. That on an average our church members do not contribute to the missionary cause one half-penny per week; that thousands do not give even a farthing; and thousands more give absolutely nothing.

4. That there are large churches where the amount raised is miserably small; others where nothing is attempted and nothing done, and where desires, to promote foreign missionary objects, are opposed and crushed by those who profess to believe in the commission of Christ!

5. That in Orissa, at the present time, with its *eight millions of souls*, the Society has only *eight* missionaries.

6. That for the *four millions of females* in Orissa, the Society has only *four* lady agents; two of these being the wives of missionaries, one a widow in her seventieth year, and another in broken health.

7. That in consequence of the return of four ladies to England, Zenana work, at Cuttack, has been entirely suspended.

8. That there are departments of labour, and unoccupied districts crying for help—which cries the missionaries are under the painful necessity of refusing.

9. That in Papal Rome, and Italy, Mr. and Mrs. Shaw are still the only messengers of the churches.

10. That (according to tables furnished by the late Dr. Mullens) out of EVERY HUNDRED POUNDS raised in England by leading Non-conformist churches for religious and benevolent purposes, HOME OBJECTS receive EIGHTY-FIVE POUNDS and FOREIGN MISSIONS only FIFTEEN POUNDS.

11. That in addition to carrying off *eighty-five per cent.* of pecuniary gifts, the home fields absorb the activity, example, and influence of more than *ninety-nine per cent.* of Christian workers.

12. That in the United Kingdom there is an ordained minister to every *seven hundred* of the population, as against *one missionary* to every *million* in Orissa!

## II. AS TO SUGGESTIONS.

In view of the above facts we beg most earnestly to suggest—

1. That every minister and church member endeavour to form, as in the light of Calvary and Eternity, a true conception of the magnitude and importance of the work to be accomplished, and their individual responsibilities in connection therewith.

2. That in every church a representative and sympathetic missionary committee be appointed whose work shall be—

The cultivation of the missionary spirit,  
The diffusion of missionary information,  
The collection of missionary funds.

3. That in addition to the regular annual missionary services, ministers preach once a quarter on missionary subjects, embodying information received from mission fields during the previous three months.

4. That a monthly missionary prayer meeting be held, at which information and brief addresses be given, and direct prayers offered for special missionary objects.

5. That at least one collector be appointed in every church, whose age and social position will give weight and authority to all applications for subscriptions and donations.

6. That friends be urged to give, not the conventional or stereotyped subscription of five shillings, half-guinea, or guinea, which they do not miss, but “as God hath prospered” them.

7. That endeavours be made to interest Sabbath school scholars in this enterprise; that a missionary address be given once a quarter, and that the *school* have its annual missionary meeting as well as the church and congregation.

8. That every Christian family be encouraged to take an interest in the missionary enterprise; and that a subscription, weekly, quarterly, or annually, be sought from every professing Christian.

9. That in every church a *Woman's Auxiliary* be formed, whose object shall be, by working parties, and other means, to promote female education and Zenana work, in connection with the mission.

10. That Christians should distinctly consider the CHARACTER, FORCE, and NUMBER of ALL claims made upon them, and should see that a FAIR SHARE of their gifts are devoted to FOREIGN MISSIONS.

11. That the missionary brethren and sisters, whom the churches have sent as their messengers to the heathen, should be constantly and prayerfully remembered by God's people.

12. That churches and individuals should seek a more complete consecration to the divinely appointed work of Christianising the heathen; that in regard to the ultimate triumphs of the gospel there should be no misgiving; and neither friends nor foes should be allowed to divert the minds of Christ's followers from seeking this great and glorious object.

NOTE.—It is earnestly requested that these facts and suggestions may be made known as widely as possible, and that a vigorous effort be at once commenced to develop and utilize the latent power of the entire denomination.

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## Caste.

THE Rev. T. Bailey writes:—"The annual competition for the Talchere gold medal by the students of the Ravenshaw Government College has again taken place. Last year I gave a few extracts on the influence of English education on the rising generation of Hindoos, and the subject this year is equally interesting and important. There were three competitors, all Hindoos, and the greater part of the essays was written in my presence; and as the young men were not allowed to have any books or notes with them the results are very greatly to their credit. The subject was 'The History of the System of Caste in India, with Criticisms upon it,' and the sentiments expressed may be understood to represent the most advanced current Hindoo thought on the subject in this part of India. The following extracts are mainly from the successful essay:—

"The remark is quoted with approval that caste is 'the most intolerant task-master that ever laid its yoke upon a people.' As to its origin 'every one of the legends gives a different account, and all are contradictory.' The true origin is said to be (1) difference of race, (2) difference of employment. It is related of the Aryans who in pre-historic times peopled the high lands of Central Asia, that some of them went over to Europe and established themselves in different countries there, that others entered the Punjab, crossed the Indus, and established themselves here, making the aborigines slaves, or driving them into the jungle; they are described as of fair complexion and fine features. Here is said to lie the key of the caste system. The rise of the priestly, warrior, cultivator, and servile classes, followed as a natural consequence, and it is simply owing to the caste system in the highly developed form it assumed that 'Hindooism has outshone all other outsprings of religion.' Its advantages are described as follows:—

"1.—The caste system secures a certain degree of excellence by selecting one occupation for one society which being hereditary is to last for ever.

"2.—It secures a certain degree of protection to every individual by making him a member of a larger family than his own.

"3.—It secures cleanliness by strict rules for keeping everything in good order.

"4.—It secures respect for authority by enforcing strict rules, *e.g.*, a Sudra must fall down before any of the twice-born castes.

"5.—It exercises a moral restraint by inflicting heavy punishments for the violation of moral rules.

"A Hindoo never tries to rise from the coal-pit to enjoy the blessings of a good employment under the Government; while in England, every one tries his best to out-do the others."

"The dark side of the picture is sketched as follows:—

"1.—Physical weakness. As the people of one community are debarred from marrying members of another, they are obliged to marry near relations, and science informs us that such marriages produce physical weakness. 'This is one of the baneful results of the caste system.'

"2.—National poverty. Commerce is the chief source of wealth. England at present is the richest country in the world and this she owes to her commerce. 'There is no place in the world where Englishmen do not carry on commerce, and her ships career gaily in all waters.' Whereas Indians, *i.e.* Hindoos, are prohibited from stepping out of their own land under pain of excommunication; hence national poverty.

"3.—Intellectual progress is hindered. Competition, the mother of improvement, is among large numbers totally destroyed.

"4.—The heart is hardened against suffering. 'When one of the high caste beholds a man of lower caste suffering, he cannot help the man, even if assistance is craved; and many a man during famine would rather die of starvation than take food offered by one of lower caste.'

"5.—Individual liberty is crushed. No man can eat according to the dictates of his own conscience.

"6.—Discord is produced between classes. This arises from the suspicion entertained by one class against another. In many cases actual fights take place.

"We can say with impunity that 'stomach is the seat of Hindooism.' It is only with Hindooism that taking any food other than that prescribed, takes away the religion. Many men going to England to complete their studies cannot get back their religion.' 'The Government should not encourage caste,' at the same time 'Christians should not try to increase their number by force. An eminent man has said, 'If all the people ought to be Christians, God will make them so.' Caste hinders the progress of civilization and creates discord between men of the same origin, and this is a great bane to society.'

“ We select the following from another of the essays :—

“ Happiness from intelligent companionship we cannot enjoy in the existing order of things, since parents and children, husbands and wives, brothers and sisters, are removed from each other in thought and feeling by zones and centuries.’ Widow marriage and female education are then warmly advocated. Of woman it is said ‘ She should be educated properly ; in such a manner as to become a good wife and a good mistress.’ In commenting on the Zenana system it is said, ‘ If we ask an English lady to what it is that she owes her mental development, she will surely admit that it is more to her constant interchange of thought than to her education.’ This essay concludes as follows :—

“ Trade, the index of civilization, has decayed. Industry has shared a like fate, and no progress has been made for several years in any arts, useful or elegant. The growth of nationality has been checked, joint enterprise has been rendered difficult ; manual labour has been viewed with contempt by large classes sunk in poverty ; and, in accordance with the inexorable laws of nature, deterioration of physique, intellect, and character, has resulted from the fact of men and women being compelled to marry within certain narrow circles, namely, the class or classes to which they belong.’ No immediate remedy is available, but a crisis is at hand through the medium of English education—‘ the waves of Western civilization are dashing against the breakwaters of caste prejudices,’ and ‘ a time will come when one religion, one language, and one government will reign from the Indus to the Brahmaputra, and from the remotest extremities of the Himalayas to the farthest end of Cape Comorin.’”

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## Female Orphanage, Cuttack.

In the great task of raising the position of Christian womanhood in India, this institution has been a most important factor. And after fifty years it is pleasing to know that its operations are carried on as vigorously and successfully as at any former period. In reporting upon it during the past year Mr. Bailey writes :—

This very useful institution has again been favoured with a fair measure of prosperity. Mrs. Buckley has continued to attend to the domestic arrangements, and Miss Leigh to the educational and industrial departments. Miss Thomas also continues her very useful services. We began the year with a hundred and one inmates, and end it with a hundred and four.

Ten have been married since our last report, and have left us for homes of their own. These, as usual, are scattered over a wide area. Two have gone to Balasore ; three have settled at Chaga ; one at Piplee ; three in Calcutta ; and one only remains at Cuttack. There has also been one death.

Fifteen have been received. The dearth of rice and other necessaries of life has seriously affected the poorer members of our native Christian community ; and in several cases of extreme poverty we have been obliged to receive children from this source. The exigencies of the Juggernath pilgrimage have again supplied us with several, and others have been received from other sources. *Mukta* is from the General Hospital, Cuttack. Her parents were pilgrims, and both died of cholera. *Julia* is also of pilgrim parentage. She is a child of about two and a half years old, and was received from the Pilgrim Hospital at Pooree. Her parents died of cholera, and the child was sent to us by the Pooree

magistrate. *Alice* is from the same source, and is an infant of about six months old; the mother died at the Pilgrim Hospital shortly after her birth. Two also have been received from Khoordah, one of whom is of Pooree parentage. In the case of three of the above children, a charitable allowance of one rupee per month till twelve years of age is expected to be sanctioned by Government, but this is less than one-third of the total sum required, and for the remainder we have to depend on the ordinary funds of the school, or the liberality of special friends.

*Fifteen* have been baptized during the year under review. The total number of inmates, now members of the church, is fifty-four. The conduct of these, and indeed of all, has, on the whole, given us much satisfaction, and we are able to exercise a growing confidence in the senior girls in the school.

When our last report was issued, it was stated that *fifteen* of the pupils had presented themselves as competitors at the annual Government examinations, but the results were not then known. We are now happy to be able to add that the whole of these passed successfully in the first division. *Twelve* have presented

themselves in the corresponding examinations this year—three in the Middle Vernacular, three in the Upper Primary, and six in the Lower Primary standards. Instruction in English is now given in all the classes.

The visit of his Honour the Lieutenant-Governor of Bengal, Sir. Stewart Colvin Bayley, K.C.S.I., C.I., proved an interesting episode in the events of the year. The premises were suitably decorated, and his Honour, with his staff, went over the whole. He saw the children in their classes, heard them sing, inspected their work, and appeared interested in all the arrangements. His entry in the visitors' book is as follows:—

“My visit to the Girls' Orphanage, and other institutions of the Baptist Mission at Cuttack, though of necessity much hurried, left a very favourable impression on my mind. Like other visitors, I was specially impressed with the practical nature of the education (by which I mean not only the school teaching, but all the details of the domestic life) which the girls were receiving. I congratulate the Mission on the good work they are doing, and the high reputation borne by their institutions, and wish for them continued progress and prosperity.”

## Return of Mr. Shaw to Rome.

MR. SHAW having been to England to place his son and daughter at school, has returned to Rome. During his month or five weeks' stay in this country Mr. Shaw had an interview with the Committee, who heartily and unanimously invited him to visit England, on furlough, next year. He was also enabled to visit Dewsbury, Bradford and district—Birchcliffe, Heptonstall Slack, and Nazebottom, on behalf of the Mission. Since his return we have received the following note:—

VIA URBANA, 154, ROME,  
October 9th, 1889.

MY DEAR BROTHER,—I left London on Wednesday last at 11.0 a.m., and but for a few hours' chat at Turin with Mr. Landels, came directly to Rome without stopping, arriving about noon on Friday. I found my wife not too well, but my little girl very well indeed. Things have apparently gone on as well as I could expect in my absence. I encountered very bad weather in Rome, and two days and nights in the train prepared me to catch a wretched cold, which still has me in its power. I hope to escape from it in a day or two (D.V.)

I presume you are now at Birmingham. I am curious to know if the Amalgamation proposal will take any new form there.

I have met with the greatest possible kindness in England, and much real sympathy for the Mission. The meetings Mr. Heberlet and I attended could hardly be more hearty and hopeful. But some one ought to visit a lot of people who are getting rich without giving any more to the cause of Christ.

Kindest regards.

Yours affectionately,

NATHL. H. SHAW.



## Letter from Mrs. Buckley.

WE have pleasure in furnishing our readers with extracts from a private letter from Mrs. Buckley, who writes :—

I said to myself last evening, I will give an hour to writing. We had got through dinner, and were having our evening worship, when a note came—“Babu—and family wish to call and see you now; shall you be able to see them?” I thought it best to do so. A native gentleman, two ladies, one of them his wife, and the other his brother's eldest daughter, also his brother's son, and his own daughter, ten years old, came into our room. As our Bibles and Hymn-books were lying on the table, I asked the Babu, who understood English, if they would like to hear the girls sing an English hymn? They expressed a wish to do so, and we sang, “Jesus loves me,” &c., the Babu translating it verse by verse to his wife and the others who did not know English.

They looked at my books and pictures, and seeing a photograph of my dear husband the wife said how much she would like to have a likeness of him, and I was very pleased to be able to give them one.

It was nearly 10 o'clock when our friends took their departure. I said how pleased I should be to have his wife come some afternoon and see the school. Then I told them about the additions we had received into the school. One a baby, not six months old, and another about two years old. Their parents had come to Pooree on pilgrimage and died there, and the magistrate had sent them to us.

Both children were in a very emaciated condition when they arrived—the poor baby covered with sores, and the other little one in a burning fever. They will have been with us a fortnight to-morrow, and already there is a great improvement in them. The little two year old is very fair, of high caste, and very pretty. She had evidently been much spoiled and gave us more trouble than the baby, insisting on her nurse doing nothing but carry her about, and fighting and screaming if she could not have her own way. She liked me to give her bread and biscuits and a cup of milk night and morning, but refused her salutation for them. A little correction has worked a great change for the better, and now she no sooner sees me than up go the little hands, and a sweet smile plays over her face. She often beguiles me of many a tired feeling.

When I came from the juvenile service, Mr. Bailey called me, and pointed to the front verandah. A mat was spread on the ground, and the two babies, lying perfectly naked, and screaming with all their might. I ran off and brought a cup of milk, and open went their little mouths, and the crying soon ceased. Then we gave them a warm bath, which soothed them and sent them to sleep. We have received five this year, all rescued from heathenism. Two of them are about four years old.

*(To be continued.)*

## Valedictory Service of Miss Taylor.

A VALEDICTORY service in connection with the departure of Miss Taylor for India was held at St. Clement's chapel, Norwich, on Tuesday, October 1st. Between two and three hundred friends sat down to tea, and at the subsequent meeting the chapel was well filled. The Sheriff of Norwich, G. White, Esq., presided, and observed that when he was a lad, and lived in another town (Bourne), the missionary anniversary was always looked forward to with special interest, and that he remembered with pleasure the names of Stubbins, Wilkinson, and others. The Revs. R. Govett, R. Hobson, P. Morrison, J. P. Perkins, W. B. Taylor (Chesham), W. Hill (Derby), and H. Trevor, Esq., took part in the meeting, which was well sustained, and concluded by singing,

“Hail, sweetest, dearest tie that binds,” &c.

Many valuable presents were made to Miss Taylor; high testimony was borne to her character and usefulness; and earnest desires were expressed for her health, happiness, and success in the mission field.

It is a satisfaction to know that Miss Taylor goes out well equipped for her important work, as, in addition to certificates from the College of Preceptors, the Royal Academy for Music, and St. John's Ambulance, she also holds certificates from the "City of London" Hospital for nursing, etc., and a Diploma from the Obstetrical Society of London. Under the instruction of her father she has also made considerable progress in the study of the Oriya language. From a child she has had earnest desires to be engaged in foreign mission work, and has been preparing for it by devoting herself to Christian work at home. By her parents especially (as well as by the school and church at St. Clement's) she will be greatly missed; but the thought that she is going to fill a more important sphere in Orissa, enables them to relinquish her for the Lord's service in that benighted land.

Miss Taylor sailed for India in the P. and O. s.s. *Chusan*, on Thursday, Oct. 17th, and should reach Cuttack by the end of November.

## Work among the Kols.

MR. VAUGHAN writes on a Post Card as follows:—

*"Sambalpur, C.P., Aug. 28th, 1889.*

"MY DEAR MR. HILL,—Our senior preacher has just returned from visiting the Kols, about thirty miles off. He has (Monday, Aug. 26th) baptized thirteen—seven men and six women—whom he found quite ready. The head-man there, Probhu Sahae, is a good worker, and is doing a noble work. Two of the baptized are iron-workers, not Kols. There are also two or three candidates. I cannot write more particulars, as the preacher has only now returned."

## Contributions

*Received on account of the General Baptist Missionary, to October 16th, 1889.*

	£	s.	d.		£	s.	d.
Association Collection .. .. .	15	4	6	Birmingham—Master Edger Wright .. .. .	0	5	0
Do. do. for W. and O. .. .. .	9	0	6	Caversham—E. West, Esq. .. .. .	5	0	0
Bankers' Interest .. .. .	1	8	10	Denholme .. .. .	6	17	3
Dividends—				Earl Shilton .. .. .	1	8	4
Great Indian Peninsular .. .. .	12	16	4	Littleborough—Mr. Wm. Greenwood .. .. .	1	1	0
Great Western, Canada .. .. .	14	12	6	London, Ferme Park .. .. .	2	19	0
New Zealand .. .. .	6	1	11	Manchester—T. Horsfield, Esq. .. .. .	1	10	0
Queensland .. .. .	11	14	0	Mansfield Woodhouse—Miss Ancliff .. .. .	1	5	0
John Rylands & Son—Interest .. .. .	9	3	3	Nazebottom .. .. .	1	8	8
Do. do. Dividend .. .. .	21	18	9	Nuneaton .. .. .	0	10	6
Allerton, Central .. .. .	13	16	6	Osmaston—Mr. W. Trivett .. .. .	0	16	0
Bath—Surgeon-General E. W. Eyre .. .. .	2	0	0	Sutton .. .. .	1	0	0
Birchcliffe .. .. .	47	4	0				

*Communications for the "Missionary Observer" should be sent to the Editor—REV. W. HILL.*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

THE  
General Baptist Magazine.

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DECEMBER, 1889.

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Charity: Ancient and Modern.

It has been discovered within the last few years that regular, orthodox, steady-going Christianity, the Christianity of ordinary church life and ordinary methods, the Christianity which like a certain flag

“Has braved a thousand years  
The battle and the breeze,”

is at last worn out. Something new is wanted, and in default of finding anything absolutely new, old things are being furbished up for the occasion. “All kinds of music,” wind and stringed instruments, such as Nebuchadnezzar delighted in, are being utilized in order to make people “fall down and worship;” variations of old Roman Catholic veils and orders are introduced, always, of course, with the assurance that they are not Romish; and among other discoveries is the one set forth with somewhat wearisome iteration, that “men have bodies as well as souls.”

ANCIENT WAYS.

But is that anything new? Has the church never before heard that “men have bodies as well as souls?” Yea, verily. It was one of her earliest findings. Was it not both understood and acted on by Ambrose, Chrysostom, Justin Martyr, and the Bishops of the early Christian centuries? Did not some of the churches, those of Rome and Antioch to wit, support the poor by thousands? Did not some of the bishops, like Cyprian of Carthage, give largely of their personal property to stay the hunger of the poor? And were not churches despoiled of their gold, their jewels, and their plate by their early ministers, because they recognised that men had “bodies as well as souls”?\*

The church both recognised and acted upon this truth right on through the centuries. In fact she overdid it. If we mistake not it is in evidence that when the monasteries were so rudely shaken in the time of Henry the Eighth, and when they could no longer care for the poor as before, they let loose upon society vast hordes of ne'er-do-wells

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\* Vide “The Social Results of Early Christianity.” By Prof. C. Schmidt. p. 345, &c.  
GENERAL BAPTIST MAGAZINE, DECEMBER, 1889.—VOL. xc.—N.S. No. 72.

who were nearly all *body*. What *soul* they had was that of loafers and criminals.

This matter of "Charity" is not to be got over with a rush and a shout, and the establishment of a "Mission" or two in densely populated centres. The problem is vast and serious. No question is beset with greater difficulties. Endless have been the plans, the regulations, and the safeguards which the State has adopted for dealing with the matter, as anyone may see by studying the history of the Poor Law. For nearly three centuries, by means of Acts of Parliament, and governing boards,

"With all appliances and means to boot,"

the country has been dealing with this question, and yet to-day people who have been rated for the relief of the poor are left to rate the vestries because the poor are not relieved.

#### MODERN METHODS.

What may be called "indiscriminate charity" still prevails very widely. But "Charity Organization Societies" are doing what they can to check it, and to prevent as far as possible the overlapping of charity. It is noteworthy, however, that these societies which investigate cases, invariably find far more reasons for refusing than for giving charity. In addition to these we have Relief Funds, Soup-kitchens, Penny Dinners, Food and Shelter Depôts, etc., etc.

What shall be said of these plans? As to the first, bestowing charity on persons we don't know is waste; and very often worse than waste. Ninety-nine cases out of a hundred will not bear investigation. As to Relief Funds, recent experience has condemned them. It is no easy matter to give relief wisely to fifty or a hundred thousand people. There is no machinery in existence, either parochial, Christian, or social, for doing it properly. "Where the carcass is there will the vultures be gathered together." Great was the power of John Burns in the famous Dockers' Strike, but he knew perfectly well that hundreds claimed and obtained relief who were not entitled to it. More than two hundred men discharged themselves from one workhouse alone in East London, and were out for weeks during that strike when no work was doing. But they contrived to live.

As to the other methods, viz., Free Breakfasts, Soup-kitchens, Penny Dinners, and Food and Shelter Depôts, it may well be questioned whether they are not more of a curse than a blessing.

If the food is given it helps to perpetuate poverty. If it be sold under cost price it introduces unfair competition, and makes it harder for poor eating and lodging-house keepers and tradesmen to live. Besides which it tends to keep men down, for the spirit of competition says to them, "You can live cheaper, therefore you can live on smaller wages."

A Salvation Army Gospel Hall in the Whitechapel Road, the original head-quarters of the movement, has just been converted into a Food and Shelter Depôt. Having begun in the Spirit it is now made perfect

by the flesh. Care for the soul has given way to care for the body. Supper, bed, and breakfast will be provided for threepence to all men indiscriminately, or at any rate to such men as know the difference between Salvation Army food and "prison fare."\* What wonder if this should be more popular than the workhouse! What wonder if loafers and criminals are attracted to the district! What wonder if men can live at this rate, that they can afford to work for next to nothing, and so cut down wages! There is something in the French epigram, that charity "creates one half of the misery it relieves, but cannot relieve one half of the misery it creates."

The whole question bristles with difficulties. In this matter there is no need to say "if it were possible," for numbers of people actually do "deceive the very elect." It is not so much for the churches as for the community to deal with the problem. This work should be, as one has well said, "the care of Society, and not of Societies." By all means let Christians care for their own poor, and for those whom they *know* to be deserving, but it cannot be too strongly insisted upon that for the general mass, those who, as we are often told, never darken the doors of our places of worship, Society at large is responsible, and Society at large ought to find the remedy. When found, that remedy will neither be single nor simple, for the evil is complex.

THE EDITOR.

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## Winter.

HAIL, hoary Winter! What though thy chill hand  
 With icy chain doth bind the gurgling stream,  
 And wild-flowers bloom no longer on its banks,—  
 Thy days are truly not that which they seem.

Thy snowy robe is but God's mantle soft,  
 With which He shrouds the tiny seedling fair,  
 That it may gather strength, when Spring-time comes,  
 To burst its bonds and bloom in genial air.

Thy dreary days make Spring-time seem more bright,  
 The flowers more potent charms around to fling,—  
 Thou art to it far more than contrast, for  
 Had we no Winter we could have no Spring.

E'en thus Death's winter is not that it seems,—  
 An awful gloom which hath no other side,—  
 'Tis but God's wintry way to that fair home  
 Where cloudless Spring and fadeless flowers abide.

Louth.

JAMES LILL.

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\* Vide Daily News, Nov. 1st, 1889.



FIFTH AVENUE, NEW YORK,

## A Transatlantic Trip.

### IV.—THE RELIGIOUS LIFE OF AMERICA.

THE religious life of America presents many aspects of great interest and charm to the visitor to her shores. It is a most refreshing and stimulating experience to discover under new conditions and amid new associations the old religious life, fervour, and power. The American churches are full of activity and life. The spiritual tone pervading them is high. The devotional element is very manifest and powerful. Their evangelical zeal, probably as a consequence, both fervent and wisely practical.

It was our privilege to worship with many different congregations. But though there were necessarily differences of form in the worship, there was an atmosphere of Christian geniality and friendliness in all that was very pleasant to feel. Especially did we find this in the gatherings of the church of which our friend the Rev. Dr. Walker, of West Philadelphia, is pastor. Here we found a church full of energy and vitality. Under the present ministry it has grown from a mere handful of people to a host nearly seven hundred strong. All kinds of

organizations exist for evangelical purposes, and new branches are growing out in various directions from the thriving stock. The hearty and kindly welcome we received, and the grateful fellowship we enjoyed with these warm-hearted brethren, in their church and social gatherings, will long linger, as a fragrant memory, in our minds and hearts.

But in religious as in social and political life, contrast as well as likeness is presented. The same great truths in similar forms, and with like emphasis of conviction, are heard as at home. The same high ideals of character and the same grand inspirations to service are set forth. Through the prayers there breathe the same desires; often in the same language. Church life and work are on lines similar to our own. But soon we learn that there are other and different aspects of ecclesiastical life such as do not appear at home. There is that characteristic, everywhere manifest, produced by the absence of a State-patronized and endowed form of religion. No dominant church casts its dark shadow across the religious and social life and relations of the nation, causing coldness and division among people in all respects having the right to perfect equality. All denominations stand on an equal footing in the eye of the State and law. All ministers of the gospel occupy a common platform socially. They rank in each others' esteem and the respect of the community, not according to the mere circumstance that they belong to the State church, but according to the natural and Christian order of ability, devotion, and success in their work.

Church edifices, too, among all denominations, except perhaps Episcopalians and Roman Catholics, are more imposing and richly ornamented than with us. Here and there along Broadway, and in many other thoroughfares of New York, elegant and costly church buildings occupy some of the best sites, and vie, in architectural beauty, with the public and private buildings about them. Fifth Avenue, one of the finest in the city, is almost an avenue of churches—so many and magnificent are the sanctuaries that have been erected. Here stands with many others Dr. Hall's celebrated church—the largest Presbyterian church-edifice in the world. The question might be started whether in some cases these sanctuaries are not too costly and luxurious. But at least there is this to be said in reply, that they are not more magnificent than many of the private residences and public buildings of the city. And it is a sign of no small significance where among a people "the House of God" is conspicuous for its beauty and costliness. It proves that their worship and the religion of which it is expressive are among their most valued possessions. Certainly it is so with the American people. Their sanctuaries are their glory. In the provision of these our Baptist brethren have taken no mean part. Some of their churches are among the most striking and noble in the chief cities of the States.

In some respects the differences are seen in what seem like less and not greater freedom than exists in the home-churches. For the most part the Baptists are close communionists in their church membership. The Free Will Baptists, who are not so numerous a body, are open communionists, and in conversation some of their number affirmed that their views were steadily gaining ground. Whether that is so or not I had no opportunity of judging. But among all Baptists we found a

cordial welcome, and for both had the privilege of preaching. In other directions there are most interesting signs of a free spirit. The forms of worship are more elastic. The Baptist churches do not permit Episcopalians or Roman Catholics to monopolize the best forms of sacred music and psalmody. In some churches in New York and Philadelphia flowers form a striking feature in the services. The Psalms are read in alternation by minister and people. A liturgy consisting of selections of scripture, a simple creed, the beatitudes and decalogue, is also used. Notably is this so in the services of the Rev. Dr. McArthur, of New York. The night service is much later than with us, and less formal; and shorter, often, than the morning. Perhaps that which strikes a stranger from Europe most unfavourably, is the large portion of the service of song that is apportioned to the quartette choir. The singing is frequently of the most cultivated character, and large sums are spent to secure trained singers. But that throughout the whole service, as in one congregation we joined, only one hymn should be given out for the congregation to sing appeared to us anything but an improvement on the methods at home. It seemed as if many of the American churches paid some one to preach for them and to pray for them, and a choir to praise for them. But with all this there is no lack of evangelical zeal and energy. Mission work at home and abroad engages their fervent effort and commands their constant liberality. Benevolent institutions for the poor, aged, unfortunate, and sick, are on a grand scale, and are closely identified in management and support with the churches and their prominent members.

These illustrations, so full of interest and instruction, might be almost indefinitely multiplied, but the space at our disposal is limited. There is one fact, however, that must not be left unnoticed. The same glorious truths of the ever-blessed gospel are being preached in the New Country as, for so many centuries, have been preached in the Old. But it is in altogether new conditions—not merely on new ground, but amid social, religious, and racial elements different from any that have existed before. Such a medley of nationalities and races, such a vast and increasing multitude of new comers, such an immense number of the lowest classes—the most ignorant and lawless, often—have been and still are being cast on to the shores of the New World, as scarcely ever before poured into any country. Can Christianity take hold of this motley crowd, mould it into a strong, morally noble nation, and build up a new and enduring Christian civilization? If it can, it gives a new and overwhelming proof of its divinity and power. That it will do that we are not in a position absolutely to affirm. But we may confidently anticipate such a consummation. America is not only maintaining her religious character, and striving to bring the increasing myriads of her population under the regenerating power of the gospel, but she is professedly basing her national and political life on the foundation of New Testament morality. As yet serious blots and blemishes are visible on the face of political and commercial society. But these are not overlooked or unlamented by the best men and leaders of the Great Republic. Strenuous efforts are made to remove them. The churches of various orders are, in many localities, keeping



pace with the rapid increase of the population. The direct effect produced upon social and national life by the manifold religious teachers and organizations cannot be denied. So that, without presumption, we may predict that Christianity will build up a nationality and civilization on the other side of the water that will be a new and grand monument to the regenerating forces of the gospel of Jesus Christ. And with such a prospect we may well be encouraged in carrying forward the work, common to us and our kinsmen across the sea, of winning the world for the one Lord of all races and peoples.

WILLIAM BISHOP.

## The Position of our Missionary Society.\*

WHAT is the present position of our Foreign Missionary Enterprise? There are three aspects of this enquiry with which this paper will deal: our home gifts, our foreign staff, and the unoccupied territories of Orissa. We will take—

### I.—THE GIFTS OF THE HOME CHURCHES.

A hundred years ago William Carey sent out from his cobbler's shop a pamphlet in which he pleaded the claims of the heathen world upon the church of Christ. Though the first, it is said to be still about the best missionary prospectus in the English language. Its chief suggestions were united prayer and a penny a week from every communicant. Now we have no statistics of the communicants in connection with our churches, but if every *church member* in our Connexion rose to Carey's standard, the income of our Society would be about £5,800. As a matter of fact the income from such contributions is £3,022 18s. 1d.—little more than half that amount. And the serious feature of the case is that the amount is less than it was. We are moving in the wrong direction. We are on the downgrade. Our report calls attention to this fact. "The highest point attained was in 1886, when the total amount reached was £3,504. In 1887 it fell to £3,330; in 1888 to £3,111; and this year it is £3,022." Now it is important to note that this decrease in our gifts runs parallel with an increase of membership. Taking account of this increase I find that while the average per member in 1888 was 2s. 4½d., the average in 1889 is about 2s. 3d. The average as well as the total has declined; and this, too, in the face of a revival of trade, and a general quickening of interest in missions. There is scarcely another Missionary Society in the kingdom whose income has not gone upward during the last year or so.

How do the churches of this Conference stand in reference to the matter? I am glad to say we compare favourably with the churches generally. It is true we have gone with the rest—downwards and not upwards—but we have not gone quite so far. In 1888 we contributed about £1,431; in 1889 our gifts were £1,413. The average fell from 2s. 7½d. to 2s. 7d., but is still a long way ahead of the general average.

\* Abstract of a paper read at the Midland Conference, held at Melbourne, Oct. 22nd. Printed at the request of the Conference.

But is our condition satisfactory? So far as I can make out there are upwards of 80 churches in this Conference. Out of that number 17 do absolutely nothing, and 6 only contribute sums under £1, which in most cases appear to be personal subscriptions. Lumping these together we find that 23 churches with 1,100 members contribute the glorious sum of £3 2s. 6d.; being an average of about  $\frac{1}{3}$ d. per member per annum. There are 30 other churches which send less this year than last. In 1880 they sent £750; in 1889 they sent £615; being £135 less. But the fairer way is to take two years some distance apart for the purpose of comparison. In 1885 the Midland Conference contributed £1,602 (2s. 9d. per member); in 1889 we only contribute £1,413; being a decrease of £189. How is this to be explained? On a further examination I find that 45 churches give smaller amounts. In 1885 they contributed £1,302; in 1882 they only mustered £1,060; being £242 less. And this decline is most marked in our large and influential churches. In spite of agricultural depression the smaller places have done better than the larger centres. The villages have beaten the towns.

Let us turn, however, to

## II.—OUR FOREIGN STAFF.

The Protestant peoples of Europe and America have 120,000 ministers of religion; or one for 960 of the people. To evangelize the 1035 millions of men and women outside all forms of Christian faith, the Protestant churches have sent forth about 4,500 ordained ministers, lay helpers, and lady workers. Supposing them to be evenly distributed there would be one missionary to 230,000 inhabitants; *i.e.*, every Christian worker in heathendom would have a parish as large as Nottingham. But in our great province, Orissa, the case is much worse. Its population is reckoned at nearly eight millions. Our present staff is composed of nine married and unmarried missionaries; two missionaries' wives; and two lady missionaries—the devoted but aged widow of Dr. Buckley, and Miss Packer. Even if we include Mrs. Buckley, and Mr. Heberlet (who is now in England), each missionary (man and woman) has a population of 600,000 to evangelize. Taking the *eight men* who are now on the spot, there is a parish of a million for each.

But in reference to our staff, the most serious thing is that we are making less provision now than years ago to meet the needs of this vast and populous region. Let us go back ten years, and compare our position then and now. In 1879 as in 1889 we had four principal stations, each the centre of a wide district. Let us look at them singly.

(a.) *Berhampore*. Centre of Ganjam district. Pop. 1,772,000.

1879—Mr. and Mrs. Wood.

(Mr. Wood having three years' experience and a good grip of the language.)

1889—Mr. Lacey (in his second year).

Mr. Rutland (in his first year).  
(Both beginners in Oriya).

(b.) *Cuttack*. Centre of Cuttack district. Pop. 1,731,000.

Being the central post various organizations have been developed which make great demands upon the missionaries. The Mission High School (which occupies the

days of one of our missionaries entirely) has been started, and the native Christian village of Hough Patna founded, since 1879. Work has increased in other ways, so that a much stronger staff is needed to cope with the situation.

1879—Dr. Buckley (85 years' experience)	1889—Mr. Bailey (28 years')
Mr. Miller (34 years')	Mr. Pike (16 years')
Mr. Brooks (38 years')	Mr. Hill (5 years')
Mr. Bailey (18 years')	Mr. Young (4 years')

*Lady Workers—*

1879—Mrs. Buckley, Mrs. Miller, Mrs. Brooks, Miss Packer, Miss Leigh	1889—Miss Leigh (in shattered health) Mrs. Buckley, Mrs. Hill
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(c.) *Sambalpur*, Centre of Sambalpur district. Pop. 1,653,000.

1879—Mr. and Mrs. Pike (6 years')	1889—Mr. and Mrs. Vaughan (11 years')
Mr. Heberlet (1st year's)	Mr. Brearley (3 years')

(d.) *Piplee*. Centre of Pooree district. Pop. 885,000. Resort of pilgrims from all parts of India.

1879—Mr. and Mrs. Vaughan.	1889—No English missionary.
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The position of our staff may be thus summed up. At Sambalpur, as at Berhampore, we were much weaker; at Cuttack (taking into account the increasing demands of the station), not much more than half as strong; at Piplee, an empty bungalow. Mark, I am speaking of the condition of our *staff*, not of our *work*. God has given us greater success than we could have hoped for. But *our attack is much weaker to-day than it was ten years ago*. One fact alone will prove that: no zenana work is now done at any of our stations. There is no one to do it.

Let me now touch upon the question of

### III.—UNOCCUPIED TERRITORY.

Besides the districts I have named, in which we have centres of work, there are the Tributary States, with a population of 1,664,000. No missionary labours among them. In this unoccupied region we find the interesting hill-tribes known as the Khonds. Any description of their characteristics is impossible within the limits of my space. Observers speak of them as a high-spirited, martial race, with all the virtues and many of the vices of mountaineers; of splendid physique.

Our duty to the Khonds has been the subject of concern for many years. As early as 1846 the Committee passed a resolution emphasizing the urgent need of establishing a mission among them. In 1863 Mr. Stubbins made it the theme of his address as President of the Association, giving nine weighty reasons why we should undertake this mission. A little later Messrs. J. O. Goadby and Thomas Bailey went forth as pioneers into the Khond country, and the work was fairly begun. But the illness of missionaries in Orissa occasioned their recall. When he obeyed the summons Mr. Goadby placed on record—“My earnest hope and fervent prayer that my life being spared a few more years will find me again pursuing my labours among the Khonds under more auspicious circumstances.” But it was not to be. Mr. Goadby died on the field and the work was abandoned. At the annual meeting fourteen years ago, his brother, the late Prof. Goadby, told the story of the enterprise, and how the memory of the missionary's work still lingered amid the hills of Khond. He quoted the words of a

Government official—"The Khonds still cherish a pleasing recollection of Mr. Goadby and his work among them, and they often ask, 'When will the teacher from Russell Kondah come again?'" And he asked—"Shall the Khond mission die? Shall the call that comes to us to-day from the Khond hills be unheeded?" Unhappily his appeal met with no response. He, too, has passed into the unseen world, and the work remains undone.

Since Mr. Goadby's death no English missionary has been stationed at Russell Kondah, and the mission house has been sold. There is, however, a small Christian community, presided over by a native pastor, and we still retain land upon which a house could be erected. This year, again, comes a loud cry from the Khond hills. Mr. Heberlet's report contains an account of a tour made by two native preachers among the hills in Goomsoor, Khondistan. Though they had to employ an interpreter, they met with such a deep and earnest attention that their hearts overflowed with joy, and all the weary climbing over rough hill paths was forgotten. At Udegiri, distant from Russell Kondah one day's journey, the native sub-magistrate urged upon the preachers the desirability of a mission station being established there. He said he "would subscribe, attend the services, and do all he could to further the cause." Surely the Spirit of God caused him to speak as he did, and herein may we see clearly, not in visions of the night but in the light of day, a man standing in the midst of the Khond country and saying, "Come over and help us."

*What is to be done* in view of the fact I have recited? Speaking without any authority save that of personal conviction, I venture to assert the possibility of reversing the whole aspect of affairs within twelve months. How? The principal suggestions I would make are three.

1. Let the Committee appoint a day of special-prayer in behalf of the mission. United prayer will call forth the men and women whom God has been preparing for this hour. In 1876 the churches were requested to appoint the second Lord's-day in October for special prayer that God will dispose suitable men to offer themselves for service. Why should not a similar plan be adopted now?

2. Let us ask the churches to rejoice with us that the cry of the Khonds has met with a response, and that on Nov. 14th, two earnest young Baptists set sail for India to give their lives to the service of the hill tribes of Orissa. One of these young men, Mr. Wilkinson, is a member of Dover Street church, Leicester; his companion, Mr. Long, is a member of the East London Tabernacle (Rev. A. G. Brown's). They have both received training for mission work at Harley House, under Dr. Grattan Guinness. While there their hearts were drawn out towards the hill tribes of India. They would have been glad to go out under our auspices, but understood that there was no hope of our accepting them. So they set to work to organize their own circle of subscribers: they visited various churches, and made friends wherever they went. Their original purpose was to begin work among the Bheels, a tribe in the Bombay presidency. But they discovered that the Church Missionary Society had a mission among these people, and when the claims of the

Khonds upon Baptists were set before them they willingly consented to change their sphere of work. So they have gone out to Orissa, where they will consult with our missionaries as to the best position to occupy. They have no guaranteed salary, but are dependent upon the gifts of God's people for the modest income they need. Now these young men are willing to work under our auspices, and it seems to me that Russell Kondah waits for them to occupy it. Is not our duty plain? Surely this is a God-given opportunity for an advance. A great general once said, "The army that remains within its entrenchments is already beaten." Our motto has been "Hold the Fort" far too long. Is not this a providential summons: "Speak to the children of Israel that they go forward"? If we are not blind alike to our interest and duty, we shall attach these young men to our Mission, organize their subscribers as an auxiliary, and make their venture the basis of an appeal for prayerful sympathy and generous help from our churches. It is what we need to quicken the languid interest of our people.

3. Could we not make a new departure in our home work? Would it not be possible and advantageous to arrange for a canvass of our churches? Why not seek out in each Conference men who are alive and earnest on this question, and ask the churches to give them a week evening on which to lay the claims of missions—and especially of our mission—before the people? The collection would be a secondary matter. If only the expenses of the deputation were paid it would be worth doing. Our great and pressing need is to awaken interest and sympathy—the money will follow.

G. HOWARD JAMES.

## Poems by the Rev. P. Brontë, B.A.

LOOKING over a pile of old books the other day, I picked up a quaint little octavo volume, much worn, with frail binding, and time-stained edges. It proved to be, according to the title page, "Cottage Poems, by the Rev. Patrick Brontë, B.A., minister of Hartshead-cum-Clifton, near Leeds, Yorkshire," and was printed at Halifax, "for the Author," by P. K. Holden. 1811.

Whether the volume itself be rare I do not know. To me it was full of quiet suggestions, like the faint scent of withered rose-leaves. In the time which has elapsed since this little book came fresh and clean from the hands of the publisher, the name of Brontë has become familiar to thousands, and the tragic events of the author's family life, as told in Mrs. Gaskell's biography of his daughter Charlotte, have moved many hearts to sympathy and many eyes to tears. But in 1811 the clouds were far away. Patrick Brontë, "a very handsome fellow, full of Irish enthusiasm and with something of an Irishman's capability of falling easily in love," was the incumbent of Hartshead. His future wife was yet unknown to him, their acquaintanceship only beginning in the spring of 1812.

We look in vain through the book for any trace of a sense of humour. A certain stern self-repression is discernible, as of one

familiar with difficulty and trained by circumstances to endure hardness. A deeply religious spirit is also manifest, but this too partakes of sternness and solemnity, as if the more emotional nature of the Irishman had been repressed by uncongenial surroundings, or as if the writer's soul had come to reflect the wild bleak moors of his Yorkshire home. It must be confessed that the poems are common-place. If they reflect the sternness and gravity of a Yorkshire landscape, they know nothing of its wild grandeur, of its rugged force. And hence the lack of humour is the more keenly felt. There is no trace in the father's verse of that weird knowledge of human passion which set everyone wondering as to the authorship of the daughter's novels, and the personality of "Currer," "Ellis," and "Acton Bell." We find no startling freshness of thought, no exceptional vigour of expression. There is, however, a quaintness about some parts of the volume which in the absence of humour is very refreshing. For instance, in the advertisement or preface we find the following:—"Cottage Poems is a title which the author has prefixed to the following work because it is chiefly designed for the lower classes of society. For the sake of readers of a different description into whose hands this little volume might occasionally fall, and to relieve the mind by a little variety, poems are intermixed which do not immediately refer to the cottage, but which, in general, are not above the comprehension of the meanest capacities. . . . Some in reading this work may be ready to say, that it is too religious, others; that it is not religious enough. In answer to both these characters the Author would just observe that he has written not only for the good of the pious, but for the good of those who are not so. And as no two characters can be more opposite than these are, it is generally difficult, and sometimes impossible, in the same thing to please both."

But it is time we turned to the poems themselves. From these a few stanzas must be selected. The first poem in the volume is an "Epistle to the Rev. J. B." It loses, as do several others, by the involuntary comparison which its rhythm suggests with the epistles of Burns. Perhaps these verses are the best.—(The original punctuation is retained.)—

"With you, I wander on the shore,  
To hear the angry surges roar,  
Whilst foaming through the sands they pour  
    With constant roll;  
And meditations, heaven-ward soar,  
    And charm the soul.

"On life's rough sea, we're tempest driven  
In crazy barks, our canvas riven;  
Such is the lot, to mortals given,  
    Where sins resort,  
But he, whose anchor's fixed in heaven,  
    Shall gain the port.

"Though, swelling waves oft beat him back,  
And tempests, make him, half a wreck  
And passions strong, with dangerous tack,  
    Retard his course,  
Yet, Christ the Pilot, all will check,  
    And quell their force."

The next poem is written in the metre known "in quires and places where they sing" as "148th." It is called "The Happy Cottagers," and describes a May-morning walk to a little cottage, the conversation with the dwellers there, a father and daughter, and certain reflections on the happy state of the godly poor.

"Who, anchors all above  
Has still a happy lot,  
Though deemed for life to dwell  
E'en in a humble cot  
And when he lays  
This covering down,  
He'll wear a bright  
Immortal crown."

"The Rainbow" describes, not unmelodiously, some common-place thoughts, but the strength has all evaporated from Prov. xxiii., 31, 32, when it is thus paraphrased—

"Look not on the wine, when it glows,  
All ruddy, in vessels of gold,  
At last, it will sting your repose  
And death at the bottom unfold."

Would Mr. Brontë have written this in so weakly a style, had he been able to foresee the sad tragedy of his son's later years, with all the gloom and sorrow it brought upon the sisters and himself?

Perhaps the most remarkable poem is that addressed to a lady on her birthday. It appeared that the young lady was eighteen. Our author makes sure that she shall not be too elated with her happiness.

"But let me whisper, lovely fair  
This joy may soon give place to care  
And sorrow cloud this day  
Full soon, your eyes of sparkling blue,  
And velvet lips, of scarlet hue  
Discoloured, may decay."

"Fond wooers come, with flattering tale  
And load with sighs the passing gale  
And love-distracted rave  
But, hark, fair maid! Whate'er they say  
You're but a breathing mass of clay  
Fast ripening for the grave."

"The Irish Cabin" is similar to "The Happy Cottagers" in sentiment, and describes a visit to a cabin very different from that we have been accustomed to regard as a type of Irish habitation.

A poem to the Rev. J. Gilpin contains, apart from the name of the recipient, a suggestion of Cowper. It seems that Mr. Gilpin had prepared an edition of the Pilgrim's Progress. Mr. Brontë thus addresses him—

"I had my fears, lest honest John  
When he beheld his polished son,  
(If saints aught of our earthly know)  
Would take him for some Bond Street beau,  
Or, for that thing—it wants a name—  
Devoid of truth, of sense, of shame  
Which smooths its chin, and licks its lip  
And mounts the pulpit with a skip  
Then turning round, its pretty face  
To smite each fair one in the place,

Relaxes half to vacant smile  
 And aims with trope and polished style  
 And lisp affected to pourtray  
 Its silly self, in colours gay ;  
 Its fusty moral stuff t'unload  
 And preach itself, and not its God."

Cowper's well known lines in "The Task" come to our minds as we read this. It is difficult to realize that there were ever preachers of whom these descriptions could be true. In this respect at least, surely the former times were *not* better than these.

"The Cottage Maid," "The Spider and Fly," "An Epistle to a Young Clergyman," hardly call for notice. The last-named is, however, in parts, one of the most felicitously expressed poems in the volume.

"Very youthful brother, oft I long,  
 To write to you in prose, or song ;  
 With no pretence to judgment strong,  
     But warm affection—  
 May truest friendship rivet long,  
     Our close connexion !"

From "The Epistle to the Labouring Poor" the first stanza is borrowed to adorn the title-page. It betrays just a hint of poetic vanity.

"All you who turn the sturdy soil,  
 Or ply the loom with dally toil,  
 And lowly on, through life turmoil  
     For scanty fare  
 Attend : and gather richest spoil  
     To sooth your care."

Here the faint suggestions of Burns are frequent—

"You see that lordling glittering ride,  
 In all the pomp of wealth and pride,  
 With lady lolling at his side ;—  
     And train attendant :  
 'Tis all when felt, and fairly tried,  
     But care resplendent."

"The Cottager's Hymn" ends the book.

"Though prince, duke, or lord,  
 Ne'er enter my shed  
 King Jesus, my board  
     With dainties does spread.  
 Since, He is my guest,  
 For joy, I shall sing,  
 And ever be blest  
     In Jesus my King."

Mr. Brontë published another small volume of poems, which I have not been able to obtain. But the interest of the volumes lies in their associations rather in what they are in themselves, and they borrow their importance from the subsequent circumstances of their author. In 1812 occurred his marriage, in '20 his removal, after a comparatively short occupation of the living of Thornton, to Haworth. There, after eighteen brief months, Mrs. Brontë died, followed in '25 by two daughters, little girls. There the three sisters grew to womanhood, with brief intervals of school life, trained in strange unchildlike solitary



ways. There the wild life of the brother brought pain and anguish to the father and the sisters, and there other troubles chastened and subdued the sterner spirit of the old clergyman, and gave the three women an insight that was almost miraculous into the deeper workings of the human heart. From that quiet parsonage came forth "Jane Eyre," "Shirley," "Vilette," and "The Professor," by Charlotte Brontë; "Wuthering Heights," by Emily; and "The Tenant of Wildfell Hall," by Anne. In the shadow of the church hard by the members of the family sleep—all except Anne, who rests at Scarborough. One after another they fell away in death, Branwell and Emily in '48, Anne in '49, Charlotte in '55, leaving the old father alone, bereaved of all his children.

The little book, with its common-place poetry, its cheap sentiment, yet with all its sincere though gloomy and mournful faith, becomes sacred from its association with human sorrow and human tears, with human weakness and pain that end in death, with human genius and power that rise towards immortal things. We close its pages with strange thoughts in our hearts,—thoughts "that lie too deep for tears."

CHARLES W. VICK.

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William Stubbings.

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Forty-five years ago, a stranger—a young man of serious aspect—made his appearance in Northallerton. He hailed from Retford. He had been told that vital godliness was at a very low ebb in some parts of Yorkshire, and he felt himself divinely constrained to enter the district as a witness for the truth—a preacher of the gospel. "By faith," William Stubbings, "when he was called, obeyed to go unto a place which he was to receive for an inheritance; and he went out not knowing whither he went." It was while he was praying in a quiet nook by the roadside, with the little town of Northallerton in view, that the voice of the Lord came to him again, "I have work for thee here." Although unfamiliar with the ways of the townsfolk, he resolved to open a day-school; before long a goodly number of scholars assembled; thus, the simple necessities of life were obtained, and all spare time was devoted to earnest ministries for Christ's sake. The grave demeanour of the man, his quiet persuasive talks with people, his frequent visits to the sick, his love-charged prayers for the dying, will continue to be spoken of for years to come with a feeling akin to reverence. Soon after he settled at Northallerton, Mr. Stubbings collected sufficient money for the purchase of a piece of land and the erection of a small chapel at Brompton, a village about a mile from his house. There he preached regularly till within a few months of his decease. At one time conversions were frequent; the membership numbered forty-two. In 1866 he paid £210 for the old Wesleyan chapel at Northallerton, a building with seating accommodation for

about 250 persons. From that time he conducted three services each Sabbath—one in the village, two in the town. He preached for the last time on Sunday, June 6th, of the present year. He was eighty-two years of age when he passed away to receive his reward in heaven. On earth, success, if it be measured by statistics, was extremely small. Mr. Stubbings founded a church which was for a time prosperous, but he outlived it. One by one his converts were translated. At intervals, when the larger congregation had been dismissed—and that often numbered less than a score—he did have, for a time, the privilege of communion with brother Dale. The two lonely old men would sit together at the table, in the quaint, dingy, deserted, old chapel—and we may be sure the Lord was with them in the breaking of bread, and the place was as heaven to their souls—but all the days of brother Dale were ninety and one years: and he died. Then the disused vessels of the sanctuary were laid aside, and with a saddened heart the aged minister—a strict communicant—had to contemplate the impracticability of any further and exclusive observance of the Lord's Supper by baptized believers resident in Northallerton. But feelings of despondency were transient; to the last, the venerable William Stubbings cherished a sanguine hopeful spirit. Only ten years ago, at a cost of £12, he had a baptistery made in his chapel, for candidates who never presented themselves. Still more recently he purchased land and built a little manse. Sometimes on a Sunday evening he had a congregation of only two hearers, but the full service was conscientiously conducted, and no complaint escaped his lips. He was never married. He liked to do for himself. He made his own bread. Everybody believed in his genuine goodness. Everybody was kind to him. Year by year he sent his sovereign to the Missionary Society. And on his death-bed he gave instructions for the sale of his few household effects, and his little library; the money he thought would meet funeral expenses, perhaps leave a little towards paying off a small balance of chapel debt. His end was peace. He looked gratefully at the good women who were ministering to him, then closed his eyes and fell asleep in Jesus. Could the record of his saintly life be written, it would appeal with wondrous pathos for *our* fealty to the Lord. "Better than low success were diviner failure"; than noise, and glare, and popularity, to receive for trustful, patient, unobtrusive service, the "Well done" of the Happy God.

A. C. PERRIAM.

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## Contrasts.

SOME murmur, when their sky is clear  
 And wholly bright to view,  
 If one small speck of dark appear  
 In their great heaven of blue.  
 And some with thankful love are fill'd  
 If but one streak of light,  
 One ray of God's good mercy, gild  
 The darkness of their night.

In palaces are hearts that ask,  
 In discontent and pride,  
 Why life is such a dreary task,  
 And all good things denied.  
 And hearts in poorest huts admire  
 How love has in their aid  
 (Love that not ever seems to tire)  
 Such rich provision made.

—Trench.

# Light for Little Feet.

## SUCCESSFUL RUNNERS.



“NOW, boys, are you all ready?” cried the starter in a cheery voice. Such shuffling and coughing! Such steadying of muscles and glances at the goal! “Off!” and away they ran, as happy a group as you could wish to see. We could not help laughing as we stood watching. Some ran too much to right or left, some fell and others tumbled over them, some stopped “dead beat;” but one little fellow kept steadily on, and presently, amid a shout of cheering, reached the flag and was decorated with a shining medal.

Perhaps you think the great Apostle Paul would not be likely to know much about racing, but he has so much to say on the matter that we are inclined to believe he had in his younger days often seen both children and men happily engaged in harmless and healthy sports. He says he thinks that living the Christian life is like running for a prize, and he wants us all to be successful competitors,

“So run, that ye may obtain,”

is the earnest advice he gives us in 1 Cor. ix. 24. You will perhaps ask, *What does he mean?* Can it be that if a number of young people start together to serve Jesus Christ, only the one that does best will be taken any notice of, and all the others be turned away? Oh no! that would make many of us quite downhearted. The apostle has a different kind of competition in view; that is, one in which all who fairly start may succeed if only they follow the conditions and keep earnestly on till the end of life. So there is a chance for us all, and I am going to mention three matters which you should attend to if you wish to make sure of success.

1.—*Start early.* Begin to earnestly follow Christ while you are boys and girls. Grown-up people do very little running unless they practised a good deal when young. Their limbs get too stiff and the movements required are painful to them. And it is most important for you to know that if you grow up to be men and women without loving and serving the Saviour you will very likely not be anxious to belong to Him at all. You will not feel so attracted to Him, and it will be harder for you to do His will. The earlier we start the easier and pleasanter will be the running.

Some boys in Japan make a practice of running so many miles every day or week, and when they become men they have got so used to the exercise that they can earn their living by taking the place of horses between the shafts of little carriages in which people ride about. They can continue running at the rate of eight miles an hour for a long time, and sometimes cover fifty miles in a day.

2.—*We must keep to the right track.* Have you seen an “Obstacle Race”? Over a pole, through a barrel, under a sheet, through some water, and so on. You are not allowed to miss anything or run on

another path. A few weeks ago when I was at the seaside I saw a regatta—fishing boats, yachts, and rowing boats racing for prizes—and I noticed how particular the judges were to secure that the boats should keep to the right track. This was marked out by means of buoys which floated on the surface of the sea, and a tiny steamboat containing one or two men followed the vessels to see that all went fair.

Some people think they can be Christians and obtain the prize without following the way so clearly spoken of in the New Testament. But Jesus says, "I am the way"; and He means that we must take Him as our Guide in all things if we would be right.

3.—*We must make sure of certain necessary helps.* The Christian life or race is a daily one and frequently difficult, and we must have some good helps by the way. You have perhaps heard

#### THE STORY OF ATALANTA.

She was very beautiful, and many young men desired to win her for a wife. She hit upon a novel plan of settling the matter. Being a very swift runner she declared she would race with each man who wanted to marry her. If one of them won she would consent to be his wife but all who were beaten by her should be killed. Many ran and lost and were put to death. But at last one admirer named Hippomenes succeeded by the following means. Before starting he concealed three golden balls in his clothes, and when during the race he found that Atalanta was passing him he rolled these balls one by one on the ground. The swift-footed woman thought there was time to both pick up these treasures and win the race, but Hippomenes reached the goal first and claimed her as his prize.

The lesson for us is, Trust not only in skill or speed but secure some valuable helps. Such helps are—the Bible, frequent prayer, the loving assistance of Christian teachers and friends, and the strength which God can and will give day by day. With these helps we shall certainly succeed.

"Lord, Thy children guide and keep,  
As with feeble steps they press  
On the pathway rough and steep,  
Through this weary wilderness.  
Holy Jesu, day by day  
Lead us in the narrow way."

ARTHUR C. CARTER.

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#### HOW TO BE A "NOBODY."

It is easy to be nobody, and the *Watchman* tells how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer, or some other drink. In the meantime, play dominoes, checkers, or something else to kill time so that you will be sure not to read any useful books. If you read anything let it be the dime novel of the day; thus go on keeping your stomach full and your head empty, and yourselves playing time-killing games, and in a few years you will be nobody.

# Cruising in other Waters.

## FAULTS OF PREACHERS.

Archdeacon Mackay-Smith says, they often make six mistakes. The preacher often makes his sermon five minutes too long. He is too fond of argument and undervalues the appeal to the affections, to the "ewig welbliche." His style is deficient in words of one and two syllables, full of expressions familiar enough to himself but as dry as summer dust to his hearers. He too often chases theological butterflies, while the children of Israel have to sit down and wait for their prophet to come back. He generally goes careering over the house tops, bounding from chimney to chimney, and rarely descending to the hearthstone. He does not take care to illustrate, briefly, aptly, brightly.

### "HIS BATTLE-FACE."

It is said that just previous to a battle, Oliver Cromwell's soldiers were accustomed to look at him, and then whisper to each other: "See, he has on his battle face!" When they saw that stern, iron face, lighted up with martial fire, they felt that victory was certain, and they followed their leader with unquestioning courage. So we, looking unto the "Captain of our salvation," and remembering that He has never suffered defeat, should boldly follow wherever He leads, not doubting that victory will be found upon the side of the army of the Lord. Long have the hosts of sin and evil warred against truth and righteousness, and a long-suffering Saviour has waited, and invited, and entreated; but there will be a change by-and-bye; the Lamb of God shall be the Lion of the tribe of Judah; the suffering Saviour shall wear "His battle-face," and every foe shall fall prostrate at His feet.

### MAKING A WILL.

A Spanish grandee was dying. The priest stood at the foot of his bed, and said, "Is it your wish that all your estates in Andalusia should go to the Holy Church for the benefit of your soul?" The dying man bowed his head. "And is it your wish that all your estates in New Castile should also go to the Holy Church?" The dying man bowed his head. At this point, the son of the dying testator thought it time to interpose. "Father, is it your wish that I should take your cane and drive this priest out of the room?" The dying father bowed his head in token of assent; and it was done.

### THE TONGUE.

"The boneless tongue, so small and weak,  
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"  
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,  
"A lengthy tongue—an early death."

Or sometimes takes this form instead,  
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"  
Says the Chinese, "outstrips the steed."

While Arab sages this impart,  
"The Tongue's great store-house is the heart."

From Hebrew wit the maxim sprung,  
"Though feet should sleep, ne'er let the tongue."

The sacred writer crowns the whole,  
"Who keeps his tongue doth keep his soul."

—P. Burroughs Strouy.

## UNSCREWING HIS HEAD.

Mr. Romily, the British Commissioner for the Western Pacific, tells this story of the early days of the Fiji settlements.

"A white man, wandering over one of the islands, was taken prisoner by the natives. He had a cork leg. He didn't like the looks of his captors, and liked them still less when he noticed that they were fixing up a neighbouring oven. Trying hard not to show his agitation, he called for something to eat. Food was brought, and he used his large jack-knife to cut it.

"With every mouthful or two he struck his knife into his cork leg with such force that it stood erect. The natives looked on with great astonishment and evident alarm. After the meal he began to unscrew his leg. That was too much for the savages, who did not seem to have any curiosity to see what he would do next, but opened a passage and let him walk away.

"When he reached his horse, some little distance away, the natives began to gather around, but, after mounting, the man made a motion to unscrew his head, and the spectators ran away in terror."

## LOVE THAT IS STRONG AND PURE,

On one of the battle-fields of the late American war a young soldier was wounded so badly that no human skill could assure recovery. He grew rapidly worse, and in his delirium called piteously for his mother. The gentle surgeon at the hospital telegraphed to her at once, and she arrived at midnight. He met her at the entrance of the ward, and restrained her impatient feet:—"Madam, your son hangs between life and death; a moment of excitement, and there may be no hope. You must not see him now."

For three long hours she waited outside the ward, near enough to see her darling boy, though dimly, and catch with a mother's quickness each groan of pain. At last she laid hold of the surgeon's arm, "Doctor, I shall die if I stay here. Let me go in and sit beside him. I will not speak, only let me do what the nurse is doing, soothe his brow, and smooth his pillow." The nurse was called, and the mother took her place beside the cot, once more enjoined by the surgeon to do nothing by which she might be recognised. She sat in silence—the face of the dying soldier turned to the wall. He groaned feebly. She, to quiet him, laid her hand on his hot forehead. Instantly he turned himself about, and said, "Nurse, how like my mother's hand!" Even to that delirious lad there was that in a mother's touch which no stranger could counterfeit.

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## Notices of New Books.

### NEW PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

THE Annuals and New Publications this season are both attractive and useful. To begin with there is

*Young England* (Annual vol.), 5s. Just the thing for boys and girls. It has two coloured frontispieces, and abounds in pictures, stories, facts, fun, and all kinds of things to suit the youthful tastes of both sexes. For still younger people *The Child's Own Magazine* (Annual vol.), 1s., is just the sort of publication we should expect a child to put on our knee for the purpose of showing us the pictures.

*In Fellowship; or, The Possibilities of Influence*, by the author of "Brotherhood" (with illustrations, 5s.), is a really good book. The hero, Philip Robinson, distinguishes himself by deeds of physical and moral bravery. In respect of the latter he subjects himself to undue suspicion, but in saving others a man cannot save himself. At last the mist gives way to sunshine and all is well. We asked a lady friend to read the book and she returned it, saying it was one of the best stories she had ever read.

*Twice Born*. An Autobiography, by Alfred E. Knight (with illustrations by the author, 3s. 6d.), is a bright-looking volume with a serious purpose. Con-

version is the subject of which it treats. It goes on the line that "All conversions to God are sudden, and whoever denies this cannot know what true conversion is."

*Crumbs from the Children's Table*, by Jessie M. E. Saxby (with illustrations, 2s. 6d.) "Crumbing," in other words, using for the good of others our time, talents, and opportunities, here finds abundant illustration. There are two kinds of truth, the truth that is true in fact, and the truth that might be true. The latter is the kind spoken of in this bright-looking volume.

*Eveline's Key-note; or, In Harmony with Life*, by Edith C. Kenyon (2s. 6d.), is a well written and fascinating story. In the first chapter, Eveline Seymour, the vicar's daughter, is heard to say, "Grace is the key-note which makes the harmony of a happy life. If we have that it matters little whether poverty or riches come, or whether we have just sufficient for our wants." That is a good text, and the story illustrates it amply.

*Edgar Berwick's Inheritance*, by Wm. J. Lacey (1s.); *The Dunce of the School*, by Harriett Boulwood (9d.); *Rosie Dale*, by Annie Gray (6d.). The first two are by contributors to our pages. Mr. Lacey's is a thoroughly good and fascinating story. Miss Boulwood's little book sets forth the attempt to train a boy contrary to his bent. But nature won. Boys will like it. The last little book of the three is a sweet and touching story, and another called *Louie Thornton*, by Miss E. Parkinson is bound up with it.

Among New Books for Teachers we must give the first place to *A Teacher's Commentary on the Gospel of St. Matthew*, by Rev. R. Glover (4s. 6d.). Among the many commentaries on Matthew this ranks high. In this case the preacher if not a prophet is worthy of the prophet's ancient name, for he is a true "seer." On old and familiar ground he is fresh as a spring daisy. Practical, without being prolix, the commentary abounds in condensed wisdom. We are sorely tempted to quote some of its pithy sentences. They gleam on the pages like nuggets of gold. By using this compact volume the best teacher will be made better.

*The Hour of Prayer in the Children's Temple* (1s. 6d.), is intended to aid teachers and others in conducting the Sunday school devotional exercises. It is contrary to the general spirit of Nonconformity to use printed prayers and liturgies, but if those who have to open school, &c., desire some help they cannot do better than read one of these prayers before going just to freshen the mind and to suggest appropriate thoughts.

*The Sunday School Teacher's Pocket Book and Diary for 1890* (2s.). This pocket book means business. There is a blank ruled page for every Sunday morning and for every Sunday afternoon in the year, so that the teacher may jot down thoughts at any time in the week and always have them in the right place. He who takes the hint and uses the book properly will be a workman needing not to be ashamed. We have received besides

*The Illustrated Sheet Almanack* (a halfpenny); *The International and Golden Text Calendar and Tear-off Date Pad for 1890* (8d.); *Motto Cards for 1890*, for adults and children; *The International Daily Text Book for 1890* (4d.); all of which are admirable in their way.

*The Teacher's Qualifications and Dangers*, by Rev. E. Stuart, M.A., and *The Story of a Palace*, for elder scholars, by Rev. F. B. Meyer, B.A., are both good New Year's Addresses, and may be had at 1d., or 8s. per 100. *A Happy New Year*, by Mrs. S. Harvey-Jellie, an address to Sunday scholars, and *I must make the best of it!* a New Year's Address to parents, by Rev. H. O. Mackey, will be useful to give away. Price 6s. per 100.

THE CHRISTIAN PORTRAIT GALLERY.  
Price 10s. 6d. London: Morgan &  
Scott, 12, Paternoster Buildings.

THIS volume contains over a hundred life-like portraits, with biographic

sketches of Christian ministers, noblemen, missionaries, and philanthropists belonging to various sections of the Christian church. About half of them are still living, and that adds a distinct

charm to the volume. The size of the book—which is handsomely bound, with gilt edges—is demy quarto. Paper, portraits, and sketches are alike admirable. It would be hard to find a gift-book for Christian workers in any department that would be more likely to yield delight and satisfaction.

THE SAINT AND HIS SAVIOUR: The Progress of the Soul in the Knowledge of Jesus. By C. H. Spurgeon. Price 3s. 6d. Pp. 334. London: Hodder & Stoughton, 27, Paternoster Row.

THIS is an entirely new issue of Mr. Spurgeon's first book. It is altogether superior in get-up to the regular volumes of his sermons. In reading it one cannot but feel how the preacher relishes the word he proclaims. It is evidently sweet to his taste. The old-time flavour which attaches to the quotations is a marked feature. He never borrows from the moderns, but delights in Bunyan, Rutherford, Herbert, Charnock, Brooks, Sibbs, Adams, &c. Each sermon is followed by an address to the unconverted reader. The anxious inquirer will here find ample directions.

EPISTOLARY STUDIES; an Alphabet of Ethics for Young Students. By James Smith. Jarrold & Sons.

THIS book consists of a series of Essays selected, or at least arranged, so as to secure an Essay on as many themes as there are letters in the alphabet. They follow one another in alphabetical order. The essays are marked by good sense, practical wisdom, and for the most part opportuneness. They cover a wide range, embracing such topics as Gambling and Eternity, Communion and Querulousness, Xerophagy and Omnipotence. They will guide and stimulate the thought of the young. J. C.

THE CENTURY Illustrated Monthly Magazine. November, Price 1s. 4d. T. Fisher Unwin, Paternoster Square, London.

THE number begins with a fine engraving of the head of Rare Old Æeop and ends with the usual comical Bric-à-brac. In between all sorts of tastes are catered for, even the sort to which Walt Whitman's strange poetry ministers. The first of a promising series of present-day papers is also given. In these papers sociological questions are to be dealt with on scientific methods and with a Christian purpose and spirit. They emanate from individual pens, but each topic before being presented is criticised by a "Group" or Syndicate of American professors, ministers, and public men. The thoughts presented will therefore have the merit of "tested seeds."

*The Pattern of Life* is a good little tract by Rev. W. Rowton-Parker. Price 1s. 6d. per 100.

#### MISCELLANEOUS.

*The Sword and Trowel* for November again reminds us that for months past the one refrain of Mr. Spurgeon has been the decadence of evangelical teaching. This, however, does not appear in *The Homilist*, for the sermon on the atonement is thoroughly sound. *The Chart and Compass*, under the editorship of our friend, Rev. E. W. Matthews, is well printed and bright looking and ministers admirably to the men of the sea. *Bible Questions for Mr. Cuthbert's Sabbath Class* are published by the University Press, Glasgow. There are seventy of them—original, some curious, but many very interesting. *Bemrose's Separate Monthly Diary* (twelve parts for 1s.), gives a waistcoat-pocket page for daily notes. *My Scepticism, and How I came out of it*, is a useful essay for young men, by Mr. John Smith, and is printed by Walker, 52, and 54, Basford Road, Nottingham.

## Editorial Notes.

THE GENERAL BAPTIST ALMANACK. —The Almanack is out. It contains four full-page engravings. Every member of the Denomination should

have a copy. No General Baptist home is complete without it. We hope all the churches will order it without stint. It is no for the editor to praise it, but



an unsolicited testimony is just to hand. One of our ministers writes—“Am very pleased with Almanack. Have got a hundred for our church and may require more.” Please order early and in any quantity from a single copy to 1000.

WHERE ARE WE?—There is, we are afraid, some confusion in the public mind respecting the Amalgamation resolutions passed at Birmingham, and reported by us on p. 446 last month. All that has been done, so far, is to settle one or two principles on which amalgamation shall proceed, *if it is to proceed*. Whatever negotiations may pass between our Conferences and County Associations, and whatever terms may be settled between them, our own Association resolution requires us to hold fast to our integrity in respect of our name, our publications, and our institutions, until by agreement on both sides, and in respect of our body as a *whole*, a total and not a fragmentary union can be effected. But the whole subject is hibernating at present, and we do not see that it can wake up to any purpose till the Secretary of the Baptist Missionary Society returns from India, some months hence.

INDIAN NATIONAL CONGRESS. — The report of the fourth of these assemblies, held at Allahabad in Dec. 1888, has been published. It appears that more than 1200 delegates came from all parts of the country. No fewer than three millions of *men* took a direct part in the election of representatives, and it is estimated that seventy-five millions of the population favour the movement. Of course non-sympathizers discount this calculation, but whether the numbers be more or less the movement is a remarkable one. We were sorry to see some time ago that so excellent a man as the Marquis of Dufferin poured cold water upon it. But the cold water has helped it to grow. Another Marquis would say, they are only black men, but they are educated, and what is more they are reasonable men. The fact is, that many of the enlightened natives of India are rising to the appreciation of representative institutions, and they plead for the gradual introduction of reforms akin to those which have made England what she is to-day. As an illustration of the spirit of the Congress, take the opening words of the Hon. Pandit Ajudhia Nath (Chairman of the Reception

Committee). He said they were “assembled to try and secure, by all loyal and constitutional means, the amelioration of the political condition of India.” With that for a key note, and with patience for a tune, the song of the ransomed is sure of a hearing however distant the day.

CURE BY SUGGESTION. — According to the papers mesmerism has been revived in a new form called Hypnotism. Patients are put to sleep, and then suggestions are made to them. It is suggested, for instance, to dipsomaniacs that liquor is a bad thing and will make them ill. On being roused from their sleep they know nothing of what has been said to them, but on taking intoxicating liquors they have felt ill. It is hoped by this means to drive out the love of drink. The subject suggests interesting fields for experiment. If there be any thing in this “cure by suggestion,” who knows but that people who sleep under sermons may be the better for the suggestions which reach them during their sleep? Some people are stingy. What a blessing if they could be cured by the suggestion when asleep, that their liberality would make them happy. Others are idle. How would it be to let the Rev. Arthur Tooth operate upon them, and suggest that work, say in the Sunday school or in some other department, is what they want? Unpunctuality might be cured in the same way. It is a good idea to get people to take these suggestions in their sleep, for alas! multitudes are impervious to them when awake.

TOBACCO.—A respected correspondent sends us an extract from “The American Anti-Tobacco Crusader.” If he will excuse us we will insert a few statements from a paper read at Paris, by Dr. Drysdale, of London, instead. He says “The quantity of nicotine contained in a cigar (7 per cent,) infused as tea is infused, would be capable of killing two men. A drop of it placed on a dog’s tongue kills the animal almost instantaneously. . . . The heart is often greatly affected by the use of Tobacco. . . . The stomach is greatly injured in smokers. . . . The Council of the Canton Berne has prohibited the use of tobacco for boys under the age of 15 years. . . . Tobacco is not so dangerous as alcohol. . . . but, all enlightened physicians ought strenuously to combat its use.”

# Forward Movements.

BAXTER GATE, LOUGHBOROUGH. NEW DEPARTURE.

SOME twelve months ago the Salvation Army left their old premises, having built new ones in another part of the town. These old premises have been taken, and a band of volunteers from Baxter Gate have been spending their evenings and Saturday afternoons in cleaning, painting, and making necessary improvements. On October 27th, the Opening Services were conducted by the Rev. D. P. Packer, of Nottingham, when there were good attendances. On Monday a tea and encouraging meeting were held. Addresses by several friends. A house to house canvass is being made with the object of commencing a ragged school, and discovering the poorer inhabitants who attend no place of worship. Mothers' meetings will shortly be started, also a scrubbing brigade for helping to clean the homes of the infirm or the sick. The effort has received support from many unexpected quarters, so much so that the treasurer was able to announce a balance in hand at the opening meeting. But much help will be needed if we are to carry on this work as we feel it should be carried on, and any gifts of money or of children's second-hand clothing will be thankfully received either by the minister or the secretary of the Baxter Gate church.

## HUGGLESCOTE: ENLARGEMENT OF BAPTIST BRITISH DAY SCHOOLS.

THE re-opening of these schools, after considerable enlargement and alteration, was celebrated on Wednesday, November 6th. In the afternoon a substantial tea was provided and partaken of by about 300 persons, and in the evening a public meeting was held in the upper room, which was filled by ladies and gentlemen interested in the work. The schools have had a career of great progress ever since their establishment in 1852. The aim for which they exist is to provide a sound elementary education for the scholars, and, whilst endeavouring to inculcate moral and religious principles, to exclude sectarian and denominational teaching. The education provided has been so much appreciated in the neighbourhood that many children seeking admission had to be refused for lack of accommodation; and having fully considered the position the managers determined to enlarge the buildings, rather than fall back upon a School Board for the district, and to appeal to the parishioners and ratepayers for help. Designs for the new schools were prepared by Mr. Tait, of Leicester, and the work has been carried out by Mr. S. Dean, of Hugglescote. At the evening meeting Mr. James Ellis, M.P. (chairman of the Leicester School Board), presided, and was supported by Mr. C. B. McLaren (Liberal candidate for the division), Revs. W. Evans (Leicester), C. Haddon, C. Barker, T. Hagen, J. R. Godfrey, and J. P. Newman; Messrs. A. Pochin (Leicester), T. H. Heward, C. C., Green, Smith, Drewitt, Varnam, Moss, Dennis, Dean, Fellows, Berrisford, and others.

Mr. T. H. Heward (hon. sec.) made a statement on behalf of the committee who had carried out the work. The entire cost would considerably exceed £400. In addition to the increased day school accommodation the alterations provided for Sunday schools and adult classes, while the larger room would be available for public meetings and other similar purposes. The church, also, would have larger scope to meet the demands made upon it to supply the social and intellectual as well as the religious and moral needs of the community. The day school began in 1852 with accommodation for less than 50. It grew until its capacity to educate 270 children was insufficient, and now they had space for 470. The percentage of passes for the last five years averaged 96, and for the last four years the "excellent" merit grant had been obtained. £180 was promised towards the work, of which £90 had been given by those immediately connected with the church, school, and congregation. In conclusion the speaker acknowledged the assistance which had been given them by outsiders, and especially by their friends the Wesleyans and Primitive Methodists, who had given them the free use of their school-rooms during the progress of the work.—The Chairman gave a very able speech, and was followed by Rev. W. Evans, and Mr. C. B. McLaren. The Revs. C. Barker, C. Haddon, J. R. Godfrey, and Mr. A. Pochin also took part in the meeting.

# News of the Churches.

To secure insertion all news should reach 322, Commercial Road, E., on or before the 15th of the month.

## CONFERENCES.

**CHESHIRE AND NORTH STAFFORDSHIRE.**—The Autumnal meetings were held at Stoke-on-Trent, on Oct. 21st. Morning session commenced at 11.30, the President, Mr. Richard Forey, of Nantwich, presiding.

Most of the reports spoke of discouragements, but were hopeful. Baptisms during the last half year, 18.

Sympathy was expressed with the church at Audlem in their struggle for existence. The Conference Messengers were requested to visit them as early as possible.

A letter was read from Rev. W. Hill, of Derby, *re* Foreign Missions, in which the Foreign Mission Committee expressed a wish that one Conference a year should be devoted to Foreign Mission advocacy. The matter was referred to the Conference Committee to consider and report thereon.

It was resolved that the Spring meetings be held at Tarporley. Bro. Head, of Fenton, was requested to prepare a paper for discussion.

In the afternoon the President delivered a thoughtful address on "Christianity and the spirit of the age." This was followed by a paper by Bro. Cook, of Crewe, on "Church Syndicates." The suggestive character and forward spirit of the paper promoted a healthy and interesting discussion, in which brethren Bateman (Hanley), Pedley, Hirst, Bate, Briggs, Williams, Britain, and Grose took part. The writer was thanked for his paper, and requested to send it to the Magazine.

Mr. R. Bate moved—"That this Conference concurs in the courteous and consistent reply given by the Baptist Union, in session at Birmingham, to the Archbishop of Canterbury's letter on the question of Union. Also on the question of the proposed endowment of a Roman Catholic University in Ireland." Mr. R. Pedley seconded. Carried unanimously.

Sympathy was also expressed with the sufferers and the bereaved connected with the Longton colliery disaster. A collection of £2 2s. was made towards the Relief Fund.

At the tea table the friends at Stoke were cordially thanked for their hos-

pitable and kind entertainment of the Conference and delegates.

P. WILLIAMS, *Secretary*.

**LANCASHIRE AND YORKSHIRE.**—*Note Alteration.*—The preacher next Conference will be Rev. W. Wynn, of Bethel, Allerton. The evening meeting will be addressed by Rev. C. Williams, of Accrington; Rev. W. Miller, late of Orissa; and others. The time of next Conference will be the *fourth* Wednesday in January.

**MIDLAND.**—The Autumnal meetings were held on the 22nd of October, at Melbourne.

A devotional meeting in the morning, the Rev. S. S. Allsop presiding. The Rev. H. Bull, of Lenton, preached on the last two verses of Psalm xc.

Business at two o'clock. The President moved—"That this Conference remembers with gratitude to God the many years of sweet fellowship with the late Rev. W. R. Stevenson; recalls the varied and valued services he rendered to the church of Christ; tenders its sincere sympathy to his bereaved widow and family, and commends them to the tender care and sure guidance of our Heavenly Father." This resolution was seconded by the Rev. S. S. Allsop. It was carried in silence by the delegates and friends.

The Rev. F. Samuels was received into the fellowship of the Conference.

*Arrangements for the next Conferences.*—President for 1890, the Rev. G. H. James, of Nottingham. Rev. A. Firth was reappointed Secretary, and the following Committee elected:—Revs. E. E. Coleman, D. P. Packer, Messrs. Bexon, Bradley, and Barwick.

It was resolved that the next three Conferences be as follows:—

Spring—Mansfield.

Summer—Hugglescote.

Autumn—Wirksworth.

Preacher for the Spring Conference, Rev. S. Skingle, of Retford. Discussion in the afternoon (after the oral report), on the "Work of God in the Churches."

A letter was read from the Notts., Derby, and Lincolnshire Baptist Asso-

ciation asking the Midland Conference to unite with them as one "Body," and do some practical Home Mission work. The Secretary was asked to acknowledge the letter, and to say the Conference were wishful to await the action of the Baptist Union before coming to any decision on the question of Local Amalgamation.

A paper was read by Rev. G. H. James on "What is our present position and duty in relation to our Foreign Mission?" Discussion followed, in which the following took part:—Revs. W. Miller, W. Bishop, P. E. Heberlet, S. S. Allsop, A. Mills, B. Dickins, J. R. Godfrey, R. Silby, Councillor Bexon, Mr. Hawstall.

Votes of thanks were given to Mr. James for his breezy paper, with a request that he would get it printed; to Mr. Bull for his excellent sermon; and to the Melbourne friends for their kind hospitality.

A public service was held in the evening, at which the Rev. G. H. James preached.

The day was wet, the attendance small; but the meetings were in other respects all that could be wished.

ALFRED FIRTH, *Secretary*.

5. A resolution of thanks was passed to Rev. R. P. Cook for his services as Secretary and Treasurer of the Conference for the past seven years.

6. Mr. Griffiths applied for the admission of the church at Ferme Park and its recommendation to the Association.

7. The next Conference to meet at Praed Street, in April.

8. The Rev. W. Stott, who had promised to read a paper on "How to secure the best results from Evangelistic Services," did not attend; and in his absence Dr. Clifford gave an address on the topic named, and the Revs. R. P. Cook, J. Batey, and Mr. Griffiths joined in the conversation which followed.

9. In the evening, at 7.30, a public meeting was held, when the Rev. W. J. Avery presided. Addresses by Revs. R. P. Cook, J. F. Archer, Messrs. J. Branch, L.C.C., and R. F. Griffiths.

Thanks were passed to the friends at Bethnal Green for the hospitable reception of the Conference.

W. B. TAYLOR, *Secretary*.

#### CHURCHES.

ARNOLD.—Chapel anniversary, Nov. 3rd. Sermons by Mr. C. Walker, Hyson Green. Service of Song—"Sunbeam"—in the afternoon. Social tea, Nov. 4th. Mr. W. Richardson presided. Mr. Hickling reported 21 baptized in the year. Finances good.

BURNLEY, *Enon*.—*Extinction of Debt*. The church determined, at the beginning of 1887, to rid themselves of the debt on their property, amounting to £1,100. A committee representing the deacons, the church, the school, the choir, the congregation, and the Band of Hope, was appointed, and at once it began to work. A subscription list was opened. A sale of work promoted by the Band of Hope furnished £120. On this foundation the ladies laid £100 obtained from two "Initial Quilts." The scholars' cards brought over £20. Tea parties promoted by young women and young men, &c., yielded £40. Subscriptions amounted to £160. Sundry receipts brought the total sum up to £503. A grand bazaar was held in the Mechanics' Institution on Oct. 24, 25, 26, 28. It was opened on the first day by Rev. Charles Williams, of Accrington; on the second day by the

SOUTHERN.—The Winter meetings of the Conference were held at Bethnal Green Road, London, E., on Nov. 4th, Rev. W. J. Avery presiding.

1. Mr. Griffiths reported his visit to the G. B. Assembly, where he was most cordially received.

2. Rev. W. H. Payne, of Lyndhurst, having accepted a call to Arnsby, in Leicestershire, it was agreed that the Secretary write to the Leicestershire Association commending our brother to their fellowship.

The Rev. J. F. Archer received the welcome of the Conference on his settlement at Church Street, Edgware Road, N.W.

3. The Treasurer's audited cash statement was submitted. Receipts, including balance in hand, £9 9s. 8d. Expenses, including £5 voted to Home Mission, £12 16s. 0d. Balance due, £3 6s. 4d.

4. Officers for 1889-90. *Chairman*—Rev. W. J. Staynes. *Vice-Chairman*—Rev. W. T. Adey. *Treasurer and Secretary*—Rev. W. Bampton Taylor. *Auditor*—Mr. W. Carter. *Committee*—The London ministers, with Rev. B.W. Jackson, Messrs. R. F. Griffiths and H. T. A. Chidgey.

Mayor of Burnley, Alderman James Greenwood; on the third day by Mr. Councillor Payne, of Leicester; and on the fourth day by Mr. James Riley, the senior deacon of Enon church. The decorations consisted of a bold and picturesque representation of Canada in winter, and were the work of Mr. Alfred Stuble, of Bourne. The committee were so well satisfied with Mr. Stuble's services that they decided to present him with £3 over and above his charges. The gross receipts at bazaar were £790 13s. 10d., which, added to the £503 previously raised, brought the total up to £1293 13s. 10d. The expenses were £101 17s. 4d., leaving a net gain of £1191 16s. 6d.—or £91 16s. 6d. more than enough to pay off the debt of £1,100. After such a success it was thought special thanksgiving services should be held. Accordingly on Nov. 3rd, the pastor, Rev. C. Payne, preached a thanksgiving sermon from Psalm c., 4, 5. On the Monday, a public thanksgiving tea was provided, free to all Enon people. 250 persons came. A public thanksgiving meeting followed, the pastor presiding. Brief talks by members. Songs by Miss L. Jones and Mr. M. Burrell; the choir gave selections from the "Messiah."

CHATTERIS.—Chapel anniversary services, Oct. 30th. Two sermons by the Rev. J. T. Wigner, President of the Baptist Union. Proceeds £9.

CHESHAM.—Oct. 22nd, Rev. W. B. Taylor's sixth anniversary. Rev. J. Fletcher preached in the afternoon. 200 sat down to tea. At public meeting Rev. G. Taylor, of Norwich, presided. Rev. W. B. Taylor gave a good report. Revs. W. A. Linington (Congregationalist), J. Fletcher, J. Yorke (of Wendover), and L. Humby (of Ford), gave addresses. Proceeds of day, £8 14s. 0½d., towards building fund of proposed new chapel. It was a good day.

CONINGSBY.—Anniversary sermons by Rev. J. K. Chappelle, of Roughton, Horncastle. Good congregations. On Nov. 7th, Rev. J. K. Chappelle gave his popular lecture on "George Fox, and the Quakers," the pastor taking the chair.

GOSBERTON.—The 23rd anniversary and harvest festival of this chapel was celebrated on Oct. 13th and 15th. The new pastor, Rev. W. F. Dart, preached twice on the former day. Public tea and public meeting, on

Tuesday. Chapel crowded. Mr. D. Pearce, deacon, presided. Councillor Atton, the Rev. F. Todd, of Sutterton, J. C. Jones, of Spalding, and Mr. Boyer spoke. The Rev. W. F. Dart thanked the speakers for their kind words. A solo was sung by Miss Lloyd, and a quartette by Mr. and Mrs. Dart and two pupils. The meeting proved one of the best on record.

LEICESTER, *New Walk*.—The fourth anniversary services were held on Oct. 20th. Sermons by the Rev. Charles Clark, of Bristol. On Monday a tea and public meeting was held in the Memorial Hall, presided over by Mr. Ashby, president of the church, and supported by Revs. J. Thew, J. G. Greenhough, W. Bishop, J. Lewitt, and W. Orton. The secretary's report was most satisfactory, and the financial statement showed that the receipts for the year were £268, and the payments £266 19s. Addresses by the above, and anthems by the choir. Total proceeds £15 10s.

MELBOURNE.—On Nov. 5th, a lecture was given by the Rev. E. Medley, B.A., of Nottingham, on "John Bunyan, a preacher of the Gospel, and a maker of English liberty."—On Nov. 7th, an address to Christian workers, and others, was delivered by the Rev. J. Jenkyn Brown, of Birmingham.—On Nov. 12, after a social tea in connection with the Mutual Improvement class, a lecture was given by the pastor, Rev. F. Samuels, on "Martin Luther: the solitary monk that shook the world." The attendance at each meeting was good.

PACKINGTON.—Harvest thanksgiving sermon by Rev. T. Plant, B.A., on Sept. 29th.—Oct. 1st, a sale of work, tea, and entertainment. W. Wilkins, Esq., presided. Total proceeds, £27.

STOKE-ON-TRENT.—48th anniversary, Nov. 11th. Public tea and meeting. Mr. Alderman Cooke presided. Addresses by Revs. J. Bateman, W. Ross, T. G. Head, W. Pearson, and the pastor (S. Hirst). Music by the choir, under the leadership of Mr. Mason; Mr. Chambers presiding at the organ. Solos by Misses Kersley, Poynton, and E. Taylor; Messrs. Mason, Allen, Watson, and Forrester. The festival was a thorough success.—On Oct. 21st the Rev. G. W. M'Cree delivered his lecture on "The Humour, Pathos, and Tragedy of Life in London."—The church treasurer, Mr. Boulton, has been re-elected Mayor of Stoke.

**SUTTERTON.**—51st anniversary and Harvest thanksgiving, Oct. 6th. Rev. W. B. Spooner preached. Public meeting on Tuesday following was well attended and ably addressed.

**SUTTON ST. JAMES.**—Special evangelistic services, conducted by Mr. John Burnham, and the pastor, Rev. D. C. Chapman, were brought to a close by a tea and service of song entitled "Singing Joe." Mr. Burnham conducted the music and Mr. Chapman read the connective readings. The pastor said this was the fourth mission in which he had worked with Mr. Burnham, but the St. James's mission had exceeded all in its manifest results. The collection met the mission expenses, and a contribution of £2 was also sent to the Rev. C. H. Spurgeon towards his Evangelistic Fund.

**WIRKSWORTH.**—A very interesting meeting took place at the Town Hall on Nov. 7th, to celebrate the twentieth year of Mr. Starkey's head-mastership of the British schools. G. H. Wheatcroft, Esq., J.P., secretary, presented to Mr. Starkey on behalf of the teachers and scholars, past and present, a gold Albert and seal, value ten guineas, also a very handsome illuminated address on vellum, in gilt frame, value six guineas, accompanied by a book containing the names of subscribers. Mr. Starkey undertook the position of head-master nineteen years ago. There were then thirty-six scholars, now there were four hundred. In 1871 the government grant amounted to £25; this year it was £247 2s. 3d., the highest possible grant being obtained in every subject. The chairman, Mr. Ellicock, H.M.I.S., a former scholar, said the fame of the Wirksworth British schools was not confined to Derbyshire, and the education given in these schools was second to none in the country.

#### SUNDAY SCHOOLS.

**BOSTON.**—Anniversary at *High Street and Witham Green*, October 20th. Preachers, S. D. Rickards, Esq., of London, and the pastor. Tea meeting on Wednesday, the Mayor presiding. Speakers, Revs. S. Cutts, W. Sexton, and the above. On Tuesday, Wednesday, and Thursday evenings Mr. Rickards conducted successful services for the young.

**LOUTH, Northgate.**—Sunday school anniversary, on Oct. 27, when Rev. T.

J. Owers, of Grimsby, conducted three services. Public tea and meeting on 28th. Chairman Mr. W. Street. Addresses by Revs. T. J. Owers, and E. H. Jackson (pastor). Messrs. W. Forman, J. Dales, F. J. Burt, and F. M. Thompson. Satisfactory report by the Secretary, Mr. J. Willman.

**SPALDING.**—Sunday school anniversary, Oct. 20th and 21st. On Sunday the Rev. G. W. M'Cree, of London, conducted three services. The choir, trained by Mrs. W. Guy, sang special hymns, and Miss M. Guy, a little girl, sang a solo entitled, "A Beautiful City." The public tea and meeting were successful. Speakers, Revs. S. Yates, G. Graves, W. F. Dart (Gosberton), and F. Todd (Sutterton). Councillor Atton presided in the absence of the pastor. Miss Bartlett rendered two solos, and Mrs. Proctor accompanied. The collections and profits on trays given were £16.

**STALYBRIDGE.**—On Oct. 5th, sixty teachers and scholars met to present a beautifully illuminated address to Mr. Councillor G. Hopwood, recognising his thirty years of devoted service as teacher and superintendent. Mr. Hopwood goes to continue work at the *Dukinfield* branch. The pastor, Rev. C. Rushby, in the chair. Mr. Hopwood responded. Messrs. Broadhurst, Carnson, Dean, Harrop, and Hall followed, and a happy evening was spent.

#### MINISTERIAL.

**NOBLE, REV. B.**—Mr. Noble's recognition meeting took place at Wirksworth, on Nov. 11th. Tea and meeting. Chairman, Mr. W. Spencer, of Manchester. Mr. H. Starkey (deacon), the new pastor, Revs. S. S. Allsop, W. L. Robinson, and J. White (Congregationalist), and Mr. T. Whitworth (Measham), gave addresses. A warm and hearty gathering.

**PAYNE, REV. W. H.**—Mr. Payne, of Lyndhurst, has accepted a hearty and unanimous invitation to Arnsby, Leicestershire.

#### BAPTISMS.

**CREWE.**—Three, by R. Podley, J.P.

**DEFORD.**—Two, by J. R. Godfrey.

**LEICESTER, Dover Street.**—Seven, by W. Evans.

**LEICESTER, Fytar Lane.**—Four, by G. Eales.

**LINCOLN.**—Four, by J. E. Bennett.

**LYDGATE.**—One, by W. L. Stevenson.

**MACCLESFIELD.**—One (late of Salvation Army), by J. Hollinshead.

**PETERBOROUGH.**—Three, by T. Barrass.

THE  
MISSIONARY OBSERVER.

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DECEMBER, 1889.

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*New Year's Sacramental Collections.*

MISSION HOUSE, 60, WILSON STREET, DERRY.

DEAR FRIENDS,

We beg to remind you that the first Sabbath of the New Year is the usual time for making Sacramental Collections for the Widows and Orphans of our Missionaries.

The sum required for the Assurance Premiums of the Missionaries, and for the annuities to three widows, is about £250. It is most desirable that this amount should be raised apart from the ordinary income of the Society, and if the objects were notified and recommended beforehand, and made the occasion for presenting New Year's offerings, we feel confident that it would be raised without much self-denial. The amount received last year was £135 7s. 3d.

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 save trouble, and ensure the correct appropriation of the Sacramental offerings, if they are sent direct to the Secretary, and separate from the ordinary contributions to the Society.

On behalf of the Committee,

I am, yours faithfully,

WM. HILL, *Secretary.*

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*A Million Unfortunates,*

Is the heading of an article in a recent Calcutta daily paper which reflects most severely on those responsible for the Administration of the Native States of Orissa.

Angul, an estate some sixty miles from Cuttack, and on the way to Sambalpur, which has been many years in charge of the Government, has recently, in common with other parts of Orissa, been subject to famine. From the Report of Sir John Edgar, appointed by the Government of Bengal to visit the estate and report on the condition of the people, it appears that the real gravity of the situation was not

realized by the Superintendent till a very late date, and that in the early stages of the distress the measures of relief were wholly inadequate. The question of Mr. Hopkin's (Superintendent) responsibility, and that of the Tahasildar (Local Manager) of Angul is the subject of separate correspondence. The Personal Assistant's Report brought to notice that up to the 15th July the police had reported 147 deaths from starvation and 1,900 from cholera; and there is no question that previous to his deputation to Angul the relief measures undertaken by the Tahasildar were insufficient and inappropriate. This is a melancholy confession of disastrous neglect.

It is not only that a sudden appearance of famine dislocated the administrative machinery, but there are evidences of a want of consideration for the people, both in Angul and other parts of Orissa, and of a stubborn adherence to certain stereotyped methods of administration, without due regard to special local conditions, which can scarcely be too strongly condemned.

The Government's comment, "That the distress in Angul, where the deaths from starvation occurred, reached a degree of severity which should never have been permitted by the local authorities," is a mild censure under the circumstances.

It will probably be ascertained that stolid indifference and incompetency on the part of the Tahasildar had much to do with the lamentable suffering and mortality to which these poor people were subject. The measures of relief adopted were doubtless founded on his representations of what was needed, and which evidently were incorrect and misleading.

#### SEVERE FOREST REGULATIONS IN ORISSA.

Sir John Edgar's Report shows how serious the condition of a very large class of people had become. There are large aboriginal tribes generally classified as landless labourers, and roughly estimated to number a million of souls, whose hard and precarious existence has evidently been rendered harder and more precarious by harsh measures restricting their use of those forest products that constitute their chief means of existence at seasons when work in the fields is not obtainable. Sir John Edgar's weighty remarks on the condition of these unfortunate people, and the enormous mass of pauperism which he has brought to notice, has fully aroused the compassion of the Lieut.-Governor of Bengal, and the oppressive Forest restrictions that have tended to make the condition of these unfortunate people worse than ever are to be removed. Toila, or scrub jungle cultivation, which has been prohibited under the forest laws, is to be permitted and even encouraged among the aboriginals, who cannot obtain plough lands, and for want of capital would not be able to utilize them if they could obtain them. In course of time the Lieut.-Governor hopes that these landless classes being thus assisted and encouraged will gradually work their way upwards to a more advanced style of cultivation. This new departure in Orissa is an admirable one. It makes the difference between a policy which must keep the aboriginal classes of Orissa in a chronic state of destitution, and ultimately lead to their extinction, and a policy calculated to convert them into a reasonably prosperous community of useful subjects.



## RAILWAY FROM NEAR SAMBALPUR TO POOREE.

Another suggestion made by Sir John Edgar for the amelioration of the aboriginal tribes of Orissa, and the protection of the people from the results of scarcity, is the early construction of the proposed railway from Panchpara, twenty-five miles from Sambalpur, to Pooree. Of the value of this line as a measure of security against the consequence of the failure of crops there can be no doubt whatever, and no more effective means could be found of developing the contact between Orissa and the outer world, which is so much desired. His Honour fully agrees with all that Sir John Edgar has written on this subject, and will bring these recommendations to the notice of the Government of India, in the Public Works Department, with his strong support.

W. MILLER.

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## Current Events at Cuttack.

THE rainy season is now near its end. It has been an unusually trying one. The famine in the neighbouring district of Ganjam has kept the price of all grain in Cuttack at all but famine rates, and this has pressed very heavily on the poorer families in our community as well as upon others. Happily our Poor Fund has been well supplied, and though the calls have been numerous we have been able to meet such as were considered legitimate, and a special donation from a generous friend at a distance places it in our power to provide cold season clothes to distribute to the widows and very poor as usual.

### SICKNESS AND DEATH.

But while the alternating sultry heat and drenching showers have been favourable to the crops, and the latter are most promising, they have been very trying to the health both of Europeans and natives. Of the former, nearly the whole of us have suffered; Mrs. Buckley so severely that we were at one time in great anxiety about her.

Amongst the native friends, Bro. Shem has had fever, and has been obliged for some days to suspend his labours at the College.

We have also suffered another serious loss in the death of Daniel Sahu, a deacon of the church, and a consistent and helpful member of the community. As in the case of several others of the most prominent of our native friends, diabetes and carbuncle were the immediate cause of death. Our friend was comparatively a young man, only forty-three years of age, and we were expecting to receive special help from him in connection with several questions of urgency and importance at present pending in the community; so that his loss is keenly felt by us. He was in comfortable circumstances, and has left his family well provided for.

### BAPTISMS.

On October 6th, one young man was baptized; Philemon Das, the eldest son of our friend Babu Anam Das, the senior deacon of the church. He is a well-educated and amiable young man, and we hope will prove helpful to the church, and an ornament to his profession.

Some of our friends continue to abound in love and good works. During the past month a special effort has been made in connection with the young people in our English congregation, by organizing

“A YOUNG MEN’S INSTITUTE.”

A neatly-printed prospectus informs us that the object of the Institute is to promote “general culture and Christian work in the interests of the young.” It will provide a library of instructive and entertaining literature, and some of the best periodicals and newspapers, for the benefit of the members. A prayer meeting previous to the Sunday evening service at the chapel is one of the permanent engagements of the members; and meetings for literary work, debate, and amusement; also social gatherings of a more public character every fortnight are promised. Of the latter two have already been held, and were well attended and successful. The meetings are held in premises specially rented for the purposes of the Institute. The president is Mr. J. R. Swinden, and the secretary and treasurer Mr. A. Q. Heefke.

DEPARTURE OF MISS PACKER AND MISS HILL.

On Wednesday, Oct. 9th, our friends Miss Packer and Miss Hill left us for England. It is now nearly twenty-eight years since the former first arrived in Orissa, her fellow traveller being the writer of this letter, and as agent of the Society for Promoting Female Education in the East she has laboured, with brief intervals, during the whole of this long period, with great diligence and singleness of purpose in the interests of the mission. She had previously spent six years in missionary work in Calcutta, and undoubtedly this did much in the way of preparing her for the severer labours that followed. Her first few years in Orissa were spent at Berhampore and Russell Kondah, where she was very useful to the women of the community and the children rescued during the famine of 1865-6. She afterwards laboured to even greater advantage in connection with the large Famine Orphanages at Piplee, and has left her mark upon the girls trained under her care. Cuttack, the latest and most responsible of her spheres of labour, has supplied her with full scope for all her powers, and she has been correspondingly diligent and successful. In inaugurating the Zenana mission, and in connection with the Bible women her varied gifts have proved most valuable; and in the organization of mothers’ meetings, Dorcas, juvenile, and other societies in connection with her lady helpers, and also as a finished teacher of the young, she has been systematic and indefatigable. Miss Hill has been with us for a more limited period, but in her own sphere and in various ways has rendered useful service. Appreciative addresses were presented to them on the eve of their departure, and in respect to Miss Hill the hope is expressed that after a brief furlough she will be permitted to return to Orissa.

The departure of these and other lady friends within a few months, together with our losses by death, has lately

WEAKENED OUR STAFF OF LADY WORKERS,

and unless special and immediate steps are taken to recruit our forces in this direction, the work itself will inevitably suffer. Is it not “for

such a time as this" that the *Woman's Society* for promoting female education and Zenana work has been formed? Our appeal to them is hearty and urgent.

Arrangements for Conference are now well advanced. The sermons are to be preached on Sunday, Nov. 3rd, and the sittings of Conference to begin on the following day. There are several questions of special importance pending consideration, and we pray fervently that the Lord's blessing may be richly bestowed in guiding us in our deliberations, as well as in the many public services that will be held.

THOMAS BAILEY.

*Cuttack, Orissa, India,  
October 17th, 1889.*

## Good Tidings.

*Sambalpur, C.P., India,  
September 28th, 1889.*

MY DEAR MR. HILL,—I sent you a line informing you of the recent baptism of thirteen persons near Telanpali, thirty miles distant. We had heard of a few enquirers there, but did not know there were so many. The converts are composed of six men and their wives, and an unmarried man. Four families are Kols; the remaining two families, and the young man, are iron-workers, and are included among the Hindoos. Our senior preacher was deeply impressed by their heartiness and evident sincerity. A room had been set apart for worship—the third within a distance of six or seven miles. Probhu Sahae, the Kol leader, who has been a Christian for many years, and into whose labours we are permitted to enter, is ministering to these scattered brethren with calm, unflagging energy. Over twenty rupees have been collected for a chapel, and it is hoped that a site convenient as a centre will soon be found.

Our large market, which has hitherto been held on Sundays only, will now be held on Wednesdays also. This will afford us increased opportunities for preaching, and it will also enable us to purchase from the market. As Christians, our brethren have refrained from Sunday trading, though the inconvenience and loss have frequently been felt.

We are expecting the Bible Women appointed to this district; they should arrive within a day or two. May their work be blessed abundantly! There is not so much opposition to female education in these parts as in many others; a goodly number of schools for girls have been established by the authorities.

The rainy season is apparently over, and the people are rejoicing in the prospects of an abundant harvest. For this we thank the Giver of all good. Had it been otherwise the consequences would have been most disastrous after the scarcity and famine of the past six months.

The Bible women have just arrived, and are quite well.

Yours in the work,

JOHN VAUGHAN.

## Letter from Mrs. Buckley.

(Continued from page 459.)

BUT I must give you some account of a visit I paid to Minchinpatna. I took four of my girls with me; they had a week's holiday, and we were all needing a change.

We left home early on Friday morning in the Shigram, or bullock cart, and spent Friday night at the Chundika bungalow. We rose at 1.30, packed ourselves in the shigram, and dozed till day-dawn; then we were aroused by meeting the regiment with their band playing whilst marching from Berhampore to Cuttack. We were near Mandasal. From this place there is a new road made through the jungle to our Christian location, and we were pleased to hear we had only three koss (six miles) to travel. We reached Minchinpatna at seven o'clock, and I felt faint for want of breakfast. One of my married girls brought me a tumbler of new milk without my having said how much I was needing something.

Ten years had passed since my previous visit, and the change in the place was marvellous.

The people were so pleased to see me, and the bright healthy-looking children were delightful to look upon.

As it was Saturday, and we had to make our home in the chapel, we were busy in the morning unpacking, and receiving visits from the people. The chapel is fitted up with long benches, and these we put face to face, so making comfortable couches for sleeping upon at night. On Sunday we rolled up our thin mattresses and put them in the shigram, and arranged the forms for service.

There was no native preacher present as both were itinerating among the heathen, but we spent a very pleasant Sabbath.

Early in the morning I went to Mongalapore. The walk tired me, but I went to the little chapel, and all the people came to see me there. I had a pleasant interview—they are all from Piplee, and expressed a great desire to see Miss Packer.

Soon after our return we had breakfast and arranged for service. The sisters sat on the benches placed along the wall, and the brethren on the benches in the centre, with the elder boys. The mothers with their babies had mats

spread near the doorway, and sat on the ground.

One of the brethren took possession of the chair near the table, and gave out a hymn, which was sung very nicely, then he prayed. We sang again, then the ninth chapter of Acts was read, and remarks good and sensible made upon it. Other hymns were sung and two more prayers offered.

In the afternoon another brother conducted the service. He read the fifth chapter of Romans and made remarks upon the sixth verse. It was a simple gospel sermon. Two other brethren prayed, and it was quite a refreshing service.

The meeting over, we had the Sunday school. I told the brethren I would like them to conduct it in their usual way, letting me see and hear all they did. The school was divided into three classes. The first and second classes read well, and answered questions readily; they also sang from the children's hymn book. The third class was taught orally, the children behaving exceedingly well.

After the school was dismissed the brethren came to have a talk with me about Buckley papa. They told of the deep interest he took in the Sunday school. They said he began it, and when there were any new books for the young he brought them with him. They begged me to let them have his likeness—they each want one to hang in their houses.

When it was quite dark I found two of my girls with classes of children around them. They wanted to hear them sing in English, and the girls were drilling their young friends to repeat and sing, "Jesus loves me, this I know."

On Monday I think I visited every house, which I found neat and comfortable. The cattle sheds are now away from the houses. The children have a healthy appearance, and some of them seem very intelligent.

Early on Wednesday morning we left for Khoorda. I was sorry we could not spend more time there.

We left on Thursday afternoon, bringing with us an orphan ten years old rescued from heathenism, and reached home on Saturday morning.

# Notes from Rome.

BY REV. N. H. SHAW.

We are fairly into our work for the winter. Our congregations begin to assume a more healthy appearance. The meetings at Trastevere have been recommenced, and so have the mothers' working-meeting and the night-school at Via S. Martino. My English Classes have opened well, there being already more than fifty persons enrolled in them, and others are coming; and this week we are opening our medical mission. We have the services, gratuitously rendered, of Dr. Gason, a gentleman who has had more than forty years' practice in Italy, and we confidently hope that we shall be able to do no little good to many poor people. Will our friends at home pray earnestly for us, that our labours this winter may be followed by the highest results?

## THE FINANCES OF THE VATICAN.

Cardinal Rangolla a short time ago presented to the Pope the estimates for the coming year. These include 1,925,000 francs to be divided between the cardinals, 1,200,000 for schools, 150,000 for pensions, 400,000 for alms, and 300,000 for the maintenance of the Apostolic palaces (His prison!). The total sum required, and which it is proposed to spend, amounts to 7,085,000 francs, or £283,400 sterling.

## THE CLERGY AND THE VATICAN.

It is not known to everybody in England that there is published in Rome a daily newspaper, called *La Cronaca Nera* and having a circulation of 25,000 copies, which is the organ of the lower clergy, and which in their interest publishes facts most damaging to the Vatican and the higher clergy. I believe the editor is a Jew, but I am assured that this journal is widely read by the clergy, and that they contribute largely to its columns. They are doing our work, though of course not the best part of it. But is not the existence of such an organ a sign of the times? The Papacy is a house divided against itself.

A writer of note in the *Popolo Romano* has lately advocated a union of Church and State such as I am happy to believe is not likely to be favoured by the Italian nation, and is an exploded theory in other countries. In advocating this theory the writer every now and then makes some valuable admissions. For instance, he told his readers the other day: "I have already said and repeated that the ecclesiastical hierarchy is at this moment in a state of revolution and anarchy, more marked than that which is visible in civil society." He assures us that the Pope is maturing a scheme for allying the church to the Socialists and placing himself at their head, and that the so-called pilgrimage of thousands of French operatives to Rome—poor fellows! they do not give us a very exalted impression of the French nation—is the first act in the new drama.

If that be true—but I doubt it—we might say with Cromwell at Dunbar: "The Lord hath delivered them into our hands."

He makes this among other observations: "It is a strange thing! The only States in which the governments incline to atheism are the Catholic States!" It is not at all strange to some of us, who could furnish him with a better explanation of it than he gives.

## THE MANUFACTURE OF RELICS.

I copy the following from *Il Cristiano Romano* a monthly paper published by Mr. Wall: "In Via della Polveriera" (that is not far from here where I am writing), "there is a wide space, from which one has a good view of the Colosseum. There, in a little smithy, works a blacksmith, Guiseppe D'Orazi, who for forty years has enjoyed the privilege of making the nails which are sold as from the Cross of Jesus Christ. He asserts that he has made millions of them, and on the occasion of the present pilgrimage he has received an order for 30,000 nails for the church of *Santa Croce in Gerusalemme* (a well-known church in Rome), which he makes for a very moderate price, but which the church sells at quite a fancy price, getting as much as ten francs for some of them!"

# Voyage of Miss Taylor to India.

WE have received a letter from Miss Taylor, posted at Naples, from which an extract will be acceptable to our readers.

*On board P. & O. s.s. CHUSAN,  
Between Gibraltar and Naples,  
October 23rd, 1889.*

BUT I must give you a few notes of our journey.

Until we reached Cape St. Vincent we had a very rough and prolonged voyage. First we had fogs off the Goodwin Sands, then the Bay was unusually rough. Our captain assured me he had never gone through the Bay when they had such a prolonged pitching and rolling. I was ill for two or three days, but not nearly so bad as many of the passengers, almost all of whom (157) were very ill.

Our captain, officers, stewards, and sailors are very agreeable.

Now that we are having calmer seas and sunny days the voyage is delightful.

We reached Gibraltar this morning

about 3 a.m., nearly a day late. Still we were able to land for about 1½ hours. I went ashore, and shall never forget our rush into the town, the market, and Cathedral. It may interest you to know that the present Archdeacon of Gibraltar Cathedral is Archdeacon Govett, brother of the Rev. Romaine Govett, the dear old friend who gave me my farewell at Norwich. We saw a photograph of him in the vestry. The view of Gibraltar—the town, rock, and general surroundings, were far grander than I had ever imagined. No doubt our rough voyage enhanced the lovely natural beauty.

I believe there are forty missionaries on board—of all Societies. We are having very happy times—singing, bible readings, &c.

Will you please remember me very kindly to any enquiring friends?

MISS PACKER AND MISS HILL.—We are thankful to learn that Miss Packer and Miss Hill arrived safely in London, on Monday, Nov. 19th, and that they have been greatly benefited by the voyage. Miss Hill hopes to return to India, but Miss Packer has been under the necessity of finally quitting the field. “*The Indian Witness*” of Oct. 19th, thus writes:—“Miss Agnes Packer, who has laboured in Calcutta and Orissa in connection with the Baptist Missionary Society for thirty-five years, left for England on Tuesday last. She is widely known in Mission circles and will be much missed. Her health, however, makes it unsafe to remain longer. She quits the field with all, and more than all, the ardour of her earlier missionary days to see the heathen given unto Christ for an inheritance, and is eagerly looking forward to opportunities in the home churches to kindle missionary enthusiasm. The prayers and sympathies of a host of friends follow her.”

## Contributions

*Received on account of the General Baptist Missionary Society from October 16th to November 15th, 1889.*

		£	s.	d.			£	s.	d.
Allerton, Bethel, 1888	.. .. .	8	11	0	Markfield—Mr. J. Bailey, senr.	.. .. .	1	0	0
Do. do. 1889	.. .. .	4	11	8	Nuneaton	.. .. .	3	2	10
Caversham—J. M. Working Party	.. .. .	10	0	0	Ruddington	.. .. .	5	8	8
for Miss Leigh's school	.. .. .				Sawley—Mr. C. Turner	.. .. .	0	10	0
Edinburgh—Mrs. Wahab, Thank-	.. .. .				Shore	.. .. .	28	18	7
offering for safe return of a	.. .. .				Sutton-in-Ashfield	.. .. .	10	8	0
daughter from New Zealand,	.. .. .				Tarporley	.. .. .	50	0	7
who was born at Russell Condah	.. .. .	10	0	0	Tadmorden	.. .. .	27	8	5
Heptonstall Slack	.. .. .	13	0	0	Ditto Female Monitor Class for sup-	.. .. .			
Hucknall Torkard	.. .. .	14	10	0	port of orphan	.. .. .	8	0	0
Lineholme	.. .. .	11	2	3	Vale	.. .. .	11	8	8
Lydgate	.. .. .	14	10	10					

*Communications for the “Missionary Observer” should be sent to the Editor—REV. W. HILL*

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by the Treasurer, Mr. WILLIAM BELL BEMBRIDGE, Ripley, Derby; also by the Secretary, Rev. WILLIAM HILL, Mission House, 60, Wilson Street, Derby, from whom Missionary Boxes, Collecting Books and Cards, may be obtained.

# CHAIRMAN'S ADDRESS.

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## OUR DENOMINATIONAL ORGANIZATION.

BY REV. J. FLETCHER.

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### FATHERS AND BRETHREN,

When in your generous kindness you elected me twelve months ago to the office I now assume, I little thought that I should come to the presidency at such a time as this. Seldom has the Association met under circumstances more grave and serious. Our hearts are hushed into solemn silence by the affliction which has overtaken one of our institutions. The well-nigh irreparable loss which has befallen the College, in the sudden and unexpected death of its able and universally-esteemed president, Professor Goadby, B.A., and the more recent decease of Thomas Whittle Marshall, the quiet, the courteous, and the faithful treasurer for so many years, of the same institution, are events which have filled the whole Denomination with grief. By losses such as these we are all bereaved, and therefore we weep with those who weep.

But at this Association there is another matter, which while joyful to some, and grievous, it may be, to a few, is of sufficient concern to us all. I refer to the question which, for a great part of the year, has agitated the Conferences and the Churches, and is now to come before this Assembly—a question which primarily concerns the Foreign Mission, but which, for ought we know, may mean the extinction, or the absorption, or shall we say the Nirvana of our Denomination. This question alone imparts to the circumstances under which we meet, a gravity we cannot overrate.

To some extent I am the victim of these circumstances.

If the Amalgamation question had not come to the front, I might have been tempted to deal with Modern Attacks upon Christianity, making special reference to Agnosticism, which has talked somewhat loudly of late, and to the Higher Criticism as it is called, which makes of Moses a mosaic, which dissolves the personalities of the prophets, which makes the Pentateuch into the Hexateuch, which upsets all previous chronology, which seeks to get rid of the supernatural, which has suggested to that able writer, W. S. Lilly, the question, "What is left of Christianity?"\* and which, with the vivisectioning surgeon in one

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\* Nineteenth Century, August, 1888.

of Lord Tennyson's poems, exclaims—"All very well, but the good Lord Jesus has had His day!"

Another question, too, is pressing in these days for a solution, and that is the question of Inspiration. Those who have read the Symposium on this subject conducted by ministers of various denominations; or "The Chief End of Revelation," by Dr. A. B. Bruce; or the College class-book, "The Bible, an Outgrowth of Theocratic Life," by Professor D. W. Simon; or what the authoress of Robert Elsmere (Mrs. Humphry Ward) describes as the "illogical and interesting book on the Inspiration of Scripture," by the Rev. R. F. Horton, M.A., a book which, as she says, "breathes change and transition in every page"—no one, I say, who is familiar with such books as these will deny, that "A Working Theory of Inspiration" is one of the most imperative wants of the present time.

I am not sorry, however, that these difficult and hazardous topics are pushed aside by the exigencies under which we meet—exigencies which leave me no alternative but to speak on the question of

#### OUR DENOMINATIONAL ORGANIZATION.

Our organized existence as General Baptists dates from the time of John Smyth, vicar of Gainsborough, who seceded from the Established Church, became a Baptist, accepted an Arminian theology, became an exile for conscience' sake, published a Confession of Faith, and died in 1612. This was twenty years and more, before "the first distinctively Particular, or Calvinistic Baptist church" had any existence.† It is also on record that when in 1689, or thereabouts, the Particular Baptists counted "upwards of one hundred baptized congregations in England and Wales," the General Baptists had a membership of 30,000 persons.‡ In other words, we were stronger then than we are to-day.

Then came a period of "defective theology," of disputation, and of decline. It was dissatisfaction with this state of things amongst the old General Baptists, and having no reference whatever to the Particular Baptists, that led to the formation in 1770 of our present Connexion.

I put you in "remembrance of these things, though ye know them," because in the columns of the *Freeman* not long ago, a well known Baptist legal authority (Mr. Pattison) made out amongst sundry other unbelievable things, that we "took the name General Baptists" after splitting away from the Particular Baptists.§ The reply to that is as straight as it is simple. We did nothing of the kind. We had our name before they had theirs. We were born and lived long before the Particular Baptists existed. We are a distinct and separate stock, and it is important that this should be known. It must not be assumed that our fathers broke away from the Particular Baptists, and that therefore, we their children are called upon to heal the breach.

The General Baptists and the Particular Baptists, like the Rhone and the Arve, are two absolutely distinct rivers. But as with those rivers when they come to meet in one channel at Geneva, it is a question

\* Nineteenth Century, March, 1889.

† English Baptists, pp. 22, 23.

‡ English Baptists, p. 19.

§ Freeman, Feb. 15th, 1889.



of how soon their separate waters will blend in one united stream, so it is a question just now as to whether General Baptists and Particular Baptists have come so close together as to make union, I will not say desirable, or possible, but rather natural. If there be any reproach in two such bodies keeping apart, certainly the fault is not ours. Trace our history to its source and what fact is prominent? This, that over and over again the General Baptists have approached their brethren in a spirit of friendliness and with a desire to promote union, and that on every occasion from the beginning until now, whatever they may have had in the way of kind words they have always received the cold shoulder.

The subject of union is no new topic. It is at least 175 years old, for in connection with a "Club of Calvinistic Baptist Ministers" it became a question in 1714 "how to secure a closer fellowship between the Particular and the General Baptist ministers." The question arose out of a grievance complained of by the General Baptists, and whilst it led, as the Club termed it, to "a better correspondence," Crosby relates that the "fair promise brought little fruit."\* Three years after that the "Particular Baptist Fund" was started, but it was intended for Particular Baptists only. "The General Baptists," says Adam Taylor, "finding themselves thus excluded, determined to attempt to raise a fund for the same purposes, on more liberal principles." They did so in 1726, and "during the first years of its operation, several Particular Baptists shared its favours."† Thus the "General Baptist Fund" which exists to-day, and which many of our ministers know so well because of its "book grants," owed its origin not to narrowness on our part but to exclusiveness on the part of others. Again, is it not a fact that when the founder of our New Connexion became a Baptist, no Particular Baptist minister would so much as baptize him, and this solely because he had Arminian views as to the extent of the atonement?‡ Coming to the early years of the present century, when the desire for foreign mission work took possession of our fathers, what happened? They asked the Particular Baptist Missionary Society if they would employ a General Baptist as a missionary. But the answer "amounted to a negative."

They next asked permission to form an Auxiliary to the Baptist Missionary Society, with no share in "the management of the Baptist Mission." But, as the *Freeman* says, "even this overture was rejected."§ As to the Baptist Union, our churches have belonged to it from the first. Dr. Clifford has pointed out the fact that when in 1865 we needed a Building Fund, we sought to join the Particular Baptist one. But we sought in vain. "We were compelled to start our own, but we labelled it *Union Baptist*, and we left the door open for years for amalgamation with the elder society."|| Finally, although the Rev. C. Williams put in a plea for union in 1886, no practical step was taken until the Amalgamation question went forth from our own Foreign Mission

\* Bye-paths in Baptist History, by J. J. Goadby, p. 351.

† Adam Taylor's History of the English General Baptists, vol. ii., pp. 86, 87.

‡ Life of Dan Taylor, by Dr. Underwood, pp. 12, 13.

§ *Freeman*, July 9th, 1886.

|| *Christian World*, May 30th, 1886.

Committee. When it did go forth, and when a Committee was appointed to consider the whole question of amalgamating the two bodies, one society was only mentioned to be let alone, and although the union of the Missions was specially to the front, the secretary of the Baptist Missionary Society, who was invited, and I believe pressed to take a seat on the Committee, found reasons for not doing so, although both our secretary and treasurer were there. When at length the resolutions arrived at were presented to the Council, the most sanguine General Baptist advocate for union found his heart sink within him. The first practical resolution had reference to the Colleges. The late lamented Professor Goadby had been enthusiastic in framing it. There was nothing on our side, as Mr. Griffiths pointed out, to prevent the General Baptist College at Nottingham from becoming the Baptist College in general for the whole of the Midland district. But no matter. Not a single forward step would the Council take. When it did move, it went backward like a crab. It adopted a resolution desiring union, and then naïvely resolved to ask other people to promote it. Under these circumstances it is not to be wondered at that when the report of the Council came before the Union, it was proposed to lay it upon the table, which is much the same thing as throwing it into the waste basket, and there undoubtedly it would have gone had not the General Baptist Ex-president of the Union rescued it from so ignominious a fate. The final result is that after all these attempts on our part to secure union, every one of which has proved a failure, we are at length invited to consider whether what we ask for is practicable. The irony of the situation is exquisite. The Council of the Baptist Union has pronounced amalgamation impracticable so far as the Colleges are concerned, and nobody dreams of the union of the Building Funds. We are left therefore to face this problem—if the amalgamation of the two institutions which present the least difficulty cannot be effected, what chance is there of any real amalgamation whatever?

The problem has no interest for me. I find it quite possible to work in perfect harmony with my Particular Baptist brethren in the London Baptist Association, and in East London with ministers from the Pastors' College. I am likewise a loyal member of the Baptist Union, and have for some years been honoured with a seat on its Council, so that my worst enemy (if I have one) can hardly call me a narrow and bigoted General Baptist. But there is one thing I can never do; I am too independent to knock a second time at any door where I have been repulsed once. Let those who have closed the door so often, now set it open. If they want us to come out and join them, "let them come themselves and fetch us out." By all the rules of fair play, it is certainly their turn to move.

I have been passive, or nearly so, throughout this controversy for another reason. I believe with Dr. Philip Schaff that "true union is essentially inward and spiritual," that "it does not require an external amalgamation of existing organizations in one, but may exist with their perfect independence in their own spheres,"\* and it seems to me that to seek union by getting rid of the term General on the one side and the term

\* *Christ and Christianity*, p. 16.

Particular on the other, so as to create the impression that we are all Baptists of one kind, is simply to perpetrate the blunder which a witty Frenchman ascribes to John Bull, in that he has given to the British Isles the name of United Kingdom "to make believe that Ireland is attached to him." Brethren, we want no "paper union," no make-believe, no pretended union of discordant elements, no artificial arrangement, but an affectionate blending of two souls in one, because they are of one heart in the fellowship of the gospel, and becoming one body because they are of one spirit, and have one hope, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

If it be as is generally alleged, and as I think the evidence goes to show, that the doctrinal barriers which once divided the two sections of Baptists are rapidly breaking down; if it be that the old Calvinism is fast dying, and that a Calvinism so moderate as hardly to be distinguished in any vital particular from Arminianism is gaining ground, that is a natural and at the same time a solid step towards union. But if the amalgamation of the two bodies of Baptists is only to be attempted in order to save appearances, or to lessen responsibilities, or to do away with the marvellous transformation scenes in which the ministers supposed to be of one *ism* suddenly become the preachers of another; if the union sought is confessedly the amalgamation of a small but comparatively well-organized body, with that of a body which is hardly organized at all; it is not easy to discover the prospective gain. It can only result, to us at least, in a worse organization than we enjoy at present. *We* can move in a body, if we wish to, because our every institution is under the control of the Association, but that which constitutes the practical difficulty in the present crisis is the fact that the Baptist Union has no control whatever over the Colleges, the Building Fund, or the Missionary Society of the larger Baptist body. Nay, the Baptist Union itself is only a lodger in the Mission House, the home of the Baptist Missionary Society. These things being assuredly so, the Council of the Union could hardly do other than it did when it recommended the various Societies of the two denominations to make love to each other, and to marry if possible.

If the General Baptist Association should survive those marriages, it will be left like poor old Jacob, to say, "Me have ye bereaved of my children"; the Home Mission is not, the Foreign Mission is not, and ye will take the College and Building Fund away; "all these things are against me." I know it can be said that everything turned out well with Jacob after all, and I sincerely trust it would be so in the case I have supposed. All I say is, that Jacob had no means of knowing what the end would be.

But whether for weal or for woe, the desire to obliterate denominational distinctions is in the air. It is not a question of argument. It is a characteristic of the time in which we live, and the goal to which it points is not union among Baptists simply, but a general amalgamation of all churches of the Congregational order.

But may I be forgiven if I suggest that whether the amalgamation talked of be effected or no, the union most to be desired is the strengthen-

ing of our existing organization by combining with it something of the essence of Methodism or Presbyterianism, or a judicious blend of both ?

I am the more bold to suggest this, partly because whenever I have hinted at it, or heard it hinted at, among ministerial friends, the suggestion has generally met with favour, and partly because our friend Mr. Councillor Binns, of Halifax, has already brought the subject before the Lancashire and Yorkshire Conference, and has received the gratitude of that body for so doing. I am, moreover, encouraged in this direction by a careful examination of our denominational history.

A movement on the line I have indicated is far more in harmony with our past than is the ultra-Congregationalism which prevails among us to-day ; and I am very much mistaken if it is not also in harmony with New Testament teaching on the subject.

We, here assembled, are all agreed that the New Testament lays down certain fundamental principles which no church has any right to ignore ; such, for instance, as the preaching of the gospel, the appointment of church officers, the carrying out of discipline, the reliance of the church, not on the State, but on the free-will offerings of the people, the faithful observance of divinely appointed ordinances, the maintenance of Christian fellowship and worship, and so on. We may likewise agree with Dr. Hatch, in the presumption that Christianity was designed by its very nature "to adapt its outward forms to the inevitable changes of human society, and that its earliest institutions were meant to be modified when it gathered new races of men into its fold, and came into close contact with new elements of human life. The presumption," says he, "does not run counter to any words of the New Testament, and it has been universally accepted by all Christian communities. For however much Christian communities have differed among themselves as to the legitimacy or expediency of this or that particular change, they have all accepted the fact and the necessity of change, and have all diverged in greater or less degree from the forms and practices of primitive times."\*

This being so, we have to consider whether our particular system of church government is of so divine a character that it cannot possibly "go on to perfection." For myself I believe there is plenty of room in that direction. I took up an old number of the *British Quarterly Review*† the other day, and read an article on "Congregational Independency." It began by indicating that in those days, more than forty years ago, individuals were dissatisfied with the Congregational system, and were longing for Presbyterianism or some modification thereof "as the heaven of rest and peace." The writer of the article sets down all such yearning as "both unwise and improper." He then appeals to Scripture. I need not say with what success ; for when he has proved that Congregationalism is the scriptural plan, he goes on to show that modern Congregationalism is utterly unlike it both in method and spirit. Yet that is the system which they and we hold in common. Quoting Dr. Davidson to the effect that in New Testament days we have no mention of two churches existing in one city at one and the

\* The Growth of Church Institutions, p. 4.

† May, 1845.

same time, he enquires, "How is the case with us? Have we not in each of our larger towns many perfectly distinct Congregational churches—as distinct from each other as though they were located in different towns? Such being the case, do not our arguments against Presbyterianism recoil upon ourselves?" The editor, in a note, gives an emphatic "Yes" to those questions. He points out that whereas "the maxim of Primitive Independency appears to have been—unity to the farthest extent practicable; the maxim of Modern Independency would almost seem to be—division to the farthest extent possible." Yes; and not only is there division, but the writer of the article hints at want of love, at alienation and hostility between churches in the same locality, in short, at anything but the spirit of primitive times when "the multitude of believers were of one heart and of one soul."

This is a strong indictment of the system common to Independents and ourselves. Other people say that our independent system of church government is itself the creator of all the evils we deplore, and certainly those evils are neither few nor small. Look at some of them. Our churches support our Denominational Institutions or they do not, just as they please. The consequence is, that some of those Institutions are always in debt. Some of the churches quarrel and split, and set up rival establishments in the same small place, in a way that redounds neither to the glory of God nor to the credit of man. Others of them invite ministers of any sort, and of no sort, regardless of all remonstrance and advice, and know not the mischief they have done until the church is rent in twain, and the said minister quits the town in debt, or otherwise in disgrace. Nor is the evil confined to individual churches and towns. Our pulpits being thrown open to "unrestricted competition," the scramble for vacant places is sometimes as disheartening as the search for labour at the London docks. Look, again, at our Denominational Boards. We have machinery enough to manage a denomination ten times as large as our own. We only lack the power to make it of any practical use. We have a Board of Arbitration whose advice is more frequently given than taken. We have a Board of Reference to which for the most part the churches do not refer. Our Federation and Village Churches' Boards are engaged in a pursuit very like that interesting and popular game which consists in bringing four separate and independent balls into some inner circle of sweet and close relationship. The effort does not always succeed. On the other hand the Building Fund is quite a success, and deservedly so, for it does good and lends "hoping for nothing again," *i.e.*, hoping for nothing in the way of interest.

I do not care to make the colours of this picture too dark. It would be unkind. I have said enough to show that the church government under which we live is by no means perfect. In certain of its phases it has been forcibly described as "independency run mad."

Is it not desirable, and is it not possible, to bring it to reason? At any rate, is it not worth while to make the enquiry? One thing is certain, *viz.*: that no amount of enquiry can make matters worse than they are. To Episcopalians, Presbyterians, and the various bodies of Methodists we rank as the eighth wonder of the world. How we hold

together at all on our system is to them the greatest of marvels. It requires as much explanation as the fact that the inhabitants of the Antipodes manage to keep on the globe instead of falling head downwards into space. Truly our denomination, like the earth on which we live, hangeth upon nothing, and it requires a Newton to understand by what invisible power we are bound together.

Bear with me, brethren, if I suggest, at great risk, two or three things which I deem essential to a really effective organization.

I.—The first is, that we once more set up a standard of faith and practice. I do not mean an elaborately drawn creed, but rather a working declaration of those essential truths which are *to-day* the distinguishing features of our denominational life. When once agreed upon, no change should be made in it, and no departure should be allowed from it, except by a two-thirds vote of the Association. By this arrangement there would be no “credal restriction of thought,” for the declaration could be altered whenever the Association thought fit. Such a statement need not be long, certainly not longer than our present Six Articles. It should set forth our belief in the Deity of the Lord Jesus Christ; in what Dr. Clifford has admirably termed “the three grand universalities of the gospel revelation,” viz.: “the universality of the love of God to men, the universality of the redeeming work of the Son, and the universality of the convincing work of the Spirit”;\* and it should also declare our position as Baptists.

This standard of faith should be signed, or in some definite way accepted, by every minister and by every church in the denomination. If we believe these things, and if we mean to uphold them, why should we shrink from doing so? Are we uncertain about them? Then what certainty is there in God’s word?

The Rev. R. Glover, writing on this subject some time ago, said: “I admit at once that some sort of creed is latent in every association of men; and that loyalty to the essence of the gospel is a condition of membership in the Baptist Union.”† In the same controversy J. A., whom I take to be Dr. Angus, points out that “the creeds to which Baptists object are *human* statements of doctrine which go beyond the plain teaching of Scripture,” but that Baptists have always held, and avowed, and indeed required, certain “*beliefs*” in those seeking their fellowship. He cites cases in proof, and then adds the following significant words: “We must have beliefs, or we are not Christians. We must have beliefs—great principles of truth and life—or we cannot have Christian churches; and we must avow and proclaim them, or we are useless Christians, if we be Christians at all.”‡

Those words I endorse with all my heart. The founders of our denomination believed in them most thoroughly, and acted upon them most definitely. The ultra-independence which rules in the ministry and in the churches to-day is utterly foreign to all our traditions. The Six Articles prefixed to our Year Book were signed, yes, signed, by the members of the first General Baptist Association. They were adopted

\* English Baptists. Notes pp. xviii. xix.

† Freeman, Nov. 18, 1887.

‡ Freeman, April 13, 1888.

because those comprising the Assembly "had long seen, with heart-felt regret, the mischief arising from a laxity of principle. They beheld," says our historian, Adam Taylor, "the once flourishing interest of the General Baptists languishing, and ready to expire; and they were persuaded that the fatal cause of this affecting decline had been the neglect of what they esteemed the distinguishing tenets of Christianity, and the introduction of theories and speculations inconsistent with them. They, therefore, were anxious to guard the New Connexion from those quicksands which had nearly swallowed up their predecessors, and prefaced the above Articles with this Resolution—'We agree that no minister be permitted to join this Assembly, who does not subscribe the Articles we have now agreed upon: and that those who do subscribe, and afterwards depart from them, shall be considered as no longer belonging to this Assembly.'"\*

In the same way every church making application to join the Association was strictly required to express its loyalty to the same truths. The records further show that when laxity had once more set in, the Association reverted, in 1817, to the above-mentioned principles.†

I plead for a return to the primitive practice. It will unify the Association. It will hurt no honest man amongst us. It will leave even to heretics, if such there be, the only liberty they can rightfully claim—the liberty to pack up "bag and baggage," and begone from a fellowship and a denomination with whose aims and objects they have no sympathy. The setting up of a broad, clear, simple standard such as I have indicated, will impart to the denomination what every healthy organization requires, viz., the power to get rid of what is diseased and corrupt, and the power to assimilate every element that makes for the welfare of the body.

II.—We want a Model Trust Deed for all future chapels, which shall provide for the maintenance of such doctrines as are not inconsistent with the beliefs of the Association.

The Association resolved, indeed, some time ago that a Model Deed should be prepared, but owing to that always unexplainable thing, "the law's delay," the Deed has not been done.

What else we can do to ensure that existing chapel property shall not be alienated from the Connexion demands some consideration. It is poor consolation to those who believe in a real and not a sentimental federation of churches, to find that for no assignable reason a church ceases to belong to the Association, and gives itself over to those who teach "another gospel."

It is equally unpleasant when a church built with General Baptist money, and long and honourably associated with us, becomes lost to us in sympathy, and retains but a nominal connection with the Association. Nor is it any more satisfactory to find, as we may, that churches which have been substantially helped from denominational funds may, at any moment, at the will of a mere handful of individuals, be given over to some other body. These are anomalies which could not exist if we were organized in any real and vital way. Can nothing be done

\* The History of the English General Baptists. Vol. II., p. 142.

† *Ibid.*, p. 459.

to remedy the evil? Surely it can. The system we now know as Episcopalianism had to encounter the same difficulty at an early period of its history. There was a time, as Dr. Hatch tells us, when those who had built country churches "retained over them the same right of ownership which they had over other buildings on their estates. They could sell, alienate, or destroy them. They appointed officers to them as they appointed farm bailiffs. There was no right of interference, either ecclesiastical or civil. It is obvious that in such cases discipline was impossible. There was no guarantee for either soundness of faith or purity of morals if a man's appointment to and tenure of office depended not upon the bishop, but upon the landlord. The assertion of some kind of ecclesiastical control was a vital necessity."\*

The struggle to make good that assertion was long and severe, but in the end it was accomplished. The Methodists, too, when they took over the Irish Primitives, with their chapels, their chapel debts, and sixty of their ministers, found the task an exceedingly onerous one. They did it, however, and "regained for Ireland the absolute unity of Methodism."† It would be worth an effort if we could gain for England the same unity in our beloved Denomination.

III.—Our Board of Reference for Pastors and Churches needs to be made into what Methodists call a "Stationing Committee," or otherwise to become in some sort a Court of Presbytery. This Board should be responsible in the first instance for the admission of all candidates into our ministry, whether home-grown or of foreign extraction. Such a Board would in no wise interfere with the liberty of the churches to invite any minister, but its sanction would be required before any settlement could be effected. This, too, would be a return to ancient practice, as witness the application of the church at Nottingham, in 1784, for the services of the Rev. Robert Smith, of Loughborough; the *Association* advising him to go thither "on probation, for one year."‡ He did so, and with the best results. Take again the case of the Rev. Dan Taylor in relation to the church at Halifax. His going there was an experiment, as was the removal of Mr. Sutcliff, to Birchcliffe, to take his place, and many were opposed to it, but the next Association decided "that it would be more for the advantage of the cause of Christ for Bro. Taylor to continue at Halifax." All parties acquiesced in that decision.§ The subsequent removal of Bro. Taylor to London was also referred to the Association, in 1785, and the debate on the subject at Boston, forms one of the most quaint and curious pages in all our records.|| The vote for his removal to London was "Yes, 17. Neuter, 8." To London, therefore, Bro. Taylor went.

How do you like that way of doing things? Better a thousand times, is it not, that a pastor and a church should seek advice in this way, than that they should go in the teeth of all counsel, actuated only by stubbornness and self-will? For it is to be remembered that if a mistake is made, and a church suffers, the whole Denomination suffers with it.

\* The Growth of Church Institutions, p. 45.

† A Comparative View of Church Organization. By J. H. Rigg, D.D. p. 295.

‡ Adam Taylor's History, vol. ii., p. 176. § *Ibid.*, p. 181. || *Ibid.*, p. 192.



The general carrying out of this plan would seem a little strange at first, but we should soon get used to it. Dr. Johnson is responsible for the bold statement, I think in defence of the French matrimonial system, that the great majority of marriages would be just as happy as they now are, if they were all arranged by the Lord Chancellor. Without venturing for a moment to endorse such a statement, I am quite sure that the relations between pastors and churches would be none the less strong and happy if the whole Association blessed the union.

IV.—Fourthly and lastly, to consolidate the organization so far sketched, we need a Sustentation Fund.

Augmentation Funds, Pastors' Aid Funds, and Home Mission grants, and sundry other charitable agencies for supplementing inadequate ministerial stipends, are all witnesses to the extreme poverty in which certain of our ministers live. But that poverty cannot be remedied by doles and palliatives such as these. What is wanted is some method of raising the whole scale of ministerial incomes up to a certain minimum figure. Or if that be too ambitious a scheme, we should adopt such measures as will prevent the engagement of any minister within our borders at less than a certain sum per annum, and that then the Sustentation Fund should raise the smaller salaries as far as the Fund would permit, up to, say, £100, £120, or £150, as might be determined.

Let our churches decide to organise on some such lines as I have laid down, and there will be no insuperable difficulty about this matter. But it cannot be done unless we take steps, as aforesaid, to create a definite and limited ministry. The practice of inviting anybody to our pulpits either with credentials or without is fatal to any scheme of this kind. Hear what the Rev. J. G. Rogers, B.A., has to say on the subject. "The present state of things," he remarks, in writing upon the evil I have just mentioned, "has no parallel in any other religious community that recognises the validity of a ministry, and there is no reason why it should continue among us. It lowers us in the eyes of other churches, and it continually impedes our own action. The great hindrance, for example, to the establishment of a Sustentation Fund, which would improve the position, and encourage the hearts of a large number of devoted and useful men, and roll away one of the gravest reproaches on the voluntary system, is the difficulty of defining who are Congregational ministers. There cannot surely be any necessity for the perpetuation of this state of disorder.\*

This difficulty, brethren, should be put an end to. Our churches should throw off their "conceit of freedom," and agree to elect only such pastors as have the approval of the Denomination, for no sane men would create a Fund to be given, as Dr. Martineau says, "to anyone who, in ministerial guise, can gain the ear of a simple and trustful people for two or three Sundays, and get carried by their votes into their vacant pulpit."† Therefore, I say, first take care to secure approved men, and the rest surely will not be beyond the bounds of possibility. I can do no more than throw out crude hints, the demerit of which may prove their value, just as a poor sermon will sometimes suggest to the hearer a much better one.

\* *Ecclesia*, pp. 527, 528.

† *Suggestions on Church Organization*, p. 17.

We might, for instance, by way of beginning, start a Sustentation Fund among the officers of our churches. Let every deacon and elder throughout the denomination give or get *one guinea* per annum towards such a Fund.

Failing that, I have often thought that if any enthusiasm could be stirred in favour of a closer federation of all our churches, it would be easy to find a hundred churches or individuals among us who would give £10 each, per annum, for such a Fund as this, and so raise and disburse £1000 a year.

But there is a far more ambitious scheme to the fore just now in connection with another body. If I make reference to it, I do so purely and solely because it is a careful and well-studied attempt to solve the problem I am asking you to consider, and not at all because I have anything to do with the doctrinal tenets of Unitarianism. Clearing myself beforehand from any suspicion of that kind, let me remind you that the Rev. Dr. Martineau presented last year, before a National Conference at Leeds, a most important scheme for the organization of the congregations of the Unitarian order. The value of his scheme so far as we are concerned consists in this, that the churches he proposes to organize are I think, more loosely connected than our own, and their number is not greatly out of proportion to ours. "Excluding societies having no settled minister," he reckons 220 congregations in Great Britain who might join in what he calls "The Pastorate Fund," but which, in the Free Kirk of Scotland, has been tested by the experience of forty-four years under the name Sustentation Fund. Dr. Martineau's proposal is to provide for each of their 220 ministers a secured stipend of £150 a year, irrespective of any addition, great or small, which may be made thereto by the individual congregation. How does he propose to do it? He divides the churches into four grades according to their ability. He assumes that no church even in the lowest grade will send up less than £50 a year—in fact it will be required to do that. It can be done by an average subscription of 6d. per week from forty persons. Dr. Martineau then estimates some such result as this—

50 churches of grade 1 will send up 40 subs. of 6d. per week, yielding annually								£2,625	
70	"	"	2	"	90	"	"	"	£8,190
60	"	"	3	"	150	"	"	"	£11,700
40	"	"	4	"	210	"	"	"	£10,920

The whole would produce an Annual Income of £33,435

This revenue divided by 220 will yield £150 to every minister, and leave £435 over for other objects. The money would be forwarded to a Denominational Treasurer and paid by him from head-quarters to the ministers. The Fund would be raised entirely apart from all incidental expenses, these resting as usual with the individual churches. It would also be left to the individual church to increase its minister's £150 to any possible and approved amount.\*

In this rough sketch of an intricate and elaborate scheme, but based

\* Suggestions on Church Organization.

evidently upon what is actually done by Presbyterians, the figures may go simply for what they are worth. They might be increased or lessened, so as to adapt them, if thought well, to circumstances such as ours. The principle is the all-important thing. The Unitarians are not adopting it straightway, but they are taking steps in that direction. If we cannot adopt it right off, and of course we cannot, we can at least, if we are so minded, appoint a Committee of inquiry to obtain facts, to brood over the matter, and to report at the next Association. We never do things in a hurry. But we have had a "Unification Scheme" to consider before to-day, and to me at least, it seems high time to open up another, and a better.

Of course, if the Association is bent on an Amalgamation scheme of a different kind, proposals such as these will have to be adjourned *sine die*. But if not, then the sooner the Association turns its attention to some such scheme as this, the better. There is literally no time to be lost. It must either be federation or disintegration. I pray you let it be the former. Then shall we care as we should do for the weaker churches of our Israel; then shall we carry "sweetness and light" into every G. B. minister's home, and comfort into every G. B. minister's heart; then shall we set free our Home Mission to devote all its energies to forward movements; then will the tie which unites our churches become a living bond; then shall we become as Jerusalem, "a city that is compact together;" and then the churches of our beloved Denomination will look "forth as the morning, fair as the moon, clear as the sun, and terrible as bannered hosts."

# ASSOCIATION LETTER.

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## CHRISTIAN COURTESY IN PRIVATE AND IN PUBLIC LIFE.

BY REV. J. PARKINSON.

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MEN were never intended to live alone. We are constituted social beings, and we instinctively seek intercourse with our fellows. Had it not been for the disorganising influence of sin, there would have been perfect harmony in our individual life, and perfect concord in our relationships with others; and there would have been no need, to-day, for a letter on a subject which reminds us that, instead of being in the condition which the Great Creator pronounced as "very good," we have lapsed from that original estate, and are now but fallen branches of a fallen stock.

The first sin struck the note of discord, and ever since it has vibrated through man's personal and social life. But Christ has come to restore our nature to something of its primitive condition. Christianity is intended to touch us at every point, to regulate our outer and inner life, and to perfect us in every aspect of our being.

It is possible to have an ear so perfectly adjusted to sound as to detect the slightest discord; to have an eye that cannot bear to see in a state of disorder even the fringe of an antimacassar; or to be so perfectly acquainted with the proprieties of the dining or drawing room, as to be distressed by the slightest deviation from custom, and yet to have no very keen discernment of moral and spiritual beauty, and to lack greatly that kind and gentle bearing towards others of a refined and cultured spirit. Whilst in some things we may be well trained, the social side of our nature may have been much neglected. We may have lived too much alone, and our life in relation to others may be self-contained, pale and glowless; or we may have looked at society so much from the tradesman's stand-point, as customers, and a source of profit, that we have become hard and worldly; or, if among the toiling masses, the conflict between capital and labour, together with the bad moral atmosphere we are compelled daily to breathe, may have tended to sour our spirit, to put us into an attitude of self-defence, and to make us rough and ungenial. Christian courtesy is the manners of a courtier christianised; it is that easy, graceful, kindly behaviour by which we

show our regard for the feelings of others. It is not something that can be assumed and laid aside at pleasure. To be real it must be the natural outcome of a kind, sympathetic, and unselfish nature; it must be the fruit of a tree that is good, all the way from its tiniest twig right down to the root. It is a very different thing from that thin coat of politeness, worn only on special occasions, and often fitting so badly that it fails to hide the coarseness it was intended to cover. It is not mere veneer, but the same all through. It is not a building with a finestone front, embellished with massive Corinthian pillars, but with shabby brick-work behind, like that city church of which it was said:

“ They made the front, upon my word,  
As fine as any Abbey,  
But thinking they could cheat the Lord,  
They made the back-part shabby.”

Christian courtesy seeks the comfort of others in a manner that is easy, quiet, and perfectly at home. It is free from that excessive fussiness which is a burden rather than a pleasure to the recipient. Its root is genuine Christian sympathy—the love that “is kind and doth not behave itself unseemly.”

Mental education, and instruction in general behaviour may help us to avoid mistakes of a certain kind, but they will not produce Christian courtesy. This grace is not mere intellectual polish, but that tender regard for others that can only come from a soul that is in vital touch with Jesus, and steeped in His tender and gentle spirit.

There is a grammar of conduct as well as of language, and a violation of its syntax is not a mere intellectual blunder, that a little more light would have corrected; it is a moral fault, and lies not so much in the outward form as in the spirit and intention of the act.

A slip or blunder we easily forgive, but a studied act of discourtesy is a grave offence. Some acts are discourteous in form only, without any bad intention, like the remark of a certain Sunday School teacher, who said to his pastor that for the School Sermons they would not like a worse preacher than himself. The zealous tract distributor, who turning out early one Sunday morning, met the late H. S. Brown, of Liverpool, and put into his hand a tract entitled, “You were drunk last night,” was no doubt quite innocent of intending any reflection upon so good and sober a man. The Christian brother, who at the close of the Sabbath’s services, in praying for a blessing upon the labours of his pastor, or the minister who has been officiating, thanks God that He is able to make use of the poorest, feeblest, and most imperfect instrument in promoting His glory, does so without being conscious of any seeming reflection cast upon the efficiency of the ministrations to which he has been listening, and probably does not dream of any difference between freely confessing the poverty, feebleness and imperfection of another, and making the same confession in regard to himself. The Young Hopeful who went to consult the late Charles Vince of Birmingham about studying for the ministry, and who, when asked by that princely preacher how long he supposed it would be needful for him to study in order to fit him for such a work, replied, “Oh, I should think about fifteen months would be sufficient, as I don’t expect to become a great

preacher, but only just a plain, simple preacher, like yourself," had no unkindly intent, nor did he know he was passing so high a compliment upon the man before whom he stood.

These are mere blunders, springing from no uncharitable feeling, and not at all intended to wound the susceptibilities of others.

There are other instances in which, perhaps, the motive may not be bad, but where the act is out of the Divine order, is ill-judged, and manifests such a lack of kindly and sympathetic feeling as to amount to discourtesy. And when this comes from those who may be supposed to be better informed, and more highly cultured both in intellect and spirit, than the mass of the people, the act is less excusable. When a certain Evangelist, looking upon an elegant young lady as she entered the room in which he was sitting, said, "How beautiful to be damned," he did what was not courteous. An impression he did make, most certainly, but it was one of such unmixed disgust, that no after effort for her good, by him, was of the slightest service. In some cases the temptation to do a thing not quite courteous is very strong: it is in answer to a discourtesy on the other side; the opportunity is so inviting; the impulse so strong; there seems a kind of justice in giving tit for tat, and it can be done so neatly that it is almost beyond the power, even of a good man, to resist. Such an instance is the following. Two ministers of the same name lived in the same town. One belonged to a denomination in which it is no uncommon thing for a preacher to deliver sermons that are not home-made; the other belonged to a denomination in which this practice, *if found out*, would be regarded as an unpardonable sin. One day, a parcel of ready-made sermons was brought to the house of the Baptist minister; he sent the parcel on to the clergyman, with a note, saying it had come to him by mistake. The Episcopal brother, nettled that his practice should have been revealed in that particular quarter, under the influence of irritated feeling, sent a note to the Baptist minister, saying, "If you had not assumed a title to which you have no right, no such mistake would have occurred." The Baptist wrote in reply, "If you had not entered a profession for which you are not fit, no such mistake would have occurred." The reply was so pat that we can almost forgive the deed, though I fear we must label the act on both sides as discourteous.

True Christian courtesy can be claimed as the exclusive possession of no particular class. We find exemplifications of it in every social grade, from the highest to the lowest. Where they wear the soft clothing, we expect the soft and gentle manners, but they are found in the cottage as well as the mansion or the palace. There was a beautiful illustration of that tender sympathy from which all true courtesy springs, given by our Queen at the opening of the Exhibition for the Colonies. A little girl, beautifully dressed for the occasion, was posted at a given place to present a bouquet of flowers to Her Majesty. The child had previously been taught how to fall upon her knees, as she made the presentation. This she managed to do, but she was so overawed by the grandeur of the scene as to be completely unnerved, and when she had made the presentation, she

had not strength to rise: this the Queen saw, and her tender, womanly heart went out towards the little nerveless creature, and lifting her up and kissing her, she said, "Don't be afraid, my child."

Scarcely less beautiful was the conduct of two English navvies some time ago in Paris. Seeing a hearse going slowly towards the cemetery, bearing the remains of some poor creature so little cared for that there was not a single follower, these two rough-looking men, out of pure sympathy, took off their hats, walked bare-headed after the corpse to the grave, and stood there until it was deposited in its last resting-place.

The word of God furnishes many illustrations of true gentleness. It was an act of beautiful tenderness and regard for the feelings of his brethren, when Joseph saw them stand conscience-smitten, and too full of burdened feeling to speak, and tried to relieve their agitation and soothe their spirits by the words, "Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God."

Under the rough and stern appearance of the Roman centurion there was a heart so gentle, that he made his little servant feel he was treated more like a child than a slave. Though this man was brought up as a heathen, and his very profession was to shed blood, he was every inch a gentleman, and his conduct, as described in this gospel story, stands out in vivid contrast with that want of kindly consideration towards their servants which marks some of those who bear the Christian name.

Take an incident or two from the life of Him who has been called "the first true gentleman that ever breathed." The first miracle of Jesus was at a marriage feast, where somehow they had fallen short of wine. The way in which it was mentioned to Jesus showed that it was regarded as a very serious matter. Had it been known generally, it would have been an exposure of the poverty, or a reflection upon the hospitality, of the bridal pair. In either case, it would have made the guests feel ill at ease, and would have caused the newly married to blush before their friends. Christ supplies the lack, and in so quiet, unostentatious and delicate a way, that whilst the wine is praised for its superior quality, there is no suspicion of anything unusual in its mode of manufacture.

Perhaps a still more striking instance of Christ's regard for the feelings of another, occurs in His dealings with Judas. Scarcely anything is more difficult than to treat with courtesy, or even with common civility, one that we know is, in bitter hatred, plotting against us. But with the full knowledge of all that Judas was, had done, and intended to do; in full view of his secret visit to the Chief Priests, his base question, "What will ye give me, and I will deliver Him unto you?" his concluding bargain, and his subsequent watching for the most favourable opportunity for betraying Him to His foes, Jesus treats him with the utmost kindness. Warnings were given in such a way as to point the Betrayer out to himself, but there does

not seem to have been anything in look, or word, or manner that tended to fix the eyes of others upon him. Before the Passover, when washing the travel-stained feet of His disciples, Jesus bent before him, and washed and wiped his feet with a heart as tender, and hands as gentle as towards the rest; and so thoroughly was the secret kept to the last, that when it was said, "One of you shall betray me," each one asked, "Lord, is it I?"

If our courtesy be real, having its root in an unselfish and kind heart, it will be the habit of our life, and will manifest itself in little things, and on the common level of every-day experience. Those who are not habitually courteous may prime themselves for great occasions, when many eyes are upon them; but they will fail in those quiet, unobtrusive acts of kindness known only to the recipient and to God. An occasional display of courtesy performed only for effect, is a poor substitute for the more unnumbered little kindnesses that are so natural to the truly Christlike, and that are so habitual as to be done almost as unconsciously as their own breathing. It is attention to minute things that perfects the painting, the statue, and the Christian gentleman.

True Christian courtesy will also manifest itself by a spirit of impartiality.

The writer of the epistle that speaks of the gold ring and gay clothing that is furnished with a comfortable seat, and the vile raiment that must be content with standing accommodation, or a seat that is very uncomfortable, has left us a lesson which the church still needs to "read, mark, learn, and inwardly digest." Our men of wealth and our men of talent are sure to be treated courteously; they see others at their best; they are not likely to be wounded by rude remarks, or to be slighted by being passed by, or to be chilled by the cold shoulder; nor would we have this otherwise; but we desire more of that kind, impartial, Christ-like spirit that would lift the treatment of men light in purse and not brilliant in parts, to the same high level.

Courteous behaviour should be seen in our home-life—in the kitchen as well as in the drawing-room. It is an ill sign if our conduct in the kitchen is so unfit for the dining or drawing-room, that we have to mellow down the tones of our voice, and re-adjust our whole behaviour, as we pass from the one to the other. The kitchen has its rights as well as the parlour, and those who deny these rights in the one case will be apt to stint them in the other.

"As the sword of the best tempered metal is the most flexible, so the truly generous are the most pliant and courteous in their behaviour to their inferiors," says Fuller. The reference here is to social position, but it is well to remember that, measured by the highest standard, that of likeness to Christ, the inferior is not always in the kitchen. There is often a meekness and gentleness, and spirit of forbearance there, that puts the other parts of the house to the blush.

A man may treat with roughness and discourtesy the members of his own family because no public chastisement threatens him, and yet may wish to stand well with those outside his home; and may try, by



his studied acts of politeness, to earn the reputation of being well-bred ; but his ungraceful and self-conscious manner will betray the lack of habit, and show clearly that he is not on the list of God's true nobility. The harmlessness of the lamb is not easily assumed by one who in nature and habit is a bear.

Kind and considerate behaviour should manifest itself between a minister and his congregation. A stiffness that chills on the one hand is to be avoided, and on the other an over familiarity that sometimes slips into acts of positive discourtesy. If there be kindly feeling anywhere, it should be between a Christian pastor and those to whom he ministers ; yet sometimes, through a preacher's faithfulness, feelings of another sort are evoked ; his efforts to move professors out of their quiet resting-places, or to stir up feelings of generosity, or to expose the false refuges of the unsaved, will often put hearers on the defensive, and as they cannot answer back from the pew, they will sometimes do so from the retreat of the arm-chair. And from this same retreat things are at times said that come like sword-thrusts. An elderly minister called upon one of his hearers one day, while making his pastoral visits, and spoke to him about a new chapel. It was much needed, and some outside the congregation were prepared to give liberally towards the object. Whether it was from love of the old chapel, or love of the money he would be expected to give towards the new one, I cannot say, but the farmer addressed replied, "If we get a new chapel, perhaps we shall want a new minister." Such words could not be spoken to a sensitive nature without cutting to the quick, and producing a wound that would require much grace to heal.

This spirit of Christian courtesy should pervade our Church meetings. As a rule, no doubt it does. Some ministers can look back upon the Church meetings over which they have presided for many years, and can say that during that time nothing has been said or done that they have had to regret. Others have not been so fortunate ; hence we have papers read at our Conferences on the way to make our Church meetings more profitable.

Some contemplate the business meetings of the Church with the feelings with which they contemplate a cold bath, and their termination brings a warm glow of relief. And yet we see not why our Church meetings should not be the freest, cosiest, and most cheerful of all our meetings. Perhaps we have such confidence in each other, and our belief in our brotherly love is so strong that we believe it will bear anything, and presuming upon this, we speak more of our mind than is consistent with good breeding, and sometimes a little more than partially sanctified human nature can well endure.

It was not quite courteous when in a Church meeting a certain member, waxing warm over a matter upon which there was a difference of opinion, asked his minister whether he was the Church's servant, or the Church was his. Good, however, came out of it, inasmuch as it afforded an opportunity to the pastor to own with all readiness that he was the servant of the Church ; but a servant after a very different type from the one that was evidently in the mind of the brother who had put the question.

“The language of courtesy and compliment,” says the late H. S. Brown, “is often empty and insincere. When a man asks you to dine with him, you may often detect the fact that he would be sorry if you accepted the invitation.” Call that courtesy if you like, but we could not call it Christian courtesy. In true Christian courtesy there is nothing inconsistent with candour, faithfulness, or the most perfect honesty. If a person should call upon me at an inconvenient time, I need not show him the door, nor does courtesy demand that I should assure him how very glad I am to see him, and that he is putting me to no inconvenience by his present call. To do the former would be rude; to do the latter would be unchristian, and would violate the first principles of morality.

A preacher may be as pointed as it is possible to be, without being discourteous by indulging in personalities. We may mark a man out to himself without marking him out to others. To do the former is to discharge our duty as religious teachers; to do the latter is to proclaim our unfitness for our work.

Our denominational committees have sometimes delicate work to perform, and it is difficult for them so to manage matters as not to appear discourteous. Brethren who are aspiring may feel themselves slighted that they are not pushed more to the front at our great gatherings, and may think that we too often “ring changes upon the old bells;” and those who wish for an introduction to vacant churches may think “The Board of Reference” wilfully blind to their excellences, or woefully prejudiced in favour of some inferior man, and may think that they have not been treated with that kind consideration they might naturally look for from Christian gentlemen. A note of sympathy from the committee to a waiting brother, conveying the assurance that everything that can be done on his behalf will be done, might soothe a troubled spirit, and allay any bitter feeling that was beginning to arise.

Things are said at times through the newspapers by leading men in the denomination about each other that are not at all calculated to draw the writers into closer fellowship, and that would create a flutter if they were asked to pray in each other's company—things that make a wound, and rankle in it, and clearly show that they do not come from “the love that suffereth long, and is kind, and doth not behave itself unseemly.”

Some of our trade advertisements would be all the better for being revised, and made to correspond more exactly with fact, and to reflect less unfavourably upon men in the same business as the advertisers. When a man sends out to the world that the commodity he offers for sale is the “only genuine article,” or that his little shop is “the cheapest in the trade,” we can't help but feel that the trade must be in as sad a plight as his own modesty and humility.

Perhaps none of us would attempt to justify a discourteous act, and yet we often try to minimise the wrong as much as possible. Some seem to think it a sufficient plea to claim kinship with John Bull; and, as a set-off against rudeness and discourtesy, they flatter themselves that any lack on this side of their character is more than made up by their superabundance of honesty and straightforwardness.

Sometimes we blame a moment's irritability of temper, and it may be the momentary excitement is correctly credited with the sudden shot that has inflicted the wound, but what is to be said of the ungentle heart that had previously loaded the gun, and kept it ready capped ?

Discourtesy pains our neighbour, injures ourselves, dishonours God. The principle from which true courtesy springs is sympathy, and the rule for it is, "As ye would that men should do to you, do ye also to them likewise." It is when we begin to narrow our sympathies from mankind, generally to some form of self, that we violate the Saviour's rule. My denomination embodies the opinions of myself; my clique is a number of those who have something special in common with myself; my family is composed of little images of myself. Excessive love for a denomination, a clique, a family, often leads us to treat those outside these little circles as the Jews treated the Samaritans. We are often less genial towards those who are not of our denomination, our opinions, our college, our little special group.

And discourtesy not only inflicts pain upon others by wounding their personal, social, or denominational susceptibilities, but it injures ourselves. We cannot strike jarringly upon another heart without producing discord in ourselves: we cannot wound the self-respect of another without sinking in our own esteem. Sin is essentially degrading. We cannot act unkindly towards others, or speak unkindly of others, or even think unkindly about others, without being degraded and injured by it. The slime of the Old Serpent is left upon the soul when we treat another as we would not be treated by him: not only do we feel that we incur God's displeasure, but in our better moments we heartily despise ourselves; and however deep may be the wound inflicted upon the object of our discourtesy, a deeper and deadlier wound by far has been inflicted upon our own spirit.

It disturbs, too, our sense of internal peace, and it would be an ill sign if it did not: it would show that the conscience was too hardened to feel the touch of sin, and would betoken the lack of that keen moral sensitiveness which is a sign of the Holy Spirit's presence.

It interrupts, also, our communion with God. When we try to draw near to God, there is something that tells us in a moment when things are wrong in spirit or conduct. When we have treated another discourteously, we at once cease to enjoy freedom with God, and lose the sweetness of Divine fellowship.

It dishonours God. The spirit of Christian gentleness should be our settled and abiding state. We are called to be saints: that is our vocation, and this includes the gentle self-sacrificing spirit that forgets itself in its devotion to the comfort and welfare of others, like Him of whom it is written, "He pleased not Himself."

When as Christians we do an act of discourtesy, we act out of harmony with our calling, we violate the law of love, we dishonour the cause we represent, and show our want of spiritual assimilation to Christ—we dishonour our father, God; for we are the children of a king, dragging our princely robes through the mire.

And this Christian grace may be ours in the way in which every other grace becomes ours—in and from Christ. If in Christ we have

life—life in its highest form, life in its fullest measure, life that will eternally endure—we have in Him all that pertains to that life; and just as we look to Him for the supply of other needs, so we must look to Him to work in us by His spirit this grace of Christian gentleness. And this we may well covet and strive after, *for it beautifies individual life*. It is this quiet, unassuming unselfishness of spirit, never obtrusive nor condescending, but full of kind consideration for others, that throws around some Christians such a charm. They carry about with them so much of the meekness and gentleness of Christ, that we are sure it could only have been caught by being much in His presence.

It ministers to the enjoyments of social life. Life is made up for the most part of little things. Great events happen only now and then. It is not the kind consideration displayed at a marriage feast, at a funeral, or on a birthday, that helps so much to make life pleasant, but rather the little kindnesses which are daily and hourly exchanged. And on the other hand, things which chafe and worry until life becomes a burden, are not the great calamities which come upon us at long intervals, but little unkindnesses oft repeated.

It makes things pass more agreeably in Church life. As members of the same Church, we come into very close association with each other: this is especially so in villages and small towns; we know nearly all the ins and outs of each other's history, and often live on terms of great familiarity, and in a time where there is a little unpleasant friction we know where to find a weak point, and where to strike so that the blow may be most telling. In such associations there is all the more need for the practice of Christian courtesy. It is one of the best safeguards against undue liberty, and one of the best shields to the soft place over which a brother may be specially sensitive.

Then again Christian courtesy increases our spiritual usefulness.

Some are so empty, light, and giggling, others so coarse as to be all but indelicate, and other some so prying, curious, and so full of inconvenient questions as to destroy much of their influence for good, and make you feel that the time spent in their company has not been in any way helpful either to social, intellectual, or spiritual life.

About us, as Christians, there should be a pleasant, genial seriousness that is not inconsistent with innocent mirth or a hearty laugh on the one hand, and that does not need a special adjustment to fit us for earnest Christian conversation or for exercises of devotion on the other.

To be useful, we must be loved; and Christian courtesy conciliates affection, wins esteem, and augments our influence for good. So sensitive are human souls, and so delicate is the work of winning them for Christ, that one act of discourtesy may be eternal in its consequences, by creating a prejudice that we can never remove, and erecting a barrier against our efforts that all our subsequent wisdom, and skill, and endeavour will be insufficient to break down. If so, we may well pray for, and strive after, that meekness and gentleness of spirit which, purged from all pomposity and self-consequence, is full of calm joy, and exerts a quiet power, the effects of which Eternity alone will reveal.

# GENERAL BAPTIST HOME MISSIONS,

FROM JUNE, 1888, TO JUNE, 1889.

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Jesus said "that repentance and remission of sins should be preached in His name unto all nations, BEGINNING AT JERUSALEM."

The Elders said, "He loveth our nation, and he hath built us a synagogue."

Paul said, "I have great sorrow and unceasing pain in my heart, for I could wish that I myself were anathema from Christ, for MY BRETHREN'S SAKE, MY KINSMEN ACCORDING TO THE FLESH."

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THE ANNUAL MEETING  
 OF THE  
 General Baptist Home Missionary Society  
 WAS HELD IN  
 VICARAGE WALK CHAPEL, WALSALL,  
 On *TUESDAY, JUNE 25th, 1889.*

THE MAYOR OF WALSALL, S. RUSSELL, Esq., IN THE CHAIR.

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REVS. A. Hampden Lee and C. Payne having led the devotional exercises, the Mayor expressed the regret of the meeting at the absence of Sir C. Foster, Bart., M.P., through pressure of Parliamentary duties, and proceeded to state his sympathy with our work, having passed his earliest years in connection with a Baptist Sunday school. The official statements were cheering and very cordially received. The New Chapel at Ferme Park, London, has been completed and opened during the year at a total cost of £5000. The Lombard Street, Birmingham, church had taken possession of their admirable new premises at Highgate Park, which had been also finished during the year at a similar cost. The church at Lincoln were attempting during the coming year to extinguish their remaining debt of £1000. Our other stations were doing good work, though at Crewe and Hyson Green temporary difficulties were present.

Rev. W. Harvey Smith was absent through illness, but the speeches of Rev. G. H. Bennett, of Bourne, and Rev. J. E. Clapham, Secretary of the Wesleyan Home Mission and also of the Forward Movement in London, amply occupied the time. The speech of the latter gentleman had special reference to the new work in the great centres, which is now being undertaken by our Wesleyan brethren, and indicated the lines along which it may be desirable for us to advance. The collections, including a cheque from Sir C. Foster, amounted to £20 8s. 6d.

Much pleasure was expressed at the meeting held in this our first chapel erected under the incorporation scheme. The chapel is light, airy, and commodious, the new school-rooms recently added are well adapted for the manifold demands of modern activity, and the greatest harmony prevails among the workers who co-operate with their energetic and genial pastor.





**Nottingham, Broad St.**

	£	s.	d.
Mr. Sully ...	2	0	0
„ Brownsword ...	1	0	0
„ W. Mallet ...	1	0	0
„ J. T. Mallet ...	0	10	0
„ F. S. Granger ...	0	10	0
„ W. Goodliffe ...	0	10	0
„ B Smith ...	0	10	0
„ H. Hill ...	0	10	0
„ F. Hill ...	0	10	0
Mrs. Squire ...	0	10	0
„ Unthank ...	0	5	0
„ Bretland ...	0	5	0
Mr. J. Baldwin ...	0	5	0
„ Thornton ...	0	5	0
„ Sheldon ..	0	2	6
Mrs. Sheppard ...	0	5	0
„ Dalby ...	0	2	6
	9	0	0

**Nottingham, Old  
Basford.**

Collection ...	3	0	6
Mr. A. Bexon ...	2	2	0
	5	2	6

**Nottingham Wood-  
borough Road.**

	£	s.	d.
By Mrs. Parker—			
Rev. G. H. James	0	5	0
Mr. Barker ...	0	10	6
„ Barwick ...	0	10	0
„ Booker ...	0	10	0
„ Bown ...	0	5	0
„ Brailsford ...	0	5	0
„ H. F. Cox ...	0	5	0
„ F. J. Cox ...	0	5	0
„ Dobbs ...	0	5	0
„ Hind ...	0	5	0
„ Marshall ...	0	5	0
„ Moore ...	0	5	0
„ Roe ...	0	5	0
Miss Clayton ...	0	2	6
Mrs. Bramley ...	0	2	6
„ Stevenson ...	0	2	6
Mr. W. H. Bown ...	0	2	6
„ F. J. Bown ...	0	2	6
„ Cartledge ...	0	2	6
„ Dixon ...	0	2	6
„ Hayes ...	0	2	6
„ Lawrence ...	0	2	6
„ Millward ...	0	2	6
„ Ward ...	0	2	6
„ Wilcox ...	0	2	6
	5	10	6

**Nottingham, Hyson  
Green.**

	£	s.	d.
Collection ...	1	11	9

**Nottingham.**

Chelsea St. Collec.	2	1	9
Mr. W. H. Parker	0	10	6
	2	11	9

**Quorndon.**

Mr. J. S. Smith ...	0	10	0
Mrs. North ...	0	5	0
„ Illingworth (Leeds) ...	0	5	0
Miss Smith ...	0	2	6
	1	2	6

**Ripley.**

Collection ...	4	14	3
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**Sawley.**

Collection ...	1	9	2
Mr. C. Turner ...	0	5	0
	1	14	2

**Swadlincote.**

Collection ...	2	10	1
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**II.—SOUTHERN CONFERENCE.**

Conference Collection ... .. £5 0 0

**London, Westbourne  
Park.**

	£	s.	d.
Collections ...	30	6	0
E. Cayford, Esq.	50	0	0
	80	6	0

**London, Commercial  
Road.**

Collection ...	2	7	6
Mr. & Mrs. Branch	0	10	0
„ Bourne ...	0	10	6
Rev. J. Fletcher...	1	1	0
Mr. Grigsby ...	1	1	0
„ E. Hughes ...	0	10	6

	£	s.	d.
Mr. Tatum...	0	5	0
„ A. Branch ...	0	2	6
	6	8	0

**Ladies' Auxiliary.**

Mrs. Barnard ...	0	5	0
„ Carter ...	0	4	4
„ Chittenden ...	0	4	4
Miss Chittenden...	0	4	4
Mrs. Drummond	0	5	0
„ Fletcher ...	0	5	0
„ Fozzard ...	0	5	0
Miss Haines ...	0	4	4
„ L. Mills ...	0	4	4
Mrs. Rogers ...	0	4	4

	£	s.	d.
Mrs. Russell, sen.	0	2	6
„ Wells ...	0	5	0
„ Woodward ...	0	5	0
	2	18	6

Total 9 6 6

**Berkhampstead.**

Collection ...	2	7	6
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**Landport.**

Collection ...	1	6	4
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THE  
General Baptist Year Book,  
1888,

CONTAINING THE PROCEEDINGS OF THE  
119<sup>TH</sup> ASSOCIATION,  
OF THE  
GENERAL BAPTISTS OF THE NEW CONNEXION  
HELD AT  
OSMASTON ROAD CHAPEL, DERBY,  
JUNE the 18th, 19th, 20th, and 21st, 1888.

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REV. CHARLES PAYNE, OF BURNLEY.

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# CONTENTS.

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OFFICERS OF THE ASSOCIATION ..	
ARTICLES OF RELIGION ..	
MEMORANDUM OF ASSOCIATION	
CONSTITUTION AND BYE-LAWS ..	
RULES OF DEPARTMENTS .. ..	
LIST OF ASSOCIATIONS FROM 1863 TO 1868	
MEMBERS OF THE ASSOCIATION ..	
BOARDS AND COMMITTEES ..	
PUBLIC SERVICES .. ..	
SECRETARY'S STATEMENT ..	
MINUTES OF BUSINESS ..	
REPORTS OF DEPARTMENTS .. ..	
TREASURER'S STATEMENT .. ..	
REGISTER OF THE CHURCHES ..	
MINISTERIAL CHANGES .. ..	
LIST OF MINISTERS .. ..	
MEMOIRS OF DECEASED MINISTERS	
REPORTS OF THE CHURCHES ..	..
PRESIDENT'S ADDRESS.	..
ASSOCIATION LETTER.	

# ARTICLES OF RELIGION.

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The New Connexion of General Baptists, formed in 1770, with the design of reviving experimental religion, or primitive Christianity in faith and practice, avowed the following six doctrines, or "Articles of Religion":—

1.—*On the Fall of Man.*—We believe that man was made upright in the image of God, free from all disorder, natural and moral: capable of obeying perfectly the will and command of God, his maker; yet capable also of sinning which he unhappily did, and thereby laid himself under the divine curse; which we think could include nothing less than the mortality of the body and the eternal punishment of the soul. His nature also became depraved, his mind was defiled, and the powers of his soul weakened—that both he was, and his posterity are, captives of Satan, till set at liberty by Christ.

2.—*On the nature and Perpetual Obligation of the Moral Law.*—We believe that the moral law not only extends to the outward actions of the life, but to all the powers and faculties of the mind, to every desire, temper, and thought; that it demands the entire devotion of all the powers and faculties of both body and soul to God; or, in our Lord's words, to love the Lord with all our heart, mind, soul, and strength—that this law is of perpetual duration and obligation, to all men, at all times, and in all places or parts of the world. And we suppose that this law was obligatory to Adam in his perfect state—was more clearly revealed in the ten commandments—and more fully explained in many other parts of the Bible.

3.—*On the Person and Work of Christ.*—We believe that our Lord Jesus Christ is God and man united in one person; or possessed of divine perfection united to human nature, in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe: that He suffered to make a full atonement for all the sins of all men—and that hereby He has wrought out for us a complete salvation; which is received by, and as a free gift communicated to, all that believe in Him; without the consideration of any works done by us in order to entitle us to this salvation. Though we firmly believe that no faith is the means of justification, but that which produces good works.

4.—*On Salvation by Faith.*—We believe that as this salvation is held forth to all to whom the gospel revelation comes, without exception, we ought, in the course of our ministry, to propose or offer this salvation to all those who attend our ministry, and having opened to them their ruined, wretched state by nature and practice, to invite all, without exception, to look on Christ by faith, without any regard to anything in or done by themselves: that they may, in this way alone, that is by faith, be possessed of this salvation.

5.—*On Regeneration by the Holy Spirit.*—We believe that, as the Scriptures assures us, we are justified, made the children of God, purified and sanctified by faith;—that when a person comes to believe in Jesus (and not before) he is regenerated, or renewed in his soul by the Spirit of God, through the instrumentality of the word, now believed and embraced:—which renewal of his soul naturally produces holiness in heart and life: that this holiness is the means of preparing us for the enjoyments and employments of the heavenly world; and of preserving in our souls a comfortable sense of our interest in the Lord, and of our title to glory: as well as to set a good example before men, and to recommend our blessed Redeemer's cause to the world.

9.—*On Baptism.*—We believe that it is the indispensable duty of all who repent and believe the gospel, to be baptized by immersion in water, in order to be initiated into a church state; and that no person ought to be received into the church without submission to that ordinance.

The Association adopted Open Communion in 1875. Most of the churches have now Free Communion, and some of them practice Open Membership. Association, 1883.

4

THE FOLLOWING MEMORANDUM OF ASSOCIATION WAS REGISTERED FOR PURPOSES OF INCORPORATION JAN. 21ST, 1885 :—

1. The name of the Association is the General Baptist Association of the New Connexion.
2. The registered office of the Association will be in England.
3. The objects for which the Association is established are :—
  - (a.) The providing of a suitable ministry, and of preachers and missionaries for the Denomination of the General Baptists of the New Connexion, and the education and sustenance of such preachers and missionaries, together with the support of their widows and orphans when deemed needful.
  - (b.) The sending of preachers of religion of the said Denomination to suitable fields of labour as home or foreign missionaries.
  - (c.) The erection or hire of buildings as colleges or schools for education of such preachers and missionaries, and as orphanages and refuges for their children, and the children of other members of the Denomination, or any of them, the support of orphans or destitute children adopted on behalf of or by the said Denomination, and of the necessary officers of such institutions, and the contribution to the support of similar institutions.
  - (d.) The printing and publishing of Bibles, and of documents, magazines, tracts, circulars, hymn books, and literature tending to the advancement of the Association, together with the compiling, translating, issuing, and distribution of the same.
  - (e.) The supervision of matters relating to the welfare of General Baptist Churches of the New Connexion, and the exercise of or acting in arbitration, conciliation, and giving advice in connection therewith, and the holding of assemblies, conferences, and meetings.
  - (f.) The protection of the interests of General Baptist Churches of the New Connexion in trust property, and chases in action, and the support of members of the Association when their rights are endangered in relation to such charitable or religious trusts.
  - (g.) Subject to the provisions of the 21st Section of the Companies' Act, 1862, the acquisition by purchase, hire, or otherwise of buildings, places of worship, lands or other property for the erection of places of worship, or religious or other instructions for the purposes of the Denomination, or of residences for ministers, missionaries, or teachers, and when necessary the rebuilding or alteration of such erections.
  - (h.) The selling or exchanging of lands or other property to be used for the purposes aforesaid on such terms as the Association may think fit.
  - (i.) The letting or demising of lands or houses vested in or held by the Association to any persons as yearly, quarterly, monthly, or weekly tenants, or by way of lease for any term or terms of years in possession.
  - (j.) The raising or borrowing of such money as the Association may from time to time determine to raise or borrow by way of mortgage, on such terms as to interest, powers of sale, and otherwise as the Association may from time to time deem expedient.
  - (k.) The instituting, conducting, defending, or compromising of legal proceedings by and against the Association or its officers.
  - (l.) The investing of such parts of the funds of the Association on such securities and terms as the Association may deem fit, and the varying of such investments.
  - (m.) The collection of subscriptions and donations, and the appropriation and disbursement of the same in furtherance or promotion of the objects of the Association.
  - (n.) The making of bye-laws for the regulation of the proceedings of the meetings of the Association and the Executive and other committees, Branch-departments, and the sub-committees thereof, and the general control of the business of the Association, and by resolution of any general meeting of the Association the rescission, vacating, or alteration of such bye-laws or any of them.
  - (o.) The doing of all such other lawful things as are incidental or conducive to the attainment of the above objects, provided always that any property of the Association, whether consisting of buildings or land or other real estates, or of moneys, stock, funds, securities, or other personal estates, and all moneys to arise by the sale or conversion into money of any such property, and all moneys arising from such property may at any time, and whether the same shall be of the nature of corpus or of income be applied for any such purposes of the Association as purely and absolutely as if the same property were, or represented, income arising from voluntary contributions only, and shall not in any event be liable to be treated as an endowment of the Association. In case any gift or property taken by the Association shall be taken upon special trusts, and not for the general purposes of the Association or for any other reason, shall be in the nature of such a charitable endowment as to be subject to the jurisdiction of the Charity Commissioners, the Association shall observe all rules and directions of the Charity Commissioners with respect thereto, and shall, if required by them, vest such property in special trustees thereof.
4. The income and property of the Association, whencesoever derived, shall be applied solely to the promotion of the objects of the Association, as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend or bonus, or otherwise howsoever by way of profit to the members of the Association, provided that nothing herein shall prevent the payment in good faith of any salary or remuneration to any officers, ministers, or servants of the Association, or other persons for services actually rendered to the Association.



5. The fourth paragraph of this Memorandum is a condition on which a license is granted by the Board of Trade in pursuance of sec. 23 of the Companies' Act, 1867.

6. If any member of the Association pays or receives any dividend, bonus, or other profit, in contravention of the terms of the 4th paragraph of this Memorandum, his liability shall be unlimited.

7. Every member of the Association undertakes to contribute to the assets of the Association in the event of the same being wound up during the time that he is a member, or within one year afterwards, for the payment of the debts and liabilities of the Association contracted before the time at which he ceases to be a member, and the costs, charges, and expenses of winding up the same, and for the adjustment of the rights of the contributors among themselves, such amount as may be required not exceeding one pound, or in case of his liability becoming unlimited such other amount as may be required in pursuance of the last preceding paragraph of this Memorandum.

8. If upon the winding up or dissolution of the Association there remains after the satisfaction of its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Association, but shall be given or transferred to some other Institution or Institutions having objects similar to the objects of the Association, to be determined by the members of the Association at or before the time of dissolution, or in default thereof by such Judge of the High Court of Justice as may have or acquire Jurisdiction in the matter.

9. True accounts shall be kept of the sums of money received and expended by the Association, and the matter in respect of which such receipt and expenditure takes place, and of the property credits and liabilities of the Association; and subject to any reasonable restrictions as to the time and manner of inspecting the same that may be imposed in accordance with the regulations of the Association for the time being shall be open to the inspection of the Members. Once at least in every year the accounts of the Association shall be examined and the correctness of the Balance Sheet ascertained by one or more properly qualified Auditor or Auditors.

We, the several persons whose names and addresses are subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association.

#### Names, Addresses, and Descriptions of Subscribers.

JOHN CLIFFORD, Porchester Road, London, W., Baptist Minister.  
 J. WALLIS CHAPMAN, of Sutherland Gardens, Harrow Road, London, W., Architect.  
 W. R. STEVENSON, of Carrington, near Nottingham, Baptist Minister.  
 E. BARWICK, Waterloo Crescent, Nottingham, Silk Throwster.  
 JAMES MADEN, of Old Basford, Nottingham, Baptist Minister.  
 ROBERT P. COOK, of Church Street Chapel, London, W., Baptist Minister.  
 JOSEPH FLETCHER, of 322, Commercial Road, London, E., Baptist Minister.  
 WILLIAM BISHOP, 48, New Walk, Leicester, Baptist Minister.  
 THOMAS GOADBY, of The College, Nottingham, Professor.  
 WILLM. H. BOOKER, of Short Hill, Nottingham, Architect.  
 W. EVANS, 2, Lincoln Street, Leicester, Baptist Minister.  
 RICHARD PEDLEY, J.P., of Crewe, Cheshire, Gentleman.  
 W. B. BEMBRIDGE, Church Street, Ripley, Derby, Merchant.  
 T. H. HARRISON, of Wardwick, Derby, Chartered Accountant.

Dated this 31st day of December, 1884.

Witness to the Signatures of William Rawson Stevenson, Edwin Barwick, James Maden, Thomas Goadby, William Henry Booker, Richard Pedley, and T. H. Harrison,

RICHARD FOULKES GRIFFITHS, Barrister-at-Law, Nottingham.

Witness to the Signatures of John Clifford, John Wallis Chapman, Robert Peel Cook, and Joseph Fletcher,

LLYWELYN GRIFFITHS, 62, Porchester Road, W.

Witness to the Signatures of William Bishop and William Evans,

JOHN WHEELWRIGHT, 16, Ann Street, Leicester, Solicitor's Clerk.

Witness to the Signature of William Bell Bembridge,

STANLEY BEMBRIDGE, Ripley, Derbyshire, Assistant.

# CONSTITUTION AND BYE-LAWS.

## I.—DEFINITION OF MEMBERS.

Every person shall be deemed to have agreed to become a member of the Association who being a delegate or minister from a General Baptist Church of the New Connexion registers his name or causes his name to be registered in the Annual Register of Members of this Association provided for the signatures of Delegates or Representatives\* (6).

No person shall be entitled or qualified to become a member of this Association unless he be a Representative or Delegate duly authorized to appear on behalf of one of such Societies or Churches as may be duly recognised as for the time being a Church of the New Connexion of General Baptists, and the entry of the name of such Church in the list of Churches in the General Baptist Year Book, purporting to belong thereto for the year next preceding, shall be evidence that such Church or Society is qualified to send a Delegate, provided always that the Association itself shall be competent to decide which Churches belong to, or may be added to, or taken away from the list of General Baptist Churches of the New Connexion for the time being (7).

Each and every General Baptist Church as aforesaid shall be entitled to be represented in this Association by any one of its members who may have been duly appointed to preside over and preach to such Church in the capacity of pastor, bishop, or minister, and in addition to such representative shall send or be entitled to send two other representatives to this Association if the Church shall consist of not more than fifty members, or to send four such other representatives if consisting of over fifty members and not more than one hundred members, and each Church consisting of between one hundred and two hundred members shall be entitled to five such representatives, and Churches of greater numbers shall be entitled to appoint one additional representative for each additional hundred members in such Church (8).†

The General Meeting by a two-thirds majority or other vote more closely approaching unanimity may cancel the membership of any person deemed by

\* For the purpose of registration, the number of the Members of the Association is declared not to exceed 500 (1). These Articles shall be construed with reference to the provisions of the Companies' Acts, 1862 to 1883, and terms used in these Articles shall be taken as having the same respective meanings as they have when used in those Acts (2). The Association is established for the purposes expressed in the Memorandum of Association (3). The following words and expressions shall have the several meanings hereby conveyed to them. The term "Executive Committee" shall mean the Executive Committee of the Association, to be appointed as mentioned in the Articles of Association; and "Annual Association" shall mean the Annual Meeting or Association of General Baptists of the New Connexion. "Annual Meeting," the meeting of the Association at which the Executive Committee is elected. "Church," a church or society regularly connected with the New Connexion of General Baptists admitted to the Association. "Conference," a Conference of General Baptist Churches of the New Connexion for a district of England, specified and limited in the bye-laws for the time being in force. "Member," a Representative or Delegate duly appointed who has signed the Register of Members. "Representative" or "Delegate," one who has been appointed a Representative or Delegate of a Church or Society of General Baptists of the New Connexion to the said Association. "Pastor, Bishop, or Minister," a Minister received into the Association of the New Connexion of General Baptists, or duly accredited thereto by a General Baptist Church of the New Connexion as its Minister, and Registered as such (4).

The Association, acting by Executive Committee hereinafter mentioned, may, whenever the Association requires it, register an increase of members (5).

† According to this clause the number of Representatives is reckoned as follows:—

1. The Pastor is "ex-officio" a member, and is not counted within the terms of this scale.
2. A Church of 50 members or less sends 2 Representatives.

"	"	over 50 and not more than 100	sends	4	"
"	"	over 100 and less than 300	"	5	"
"	"	of 300	"	400	" 6
"	"	of 400	"	500	" 7
"	"	of 500	"	600	" 8

such meeting unfit to be a member of the Association, and the membership of such person shall thereupon immediately cease as from the date of such resolution so cancelling his membership, provided always that notice of such a resolution cancelling membership shall have been given to the General Meeting, and to such person at least twenty-four hours before such resolution is moved, or unless such notice shall have been duly placed on the agenda printed and circulated among the members (9).

The General Meeting may remove from the list of members the names of such persons therein entered as have, by reason of new appointment as representatives, ceased to retain the qualification under Clause 7, which entitled them to membership, provided that such cancelling of membership is recommended by the Credentials Committee, duly appointed at a sitting of the General Meeting (9A).—*Added June, 1888.*

## II.—GENERAL MEETINGS.

The first General Meeting shall be held at such time not being more than four months after the incorporation of the Association, and at such place as the Executive Committee may determine (10). Subsequent General Meetings shall be held at such time and place as may be prescribed by the Association in General Meeting, and if no other time or place is prescribed a General Meeting shall be held on the Tuesday in the week immediately preceding the last Sunday in June in every year, which meeting may be adjourned from time to time until the business is ended, and at and to such place as may be determined by the Executive Committee or by the General Meeting (11). The above-mentioned General Meetings shall be termed ordinary meetings, all others shall be extraordinary meetings (12).

The Executive Committee may, when they see fit, convene an Extraordinary General Meeting (13).

## III.—PROCEEDINGS AT GENERAL MEETINGS.

Ten days' notice at the least, specifying the place, the day, and the hour of meeting, and in case of special business the nature of such business, shall be delivered to the minister or one of the deacons of each church or society entitled to send a representative, or shall be given to the members of this Association in such other manner as the general meeting shall determine; but the non-receipt of such notice shall not invalidate the proceedings at any general meeting (14).

No business shall be transacted at any meeting unless a quorum of members on the Register of the Association is present, such quorum to consist of not less than twenty members of the Association (15). If within one hour from the time appointed for the meeting a quorum of members is not present, the meeting shall stand adjourned to the next time or hour of meeting appointed in the printed agenda or bye-laws, or to the same hour in the following day at the same time and place, and if at such adjourned meeting a quorum of members is not present it shall be adjourned *sine die*. Sunday for this purpose of business to be a *dies non* (16).

The President of the Association shall preside as a chairman at every general meeting, and in case the President be absent, the Vice-President or such person as is thereto appointed by the Executive Committee, or in the absence of such appointment such person as is there and then elected by the General Meeting shall preside (17).

The President may, with the consent of a majority of the meeting, adjourn any meeting from time to time and from place to place, but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place (18).

At any General Meeting, unless a poll is demanded by at least ten members, a declaration by the chairman that a resolution has been carried and an entry made to that effect in the minute book, shall be sufficient evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against such resolution (19). If a poll is demanded in manner aforesaid the

same shall be taken in such manner as the bye-laws direct, and if there be no bye-law on the point, then in such manner as the chairman directs, and the result of such poll shall be deemed to be the resolution of the Association in General Meeting (20).

Every member shall have one vote only, and such vote must be given personally and not by proxy (21).

#### IV.—EXECUTIVE COMMITTEE.

The General Meeting shall elect and appoint an Executive Committee (22). The number of the members of the Executive Committee shall be such as is given in the bye-laws for the time being, and the members of such Executive Committee shall be determined by each Annual General Meeting (23). Until an Executive Council is appointed, the subscribers of the Memorandum of Association shall be deemed to be the Executive Committee (24).

#### V.—PRESIDENT.

The President of the General Meeting shall be the member of the Executive Committee first elected at the General Meeting of the previous year, when the Executive Committee was elected, and he shall preside till the close of the last adjournment of the General Meeting (25).

#### VI.—POWERS OF EXECUTIVE COMMITTEE.

The business of the Association shall be managed by the General Meeting, which shall, however, have power to delegate to the Executive Committee the conduct of such business as may from time to time seem desirable, with power for such Executive Committee or any department thereof to use the seal of the Association in manner prescribed by the bye-laws relating thereto (26).

For the purpose of carrying on the business arranged at any General Meeting the Executive Committee may be divided into several Departments or Boards, to which may be allotted special branches of business to be transacted, and any member of the Executive Committee may, if so appointed by the General Meeting of the Association, sit on more than one of such Departments or Boards (27). Each special Board or Department shall attend to the business delegated thereto and to no other business, and shall in due course present its report to the General Meeting (28).

The Executive Committee as a whole, and each Department or Board of which it consists, shall be annually appointed by the General Meeting of the Association, and shall hold office from year to year for one year, or until their successors be appointed (29). No regulation made by the General Meeting shall invalidate any prior act of the Executive Committee, or of any of the said Departments, Committees, or Boards, which would have been valid if such regulation had not been made (30).

#### VII.—BUSINESS OF THE ASSOCIATION.

The bye-laws expressing the order of business and method of procedure in discussing and carrying out the objects expressed in the Memorandum of Association shall be the bye-laws in the schedule pertaining to these Articles, and such bye-laws shall only be altered by the General Meeting, by a vote of a two-thirds majority of the members present and voting on the question, provided that unless the resolution to amend the bye-laws or otherwise modify or suspend the same be unanimous, such resolution shall not be declared carried by the President unless at least twenty-four hours' notice of the motion proposing to deal with the bye-laws shall have been given to the General Meeting, or unless such notice shall have been duly placed upon the printed agenda (31).

#### VIII.—AUDIT.

The accounts of the Association shall be audited by two or more auditors appointed by the General Meeting, and such auditors shall have power to require the production of all books of account belonging to the Association, and of all vouchers which they may deem necessary to be produced (32).

# BYE - LAWS.

## OFFICERS.

There shall be a President, who shall be elected at the preceding General Meeting, and continue in office one year, during which year he shall be Chairman of the Executive Committee; a Vice-President, who shall be chosen each year after the President's opening statement or address; a Treasurer, appointed from year to year; and a Secretary, who shall hold office for three years, and whose duties shall be the following:—

1. To send notices of the Annual General Meeting to each of the churches entered in the list of churches connected with the Association, and to furnish the said churches with schedules of particulars and enquiries concerning statistics of the number of church members, the names of delegates, and the nature and extent of Sunday School and other work done during the year ending the last day of the month preceding that on which the General Meeting is held.
2. To advertise the time and place of meeting.
3. To take minutes of all the proceedings of the General Meeting, and record in the Association book all business transacted.
4. To prepare a statement of business transacted, and of the state of the churches each year.
5. To publish "The General Baptist Year Book or Minutes," which shall contain the President's Address, and the Letter to the Churches, in case the General Meeting has ordered them to be printed; the statement of the Secretary; a list of the names of Members of the Association who shall have inserted their names or caused their names to be inserted in the annual register of members, together with the yearly statistics of church members; a correct copy of all the resolutions and items of business recorded in the Association Book; and any other documents, statements, etc., which may be ordered to be published.
6. To issue the reports of the Executive Committee or of such departments of the Executive Committee as may by order of the General Meeting be authorised, to issue or print separate reports, and to issue such reports together with the "General Baptist Year Book or Minutes" in one volume, as the "Report of the Association" for the year.

## EXECUTIVE COMMITTEE.

1.—The election of the Executive Committee and of Departments of the Executive Committee, and of other Committees or Boards, nominated and elected by the Association, is to be conducted as follows:—

- (1) The Association shall fix the number to be elected.
- (2) Any member may nominate as many candidates as there are vacancies.
- (3) If the members nominated when the vote of the Association declares the nominations closed do not exceed the number to be elected, the nominees shall be declared elected.
- (4) If the number nominated be greater than the number to be elected, the presiding chairman shall appoint a certain time for the election, and when the votes are taken those only shall be elected who receive a majority of all votes cast.
- (5) The election shall be by ballot unless otherwise ordered by the General Meeting.

(6) The Committee or Board shall continue in office until their successors are elected or until discharged.

2.—The Executive Committee shall be divided into some or all of the following Departments, as may be decided at the time of election :—

- (1) The Home Mission Department.
- (2) The Foreign Mission Department.
- (3) The Education and College Department.
- (4) The Board of Trustees Department.
- (5) The Board of Arbitration Department.
- (6) The Board of Publication Department.
- (7) The Building Fund Loan Department.
- (8) Ministers' Reception Department.
- (9) Exigency Department.
- (10) Board of Reference Department.
- (11) Village Churches' Board Department.—*June, 1885.*
- (12) Visitors' Board Department.—*June, 1885.*
- (13) The Federation Board Department.—*June, 1887.*

The General Meeting shall appoint on the Executive Committee for the Home Mission Department such persons, being members of the Association, as have been nominated by the various Conferences on the principle that one representative is nominated for each thousand and each extra fractional part of a thousand members in the Conference.

The General Meeting shall appoint a President, Treasurer, and Secretary or Secretaries, of the Home Mission Department.

The Committee shall manage the Home Mission finances, prepare annual report to be submitted to the Association, elect a Vice-President, reject, amend, or endorse the proposals of the Nominating Conference as to locality, but not have the power of submitting a new arrangement for that of the Nominating Conference.

The General Meeting shall appoint on the Executive Committee for the Foreign Mission Department such members as the General Meeting shall deem fit, provided that unless a special resolution to the contrary rejecting particular persons or names be carried, the members of the Association nominated by the General Meeting of subscribers to the Foreign Mission Funds shall be appointed on this Committee, together with such additions as may be expedient.

The General Meeting shall appoint on the Executive Committee for the Building Fund Loan Department such members of the Association being qualified as contributors, either (1) as minister of one of the General Baptist churches in the Association subscribing not less than five shillings; (2) as subscriber of not less than ten shillings and sixpence; (3) as sole representative (in addition to the pastor) of one of the said churches which contribute not less than £5 per annum to the fund; (4) as donor of £10 at any one time: provided that no person shall be so appointed on the Committee except the Treasurer and Secretary elected by the General Meeting, unless the person to be appointed shall have been previously nominated by one of the various Conferences on the principle that one representative may be nominated for each two thousand members, and each extra fractional part of two thousand members in the Conference.

The Executive Committee of the Building Fund Loan Department shall use the money committed to them by subscribers or donors or by the vote of the General Meeting, or received from the representatives of the General Baptist Building Fund, in such manner as may assist by loan without interest in the building, enlargement, or repair of places of worship belonging to the General Baptist Denomination, or the liquidation of debts incurred in such building, etc. The investments shall be made and securities shall be taken in the name of the General Baptist Association of the New Connexion (Building Fund Department), and the Secretary of the Department for the time being, or such other person or persons as are appointed under the seal of the Committee, shall represent them in any legal appearance or process.

The Treasurer of the Building Fund Loan Department shall be deemed to be the person appointed as Treasurer of the Union Building Fund and the General Baptist Building Fund, and the resolution of the Association appointing to the one office shall appoint to each, inasmuch as the funds and objects are the same.—*Bye Law relating to Building Fund added June, 1886.*

The Board of Arbitration Department shall consist of such members of the Association as may be elected to that Department of the Executive Committee.

The number of members of the Board of Arbitration Department shall be thirteen, and they shall elect their own officers.

The Board of Arbitration Department of the Executive Committee shall, as far as possible, furnish the churches with a competent authority for the friendly settlement of any point on which a difference of opinion may have arisen, or for the consideration of cases referring to the character of ministers and other members of the Association.

The Board of Arbitration Department shall be convened by its own Secretary, who shall, as soon as practicable after the request has been made for the services of the Department, call the members together unless he obtain the authorization of three members of the Board to decline making a case.

The church seeking the services of this Department of the Executive shall defray the costs incurred, provided that in exceptional cases the Board may apply to the General Meeting for a grant.

Whenever it is desired by both sides a selection may be made by the Board of a sub-committee from its own members, who shall have full power to act.

When one section of any church has asked the said Department of the Executive to intervene, the said Executive Department shall be empowered, if it think fit, to call on the other section to submit its case to the Executive also, and should it refuse to respond to that call the Executive shall be at liberty to report its refusal at the next General Meeting of the Association.

The Board of Trustees Department of the Executive shall consist of such members of the Association as have been elected on the Board of Trustees for the current year, and it shall be empowered to obtain from the churches a decennial return of the particulars of their chapel property, with special reference to accommodation provided, the area and cost of the various buildings, the dates of the formation of church, erection of chapel, etc., particulars as to trust deeds, names and addresses of trustees, and particulars respecting endowments and changes, if any, in connection with the property.

The Education and College Department shall carry out the work of the Association in connection with the training of ministerial students and the support of the College, maintained by the voluntary subscriptions of the churches connected with the Association, etc.

The number of members forming the Education and College Department of the Executive shall be twenty, who shall be appointed by the General Meeting. The first fifteen being elected from such persons as have been nominated by the various Conferences—the Midland Conference being entitled to five, the Lancashire and Yorkshire Conference to three, the Cheshire Conference to one, and the other Conferences to two nominations—and also from such persons as may be nominated by the majority of the persons so nominated by the Conferences at a meeting held by them prior to the time fixed on the agenda for taking up College business.—*Added June, 1887.*

Various other Departments of the Executive shall be elected, and have such duties assigned to them as the General Meeting may deem fit, and each Department may appoint sub-committees for special duties of supervision or inquiry, or definite particular action.

The Executive Committee shall consist of two hundred members, or a less number if fewer be nominated.—*Carried June 24th, 1886.*

## ORDER AND TIME OF BUSINESS.

The Business Arrangement Committee shall consist of the President and Vice-President of the preceding General Meeting, and the President nominate, the Secretary, and minister or ministers of the place where the next Association is to be held.

A Committee to prepare suggestions for the next General Meeting, and also concerning the nomination of officers and committee, shall be appointed at the first session, and shall give its report as the first business following that which relates to publications.

The order of business shall be according to the printed agenda, which shall provide for business according to the bye-laws. Deputations, the appointment of special committees, and applications of new churches to be entered upon the list of churches sending delegates, shall receive the attention of the General Meeting as early as possible, and the discussing of public questions shall be deferred until the whole of the denominational business has been transacted.

The business of the College shall take precedence of all other matters at the morning sitting on Thursday, and that relating to the Publications shall immediately follow, after which the receiving of the report of the Committee to prepare suggestions for the next General Meeting shall be taken, and the election of Executive Committee, officers and others to take part in the duties of the next General Meeting shall follow thereupon.

The arrangement for public service shall be as follows:—

MONDAY.—Afternoon—the smaller Committees; the time and place to be arranged through the Association Secretary. 4.30 p.m., Tea for Committees. 5.0 p.m., Home Mission Committee. 6.30 p.m., College Executive Committee. 7.30 p.m., Devotional Service. 8.0 p.m., “Address of Welcome” from pastor of church, or Sermon.

TUESDAY.—7.0 a.m., Devotional Meeting. 9.0 a.m., Business Session. 3.0 p.m., Meeting of Foreign Mission Subscribers. 6.30 p.m., Public Meeting under auspices of Home Mission.

WEDNESDAY.—7.0 a.m., Devotional Meeting. 9.0 a.m., Sunday School Conference. 11.0 a.m., Association Sermon, followed by a Collection for the Widows and Orphans of Missionaries. 3.0 p.m., Association Letter. 6.30 p.m., Public Meeting under auspices of Foreign Mission.

THURSDAY.—9.0 a.m., Business Session. 3.0 p.m., Local Preachers' Conference. 6.30 p.m., Public Meeting under auspices of the College.

FRIDAY.—9.0 a.m., Business Session, if required.

## CONTRIBUTIONS.

The Association regards it as the duty of all the churches in connection therewith to support the Home Mission, the Foreign Mission, and the College by special contributions, and urgently desires the support of institutions under the various Departments of the Executive.

Regular contributions from year to year shall be made towards the Association funds according to the number of members in the churches represented, and the delegates of such churches in becoming members shall be liable jointly and severally for payments according to the following scale:—Representatives of churches containing no more than 50 members, one shilling per annum; of churches between 50 and 100, two shillings and sixpence per annum; between 100 and 200, five shillings per annum; and between 200 and 300, seven shillings and sixpence per annum; between 300 and 500, twelve shillings and sixpence; between 500 and 700, one pound per annum; over 700, thirty shillings per annum; such sum being due on the first day of the General Meeting.



## DISCUSSION.

Every Resolution and Amendment shall be submitted to the President in writing.

No member shall speak more than once on any question unless by permission from the President with consent of the meeting, except the mover, who shall have a right of reply.

The Secretary shall insert on the agenda paper matters relating to motions or resolutions of which he has had notice, and no matter not on the agenda paper which involves the alienation of property or the increase of expenditure shall be taken up, except at such time as may be appointed by a resolution of the General Meeting, such appointed time to be not less than three hours subsequent to the resolution authorizing the same. Similar notice must also be given of any "motion to reconsider" a resolution arrived at during the same General or Annual Meeting.

A motion for adjournment of meeting or debate may be made without fresh speech by any member, and when seconded shall be immediately put without any further speech or discussion. The time of meeting after an adjournment shall be declared by the President, subject to the bye-laws, immediately the motion to adjourn has been carried.

## THE SEAL.

The Seal of the Association shall be kept by the Secretary at the registered office of the Association, and shall not be used except by special resolution of the Executive Committee, or some Board or department thereof, in the presence of two members, who shall sign the document sealed in the presence of the Secretary of such Executive Committee, Board, or Department, who shall countersign the same.

## POLL.

A poll, when required, pursuant to Articles 16 and 17, shall be taken by the direction of the President as follows:—

1. The President shall appoint Scrutineers.
  2. The Scrutineers shall require all persons intending to vote to exhibit a card bearing their signature authorising the insertion of the name of the intending voter on the list of members, or certifying that such name has been duly registered, and also notifying the description of the church represented.
  3. Such cards shall be provided by the Scrutineers, and signed or initialled by the Secretary of the Association. Persons exhibiting the said cards of membership shall place a card or slip of paper in a box taken around from seat to seat by the Scrutineers, and the voting shall be expressed by "aye" or "no," or any name of a candidate or other expressive term authorized by the President, written on such voting paper, which shall, however, not contain any mark indicating the identity of the voters.
  4. The Scrutineers shall report to the President, who shall declare the result of the poll as soon afterwards as practicable.
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# RULES OF DEPARTMENTS, &c.

## I.—HOME MISSION DEPARTMENT.

The principle adopted is that of United Action in Home Mission work throughout all the Churches and Conferences of the Association, so that the strength of the whole denomination may be concentrated upon the establishment of one church at a time. Provided also that each Conference may have returned to it one-fourth of the annual amount contributed by it, to be expended by the Conference for Home Mission Purposes within its own area.— (*This last clause was added June, 1888.*)

*Existing Operations.*—This scheme is adopted without prejudice to any existing liabilities contracted by the Committee of the various Home Mission districts for Home Mission work.

*Objects.*—To extend the denomination by the establishment of new churches, and to utilize to the utmost degree, and by the most efficient methods, the power of all churches in Home Mission operations.

*Officers and Committee.*—The Association shall conduct the Home Mission business by means of a President, Vice-President, a Treasurer, and a Secretary or Secretaries, appointed at its Annual Assembly, and an Executive Committee chosen by the Conferences on the principle that one representative is deputed for each thousand members in the Conference, and fractional part of a thousand. Seven to form a quorum. The Association shall also appoint Auditors.

*Rights and Duties of Conferences as to Delegates and Choice of Locality.*—

(a) Each Conference shall, before the Association in each year, elect its delegate or delegates to represent it on the Committee according to the above principle.

(b) Each Conference shall nominate the locality for the station, in an order of rotation determined according to the number of church members in the Conference as printed in the Minutes of 1876. The Conference containing the highest number of members to be first nominating Conference.

(c) If a Conference decline or fail to nominate an approved locality within the twelve months, *i.e.*, from one Association to another, it will lose its turn. Conferences may exchange turns.

*Rights and Duties of Committee.*—To manage the Home Mission finances; prepare annual report to be submitted to the Association; elect a Vice-President; reject, amend, or endorse the proposals of the nominating Conference as to locality; but not to have the power of submitting a new arrangement for that of the nominating Conference. The Committee shall have power to make bye-laws.

*Trusts.*—The property to be held in trust for the denomination, with reversion to the Association in every case.

*Alteration of Constitution.*—None of the above rules to be altered save by the Association. No proposals for change to be entertained without three months' notice given to the Secretary, and two insertions of the same notice in the Magazine signed by the proposer. The above scheme was adopted in 1876.

## FOREIGN MISSION DEPARTMENT.

That the Foreign Mission be under the direction, control, and management of the Association; that to secure this object, the Association have the power at any time of appointing persons to investigate the Society's affairs, and to suggest any alterations they may deem advisable in its management, which suggestions shall become binding regulations if adopted at a subsequent meeting of the Association; that the Annual Meeting shall be held as usual; that previously to that meeting the names of persons nominated to fill up the Com-

mittee shall be reported to the Association ; who shall have the power to reject any name and to substitute the name of any other member of the Society in its place ; and who shall also have the power, at any Annual Meeting, of removing either the Treasurer or Secretary, and appointing such other individual as may be deemed more suitable, in the stead of an officer thus displaced.—*Minutes*, 1838.

The Foreign Mission Committee shall meet on Tuesday, at three p.m. ; this Committee is open to all subscribers of 10s. 6d. per annum, and to ministers and representatives of churches who make an annual collection for the Mission.

### 3.—THE EDUCATION AND COLLEGE DEPARTMENT.

The College shall be under the control of the Association, who shall appoint its Committee and officers, receive its annual report, and at all times have the power to make such suggestions and give such directions to the Committee as may be deemed expedient.

### 4.—BOARD OF TRUSTEES DEPARTMENT.

(See preceding *Bye-laws* of the Association.)

### 5.—BOARD OF ARBITRATION DEPARTMENT.

### 6.—BOARD OF PUBLICATION DEPARTMENT.

The aim of the Board is (1) to increase the usefulness of our literature to the schools and churches of the denomination ; and (2) to utilize the literary power amongst us. All financial and publishing arrangements shall be under the direction of this Board, subject to the control of the Association.—*Minutes*, 1879.

The *Magazine* is the property and under the exclusive control of the Association.—*Minutes*, 1869.

The *Hymnal* is vested in Trustees for the benefit of the Association.—*Minutes*, 1877.

### 7.—THE BUILDING FUND LOAN DEPARTMENT

Is managed in the same way as the College.

(1) *Object*.—The object of the Fund shall be to assist, by loan without interest, in the building, enlargement, or repair of places of worship belonging to the denomination, or the liquidation of debts incurred thereby, throughout the United Kingdom.

(2) *Life Membership*.—A donation of £10 at one time shall render the donor a life member, eligible to serve on the Committee.

(3) *Executive*.—The business of the Fund shall be managed by an Executive Committee, which shall consist of Treasurer, Secretary, and such other members as shall be elected from time to time by the Conferences at their meetings immediately preceding the Association, in proportion of one to every two thousand members, or fraction of a thousand ; one-fourth to retire annually.

(4) *Repayment of Loans*.—The loan granted will be repayable by half-yearly instalments at Lady-day and Michaelmas, for such periods as shall be approved by the Committee, but in no case exceeding ten years ; and the repayment must be secured by the joint and several promissory note of four responsible sureties (whose signatures shall be duly witnessed), two of whom shall be trustees of the property on which the loan is granted.

(5) *Bye-Laws*.—The bye-laws provide that applications for loans must be made before May 31st (on forms to be obtained from the Secretary), each application to contain the clause of the Trust Deed legally vesting the property for which the loan is made in trust for the denomination. Unsuccessful applications must be renewed before they can be re-considered.

## 8.—MINISTERS' RECEPTION AND LIST-REVISION DEPARTMENT.

- (1) No name shall be inserted in the list of Ministers without the sanction of the Ministers' Reception and List Revision Committee.
- (2) This Committee shall consist of the Presidents and Vice-Presidents of the Association for the three years previous to the time for presenting its report, and the senior Ex-President shall be the Secretary of it.
- (3) Each Conference Secretary shall report to the Secretary of the Reception Committee all ministerial changes that take place within his Conference area.
- (4) The Secretary of each Conference shall notify any student or minister accepting a pastorate within his Conference area, of the existence and requirements of this Committee, and forward his application to its Secretary for the time being.
- (5) Each minister recommended by the Reception Committee shall be publicly welcomed into the Association by the President as early in the Association week as practicable.

## 9.—EXIGENCY DEPARTMENT.

The President of the last and of the next Association, the President of the College, the Secretary of the Foreign Mission, and the Secretary and Treasurer of the Association, with six others to be chosen at each Association, shall be a Committee to attend to any urgent denominational business that may arise between one annual meeting and another.

*New Clause.*—This Department of the Executive shall be empowered to prescribe an alteration of the date or place of the General Meeting, in case the time intended for the same becomes, owing to any special emergency, unsuitable, provided that such alteration of date or place is not made to a period more than fourteen days distant from that previously indicated, and that due notice of the alteration is sent to the churches represented.—*Dated Peterborough, June 30th, 1887.*

## 10.—BOARD OF REFERENCE DEPARTMENT FOR CHURCHES AND PASTORS.

- (1) *Object.*—To provide churches with adequate information and reliable guidance in the election and settlement of pastors.
- (2) That prior to an *invitation* being given by a church to a preacher to become their pastor, the church be requested to enter into communication with the Board.
- (3) That when the pastorate of a church is vacant the Secretary of the Board shall write to the officers of the church, and remind them of the Board's readiness to render aid.
- (4) That the Board also facilitate, when desirable, the transfer of ministers to new pastorates.
- (5) That the Board shall consist of nine members, exclusive of its Secretary. That it shall be elected annually, and shall consist of delegates appointed by the Conferences in the following proportions, viz., Midland, *three* members; Lancashire and Yorkshire, *two*; Southern, Eastern, Warwickshire, and Cheshire, *one* each.
- (6) That the Secretary of the Board shall be openly nominated, and elected by the Association by ballot vote, but that he must have a majority of all votes cast.
- (7) That five form a quorum.

## 11.—VILLAGE CHURCHES' BOARD DEPARTMENT.

This Board arranges for pastoral oversight of struggling village churches on the following lines laid down by the Association:—

- (1) The contribution of a fair proportion of the funds—not more than one-

third—necessary to sustain a pastor over several village churches, say two or three or more, as may be deemed best by the Board.

(2) The said churches to be united for pastoral purposes.

(3) The Board to have the power to appoint or remove the pastor when deemed desirable.

(4) The Board to arrange the proportions in which the minister shall devote his time to the several villages.

(5) The Board to have the power, where direct grouping is not practicable, to arrange with a neighbouring Minister to undertake the week-night service and pastoral visitation of any Church without a stated Ministry.—*Added June, 1888.*

#### 12.—VISITORS' BOARD DEPARTMENT.

This Board is appointed by the Conferences. At least one Visitor for each Conference. The Secretary is elected by the Association. These Visitors are ready, at the cost of the Association or churches visited, to respond to an invitation from any of our churches to visit them in order—

- (1) To conduct special services ;
- (2) To initiate new methods of work ;
- (3) To confer on conditions of progress ; and
- (4) Generally to aid in any way they can the work of the churches.

#### 13.—THE FEDERATION BOARD DEPARTMENT.

This Board exists for the purpose of advocating the principle of "Federation," as opposed to an isolation, which often leads to weakness, dependence, and decay.

#### TIME AND DISTRICT OF FUTURE ASSOCIATIONS.

The following order received the sanction of the Association in 1884 :—1899, Warwickshire or Cheshire ; 1890, Midland ; 1891, Lancashire and Yorkshire ; 1892, Midland ; 1893, Southern.

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## LIST OF GENERAL BAPTIST

DATE.	PLACE.	CHAIRMAN OR PRESIDENT.	MODERATORS OR VICE-CHAIRMEN.	PREACHERS.
1863	Nottingham— <i>Broad Street</i>	J. C. Jones, M.A. ....	J. Salisbury ...	T. Watts, J. Burns, D.D.
1864	Boston ... ..	R. Ingham . . . . .	R. Wherry... ..	{ E. Stevenson ... H. Wilkinson ... }
1865	Birmingham ... ..	T. W. Mathews... ..	C. T. Bishop ...	{ T. Goadby, B.A. ... H. Hunter ... }
1866	Loughborough— <i>Wood Gate</i>	H. Wilkinson ... ..	W. B. Bembridge	{ J. Salisbury, R. Dunn, G. T. Day ... }
1867	Louth ... ..	W. R. Stevenson, M.A.	T. W. Marshall...	{ J. Clifford, M.A. ... J. Lawton ... }
1868	Derby ... ..	T. Goadby, B.A. ...	W. Brooks... ..	S. Cox, J. Harrison ...
1869	Sheffield... ..	J. Salisbury, M.A. ...	A. Goodliffe ...	J. Alcorn, W. Orton ...
1870	Leicester— <i>Friar Lane</i>	W. Underwood, D.D.	H. Jelley ... ..	{ J. C. Jones, M.A. J. Burns, D.D. ... T. R. Stevenson ... R. Cameron, M.A. }
1871	Peterborough ... ..	I. Preston ... ..	G. F. Bayley ...	{ H. Crassweller, B.A. C. Springthorpe ... }
1872	Nottingham— <i>Stoney Street</i>	J. Clifford, M.A., LL.B.	James Hill... ..	{ C. Clarke, B.A. ... W. Evans ... }
1873	Burnley ... ..	S. Cox ... ..	J. Clifford, M.A.	{ W. R. Stevenson, M.A. W. Lees ... }
1874	Loughborough— <i>Baxter Gate</i>	T. Barrass ... ..	M. Scott ... ..	J. Maden, B. Wood ...
1875	Wisbech... ..	J. Alcorn .. ..	J. Jarrom ... ..	G. Hester, E. H. Jackson
1876	Derby— <i>Osmaston Road</i>	J. Buckley, D.D. ...	F. Thompson ...	{ J. C. Jones, M.A. .... G. Needham... .. }
1877	Leicester— <i>Archdeacon Lane</i>	C. Clarke, B.A. ....	C. Roberts... ..	R. Y. Roberts, W. Gray
1878	London— <i>Westbourne Park</i>	T. Goadby, B.A. ...	R. Johnson ...	Samuel Cox ... ..
1879	Halifax ... ..	S. S. Allsop ... ..	J. Binns ... ..	{ J. H. Atkinson ... W. H. Tetley ... }
1880	Nottingham— <i>Mansfield Road</i>	J. Maden ... ..	B. Baldwin ...	{ E. C. Pike, B.A. ... W. March ... }
1881	Norwich... ..	D. Burns, M.A. ....	J. T. Mallet ...	{ W. Bishop ... W. Sharman, F.R.H.S. }
1882	Derby— <i>St. Mary's Gate</i>	W. Gray ... ..	W. R. Wherry ...	W. Evans, J. Jolly ...
1883	Bradford— <i>Tetley Street</i>	W. Orton ... ..	G. Orchard ...	C. Clark... ..
1884	Loughborough— <i>Wood Gate</i>	W. Bishop ... ..	R. Pedley, J.P. ...	T. R. Stevenson ... ..
1885	Ealing ... ..	W. Evans ... ..	C. Roberts, Junr.	W. H. Tetley... ..
1886	Leicester— <i>Dover Street</i>	T. R. Stevenson ...	W. B. Bembridge	{ J. Fletcher ... G. H. Ball, D.D. ... }
1887	Peterborough ... ..	Watson Dyson ... ..	Wm. Hall ... ..	E. W. Cantrell ... ..
1888	Derby— <i>Osmaston Road</i>	W. H. Tetley ... ..	G. Cholerton ...	{ J. Clifford, LL.B., D.D. J. Thew ... }

The above List is reprinted from the Year Book for 1876, with necessary additions.

## ASSOCIATIONS FROM 1863 TO 1888.

LETTER WRITER.	SUBJECT OF LETTER.	CHURCHES NAMED.	MEMBERS REPORTED.	SECRETARIES.
W. Underwood ...	{ Secular Education by Nonconformists and Government Grants ... }	...	...	T. Goadby, B.A.
{ W. R. Stevenson, M.A. }	{ Amusements and Recreation in Relation to Church Life ... }	...	...	
R. Kenney ...	The Discipline of Christian Churches ...	...	20,966	T. Barrass
J. Burns, D.D. ...	{ On the Support of Connexional Institutions ... }	...	20,775	
T. W. Mathews ...	Power of the Platform ...	...	20,399	J. Clifford, M.A.
J. Clifford, M.A.	{ Non-attendance of Professed Christians at Public Worship ... }	154	20,691	
J. J. Goadby ...	{ Lessons for General Baptists of the Present Day taught by the Deeds of our Fathers ... }	157	20,907	
J. C. Pike ...	Our Future ...	159	21,066	S. S. Allsop
T. Goadby, B.A.	The Christian Ministry of the Future ...	...	...	
G. Hester ...	{ What can be done to make our Churches more effective as centres of Social and Christian Influence? }	...	20,985	C. Clarke, B.A.
W. Chapman ...	Our Lay Preachers ...	...	21,231	
E. C. Pike, B.A.	{ Spiritual Declension in Church Life: its Causes and Cure ... }	158	22,070	J. Fletcher
J. H. Atkinson ...	The Evangelist ...	164	22,655	
J. Fletcher ...	Christian Giving ...	170	*24,318	E. C. Pike, B.A.
T. Barrass ...	{ The attitude of the Church towards Backsliders ... }	174	*24,620	
D. Burns, M.A. ...	{ The Duties of Christians in Political Life ... }	179	*24,956	J. Fletcher
W. Evans ...	{ The Spiritual Life of the Churches as affected by the Fluctuations in Trade ... }	182	*24,989	
I. Preston ...	{ Christian Fellowship in Connection with Church Life: Its Importance, and the best means of its Promotion ... }	187	*25,483	W. Dyson.
E. W. Cantrell ...	{ The Adaptation of our Church Organization to the Wants of the Times ... }	187	*26,153	
J. C. Jones, M.A.	The Conditions of Church Membership	189	*26,614	C. Payne
W. March ...	The Erasure Column in our Year Book	191	*26,621	
J. W. Chapman ...	{ The Duties of the Churches in Relation to the Vices of the Age ... }	192	*26,836	C. Payne
J. Jolly, B.A. ...	{ The Use of the Bible in the Cultivation of the Spiritual Life ... }	192	*27,090	
H. Godkin ...	{ The Ministry of Religious Truth in the Villages of England ... }	193	*27,256	C. Payne
J. C. Forth ...	Woman's Work in the Church ...	193	*27,649	
A. Hampden Lee	The Culture of the Devout Life ...	193	*27,832	

\* Including Mission Churches—854 in 1876, 894 in 1877, 937 in 1878, 986 in 1879, 994 in 1880, 1,091 in 1881, 1,168 in 1882, 1,100 in 1883, 1,243 in 1884, 1,264 in 1885, 1,293 in 1886, 1,323 in 1887, and 1,332 in 1888.

# MEMBERS OF THE ASSOCIATION.

- Arnold*.—George Hukling.
- Ashby and Packington*.—C. J. Belton, R. Fox, G. D. Orchard, John Salisbury, Benj. Thirlyby.
- Audlem*.—George Towler.
- Austrey and Polesworth*.—G. Marshall, James Goadby.
- Barton and Barlestone*.—J. Adams, John Compton, S. Deacon, Wm. Christian Deacon, J. Goddard, J. R. Godfrey.
- Beeston*.—Richard Pursey.
- Belper*.—James Bakewell.
- Berkhamsted*.—Geo. Barnes, George Loosley, Charles Norris, John Sanders, James Francis Smythe.
- Birchcliffe*.—W. H. Farrar, W. Gray, Jas. Greenwood, W. Greenwood, John Helliwell, Jos. Thomas, Geo. Townsend.
- Birmingham, Lombard Street*.—J. D. Alford, E. W. Cantrell, H. Hitchcock.
- Birmingham, Longmore Street*.—J. Evans, A. T. Greening.
- Boston*.—Geo. Massey, S. Mumford, C. Waterton, W. Weightman, G. L. Wilson.
- Boughton*.—S. Rockley.
- Bourn*.—T. P. Allatt, G. H. Bennett, Wm. Bishop, Wm. R. Garner, Wm. R. Wherry.
- Bradford, Allerton, Bethel*.—Edwin Cockcroft.
- Bradford, Allerton, Central*.—B. Hndson, T. Illingworth, Wm. Tidswell, T. Towler, Albert White.
- Burnley, Enon*.—Chas. Payne, J. Riley, J. Whittaker.
- Burton-on-Trent, New Street*.—S. S. Allsop, R. Hunt.
- Burton-on Trent, Parker Street*.—J. E. Bennett, Thomas Garner, G. E. Payne, Wm. Underwood.
- Castle Donington and Sawley*.—J. Blood, T. Oldershaw, L. Stevenson, F. Tomkinson, T. Wright.
- Chatteris*.—E. Allpress, Joseph Sears, Reuben Shanks, jun., T. H. Smith.
- Chesham*.—J. Bunker, Geo. Freeman, A. C. Long, George Neal, W. B. Taylor.
- Clayton*.—J. W. Hambly, Edmund Hirst, Jos. Mitchell, Smith Mitchell.
- Coalville*.—Walter Moss, F. Pickbourne.
- College*.—Thomas Goadby.
- Coningsby*.—G. Camp.
- Coventry*.—S. Allchurch, A. T. Prout.
- Cradley Heath*.—F. J. Aust.
- Crewe*.—E. T. Dunstan, F. Foxall, David Parry, E. Topliss.
- Crich*.—Elijah Kirk.
- Cuttack, Orissa*.—W. Hill, J. Vaughan.
- Denholme*.—John Taylor.
- Derby, St. Mary's Gate*.—Geo. Cholerton, J. J. Doughty, Ephraim C. Ellis, M. Green, S. Hall, W. M. Hall, James Hill, T. Meakin, T. R. Stevenson, L. W. Wiltshire.
- Derby, Osmaston Road*.—Chas. Appleby, Thos. H. Bennett, Fredk. Earp, T. H. Harrison, John Lamb, Jas. M. Moore, David Renwick, J. Smith, W. H. Tetley.
- Derby, Watson Street*.—H. Barnett, W. Bridges, George Dean, George Slack.
- Dewsbury*.—T. Bingley, F. Mitchell, Joshua Mitchell, A. C. Perriam, Geo. Scott, J. Smith.
- Downton*.—F. Cunliffe, R. F. Griffiths.
- Duffield*.—Thomas Abell.
- Earl-Shilton*.—George Colver.
- Edgeside*.—J. Gregory, R. Heyworth.
- Epworth, Butterwick, and Crowle*.—J. A. Andrews, Jabez Stutterd, W. Rowton-Parker.
- Fleet*.—Charles Barker.
- Ford*.—Herbert Delarue.
- Formcett*.—E. Towler.
- Great Grimbsy*.—J. T. Owers.
- Halifax*.—S. Atkinson, Joseph Binns, F. Crabtree, Jonas Drake, J. Holt, J. Horsfall, Wm. Oswin.
- Hathern*.—G. Smith, T. H. Vickers.
- Heanor*.—John Bennett, Percy Lockton.
- Heptonstall Slack*.—J. Crowther W. Gill, H. Halstead, James Hubbard, John Lawton, A. Robertshaw, R. Sutcliffe.
- Hinckley*.—James Salisbury.
- Hitchin*.—Watson Oyson, Geo. Halsey, S. G. Parker, Joseph Perry.
- Hose and Clawson*.—C. W. Mantle, Thos. H. Stevenson, J. Stevenson, Walter Stubbs.
- Hucknall Torkard*.—J. Buck, W. Calladine, J. Carpenter, W. Chapman.
- Hugglescote*.—Benj. Drewett, Joseph Green, Carey Hood, Edward Moss, James Smith, M. Springthorpe.
- Ibstock*.—T. Bailey, S. F. Fletcher.
- Ilkeston, Queen Street*.—J. K. Chappelle, Robert Hall, Alfred Holland.
- Ilkeston, South Street*.—Wm. Briggs, W. C. Hollis.
- Isleham*.—J. H. Callaway.
- Kegworth and Diseworth*.—E. H. Atkin, D. McCallum, J. Wilders, T. Woolley.
- Kirkby, East*.—W. Davison, W. Garner.
- Kirkby-in-Ashfield*.—George Copeland, J. Hopkinson, Wm. Massey, T. Tomlinson.
- Landport*.—T. Bowen, W. Davis, E. C. Palmer, W. J. Staynes.
- Leeds, North Street*.—James Horn.
- Leicester, Friar Lane*.—G. Eales, G. Loyley, G. Merrall, T. Moss, J. H. Pochin, T. H. Stretton, F. Woodcock.
- Leicester, Archdeacon Lane*.—John Barnes, W. Bishop, E. H. Bott, J. L. Clough, Wm. Gray, Geo. Stevenson, Thos. Wells.
- Leicester Dover Street*.—W. Evans, W. Orton, G. Payne, C. Springthorpe, W. Thirlyby, Wm. Tyler, J. Wilford.



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- London, Crouch End.*—John Batey.
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- Lyndhurst.*—W. H. Payne.
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- Market Harborough.*—Jas. Adams, J. Buswell, J. J. Mumford, A. Jewell, J. Whitford.
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- Sutton.*—Charles Falkner.
- Sutton-in-Ashfield.*—F. W. Buck.
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- Tring.*—J. Applet, James Clark, J. Frude, J. Hillsden, George Parrott, Charles Pearce.
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- Walsall, Vicarage Walk.*—A. H. Lee.
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- West Vale.*—R. Crabtree, R. Dempster, J. Horsfall, G. Needham, G. Shaw.
- Whealock Heath.*—Richard Pedley.
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To serve from June, 1888, to June, 1889.

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And such other General Baptist Ministers as are by right members of the College and Foreign Mission Committees.

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Hitchcock, Mr. H., Birmingham	Lees, Mr. E. A., Walsall

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Allsop, Mr. Sampson, Walsall	Hitchcock, Mr. H., Birmingham
	Chesterton, Mr. O. H., Walsall

## SPECIAL NOTICE.

*Up to March 1st, 1889*, correspondence relating to the Association should be addressed to Rev. Charles Payne, Burnley;

*After that date*, to R. F. Griffiths, Esq., Barrister-at-Law, 3, Crown Office Row, Temple, London, E.C.

# PUBLIC SERVICES.

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Eight *Committees* met on MONDAY to prepare business for the Association.

The first *Devotional Service* was held in Osmaston Road chapel at 7.30 p.m., and was presided over by the Rev. J. Batey. "*Words of Welcome*" were spoken by the Revs. W. H. Tetley, pastor of the church and President elect, T. R. Stevenson, St. Mary's Gate, and W. F. Harris, Trinity Baptist chapel. The Rev. Watson Dyson responded on behalf of the Association. At 8.30 a sermon was preached by the Rev. J. Thew, of Leicester.

TUESDAY was opened with a *Devotional Service* at 7.0 a.m. Rev. Price Williams of Nantwich, presided, and an address was delivered by the Rev. W. Bampton Taylor, of Chesham.

The *Business Session* of the Association opened at 9 o'clock. The Devotional Exercises were presided over by the Rev. Watson Dyson. After the disposal of a few matters of business, the new President, the Rev. W. H. Tetley, proceeded to deliver his Inaugural Address on "*Church Rest—an Apostotic Experience and a Denominational Opportunity.*"

G. Cholerton, Esq., of Derby, was elected Vice-President, and the Rev. R. M. Julian, of Loughborough, Assistant Secretary.

*Deputations* were received representing the Derby Ministerial Union, and an address signed by the Nonconformist Ministers of Derby was presented by the Rev. George Hunsworth, M.A. The Rev. J. A. Brinkworth represented the General Baptist Assembly, the Rev. W. Hanson and H. Ashwell, Esq., J.P., the Notts., Derby, and Lincolnshire Baptist Association, and Messrs. W. Earp and J. Wills the Derby Temperance Society and Derby and Derbyshire Band of Hope Union.

At 1.15 a Bazaar on behalf of the Foreign Missionary Society was opened in the Drill Hall by the Right Honourable Sir W. V Harcourt.

The Foreign Mission Committee met in the Trinity Baptist chapel at 3 p.m.

The public meeting of the *Home Missionary Society* was held at 6.30 p.m. in Osmaston Road chapel, presided over by Ald. Roe, Esq., M.P. Statements were made by the Secretary and Treasurer, and addresses delivered by the Revs. A. Mackennal, B.A., D.D., J. Fletcher, of London, and J. Hubbard, of Heptonstall Slack.

ON WEDNESDAY large numbers assembled. The Devotional Service at 7.0 a.m. was presided over by Rev. S. Skingle, and an address was delivered by the Rev. G. H. Bennett, of Bourn.

At 9 a.m. the *Sunday School Conference* was held in the Congregational chapel, London Road. Chairman, T. H. Harrison, Esq., of Derby. A paper was read by Mr. George Hopwood, of Stalybridge, on "The Moral and Spiritual Training of the Teacher." The discussion was ably opened by Rev. E. Carrington, of Sheffield.

The *Association Sermon* was preached at 11 a.m. by the Rev. John Clifford, M.A., LL.B., B.Sc., D.D., of London, from Isaiah xi. 9, and a collection was taken at the close for the Widows and Orphans of Missionaries.

An excellent congregation met at 3 p.m. to hear the *Association Letter*, read by the Rev. A. Hampden Lee, on "*The Culture of the Devout Life*." The conference was opened by the Rev. W. Underwood, D.D., and was sustained by the Revs. Dr. Clifford, W. Evans, and Giles Hester.

At 6.30 p.m. the public meeting of the *Foreign Missionary Society* was held in St. Mary's Gate chapel. The chair was taken by H. Wardle, Esq., M.P., and addresses were delivered by the Revs. C. Rushby, of Stalybridge, Charles Clark, of Bristol, and J. Vaughan, from Orissa, India. The Rev. D. P. McPherson, B.D., of Liverpool, was expected to speak but was prevented from coming through illness. It was a large and enthusiastic meeting.

Business was resumed at 9 o'clock on THURSDAY morning.

At 2.15 p.m. the *Local Preachers' Conference* was held in St. Mary's Gate chapel, under the presidency of Mr. E. C. Ellis, of Derby.

A paper on "The Efficiency of Local Preachers," was read by Mr. S. B. Newling, of London, and the discussion opened by the Rev. G. Eales, of Leicester. Business was commenced again at 3.45 p.m.

The public meeting of the *Nottingham Baptist College* was held at 6.30 p.m., when the chair was taken by His Worship the Mayor of Derby, J. W. Newbold, Esq., J.P., and addresses were delivered by Revs. W. J. Henderson, B.A., of Coventry, and T. Goadby, B.A., President of the College.

The meetings were not quite so largely attended as had been expected, but some few were engaged at the Bazaar a great part of the time. Osmaston Road chapel was crowded once, and that on Wednesday morning when Dr. Clifford preached, and St. Mary's Gate was well filled for the Foreign Missionary Meeting.

On FRIDAY morning an Old Students' Breakfast was provided in Sacheverel Street school-room. About forty-five responded to the invitation and the "re-union" proved to be enjoyable and profitable.

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# SECRETARY'S STATEMENT.

AMID the excitement of theological controversies, our people dwell in comparative peace, emphasizing in their reports the fact, that the "real old gospel" is being "faithfully preached among them" and *by* them. For from us "sounded out the word of the Lord," even in the City Temple, so that our "faith to God-ward is spread abroad." Need we then wonder that showers of blessing have fallen upon our churches, and that here and there the sowers and reapers rejoice together? thus furnishing material for a "*Revival*" column in our Magazine. In some instances the work has been promoted by "*Special Efforts*," but in others it has developed in connection with the more faithful use of the regular means of grace. No church reports so large a number of baptisms as a few reported last year; but *more churches report baptisms* this year; and more might have been baptized, we are told, if in a few cases actual confession of faith had not been discouraged, with a view to give emphasis to the importance of a thoroughly regenerated membership. Timely *discipline* has brought health and strength to some; one church reporting that having erased more than half its members it is stronger than it was a year ago. The *migration of members* is a source of uneasiness to many; but one church has found a new book of "*Exodus*," and reads therefrom a lesson of comfort, which tends to reconcile it to its periodic losses. Converts, like other blessings,

". . . . . Are given us not to hoard;"

another work is ours—

"To pass Thy smile, Thy blessing on."

Most certainly it is better to pass them on, than to drop them out through the leakage column.

SUMMARY OF MEMBERSHIP STATISTICS.											
CONFERENCES.	MEMBERS.		ADDITIONS.			REDUCTIONS.				INCREASE.	DECREASE.
	1887.	1888.	Baptized.	Received.	Restored.	Transferred.	Excluded.	Dead.	Erased.		
Midland .. .. .	10,836	10,997	612	286	53	223	63	163	341	161	..
Lancashire & Yorkshire	4,839	4,799	205	55	5	57	8	79	161	..	40
Southern .. .. .	3,576	3,693	207	227	10	112	8	37	170	117	..
Eastern .. .. .	3,327	3,319	177	66	9	52	4	60	144	..	8
Warwickshire .. ..	1,869	1,840	92	69	8	34	4	29	131	..	29
Cheshire .. .. .	1,051	1,024	38	13	3	12	4	12	53	..	27
Non-reporting Churches	828	828	..	..	..	..	..	..	..	..	..
Mission Churches ..	1,323	1,332	53	35	13	39	16	14	23	9	..
	27,649	27,832	1384	751	101	529	107	394	1023	287	104



In the total our *additions* amount to 2236, and our *reductions* to 2053, leaving us a clear gain of 183. An increase is reported by 82 churches, and a decrease by 74. Twenty-five churches have each baptized 20 or more, and five of them report an *increase* of over 30: Westbourne Park leads with a gain of 64, then follow New Basford with 45, Broad Street with 33, and Burnley Enon, and Bethnal Green Road, London, with 32 each. On the other hand four churches show a decrease of over 30 each, one of them writing in the erasure column 76 and another 58.

The church at *Misterton*, after an existence of 278 years, has become extinct; and Gambleside church, having found a home in a better location dies, and will reappear under the name of *Clowbridge*; while the ancient church at Stoney Street, Nottingham, vacates her home-stead for *Arkwright Street*, where she hopes to renew her youth and extend her influence. Memorial stones have been laid in Birmingham, as the result of the persistent push of Mr. Cantrell and his worthy friends; and a tender has been accepted for the new chapel at Ferme Park, London, which is to be opened about Christmas. Many churches have improved their property and reduced their debts. Small churches that have been grouped shew signs of new life and give thanks to the Village Churches' Board.

In a statement like this a few personal notices will not be out of place. *The retirement of Dr. Samuel Cox*, from the active pastorate, should not pass unnoticed. We have rejoiced in his world-wide fame as a learned, devout, and suggestive expositor. He has adorned our denomination and extended its influence, and we trust that though he has ceased to preach, he will yet for many years continue to teach the preachers.\* Our *death-roll* contains the names of five *ministers*—Revs. F. Chamberlain, J. Fogg, T. Gill, R. Horsfield, and B. Wood—obituaries of whom will appear in the Year Book, Among the *Laymen* who have gone to rest are many valued workers, whose memory will long be cherished: of these, three at least seem to call for special mention, viz:—Henry Dennis, of Hugglescote, the gifted musician; Arnold Goodliffe, of Nottingham, the genial, wise, and generous friend; and Charles Roberts, senr., of Bourn and Peterborough, the successful merchant and faithful Christian steward.

“O blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
Yet all are one in Thee, for all are Thine.”

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\* The above reference to Dr. S. Cox was acknowledged by him in the following note, which was addressed to the President, and is printed by direction of the Association.

Corporation Oaks, Nottingham,  
June 20th, 1888.

My dear Mr. President,

I don't know whether I was more touched or surprised on reading in the local paper this morning the allusion made to me in the Secretary's report. I shall take it as a favour if you will give the brethren my heartfelt thanks for the goodwill and kindness they have always shewn me, and above all, for their generous appreciation of my public work. I trust and pray that your meeting at Derby may be productive of lasting good, and that the blessing of God may crown all your endeavours in His service.

I have only time for this brief note, as I am just starting on a long journey in quest of a much-needed rest.

Yours cordially,

SAML. COX.

Rev. W. H. Tetley.

# MINUTES OF BUSINESS.

1. **Vice-President.**—At the request of the President, Mr. Councillor G. Cholerton, of Derby, was elected Vice-President.

2. **Assistant-Secretary.**—On the motion of the Secretary, the Rev. R. M. Julian, of Loughborough, was elected Assistant-Secretary.

3. **Resolution on President's Address.**—Moved by Rev. T. R. Stevenson, "That the best thanks of the Association be given to the President, Rev. W. H. Tetley, for his able and timely address, and that he be requested to allow it to appear in the Year Book."

4. **Resolution of Welcome.**—Moved by Mr. Councillor T. H. Bennett, "That we heartily welcome the ministers and members of the Evangelical Churches in Derby, to the sittings of the Association."

5. **Deputations.**—The President, in the name of the Association, very cordially welcomed, and suitably responded to, the following deputations:—

(a) "*Derby Ministerial Union.*"—Represented by nineteen ministers.

(b) "*The Notts., Derby, and Lincolnshire Baptist Association.*"—Represented by H. Ashwell, Esq., J.P., and Rev. W. Hanson.

(c) "*The General Baptist Assembly.*"—Represented by Rev. J. A. Brinkworth.

(d) "*The Derby Temperance Society, and Derby and Derbyshire Band of Hope Union.*"—Represented by Mr. F. Earp and Mr. J. Wills.

6. **Auditors.**—Moved by the Secretary, "That Messrs. W. B. Bembridge, and G. Dean, be appointed Auditors of the Accounts of the Association Treasurer."

7. **Arrangements for the next Association.**—The following were appointed to prepare suggestions for the next Association:—

*Warwickshire Conference.*—Revs. G. Barrans, A. Hampden Lee A. T. Prout, J. Salisbury, M.A., and Mr. Thos. Marshall, of Walsall.

*Midland Conference.*—Revs. S. S. Allsop, J. C. Forth, and Messrs. B. Baldwin, Jas. Hill, and J. Wilford.

*Lancashire and Yorkshire.*—Revs. J. W. Hambly, A. C. Perriam, and Mr. Jonas Whittaker.

*Southern.*—Revs. Watson Dyson, and Greenwood Robinson.

*Eastern.*—Revs. T. Barrass, and S. H. Firks.

*Cheshire.*—Rev. H. B. Murray.

With the President and Secretary.

8. **Public Questions.**—As a Committee to draft resolutions on Public Questions, the following were appointed:—Revs. O. D. Campbell, M.A., T. Goadby, B.A., C. W. Vick, Mr. S. C. Colman, and Ald. G. Stevenson.

9. **Credentials Committee.**—Moved that this Committee consist of Revs. W. Dyson, and J. Fletcher.

10. **Case from Midland Conference requiring the appointment of a Committee:**—A friend having offered £50 towards the establishment of a Fund, whereby General Baptist ministers, desiring such aid, may be supplied from time to time with new books; the Midland Conference requests the Association to express its approval of the establishment of such a Fund, and to take measures with a view to its realization.

Moved by Rev. W. R. Stevenson, M.A.—1st. "That we heartily approve of the establishment of a Fund whereby our ministers may be supplied from time to time with new and helpful literature; that we thank our friend, Mr. S. D. Rickards, for

his generous offer, and express the hope that other brethren and sisters will follow his example; and that we appoint a Committee to formulate a working scheme, and submit it to a later sitting of the Association."

2nd. "That the Committee consist of—Revs. G. H. Bennett, S. Hirst, G. M. McElwee, M.A., B.Sc., A. C. Perriam, and J. Salisbury, M.A.

11. **The Report of the Ministers' Reception and List Revision Committee** was presented by Rev. W. Evans, and on the motion of Rev. A. C. Perriam, it was adopted. See "*Ministerial Changes*," following "*List of Ministers*."

*N.B.*—For all Committees, see under "*Boards and Committees*," and for Reports, see under "*Reports of Departments*."

12. **The Report of the Board of Reference for Pastors and Churches** was presented by Rev. W. Gray, and adopted. On the motion of Rev. C. Payne, the Rev. W. Gray was re-elected Secretary.

13. **The Report of the Board of Advice and Arbitration** was presented by Rev. J. Maden. Rev. J. Fletcher moved its adoption, and the re-election of Board.

14. **The List of Appointments on the Foreign Mission Committee** was submitted by the Secretary, Rev. W. Hill, and approved by the Association.

15. **The Home Mission.**—The Secretary, Rev. R. P. Cook, submitted the following propositions, which were adopted by the Association, on the motion of the Rev. J. Clifford, M.A., D.D.—

(1.) "That the thanks of the Association be presented to the Officers and Committee for their services during the year, and that the names submitted, be the Committee for the next year." (See under "Boards and Committees.")

(2.) "That we adopt as a principle in the distribution of the income, that each Conference *may* have returned to it, one fourth of the annual amount contributed by it, to be expended by the Conference for Home Mission purposes within its own area."

(3.) "That the Conferences be urged, in view of this new arrangement, to commend the claims of the Home Mission upon their churches; so that there may be such an increase in the income, as will secure the fullest benefits to the smaller churches, without diminishing the important service now rendered to the whole Connexion by the help granted to the churches in the centres of population, where forward work is in progress."

16. **The College.**—(1.) The minutes of the year were read.

(2.) The reports of Committee, President, and Examiners were submitted, and the Examiners thanked for their services.

(3.) The Treasurer's Annual Report was read. A long discussion ensued upon the report, and finally the following resolutions were passed—"That the Financial Report as now read be received, that Mr. T. W. Marshall be heartily thanked for his long-continued and invaluable services as Treasurer of the College, and that we request him to continue in office another year."

"That the College Committee be requested not to act fully on the minute relating to a reduction in the number of students, and that the churches be urged to make extra efforts, including an extra collection for the purpose of removing the debt and increasing the annual income."

"That the thanks of the Association be presented to the Auditors, Messrs J. Newman and W. Moss, and that Messrs. W. Moss and E. A. Court be elected for the ensuing year."

(4.) The Assistant-Secretary reported the names of the gentlemen nominated to serve on Committee. The thanks of the Association were voted to the retiring Committee, and the gentlemen nominated were elected the Committee for the ensuing year."

(5.) The Secretary and Assistant-Secretary were thanked for their services and re-elected.

17. **The Building Fund.**—The Rev. W. Bishop presented the Report of Secretary and Treasurer. Mr. J. Cholerton moved their adoption.

18. **The Report of the Village Churches' Board,** was read by Rev. J. R. Godfrey and adopted. The Board and officers were thanked and re-elected, with the name of Rev. G. H. Bennett substituted for that of Mr. H. Godkin.

19. **The Report of the Federation Board,** presented by Rev. G. H. Bennett, was at once adopted, except the sentence containing a request for a grant from the Association: this also was adopted after the expiration of a three hours' notice. The Board was re-elected.

20. **The Report of the Visitors' Board,** furnished by Dr. Clifford, was read by Rev. R. M. Julian, and adopted; Dr. Clifford being re-elected Secretary.

21. **The Report of the Board of Trustees and Chapel Property Committee** was presented by Mr. J. Wallis Chapman, and on the motion of Rev. T. Barrass, it was adopted, and the Board re-elected, with the Rev. R. P. Cook and Mr. W. Newman, substituted for Rev. J. Jolly, B.A., and Mr. C. Roberts.

22. **The "Hymnal" Trustees and Publication Board** reported through Rev. W. R. Stevenson, M.A. The reports were adopted on the motion of Mr. Jas. Hill. Mr. E. Barwick moved that the Board and Editors be thanked—that the Editors be re-elected, and that the "Hymnal Trustees" be the Publication Board as before. The Auditors, Messrs. E. Barwick and A. Brownsword, were thanked and re-elected.

Due notice having been given, it was resolved—"That the 'Publication Board' be requested to loan the £50 desired by the 'Chapel Property Committee,' to be repaid to them as soon as possible."

23. **Baptist Union Department.** The Report was read by Rev. W. J. Avery, after which the Rev. T. Goadby, B.A., moved "That the Report of the Baptist Union Department be adopted; and that while we rejoice in the good work being done, and commend the various funds to the liberality of our churches; we hereby congratulate our brother Dr. Clifford, upon his appointment to the office of the Presidency of the Union, at this important period of its history, and thankfully recognise the signal ability and heroic Christian faith, with which he has entered upon the duties of his office."

On the motion of Rev. C. Payne, the Rev. W. J. Avery was thanked for his services, and re-appointed Secretary.

24. **Report of Association Treasurer.** (This immediately follows "Reports of Departments.") On the motion of Mr. G. D. Orchard, the Treasurer, Mr. Jas. Hill, was thanked, and re-elected. The Auditors were also thanked.

25. **Alteration of Constitution and Rules of Departments.**—The following resolutions having been duly placed on the printed agenda, were moved and adopted—

Moved by Rev. J. Fletcher—"The General meeting may remove from the list of members the names of such persons therein entered as have, by reason of new appointment as representatives, ceased to retain the qualification under Clause 7, which entitled them to membership, provided that such cancelling of membership is recommended by the Credentials' Committee, duly appointed at a sitting of the General Meetings." Clause 9, A.

Moved by Rev. A. Hampden Lee.—*Re "Village Churches' Board."*—"The Board to have the power, where direct grouping is not practicable, to arrange with a neighbouring minister to undertake the week-night service and pastoral visitation of any church without a stated ministry."

Moved by Rev. C. Payne—"That the following alterations be made in the rules of the 'Exigency Department' (See 'Year Book,' 1887, p. 15), viz.:—For 'the Secretary of the Association, with five others,' read 'the Secretary and Treasurer of the Association, with six others.' In the second line of the 'Now Clause,' read after 'date,' 'or place,' and after 'time,' same line, read 'or place.'"

\* The above resolution, together with the vote of thanks for his Association Sermon, having been forwarded to Dr. Clifford, he wrote in reply—"I am grateful to the Association for its interest in me; deeply grateful, and to a degree I cannot express."

**26. Case from Midland Conference.**—(See item 10.) *Report of Committee.*  
 —“The Committee suggest—(1.) That a Fund be established, to be called The General Baptist Ministers' Book Fund. (2.) That the *object* of the Fund be to assist ministers with small libraries, by grants of helpful books; each grant to be made at the sole discretion of a Committee. (3.) That a Committee be appointed by the Association, on which each Conference shall be represented, and that in subsequent years the Conferences be asked to nominate their representatives to the Committee. (4.) That Mr. Geo. Payne, of Leicester, be Treasurer, and Rev. W. R. Stevenson, M.A., Secretary of the Fund. (5.) That an appeal be made for donations and subscriptions by circular or otherwise as the Secretary and Committee may deem advisable. (6.) That grants be made as soon as the total funds contributed shall amount to £200.”

On the motion of Rev. T. Goadby, B.A., the report was adopted. The Rev. W. R. Stevenson, M.A., moved that the Committee to whom the matter was referred be the Committee for the year with the addition of S. D. Rickards, Esq.—Carried.

**27. Baptist Union Council.**—Rev. W. Bishop called attention to the following Clause under heading VII. of Baptist Union Constitution:—“Associations being accepted by the Council as auxiliaries to any work of the Union, shall be empowered to appoint a representative, who shall be entitled to attend and vote at the meetings of the Council.” And moved—“That in future the Secretary of the Association shall, *ex-officio*, be the Representative of this Association on the Council of the Baptist Union, and the necessary expenses of attendance at the meetings be paid out of the Association Fund.”—Carried.

**28. Report of Credentials Committee.**—Rev. J. Fletcher said the Committee offered as a report the following resolution:—“That this General Meeting hereby removes from the list of members, the names of all who have not been returned this year, with the exception of those who may be elected on the executive Committee of the Association.” The adoption of this resolution was moved by Mr. J. S. Baldwin and carried.

**29. The next Association.**—The Committee appointed to prepare suggestions recommended:—

*As the Place*—Walsall, Stafford Street.

„ *President*—Rev. Joseph Fletcher.

„ *Preacher*—Rev. S. S. Allsop.

„ *Subject for Letter*—“Christian Courtesy in Private and Public Life.”

„ *Writer of Letter*—Rev. J. Parkinson.

„ *Association Secretary for the next three years*—R. F. Griffiths, Esq., Barrister-at-Law.

All the above recommendations were unanimously adopted.

**30. Committee of Exigencies.**—Rev. A. T. Prout moved that the following be the elected members—Revs. G. Barrans, W. Bishop, and Messrs. B. Baldwin, J. Binns, and W. Hunt.

**31. Executive Committee.**—Rev. W. March moved—“That we fix the limit of the Association Executive Committee at two hundred for the ensuing year; and that the Committee consist of all other Committees appointed by the Association, and such General Baptist ministers as are by right members of the College and Foreign Mission Committees—the name of the Rev. J. Fletcher to stand first on the list.”

32. A Report was presented from the “Sunday School Conference,” and another from the “Local Preachers' Conference,” the substance of which will be found in “The Public Services” and “Committees.” Votes of thanks were passed by each Conference to the Chairman and Essayist—and the Association adopted the reports.

**33. Deputation to the Notts., Derby, and Lincolnshire Baptist Association.**—On the motion of Rev. W. R. Stevenson, M.A., it was resolved—“That reciprocating the kind and brotherly feeling shown to us by the Notts., Derby, and Lincoln Association, in sending a deputation to our Annual Meeting, we hereby request our President, the Rev. W. H. Tetley, and Rev. T. Goadby, B.A., to be present

as a deputation from us at the Meeting of the Notts., Derby, and Lincoln Association next Tuesday at Grantham."

34. **Foreign Mission Expenses and Literature.**—Rev. G. H. Jamer, of Nottingham, desiring to speak in relation to the management of the Foreign Mission, and there not being a suitable opportunity, the following resolution moved by Mr. T. H. Harrison was unanimously adopted:—"That Brother James be invited to attend the next meeting of the Foreign Mission Committee, to lay before it any matters touching the management expenses and literature which he believes may be improved, so that a greater interest in the Mission may be created, and its funds increased; and that this business have precedence at such meeting."

35. **Personal Members of the Association.**—Rev. T. R. Stevenson gave notice that at the next general meeting he would move,—“That we recur to our previous arrangement in reference to the existence of ‘Personal Members’ of the Association.”

36. **Chapel Property as a “Charity.”**—The following resolution, framed by the Chairman of the Southern Conference, owing to the absence of its author, was laid aside for future consideration:—"That this Association deem it to be unjust to Nonconformists that chapel property should be treated as a ‘charity,’ though the persons using the chapel expend considerable amounts each year in promoting such use; and trusts that legislation may be provided which will place chapels and Sunday-schools in a position more analogous to that accorded by law to literary and scientific institutions, subject to the cardinal features of doctrinal teaching being duly guarded."

### 37. Resolution on Public Questions.

(1.) *Grants to Denominational Schools.*—"That this Association protests against any proposition that may be made further to subsidise denominational schools out of national funds or local rates, and declares its conviction that any schools receiving aid from public funds ought to be under public control. (Rev. O. D. Campbell, M.A.)

(2.) *Holloway College.*—"That inasmuch as the Deed of Foundation of the Royal Holloway College expressly provides that the Institution shall not be identified with, or made subservient to, any religious denomination, and that the religious teaching shall be free from any sectarian influence, this Association considers the appointment by the Charity Commissioners, of a body of Governors consisting *exclusively* of members of the Church of England to be inconsistent with, and calculated to defeat the clearly expressed intention of the founder. It also regards the further action of the Commissioners in setting aside, at the request of the Governors, of an important provision affecting eligibility for the office of Principal of the college as an additional reason for vigilantly watching the future proceeding, both of the the Governors and of the Charity Commissioners, in order to prevent a valuable Educational Institution, based on broad and liberal principles, being perverted to narrow and sectarian uses." (Rev. C. W. Vick.)

(3.) *The Opium Traffic.*—"That this assembly enters its emphatic protest against the opium traffic, by which public revenue is derived from pernicious, demoralizing, and destructive habits of the people of China, induced by the consumption of this poisonous drug, and trusts that such legislation may be adopted as shall lead to the speedy abolition of this traffic which is so dishonourable to the nation." (Mr. B. Baldwin.)

(4.) *International Arbitration of Peace.*—"That this Association observes with pleasure and satisfaction the increasing frequency of recourse to arbitration in the settlement of international disputes; and urges upon all Christian brethren everywhere the importance of bearing unwavering testimony against the revived military spirit in Europe, and in favour of the introduction and predominance in all national life and aspiration, and especially amongst Christian people, of a spirit more in harmony with the Gospel of the Prince of Peace." (Rev. T. Goadby, B.A.)

### 38. Votes of thanks.

(1.) *Preacher (Monday evening).*—"That we gratefully acknowledge our indebtedness to the Rev. J. Thew for his chaste and thoughtful sermon on Monday evening." (Rev. J. R. Godfrey.)

(2.) *Praecher* (Wednesday morning).—"That the hearty thanks of the Association be given to Dr. Clifford for his learned, eloquent, and encouraging sermon." (Rev. Watson Dyson.)

(3.) *Letter Writer*.—"That the thanks of this Association be given to Rev. A. Hampden Lee for his lucid, elegant, and edifying letter, and that it be approved and printed in the Year Book." (Dr. Underwood.)

(4.) *Vice-President*.—"That we cordially thank Geo. Cholerton, Esq., for his efficient and courteous services as Vice-President." (Rev. W. Gray.)

(5.) *Assistant Secretary*.—"That we heartily thank Rev. R. M. Julian for his obliging and valuable services as Assistant Secretary." (The Secretary.)

(6.) *Osmaston Road church*.—"That we express our sincere gratitude to the friends connected with Osmaston Road church, the Pastor, Officers, and Committee, Local Secretary, &c., for their generous offer of hospitality in our time of need, and for the kindly and efficient manner in which they have entertained the ministers, delegates, and visitors." (Rev. T. Barrass.)

(7.) *Loan of Chapels*.—"That we most gratefully recognise the Christian courtesy shown by the pastors and officers of London Road Congregational church, Trinity Baptist church, and St. Mary's Gate church, in placing their chapels at our disposal." (Mr. J. S. Smith.)

(8.) *Hospitality*.—"That this Association presents its sincere and hearty thanks to the friends of all denominations in Derby for the generous hospitality provided for the Pastors and Delegates during their stay in this town." (Mr. B. Baldwin.)

(9.) *The Association Secretary*.—"That the heartiest and best thanks of this Association be presented to the Rev. Charles Payne, for three years past its Secretary; for the able and successful manner in which he has discharged the duties of his office: those duties having been made more intricate and perplexing, by reason of unexpected details, arising from our recent denominational incorporation: and especially commending his ingenuity and success in adapting the statistics to our altered circumstances." (Rev. S. S. Allsop.)

(10.) *President*. "That the warm and hearty thanks of this Association be given to the Rev. W. H. Tetley, our host and President, for the genial and efficient manner in which he has discharged the arduous duties of his dual office." (Rev. Charles Clark.)

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## SECRETARIES OF CONFERENCES.

*Midland*—Rev. R. Silby, 40, Patterson Road, Hyson Green, Nottingham.

*Lancashire and Yorkshire*—Rev. W. Stone, Vale Parsonage, Todmorden, Yorks.

*Southern*—Rev. R. P. Cook, 32, Grove Road, St. John's Wood, London, N. W.

*Eastern*—Rev. C. Barker, Fleet, near Holbeach, Lincolnshire.

*Warwickshire*—Rev. A. H. Lee, Highgate Road, Walsall.

*Cheshire*—Rev. H. B. Murray, Tarporley, Cheshire.

# REPORTS OF DEPARTMENTS.

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## 1.—BOARD OF REFERENCE FOR PASTORS AND CHURCHES.

Both churches and pastors have been in communication with the Board, through its Secretary, during the year, and advice and help have been given in several instances; and some settlements have been cordially effected which promise to be a benefit to the parties most interested. We should be glad to be of larger service to the denomination if the churches would give us their confidence.

W. GRAY (*Sec.*).

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## 2.—BOARD OF ADVICE AND ARBITRATION.

We rejoice in the fact that the services of this Board have not been so frequently required as in some past years. We very much deplore our inability to prevent a division in one of our churches. We have done what we could, and now we must wait and watch, and if possible effect a reunion in days to come. In one case we feel confident our advice will be accepted and acted upon, and thus further trouble and dispute will be prevented. Another case must remain in abeyance for some time to come, as we feel certain our best policy will be to act on the adage—"Be slow to make haste."

J. MADEN (*Sec.*).

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## 3.—GENERAL BAPTIST BUILDING FUND.

The Building Fund forms a kind of thermometer by which we can measure the temperature of the churches in regard to pecuniary activity. Indirectly it indicates the spiritual fervour of the churches. For where spiritual vitality and progress exist, frequent advances in building operations, enlarged accommodation and removal of burdens of debt are made. Chiefly, however, the applications for help from the Fund point to active operations in the erection of sanctuaries or schools, or securing relief from crippling encumbrances.

This year shews that increased vigour and effort in grappling with old liabilities or in starting new projects characterize many of the churches. The applications for loans are much more numerous than last year—amounting to a total of over £2000. Both smaller and larger churches are among the applicants. The sums asked for range from £50 to £500. Previous borrowers are again prominent in seeking new favours—proving that once tasted, the benefits of the Fund are anew desired and sought.

The income has not been so large, either by prepayments or subscriptions, as last year. Then the prepayments and regular instalments reached £1210 1s. 8d., and subscriptions £91 7s. 8d. This year, though the repayments with but one or two exceptions have been punctually made, the prepayments have not been so large, giving together £965—subscriptions and collections only realising £17 1s. 11d. The falling off in the latter is very serious. It may, perhaps, in part be accounted for by the continued slackness of trade in the Midlands, and by the special efforts made this year for the College and Foreign Mission. The denominational resources seem too limited, or the ideas of liberality among us too contracted, to admit of any extra endeavour being made for one institution without affecting the ordinary income of the others.

The Committee trust that no unusual appeals for other Societies in the Association will be allowed by the churches to divert their interest from this quietly-working, but increasingly useful institution. It is again most earnestly urged that provision be made for at least one collection in the year for the Fund; and that those churches who have enjoyed the benefits it confers will feel their obligation to give it continued support by collections or subscriptions. .



The applications for loans are—

Smarden .. .. .	£120
Birmingham, Lombard Street .. .. .	500
Queensbury .. .. .	300
Gosberton .. .. .	50
Hathern .. .. .	200
Leicester, Carley Street .. .. .	200
Mountsorrel .. .. .	200
Newthorpe .. .. .	190
Littleover .. .. .	110
Watson Street, Derby .. .. .	130

In consequence of the limited amount at the command of the Committee they are obliged to defer for this year the applications from Gosberton, Hathern, and Newthorpe. The church at Fleet has reached the end of the period given for the repayment of loans by our rules, without being able, in consequence of severe agricultural depression, to meet their engagement. They ask that the sum of £50 which still remains unpaid, shall be granted as a new loan. Though an unusual step, the Committee have, under the circumstances of trial to which the church has been subjected, acceded to the request. It is believed by this change, the church will be able easily to discharge its obligations.

The amounts granted for the coming year are—

The renewed loan to Fleet .. .. .	£50
Smarden .. .. .	80
Birmingham, Lombard Street .. .. .	500
Queensbury .. .. .	200
Leicester, Carley Street .. .. .	200
Mountsorrel .. .. .	100
Littleover .. .. .	100
Derby, Watson Street .. .. .	100

The Auditors, Messrs. Barwick and P. Stevenson, were thanked for their services; and Messrs. P. Stevenson and W. F. Cox were requested to audit the Treasurer's Accounts for 1888-9.

The Treasurer, H. Hill, Esq., was cordially thanked for his work during the year, and asked to continue in office during the coming year.

The Secretary was also thanked, and requested to take the office again.

W. BISHOP (*Sec.*).

#### BUILDING FUND LOAN DEPARTMENT.

##### *Treasurer's Balance Sheet, 1887-8.*

Dr.	£	s.	d.	Cr.	£	s.	d.
Balance in hand, 1887 .. .. .	388	8	0	By Remittance of Loans to			
Repayment of Loans .. .. .	965	0	0	Netherton .. .. .	100	0	0
Subscriptions and Collections .. .. .	47	1	11	Bethnal Green .. .. .	250	0	0
Commission on Loans .. .. .	1	11	9	Ford .. .. .	100	0	0
Bank Interest, less Commission .. .. .	2	7	0	Hill Top .. .. .	100	0	0
				Swadlincote .. .. .	200	0	0
				Barrow-on-Soar .. .. .	100	0	0
					850	0	0
				Postage .. .. .	2	15	10
				Stationery and Printing .. .. .	8	16	0
						11	11
				Balance in hand .. .. .	537	16	10
	£1399	8	8		£1399	8	8

##### *Capital Account, 1888.*

Dr.	£	s.	d.	Cr.	£	s.	d.
Capital, June 25th, 1887 .. .. .	6292	16	4	Expenses .. .. .			11 11 10
Subscriptions and Collections, &c. .. .. .	51	0	8	Loans running .. .. .	5794	8	4
				Cash in hand .. .. .	537	16	10
					6332	5	2
	£6343	17	0		£6343	17	0

## 4.—VILLAGE CHURCHES' BOARD.

The Board rejoices that it can at length report the achievement of some amount of success in its special department of denominational work.

The churches at Sutton St. James, Tydd St. Giles, and Gedney Hill have been grouped under the pastoral care of the Rev. D. C. Chapman, late of Billingborough, who began his ministry among them with the present year. Signs of revived spiritual life have already appeared in enlarged congregations, heartier services, growing Sunday schools, and best of all, in the salvation of souls. Four persons have been baptized, and others are ready to follow.

The church at Crowle having withdrawn from Epworth and Butterwick and secured a pastor for itself, the Board made an effort to group Misterton with them, but unexpected and insuperable difficulties arising, Epworth and Butterwick were placed alone under the pastoral care of the Rev. J. A. Andrews, late of Headcorn, at the beginning of the year. The circumstances connected with Butterwick, this most ancient of our churches, are not so cheering as we could wish. It is not found possible at present to carry on a Sunday school, and there is great need of a harmonium to help in the praise portion of the sanctuary worship. Still the efforts of the pastor in the preaching of the gospel and visiting among the people are quietly telling for good. At Epworth a more encouraging condition of things exists. Increased interest is manifested in the services, the spiritual life of the church is being deepened, and already some seven persons have professed to find peace through Jesus Christ.

Rothley and Woodhouse Eaves churches have been working together under the Board during the year, under the ministry of the Rev. S. Peacock. But Rothley does not deem it expedient to continue the connection longer, so the help of the Board is withdrawn.

Some little aid has been rendered by the Board to the churches at Smalley and Kilbourne, under the pastorate of Rev. E. Hilton, which has much encouraged them in contending with confronting difficulties, and in carrying on the work of the Lord. The friends there seem earnest, grateful, and hopeful.

The Board has also joined with the Council of the Baptist Union, and the North Stafford Association, in the appointment and support of a pastor over the Fenton P.B. and the Eastwood Vale G.B. churches. The Rev. T. G. Head, who commenced his labours last autumn, is diligently carrying on much needed mission work in his district, both by preaching and visiting. Such work rightly done cannot be in vain.

The Baptist Union Council has also joined with the Board in rendering a little help to the pastor at Chatteris, Rev. T. H. Smith, in prosecuting mission work at Mepal, and Mr. Smith has had the pleasure of baptizing some believers in New Testament fashion in the neighbouring river.

The Board has also rendered help to the churches at Austrey and Appleby. These churches are nominally connected with those at Polesworth and Warton, and together seem to form a good case for grouping under a pastor. But up to the present unity of feeling has not prevailed among them on the question. There is a good chapel at Austrey, but the members of the church can be counted upon the fingers of one hand. At Appleby, the chapel is smaller, but the members are a little more numerous. The Board, to help save these two churches from extinction, and, if possible, to bring about a better condition of things, has requested the Barton and Measham pastors to render them what help they can, and has also helped to pay the cost of ministerial or student supplies four times a quarter. The Measham pastor, Rev. B. Noble, has kindly and gratuitously preached at Appleby once a month on the week evening. While great things have not been accomplished, yet the few friends at these places have been encouraged by the sympathy and help shown them, and larger numbers have assembled to hear the word of life.

During the four years of the Board's existence, no earnest appeal for help has been made. The difficulty hitherto has been to get work to do, and not means with which to do it. Now, however, it has made a fair start; and with the prospect of still larger opportunities of usefulness before it, asks that the churches and friends of the Association shall give it the means to carry on more fully its beneficent operations.

J. R. GODFREY, (Sec.)

## TREASURER IN ACCOUNT WITH GENERAL BAPTIST VILLAGE CHURCHES BOARD.

Dr.	£ s. d.	Cr.	£ s. d.
July 1st, 1887—		Oct. 1st, 1887—	
By Balance in hand .. .. .	114 19 2	By Grant to Rothley and Woodhouse Eaves, one quarter, per Mr. Waldram .. . . .	4 17 6
By Cash to Rev. J. Godfrey for journey to Misterton. W. H. Mallet .. . . .	1 0 0	Dec. 28th—	
June, 1888—		By Grant to Austrey and Appleby, half-year, per Rev. J. Godfrey	6 0 0
R. Pedley, Esq., subscription ..	0 5 0	„ Grant to Rothley group (completes half-year, £17 10s. per annum) .. . . .	3 17 6
Mr. W. H. Mallet do. ..	25 0 0	„ Share of Grant to Eastwood Vale and Fenton, per Baptist Union .. . . .	4 3 4
		Jan. 14th, 1888—	
		By quarter's Grant to Sutton St. James and Tydd St. Giles, per Rev. G. H. Bennett, in advance	7 10 0
		Feb. 16th—	
		By one-sixth share of Rev. T. G. Head's removal to Fenton district, per Baptist Union .. .	1 13 4
		March 24th—	
		By share of Grant to Mepal (12s. 6d.), Fenton and Eastwood Vale (£4 3s. 4d.), per Baptist Union .. . . .	4 15 10
		April 16th—	
		By one year's Grant to Smalley and Kilbourne, per Mr. Jos. Wright (Smalley) .. . . .	5 0 0
		„ One quarter's Grant to Rothley and Woodhouse Eaves, per Mr. Thos. Waldram, Rothley ..	4 7 6
		May 2nd—	
		By quarter's Grant to Epworth district, per Mr. Ashwell ..	5 0 0
		June—	
		Secretary's Account—	£ s. d.
		Stamps and Stationery .. .	0 10 6
		Expenses attending meetings	0 10 6
		Special journey to Epworth and Misterton .. . . .	0 15 0
			1 13 0
		July 7th, 1887—	
		By cheque to Rev. F. Norwood, being balance of Grant towards his salary up to time of his leaving Epworth .. . . .	6 5 0
		Balance in hand .. . . .	55 16 2
	£141 4 2		£141 4 2

Examined together with the vouchers and found correct, this 18th day of June, 1888.

W. RICHARDSON.  
W. R. WHERRY.

## 5.—FEDERATION BOARD.

The Federation Board exists for the purpose of advocating the principle of "Federation" as opposed to an isolation which often leads to weakness, dependence, and decay.

The Board believes that there is a growing recognition of this principle amongst us. Churches are beginning to discover that independence may be bought too dearly, while union may mean strength and prosperity.

The Secretary is corresponding with several churches with a view to securing their co-operation for the purpose of pastoral support while retaining individual freedom of church government. Each member of the Board is using his personal influence in this direction.

Correspondence is earnestly invited from churches that see any prospect of advantageous co-operation, and all possible help will be given.

The Board proposes to issue a circular to such churches as might possibly be benefited by the adoption of the scheme of the Board, and asks the Association to empower the Secretary to apply to the Association Treasurer for a sum not exceeding £3 for the necessary expenses of the Board.

G. H. BENNETT, (Sec.)

## 6.—THE VISITORS' BOARD.

The names of the brethren chosen by the Conferences as the Visitors for the ensuing year will be found among "Boards and Committees."

The following are the reports of visits paid during the past year.

## MIDLAND CONFERENCE.

(1.) *Revs. O. D. Campbell, M.A., and J. Maden report*:—"Our visits to the churches have not been so numerous as in some previous years. The Messengers, however, have been most heartily welcomed, and they have been glad to find some fruit resulting from their labours. In one case a Bible class has been formed which still continues to prosper, and in another instance special attention has been given to the service of song. The churches have been much encouraged and stimulated to new effort. In every church visited an interesting free conference has been held, which we trust will lead to useful and valuable results."

(2.) *Rev. J. C. Forth reports*:—"I have visited *Sileby* and *Billesdon*. At the first place I have made myself responsible for a fortnightly service; at *Billesdon* they have secured the services of a pastor, towards whose support I have sought to obtain help from the Home Mission."

## LANCASHIRE AND YORKSHIRE CONFERENCE.

*Rev. W. Gray reports*:—"Besides paying my annual visit to the *Clowbridge* church, I have not been able to do anything, as there is a difficulty in getting the people together on a week evening, and Sunday cannot well be spared to any large extent."

## SOUTHERN CONFERENCE.

*Rev. J. Fletcher reports*:—"During the year I paid a visit to *Smarden*, and found the church united, enterprising, and full of the spirit of hopefulness. I have not visited *Ford*, but have kept in sympathetic touch with pastor and people by correspondence. Mr. R. F. Griffiths recently accompanied me to *Tring* on special business, and we made it the occasion of visiting the church there. Visitors and visited were alike encouraged. Good always comes of these visits."

## EASTERN CONFERENCE.

*Rev. C. Barker, the Secretary, reports*:—"Gedney Broadgate—The meetings formed a good start for the winter's work. *Lincoln*, Memorial chapel and others—The result is the deepening of spiritual life and the drawing closer together of the different churches. *Bourn*—Greatly encouraged and helped. *Sutton St. James*—Large numbers gathered; several waiting for baptism; no services more successful than these! *Fleet*—Four nights' evangelistic services; several anxious young men greatly helped. *Grantham*—Cheering reports of larger congregations and of additions to the church since the evangelistic services. *Fornsett*—The people came long distances to services; attention good; brighter prospects. *Pinchbeck*—New year's evangelistic services held; the people say they were 'the best meetings for years!'"

"On the whole the labours have been encouraging, and the brethren will rejoice if during another season the interchange of fraternal visits is more widespread, and more numerous visits paid to pastorless churches."

## WARWICKSHIRE CONFERENCE.

*Rev. A. T. Prout writes*:—"During my Presidential year I visited *Netherton*, *Cradley Heath*, and *Cinderbank*. A steady, cheering work is going on at *Netherton*; the services are maintained; an organ secured; the chapel cleaned; the friends are happy and hopeful. *Cradley Heath* is in a happy frame; mutual love exists between pastor and people; the church is alive; congregations full and cheering; they have two wants—more room, and more money to make more room. At *Cinderbank* the work is prosperous; Mr. Lewis labours here with loving zeal; and full congregations, at least in the evening, cheer his heart and draw forth his preaching powers. If the profit to the churches visited be equal to the blessing the visitor gained, then their profit must be great."

The Visitors further report—

(1.) That the problem of the maintenance of the vigour and usefulness of the village churches becomes more difficult of solution. This is specially the case in the agricultural districts. The need of financial aid is most urgent. The loss of effective leaders in the work and the churches is acutely felt.

(2.) We are more convinced of the need for and wisdom of amalgamating two or three village societies under one pastorate; and suggest that Deputations should be arranged to press the subject on the attention of the churches.

(3.) Experience indicates that much real profit may be expected from a series of evangelistic services held at the beginning of the winter season. The Visitors will be glad to give advice and aid in arranging for them.

J. CLIFFORD, (*Sec.*)

#### 7.—BOARD OF TRUSTEES AND CHAPEL PROPERTY COMMITTEE.

This Board, during the past year, has had its attention directed to a large amount of important and complicated business, which is at present in an incomplete state and not ready for publication, but which the Board is satisfied gives promise of much service to our denomination at large, to individual churches, and of presenting fresh opportunity for the extension of the Kingdom of Christ.

The Downton case we have had to leave for the immediate present, but we hope some progress may be made during the year. Mr. Griffiths and Mr. Cunliffe will take care of your interests between the meetings of this Board.

The Sabbatarian Trust, to which reference was made last year, is receiving the watchful attention of the Board, which has appointed a Sub-committee consisting of the Revs. Dr. Clifford and J. Fletcher, and others, to deal with questions as they may arise.

A scheme is before the Charity Commissioners with respect to the Misterton trust property. It has been agreed to by the Trustees, and we hope that what seemed likely to be a very troublesome piece of business will end in an amicable and beneficent settlement, owing to steps taken by the Board, but especially to the judicious and conciliatory action of our friend Mr. R. Foulkes Griffiths.

At Aylesbury, a long-disused and small chapel has been recovered to the use of the denomination, but in what way the proceeds will be applied has not yet been settled. A small rent is all that there is, so that unless this property is sold, there is no capital sum to deal with.

It is undesirable to enter into the details of a number of small properties which have been brought before your Board. It is, moreover, well that it should be distinctly understood by the churches that all questions relating to individual living trusts are treated as strictly private and confidential. The purpose of the Association in forming this Board will be completely frustrated if it is not recognized that all those who are in anyway interested in, or concerned about, trust property belonging to the denomination or to the churches thereof, may rest assured that their communications will be received in confidence.

As the first result of the settlement of the Honiton case reported last year, the Trustees had the great satisfaction of being the medium for adding the small sum at their disposal to the income of one of the most active and useful of the ministers within the area prescribed by their trust.

*Honiton Trustees*—Revs. W. J. Avery, Dr. Dawson Burns, Dr. Clifford, J. Fletcher (*Sec.*), J. F. Jones, Messrs. J. Burleigh, J. W. Chapman, I. Lilley, S. B. Newling, and G. Padfield.

The work of this Board increases from year to year, and it is impossible for this work to be done without preliminary expense. The Board has already been the means of saving, to the uses of the denomination, property worth several hundreds of pounds. It is anticipated that a greater benefit will result from its present work. It is therefore with much confidence that this Board asks the Association to permit its Publication Board to advance to this Board a further sum of £50. It is proposed that the retiring members of the Board be re-elected, with Rev. R. P. Cook and Mr. Wm. Newman substituted for Rev. J. Jolly, B. A., and Mr. C. Roberts.

J. W. CHAPMAN, (*Sec.*)

## 8.—HYMNAL TRUSTEES.

The sales of the Baptist Hymnal have continued about the same for the last three years, neither increasing nor diminishing. But from the fact that very recently churches of some importance in the other section of the denomination have decided to adopt the book, it is hoped that next year may show an increase. The Trustees, however, regret to report that there has been a falling off in the sales of the School Hymnal. They believe that this is owing to the fact that most of our schools adopted the book years ago. Hence a total sale of 128,451 copies. But the copies now being disposed of represent chiefly what is required from time to time to make up for wear and tear.

The Trustees ask the earnest attention of the Association to the subject of the Sol-Fa edition of the Tune Book, which was brought out in accordance with their own request. During the last twelve months only twenty-five copies have been sold, or only about a tenth of the sales of the edition in the old notation. Your Trustees cannot suppose that the reason of this is, that their Tonic Sol-Fa friends do not appreciate good music, but think it possible that in these hard times the price has stood in the way. To meet the case, therefore, they have resolved to offer cheaply bound Sol-Fa copies at 1s. 6d. each instead of 2s.,—the lowest price at which they can be sold without loss.

The Trustees have had pleasure in making a present of Hymnals and Tune Books of the value of about £10 to the Foreign Mission Bazaar, to which they respectfully invite the attention of visitors, especially commending to their notice some beautiful copies of the Bible bound in one volume with the Hymnal.

As a large expenditure is about to be incurred in reprinting certain editions of both the chapel and school Hymnals, no grant from the profits can this year be made to the Association.

W. R. STEVENSON, (Sec.)

## 9.—PUBLICATION BOARD.

The Board regrets to state that the circulation of the *Magazine* is not so good as it was two or three years ago. The diminution is not large, but it is sufficiently serious to make a difference in the profits which will in future be at the disposal of the Association.

The change made, twelve months ago, in the enlargement of the *Year Book*, has been appreciated by the churches, and must be regarded as a success. But in order to prevent disappointment, it is absolutely necessary that intending purchasers should give their orders to our Leicester publisher, either at the Association or within a few days afterwards.

Concerning the decline in the circulation of the *Almanack*, the Board feel somewhat anxious. They believe the cause of it to be the very keen competition to which it is exposed. And yet they consider it meets a want. It supplies information concerning our Connexion and its institutions to young people and others who can afford a penny but cannot conveniently spend 6d. or 9d. on a *Year Book*. Will our ministers and deacons kindly bear these facts in mind, and at the proper season try to bring under the favourable notice of their friends both the *Magazine* and *Almanack*?

It may be remembered that last year the Association requested the Hymnal Trustees to lend £50 to the Chapel Property Committee. In response to this request the loan was made, not, however, from the Hymnal Fund, but from the balance in hand of the Publication Board. And, as it is understood that the Chapel Property Committee is in need of additional help of a similar kind, the Board wish now to state that they are prepared, if requested by the Association, to lend from the same source a further sum of £50.

W. R. STEVENSON, (Sec.)

## 10.—BAPTIST UNION DEPARTMENT.

The report, in reference to the various funds of the Baptist Union, is for the year ending December 31st, 1887, and the following tabular statement shows that a total of £185 18s. 5d. has been contributed in the various Conferences of General Baptist churches, and £50 additional by the Association, upon the recommendation of your Publication Board:—

Conference.	General Expenses Fund.		British and Irish Mission.		Annuitv Fund.		Augmentation Fund.		Education Fund.	
	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.
Cheshire & North Staffordshire } Eastern .. .. } Lancashire and Yorkshire } Midland .. .. } Southern .. .. } Warwickshire .. }	4 6 16 24 10 2	£ 8 4 0 4 5 0 7 16 0 17 19 6 9 0 0 1 0 0	1 2 1 .. 5 1	2 5 0½ 3 7 10½ 1 10 0 .. 27 14 7 0 10 0	2 .. 5 10 2 ..	1 12 6 .. 9 3 6 41 9 6 22 1 0 ..	1 1 1 4 4 ..	1 2 6 1 0 0 5 0 0 6 6 6 8 5 6 ..	.. 1 1 10 1 ..	.. 1 7 6 0 5 0 8 13 0 1 0 0 ..
Total .. ..	62	£43 4 6*	10	£85 7 5	19	£74 6 6†	11	£21 14 6	13	£11 5 6

\* This includes the subscription of the Lancashire and Yorkshire Conference, and the contributions of sixteen personal subscribers.  
† Exclusive of £50 voted by the Association from the Publication Department.

The *General Expenses Fund* has suffered a slight falling off of General Baptist support. In 1886, sixty-nine churches, one Conference, and fifteen personal members contributed £47 18s. 0d. In 1887, only sixty-two churches, one Conference, and sixteen personal members, contributed £43 4s. 6d. It is certainly desirable that far *more than one-third* of all the General Baptist churches should be in direct connection with the Baptist Union. On the 31st of December, more than one hundred and thirty of our churches were not in membership, or were in arrears with their qualifying subscriptions. A few have qualified since. Reference to the Baptist Union contribution column in the Year Book will make clear this point.

To our great regret, some brethren from these churches found themselves without the right to come and vote at the annual Assembly of the Union, in April last. I may remark, however, that fifty-three pastors and eighty-six delegates were notified as intending to represent General Baptist churches on that occasion. The General Expenses Fund may be called the "house-keeping fund" of the Council, and it is their wish that its income should be increased until it is able to bear all the working expenses of the Union, and so render unnecessary any charge whatever, upon our benevolent and evangelistic funds.

*The British and Irish Home Mission.*—The amount reported under this head includes only £4 6s. 10d. on account of the "Jubilee Fund," inasmuch as Dr. Booth has settled with Mr. Pedley since the first of January, and only a few contributions came to hand before the end of last year. This special fund is now denominated "The Mission Extension Fund," and although it has not realized all the hopes of its most sanguine promoters, there is still the need, and the opportunity, for making a permanent addition to our regular Home Mission income, by a continuance of this effort. Why should not all the offerings—moderate at the most—be repeated this and every year with that view? The co-operation of the Council of the Baptist Union with your Village Churches' Board, at Eastwood Vale and Fenton, finds abundant encouragement in the devoted service of our mission pastor, the Rev. T. G. Head. It is gratifying also to know that by the joint contribution of the same organizations, the expenses incurred in supplying the pulpit at Mepal, Cambs., are now met. A scheme has been projected for the general visitation of Baptist churches in town and country with a view to the quickening of spirituality, the increase of unity, the winning of young Christians to the avowal of discipleship to Christ, and the arousal to thought and decision of the apathetic and timorous. This suggestion originated with our President, Dr. Clifford, and, no doubt, the official communication on the subject, which has been sent to our Secretary, will receive all the attention that it so well deserves. I mention it here because it will involve an estimated charge upon our Home Mission fund of not less than £200. General Baptists will, I feel sure, come into the plan within the next few months, and also take their share of the pecuniary liability. Many of our leading ministers have already placed their services at the disposal of the Council for one or two weeks each.

*The Annuity Fund.*—The contributions from General Baptist churches to this fund are not increasing. The report upon the actuarial valuation for the last triennial period is not yet to hand, so that I am unable to say what are our immediate prospects. I may mention that upwards of £5000 per annum is now being paid to annuitants. We sincerely trust that their incomes from this source will not have to be reduced. One infirm General Baptist minister, and one General Baptist minister's widow came upon the fund last year (one share each), and one ministerial annuitant died during that period. One pastor became a beneficiary member, and another entered both himself and his wife (one share each).

*The Augmentation Fund.*—There has been a decrease in the contributions to this fund from General Baptist churches, to the extent of £17 17s. 6d. Only eleven churches contributed as against thirteen in 1886. One pastor in the Cheshire, and one in the Midland, Conference had an addition of £20 each to their stipends last December, by means of this fund.

*The Education Fund.*—Friends in thirteen churches have contributed £11 5s. 6d., or £2 9s. 6d. less than came from the same number of churches in 1886. In the Midland (the largest subscribing) Conference, one pastor received £10, and another £7 10s. during 1887, for the education of their children. There is a real need for this fund as the annual report will show, and either of the brethren in this Association, to whom I have referred, could speak of the value of the help he gets from it, far more effectively than I can set forth its claims.

The Baptist Union never had a better account to give of itself than it has to-day. It does not stand upon a human creed. It does not contend for external forms and fixed methods. It does not even regard efficient organization as more than a means to an end. And its beneficent ministries must fail if they do not bear witness that it is a fountain of spiritual energy. I most firmly believe that it is this already, and I am equally confident that it has a still more blessed future. For it has shown clearly that it cherishes that "faith" in Christ, and "hope" for mankind, and that "love" which "is not provoked, taketh not account of evil, rejoiceth with the truth and beareth all things,"—the graces that were so conspicuous in the Apostolic church of "The Great Forty Years."

W. J. AVERY, (Sec.)

**GENERAL BAPTISTS WHO ARE MEMBERS OF THE BAPTIST UNION COUNCIL.**—*President*—Rev. John Clifford, M.A., D.D.; Mr. E. Cayford; Revs. Watson Dyson, J. Fletcher, W. H. Tetley, and the Secretary of the Association.

#### 11.—THE WOMAN'S HOME AND FOREIGN MISSION SOCIETY.

At a Woman's Conference, held at Derby, June 19th, 1888, it was resolved—

- 1.—That a Woman's Organization be formed in connection with the General Baptist denomination.
- 2.—That it shall embrace two distinct lines of work, and that its funds shall be equally divided between them, *viz* :—
  - (1.) *Home Mission Work*, which shall take the form of a pastor's aid fund, to augment the inadequate salaries of the ministers of our small struggling churches, and—
  - (2.) *Foreign Mission Work*, which shall tend to the enlightenment and elevation of the women of India and Rome, by means of native Christian bible women.
- 3.—That this Organization be managed by a Secretary, Treasurer, and Committee, and that each church in the denomination be asked to select a lady to take this matter in hand and report quarterly to the Secretary.

The Conference made the following appointments—

*Secretary*—Mrs. Fletcher, 322, Commercial Road, London.

*Treasurer*—Mrs. Best, Boston.

*Committee*—Mrs. Best, of Boston; Mrs. Gray, of Birchcliffe; Mrs. Rushby, of Stalybridge; Mrs. Pedley, of Crewe; Mrs. Walley, of Tarporley; Mrs. Wilshire Hill and Mrs. Harrison, of Derby; Mrs. Brownsword and Mrs. Hill, of Nottingham; Mrs. Bishop, of Leicester; Miss Smith, of Quorndon; Mrs. Griffiths and Mrs. Goadby, of London; Mrs. Barrans and Mrs. A. H. Lee, of Walsall.



## ASSOCIATION ACCOUNTS: 1887 AND 1888.

James Hill, as Treasurer, in Account with the General Baptist Association.

1887.	Dr.	£ s. d.	1887.	Cr.	£ s. d.
June 28—Balance in hand .. .. .		1 9 7	July 12—Rubber Stamp for Association purposes .. . . .		0 5 0
July 7—Contributions from 167 Churches for Association Expenses .. . . .		89 0 0	„ 12—Mr. T. I. Burton, Louth—Printing, &c. . . . .		3 0 0
„ 7—Subscription from E. Cayford, Esq. . . . .		2 2 0	„ 12—Mr. B. Moore, Burnley—Printing .. . . .		1 12 6
Dec. 22—From Hymnal Trustees, per J. T. Mallet, Esq. . . . .		50 0 0	„ 12—Messrs. Burghope & Strange, Burnley—Stationery .. . . .		0 17 6
„ 22—From Publication Board, per J. T. Mallet, Esq. . . . .		50 0 0	„ 12—Secretary's Travelling Expenses in connection with change of time and place of Annual Meeting .. . . .		2 1 1
			„ 12—Secretary—Postage, Parcels, Telegrams, &c. . . . .		4 15 11
			„ 12—Secretary—1 Year's Salary		10 0 0
			Aug. 15—Rev. Watson Dyson, President of Association—Expenses to Baptist Union Committee .. . . .		1 11 9
			„ 26—Messrs. Buck, Winks, & Son—Printing and Postage of Posters .. . . .		4 8 3
			„ 26—Rev. T. Barrass—Printing, Postage, &c., for Association.		5 2 3
			Sep. 13—Messrs. Buck, Winks, & Son—Year Books and Postage		1 15 5
			„ 13—Rev. Dr. Clifford—Expenses of Visitors' Board, from Sept., 1886, to Aug. 31, '87		4 4 6
			Dec. 23—Rev. Dr. Booth, for Baptist Union Annuity Fund, as per Vote of Association, 1887 .. . . .		50 0 0
			„ 23—T. W. Marshall, Esq., Treasurer of G. B. College, as per Vote of Association, 1887 .. . . .		25 0 0
			„ 28—R. Pedley, Esq., Treasurer of G. B. Home Missionary Society, as per Vote of Association, 1887 .. . . .		25 0 0
			1888.		
			April 30—President of Association—Travelling Expenses to four Baptist Union Committee Meetings .. . . .		1 1 0
			June 16—Rev. J. Maden—Expenses of Arbitration Board for year ending May 31, 1888 .. . . .		0 8 6
			„ 16—Rev. J. Maden—Expenses of Messengers of Churches in the County of Nottingham, for year ending May 31st, 1888 .. . . .		0 7 6
			„ 16—Rev. W. Gray—Expenses of Board of Reference for year ending May 31, 1888		0 3 6
			„ 16—Rev. W. Gray—Expenses of Visitors' Board for year ending May 31, 1888 .. . . .		0 5 6
			„ 21—Balance in hand .. . . .		0 11 5
		£142 11 7			£142 11 7

June 21st, 1888—Examined the Treasurer's Accounts, and found them correct.

W. B. BEMBRIDGE,  
GEORGE DEAN.

## REGISTER OF THE CHURCHES.

Places in *Italics* are subordinate stations in union with churches. Names in brackets are the designations of chapels, or the streets in which they are situated. Churches marked [H] have minister's house; [E] have an endowment.

No.	CHURCH.  The Post Town is added where necessary.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats.		Members		Addtns.			Reductns.			PASTOR.	Settled in pre- sent pastorate.	Local Preachers.		SUNDAY SCHOOL.		
					1887.	1888.	Baptized.	Received.	Restored.	Transfer'd.	Excluded.	Dead.	Erased.	Teachers.			Scholars.	Contributions.			
																		£	s.	d.	
1	Arnold, near Nottingham	Notts	Midland	1849	450	118	117	5	3	1	2	4	2	2			534	276	19	4	10
2	Ashby-de-la-Zouch	Leicester	do.	1804	500	211	200										33	280	26	5	0
	Packington	do.	do.		200												8	30	12	2	0
3	Audlem	Cheshire	Cheshire	1814	150	34	34										5	36	3	10	0
4	Austrey, near Atherstone [E]— <i>Polesworth, Warton, Appleby</i>	Warwick & Le'ster	Warwicks	1808	800	146	145	3						4							
5	Bacup (South Street)	Lancs	Lancs & Yorks	1851	300	46	51	7					1	1			216	106			
6	Barton Fabis, near Hinckley [H E]	Leicester	Midland	1745	400	263	251	9			6	3	12		John Rufus Godfrey	1885	710	100			
	<i>Barlestone</i>	do.	do.		250												10	60			
	<i>Bosworth</i>	do.	do.		100																
	<i>Bagworth</i>	do.	do.		300												15	108	65	11	11
	<i>Congerston</i>	do.	do.		100																
	<i>Desford</i>	do.	do.		288												12	107			
	<i>Newbold</i>	do.	do.		120													6	18		
7	Bedworth (Croxall Street), nr. Nuneaton	Warwick	Warwickshire	1879	160	46	43	2	1				2	1	3		314	135	8	14	9
8	Beeston, (Nether St), near Nottingham	Notts.	Midland	1804	400	100	113	13	1		1				Richard Pursey	1884	26	214	12	10	0
9	Belper (Bridge Street), near Derby	Derby	do.	1818	350	45	45	4					1		3		17	166	13	10	0
10	Berkhamsted (Claremont) [E]	Herts	Southern	1678	650	186	186	3	4	1	2		2	4	James Francis Smythe	1883	631	298	27	7	0
	<i>Frithsden</i>	do.	do.		1835	100															
11	Billesdon (Back Street), near Leicester	Leicester	Midland	1813	160	19	19														
12	Birchcliffe, near Hebdon Bridge [H]	Yorks	Lancs & Yorks	1763	800	331	340	14	2				6	1	William Gray	1860	74	380	86	2	6
13	Birmingham (Lombard St.)— <i>Little Sutton</i>	Warwick	Warwickshire	1775	500	149	176	2	29	1	3		1	1	Edwin W. Cantrell	1882	228	223	12	6	0
14	Birmingham (Longmore Street)	do.	do.	1865	800	125	73	21	11		8		76		Alfred Thos. Greening	1887	2				
15	Boston (High St.) [E]— <i>Witham Green</i>	Lincoln	Eastern	1653	600	242	244	12	6		2		2	12	Clement Waterton	1888	446	486	21	3	8
16	Boughton, near Newark	Notts	Midland	1827	100	18	18														
17	Bourn [H E]— <i>Morton, Dyke, Haconby</i> <i>Stainfield</i>	Lincoln	Eastern	1616	450	229	230	6	2		3		4		George H. Bennett	1882	1053	393	20	0	2½
18	Bradford (Bethel, Allerton)	Yorks	Lancs & Yorks	1825	450	136	129	2	1	1			1	10	Walter Wynn	1888	26	240	32	7	0

## CHURCH SECRETARIES, AND CONTRIBUTIONS FOR DENOMINATIONAL PURPOSES.

"That this Association regards it as the duty of all churches in the body to support the three recognized Institutions of the Connexion: viz., the Foreign Mission, the Home Mission, and the College."—*Minutes of the Ninety-first Association, 1860.*

Only those contributions are inserted in these columns which have been received by the respective Treasurers up to the time of the Audit. The financial year closes May 31st, and the audit immediately follows. The "Baptist Union Funds" are reported for the year 1887, ending Dec. 31st. The subscriptions of personal members are added to the church contributions, except where a [P] indicates that the whole is a personal subscription.

N.B.—*The numbers in the left-hand column indicate the churches. Thus—No. 2 is Ashby.*

No.	NAME AND ADDRESS OF SECRETARY.	FOREIGN MISSION.		HOME MISSION.	COLLEGE.	BUILDING FUND.	ASSO. EXPNSSES.	BAPTIST UNION.		SPECIAL.								
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.	Chapel Property Improvement, Debts paid off, &c.			
1	Wm. Bown, 13, Walter Street, Nottingham ..	6	15	0	..	..	..	0	4	0	...	...	{ School cleaned. Amount raised £16.					
2	James Goadby, Ashby-de-la-Zouch ..	30	12	0	2	12	6	9	2	0	..	0	5	0	E. 2/6	...		
3	James Hill, Daisy Bank, Audlem, Nantwich ..	3	13	1	..	..	..	..	..	..	..	..	..	..	..	..		
4	James Goadby, Ashby-de-la-Zouch ..	..	..	..	..	..	..	..	..	..	..	0	2	6	..	..		
5	W. H. Suthers, Grave Terrace, Bacup ..	1	0	0	1	0	0	1	0	0	0	0	10	0	0	0	2	6
6	John Compton, Newton Burgoland, Ashby-de-la-Zouch ..	45	0	0	..	11	7	5	..	..	0	7	6	G. 5/-	...	...	£35 paid off debt.	
7	C. Lilley, Road Way, Bedworth, near Nuneaton	0	14	6	..	..	0	7	0	..	0	1	0	..	..	..	{ Outside of Chapel im- proved. Cost £9 8s. 11d.	
8	William Neville, Chilwell, Notts. ..	13	14	0	2	5	0	6	3	10	..	0	5	0	G. 5/-	...	..	
9	Walter Carrington, Canada, Belper, Derby ..	7	19	4	..	..	..	..	..	..	0	1	0	G. 5/-; A. 5/- (P.)	...	..	{ Chapel improved.	
10	Geo. Loosley, Castle Street, Berkhamsted, Herts.	16	16	10	..	2	8	0	..	..	0	5	0	G. 10/-	...	..	{ Amount raised £10.	
11	Joseph Miles, Billesdon, near Leicester ..	1	0	0	..	..	..	..	..	..	..	..	..	..	..	..	..	
12	Rev. W. Gray, Birchcliffe, Hebden Bridge, via Manchester ..	45	4	5	22	18	9	11	12	2	4	3	6	0	12	6	G. 10/-; A. 63/-; E. 5/-	..
13	H. Hitchcock, 60, Long Street, Sparkbrook, Birmingham ..	40	19	0	3	5	9	1	11	6	..	0	5	0	G. 5/-	..	{ £1000 raised towards New Chapel.	
14	John Evans, Baptist Chapel, Longmore Street, Birmingham ..	..	..	..	..	..	..	..	..	..	0	7	6*	..	..	..	..	
15	George L. Wilson, 41, Wormgate, Boston ..	28	15	10	1	1	0	7	5	1	..	0	7	6	..	..	..	
16	S. Rockley, Ollerton, Newark, Notts. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17	William Bishop, West Street, Bourn ..	42	4	7	4	1	4	6	15	3	..	0	5	0	G. 15/-*	..	{ New Organ and Chapel decorated. Cost £120; raised towards it £380.	
18	E. Cockcroft, Sandy Lane, Allerton, Bradford:	7	13	2	1	15	9	3	16	6	..	0	5	0	...	..	{ £150 paid off old debt.	

\* Two years.

No.	CHURCH.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats.		Members.		Addtns.		Reductns.			PASTOR.	Settled in present pastorate.	Local Preachers.	SUNDAY SCHOOL.					
					1887.	1888.	Baptized.	Received.	Restored.	Transfer'd.	Excluded.	Dead.	Erased.				Teachers.	Scholars.	Contributions.	£	s.	d.
19	Bradford (Tetley Street) . . . . .	Yorks	Lancs & Yorks	1832	870	277	278	10	2	4	1	5	1	..	..	27	220	..	..	..		
20	Bradford (Infirmary Street) . . . . .	do.	do.	1850	200	87	84	5	..	5	..	3	..	..	1	18	150	45	2	0		
21	Bradford (Central, Allerton) . . . . .	do.	do.	1873	500	128	121	..	..	..	..	2	5	..	32	209	23	8	6			
22	Broughton and Willoughby . . . . .	Notts	Midland	1854	340	49	49	..	..	..	..	..	..	..	..	..	..	..	..	..		
23	Burnley (Ebenezer) . . . . .	Lancs	Lancs & Yorks	1787	750	406	380	5	19	3	..	5	42	..	..	5	714	123	0	0		
24	Burnley (Enon) . . . . .	do.	do.	1850	700	241	273	33	6	..	3	3	1	Charles Payne	1887	5	40	380	104	11	4½	
	Whittlefield . . . . .	do.	do.	1883	200	..	..	..	..	..	..	..	..	..	..	14	150	10	0	0		
25	Burton-on-Trent (New St.)—Cauldwell	Stafford	Midland	1824	840	238	232	3	2	..	4	1	6	Solomon S. Allsop	1879	5	42	483	50	4	6	
	Overseal . . . . .	do.	do.	1854	120	28	26	..	..	..	..	1	1	..	..	8	52	8	5	0		
26	Burton-on-Trent (Parker Street) . . . . .	Stafford	do.	1880	350	53	56	5	1	..	..	1	2	George Edward Payne	1885	1	10	150	33	11	6½	
27	Carlton, near Nottingham . . . . .	Notts	do.	1876	110	38	50	14	2	4	7	1	1	..	..	1	24	160	7	16	6	
28	Castle Donington, nr. Derby—Weston- on-Trent . . . . .	Leicester	do.	1774	500	138	134	6	1	..	1	1	4	5	..	..	4	25	120	20	2	10
	Sawley, near Derby . . . . .	Derby	do.	1783	250	91	90	2	2	..	2	3	..	..	..	23	128	20	10	3		
29	Chatteris (West Park Street) . . . . .	Cambs	Eastern	1783	600	103	117	13	..	2	..	1	1	Thomas Henry Smith	1884	6	25	200	17	11	5	
	The Crollards . . . . .	do.	do.	..	..	..	..	..	..	..	..	..	..	..	..	7	70	..	..	..	..	
	Forty-foot Bank . . . . .	do.	do.	..	..	..	..	..	..	..	..	..	..	..	..	3	33	..	..	..	..	
	Mepal (Union Chapel) . . . . .	do.	do.	1817	..	19	22	3	..	..	..	..	..	..	..	6	80	2	3	1½		
30	Chellaston, near Derby . . . . .	Derby	Midland	1868	150	22	22	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
31	Chesham [H E] . . . . .	Bucks	Southern	1706	850	285	308	24	3	..	..	4	..	Wm. Bampton Taylor	1883	15	56	470	29	16	7	
	Charteredge . . . . .	do.	do.	..	100	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Ashley Green . . . . .	do.	do.	..	80	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Vale . . . . .	do.	do.	..	60	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
32	Chesterton, near Newcastle-under-Lyne	Stafford	Cheshire	1877	200	16	16	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
33	Cinderbank, near Dudley . . . . .	Worcester	Warwickshire	1820	290	152	152	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
34	Clayton, near Bradford . . . . .	Yorks	Lancs & Yorks	1828	315	194	192	5	1	1	1	4	4	Jos. Whendon Hamby	1881	2	46	366	61	5	7	
35	Clowbridge (late Gambleside) nr Burnley	Lancs	do.	1844	500	53	53	2	..	..	..	1	1	..	..	2	10	163	29	11	5	
36	Coalville, near Leicester [H] . . . . .	Leicester	Midland	1835	600	154	163	6	9	..	5	1	..	F. Pickbourne	1882	5	24	290	25	0	0	
37	Colwell (Ebenezer) . . . . .	Hants	Southern	1836	150	19	19	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
38	Congleton (Zion) . . . . .	Cheshire	Cheshire	1840	400	29	29	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
39	Coningsby, near Boston [E] . . . . .	Lincoln	Eastern	1651	200	40	41	6	..	..	..	1	4	George Camp	1884	..	9	70	..	..	..	
40	Coventry (Gosford Street) . . . . .	Warwick	Warwickshire	1822	700	168	170	7	4	2	9	2	..	Arthur T. Prout	1887	2	30	350	13	12	0	
41	Cradley Heath, near Brierley Hill . . . . .	Stafford	do.	1834	250	81	81	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
42	Crewe (Union Street) . . . . .	Cheshire	Cheshire	1883	640	69	73	8	6	..	2	..	8	E. Tremayne Dunstan	1887	2	13	143	25	1	3	

No.	NAME AND ADDRESS OF SECRETARY.	FOREIGN MISSION.	HOME MISSION.	COLLEGE.	BUILDING FUND.	ASSO. EXPENSES.	BAPTIST UNION.			SPECIAL. Chapel Property Improvement, Debts paid off, &c.
							G—General Expenses.	A—Annuity Fund.	Aug.—Augmentation Fund.	
							E—Education Fund.	M—British & Irish Mission.		
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.				
19	Albert Wood, 15, Menstone Street, City Road, Bradford	11 2 6	.. ..	.. ..	.. ..	0 7 6	G. 21/-			
20	William Hulme, 172, Westgate, Bradford	7 2 6	.. ..	.. ..	.. ..	0 2 6	A. 12/6			
21	Albert White, Allerton, Bradford	15 10 4	.. ..	.. ..	.. ..	0 5 0	G. 5/-			
22	Alpheus Reid, Willoughby, Loughborough	5 0 0	.. ..	.. ..	.. ..	.. ..				
23	J. Winterbottom, 53, Devonshire Road, Burnley	12 17 6	.. ..	1 14 0	.. ..	0 10 0	G. 10/-			
24	Jonas Whittaker, 74, Westgate, Burnley	27 18 4	2 11 0	4 0 0	.. ..	0 7 6	G. 10/-; A. 5/-			{ Chapel repaired and beautified at a cost of £80. £140 paid off debt.
25	James Bannister, 256, Branstone Road, Burton-on-Trent	97 0 0	17 6 0	16 0 0	.. ..	0 10 0				
26	.. ..	6 8 11	.. ..	0 15 0	.. ..	0 2 6	G. 5/- (P.); E. 5/-			
27	E. Dring, Carlton	.. ..	.. ..	0 10 1	.. ..	0 1 0	.. ..			£10 paid off debt.
28	Thomas Oldershaw, Castle Donington	31 2 11	2 17 6	.. ..	.. ..	0 5 0				{ School-room enlarged. Heating apparatus put in. Cost nearly £400; raised towards it £173. £239 paid off debt.
	C. Turner, Elm Cottage, Sawley, Derby	10 12 4	1 13 8	4 5 9	.. ..	0 2 6	G. 10/-			{ New Chapel at Chesham Vale—cost £90. Raised £56 10s. £100 paid off old debt.
29	Ebonezer Allpress, Park St., Chatteris, Cambs.	5 19 6	2 7 0	1 0 0	.. ..	0 5 0	G. 10/-			
30	Eliz. Warren, Sinfen Field, Allenton, Derby	5 0 0	.. ..	.. ..	.. ..	.. ..				
31	G. Freeman, Germain's Street, Chesham, Bucks.	59 0 2	.. ..	3 10 6	.. ..	.. ..	M. 20/-; E. 20/-			
32	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..				
33	G. Hampton, Hill St., Netherton, near Dudley	.. ..	.. ..	.. ..	.. ..	.. ..				
34	Geo. Andrews, 4, Lane Ends, Clayton, Bradford	23 8 4	2 15 6	2 13 6	.. ..	0 5 0	G. 10/-; A. 82/-			
35	John Farnworth, Clowbridge, Burnley, Lancashire	.. ..	.. ..	.. ..	.. ..	0 2 6	G. 5/-			
36	Walter Moss, Coalville, Leicester	3 12 0	3 10 10	4 7 0	.. ..	0 5 0	A. 34/6			
37	A. Hills, Norton Green, Yarmouth, Isle of Wight	.. ..	.. ..	.. ..	.. ..	.. ..				
38	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..				
39	Rev. G. Camp, Coningsby, Boston	7 9 3	.. ..	.. ..	.. ..	0 1 0				
40	Henry Dewis, 45, Vernon Street, Coventry	1 0 6	0 10 0	3 6 0	.. ..	0 10 0*	.. ..			£45 paid off old debt.
41	Joseph Cox, Spinner's End, Cradley Heath, Brierley Hill	.. ..	.. ..	.. ..	1 0 0	0 2 6				
42	Robert Johnson, Walthall Street, off Nantwich Road, Crewe	3 7 6	3 2 4	.. ..	.. ..	0 7 6†	A. 10/-			£60 paid off debt.

\* Two years.

† Three years.

No.	CHURCH. The Post Town is added where necessary.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats.	Members.		Addtns.			Reductns.			PASTOR.	Settled in pre- sent pastorate.	Local Preachers.	SUNDAY SCHOOL.						
						1887.	1888.	Baptized.	Received.	Restored.	Transfer'd.	Excluded.	Dead.				Erased.	Teachers.	Scholars.	Contributions. £ s. d.			
43	Orich (Ebenezer) near Derby	Derby	Midland	1838	250	63	63																
44	Cropstone, near Leicester	Leicester	do.	1850	12	12																	
45	Crowle (Mill Road) [E], near Doncaster	Lincoln	Eastern	1599	150	25	27	3		1			W. Rowton-Parker	1887	14	90							
46	Denholme (South Gate), near Bradford	Yorks	Lancs & Yorks	1851	430	116	113				2	1				33	220	31	17	7			
47	Derby (St. Mary's Gate) [H]—Boyer St.	Derby	Midland	1797	1200	637	652	31	5	8	2	3	16	T. R. Stevenson	1881	698	1603	183	5	10			
	Willington	do.	do.	120																			
	Littleover	do.	do.	100																			
	Junction Street	do.	do.	400																			
48	Derby (Osmaston Road) [H]—Pear Tree	do.	do.	1831	900	501	516	20	13		8	1	4	5	Wm. Henry Tetley	1878	66	1145	51	14	24		
49	Derby (Watson Street)	do.	do.	1867	200	94	99	3	2							620	330	38	3	4½			
50	Dewsbury (Leeds Road)	Yorks	Lancs & Yorks	1865	480	136	130		5	7		2	2	Arthur C. Perriam	1884	26	206	31	5	0			
51	Downton (Gravel Close), nr Salisbury [E]	Wilts	Southern	1766	120	6	6							Fred. Cunliffe	1885								
52	Duffield, near Derby	Derby	Midland	1810	200	52	51	2				1	2			1	7	64	6	3	3		
53	Earl Shilton, near Hinckley	Leicester	Midland	1758	250	53	50						3			2	15	125	11	0	0		
54	Eastwood (Hill Top) near Nottingham } Greasley	Notts	do.	1876	450	42	44	3	1		2					1	16	250	16	3	0		
55	Eastwood Vale, near Hanley	Stafford	Cheshire	1877	200	36	29				3	4		Theophilus G. Head	1887	1	16	135	27	3	4½		
56	Edgeside, Newchurch, near Manchester	Lancs	Lancs & Yorks	1853	650	116	120	20		1	4		13	Richard Heyworth	1882	1	25	196					
57	Epworth & Butterwick [E], nr. Doncaster	Lincoln	Eastern	1599	400	30	32		3		1			Jas. Andrew Andrews	1888	7	12	50	10	0	0		
58	Fleet, near Holbeach—Gedney Broadgate	do.	do.	1681	450	144	137		1		3		3	2	Charles Barker	1878	1	20	200	11	9	2½	
59	Ford, near Aylesbury [H E]	Bucks	Southern	1716	250	42	42							Leo Humby	1887								
60	Fornceft (Tabernacle)	Norfolk	Eastern	1754	120	36	34						2	Edward Towler	1887	1	4	30					
	Moulton, near Stratton	do.	do.	1788	150	31	31																
61	Gosberton, near Spalding [E]	Lincoln	Eastern	1666	204	33	32			1	2						12	96					
62	Grantham (Oxford Street)	do.	do.	1877	250	30	28		3								1	8	85				
63	Great Grimsby (Freeman Street)	do.	do.	1868	700	129	105	6	11		2		237	John Thomas Owers	1887	3	26	195	23	0	5		
64	Halifax (North Parade)—Lee Mount	Yorks	Lancs & Yorks	1774	668	453	452	30	2		11		6	16			670	699	82	18	7		
65	Haslington, near Crewe	Cheshire	Cheshire	1884	100	40	42											11	67	10	0		
66	Hathern, near Loughborough	Leicester	Midland	1840	150	46	39						2	5				1	12	90			
67	Heanor (Derby Road) near Nottingham	Derby	do.	1861	450	60	64			4								1	26	260	16	4	6
68	Heptonstall Slack, near Hebden Bridge [H]—Broadstone, Blakedain	Yorks	Lancs & Yorks	1807	750	321	318	5	1				8	1	James Hubbard	1884	7	60	296	86	15	0	
69	Hinckley	Leicester	Warwickshire	1766	450	112	118	7	1				2		J. Salisbury, M.A. (U.S.)	1881	34	436	27	0	0		

No.	NAME AND ADDRESS OF SECRETARY.	FOREIGN MISSION.			HOME MISSION.			COLLEGE.			BUILDING FUND.			ASSO. EXPENSES.			BAPTIST UNION.			SPECIAL.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.	Chapel Property Improvement, Debts paid off, &c.				
43	E. Kirk, Crich, Derby .. ..	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.						
44	.. ..	0	5	0	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
45	Rev. W. Rowton-Parker, Crowle, Doncaster ..	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
46	J. D. Waddington, 6, John Street, Denholme, Bradford .. ..	8	13	2	...	...	...	1	1	0	...	...	...	0	2	6	...	...	...	...	...	...
47	James Hill, Duffield Road, Derby .. ..	88	4	10	12	15	0	16	5	9	...	...	...	1	0	0	G. 63/-; Aug. 42/-; E. 10/6	...	...	...	...	...
48	William Goodall, 29, Fleet Street, Derby ..	66	15	9	7	6	0	24	13	8	...	...	...	1	0	0	G. 31/6; E. 10/6	...	...	...	...	...
49	Elijah Smith, 12, Little Watson Street, Derby	16	15	7	1	0	0	1	0	0	...	...	...	0	2	6	...	...	...	...	...	...
50	Joshua Mitchell, West Park Street, Dewsbury	32	15	4	14	18	8	12	12	1	...	...	...	0	5	0	G. 10/-; Aug. 100/-	...	...	...	...	...
51	Rev. F. Cunliffe, Long Close, Downton, Wilts.	...	...	...	...	...	...	0	10	6	...	...	...	0	1	0	...	...	...	...	...	...
52	Thomas Abell, Duffield, Derby .. ..	11	19	2	1	0	0	...	...	...	...	...	...	0	2	6	A. 100/-	...	...	...	...	...
53	Thomas Sleath, Earl Shilton, Hinckley ..	1	2	3	...	...	...	...	...	...	...	...	...	0	1	6	...	...	...	...	...	...
54	John Gibson, Newthorpe Common, Notts. ..	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
55	W. H. Jarvis, 56, Botteston Street, Hanley, Staffordshire .. ..	...	...	...	...	...	...	...	...	...	...	...	...	0	0	9	...	...	...	...	...	...
56	G. H. Gregory, Brighton View, Whitewell Bottom, New Church, near Manchester	...	...	...	...	...	...	...	...	...	...	...	...	0	4	0	...	...	...	...	...	...
57	Thomas Ashmel, Epworth, Doncaster .. ..	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
58	Rev. Charles Barker, Fleet, near Holbeach ..	1	8	4	...	...	...	1	0	0	...	...	...	0	2	6	...	...	...	...	...	...
59	H. De-la-Rue, Bishopstone, near Aylesbury, Bucks. .. ..	12	0	0	...	...	...	2	0	1	...	...	...	...	...	...	...	...	...	...	...	...
60	John Fryer, Jacolnstone, Wymondham, Norfolk	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
61	John Chambers, Rose Villa, Gosberton, Spalding	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
62	R. B. King, 15, Harrow Street, Grantham ..	1	0	0	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
63	J. Whitmore, 163, Hainton Street, Grimsby ..	14	9	8	...	...	...	...	...	...	...	...	...	0	5	0	G. 10/-	...	...	...	...	...
64	Joseph Binns, 1, Princess Street, Halifax ..	54	1	5	20	15	1	...	...	...	...	...	...	0	12	6	G. 10/-	...	...	...	...	...
65	Richard Merrill, Henry Street, Haslington, near Crewe .. ..	7	8	6	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
66	F. Fuller, Hathern, Leicestershire .. ..	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...	...	...	...	...
67	Percy Lockton, Nelson Street, Heanor, near Nottingham .. ..	...	...	...	...	...	...	3	0	1	...	...	...	0	2	6	...	...	...	...	...	...
68	Rev. James Hubbard, Heptonstall Slack, Hebdon Bridge, Manchester .. ..	30	12	10	9	5	8	7	11	2	...	...	...	0	10	0	G. 10/-	...	...	...	...	...
69	Rev. James Salisbury, M.A., Hinckley .. ..	5	12	4	...	...	...	0	10	0	...	...	...	0	5	0	...	...	...	...	...	...

No.	CHURCH. The Post Town is added where necessary.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats.	Members.		Addns.		Reductns.				PASTOR.	Settled in pre- sent pastorate.	Local Preschers.	SUNDAY SCHOOL.					
						1887.	1888.	Baptized. Received.	Restored.	Transf'd.	Excluded.	Dead.	Erased.				Teachers.	Scholars.	Contributions. £ s. d.			
70	Hitchin (Walsworth Road)— <i>William Whitwell</i>	Herts	Southern	1869	567	274	268	10	7	1	6	3	15	Watson Dyson	1887	17	23	240	11	0	9	
71	Hose, near Melton Mowbray	Leicester	Midland	1850	380	85	97	12	1	1	1	1	1	..	..	3	14	48	4	13	6	
72	Hucknall Torkard, near Nottingham	Notts	do.	1849	800	268	270	2	4	2	2	2	2	..	..	6	20	5	3	34	..	
73	Hugglescote, near Ashby-de-la-Zouch <i>Colcorton</i>	Leicester	do.	1798	625	184	194	7	7	1	1	3	..	Carey Hood	1887	40	380	70	10	0	..	
74	Hurstwood, near Burnley	Lancs	Lancs & Yorks	1876	150	37	37	..	..	..	..	..	..	..	..	1	9	60	40	0	0	
75	Ibstock, near Ashby-de-la-Zouch	Leicester	Midland	1878	320	92	97	5	..	..	..	..	..	..	..	1	13	178	18	0	0	
76	Ilkoston (Queen Street) near Derby	Derby	do.	1784	500	95	89	2	1	2	..	7	..	..	..	17	250	18	0	0	..	
77	Ilkoston (South Street)	do.	do.	1881	200	61	67	1	7	..	2	..	..	..	..	2	145	10	0	0	..	
78	Isleham (High Street) [E], near Soham Isleham Fen	Cambs	Eastern	1812	450	211	221	9	1	2	2	..	..	Joseph Hall Callaway	1884	4	20	156	6	0	0	
79	Kegworth [H] & Diseworth, near Derby	Leicester	Midland	1760	..	154	155	3	..	..	..	1	1	Duncan McCallum	1886	3	41	232	32	0	0	
80	Kimberley, near Nottingham	Notts	do.	1878	120	19	20	3	..	..	..	2	..	..	..	10	90	..	..	..	..	
81	Kirkby Woodhouse, near Mansfield	do.	do.	1754	170	105	103	3	1	1	3	2	..	..	..	22	125	11	15	14	..	
82	Kirkby-in-Ashfield, near Mansfield	do.	do.	1820	200	69	61	..	..	..	4	..	..	..	..	21	96	11	0	0	..	
83	Kirkby, East, near Mansfield	do.	do.	1873	200	117	109	3	3	2	5	1	6	..	..	2	36	140	..	..	..	
84	Kirton-in-Lindsey [H E]— <i>Cleatham</i>	Lincoln	Eastern	1663	250	49	49	..	..	..	..	..	..	..	..	3	12	110	8	0	0	
85	Knpton, near Grantham	Leicester	Midland	..	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
86	Landport (Commercial Road)	Hants	Southern	1798	550	149	155	11	4	2	..	4	3	W. J. Staynes	1882	2	25	300	29	0	0	
87	Langley Mill, near Nottingham	Derby	Midland	1845	300	66	67	4	..	..	2	1	..	..	..	18	200	..	..	..	..	
88	Latebrook, near Golden Hill	Stafford	Cheshire	1877	150	22	22	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
89	Leake, near Loughborough	Notts	Midland	1700	..	45	34	..	..	..	2	4	5	..	..	1	8	100	12	14	0	
90	Leeds (North Street)	Yorks	Lancs & Yorks	1841	500	109	93	2	6	4	..	6	14	James Horn	1885	2	4	190	..	..	..	
91	Leeds (Wintoun Street)	do.	do.	1850	500	62	62	..	..	..	..	..	..	Richard Davies	1888	..	11	130	10	0	0	
92	Leicester (Friar Lane)— <i>Fleckney</i>	Leicester	Midland	1665	1000	346	350	22	0	3	3	1	4	19	George Eales	1883	6	4	490	24	0	0
93	Leicester (Archdeacon Lane)— <i>Smeeton</i>	do.	do.	1790	950	313	333	20	5	3	6	2	5	William Bishop	1869	3	59	930	33	3	11 1/2	
94	Leicester (Dover Street)	do.	do.	1823	745	311	314	6	13	..	8	3	5	William Evans	1871	8	38	504	44	0	0	
95	Leicester (Carley Street)	do.	do.	1876	520	170	187	19	14	..	1	..	12	Jacob Coupland Forth	1876	..	36	420	25	0	0	
96	Leicester (New Walk)— <i>Croft</i>	do.	do.	1886	270	99	102	..	5	..	1	..	1	W. Ashby (President)	..	..	3	10	86	..	..	
97	Lincoln (Thomas Cooper Memorial)	Lincoln	Eastern	1852	600	119	135	15	9	..	7	..	1	2	John Ebenezer Bennett	1886	..	33	275	26	9	2
98	Lincolne, near Todmorden [H]	Yorks	Lancs & Yorks	1818	500	190	197	10	..	..	..	3	..	Sandy Kent	1884	..	38	282	60	19	0	



No.	NAME AND ADDRESS OF SECRETARY.	FOREIGN MISSION.		HOME MISSION.		COLLEGE.		BUILDING FUND.		ASSO. EXPNSSES.		BAPTIST UNION.	SPECIAL.			
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—General Expenses A—Annuity Fund Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.	Chapel Property Improve- ment. Debts paid off, &c.	
70	Joseph Perry, Verulam Road, Hitchin ..	79	19	7	0	5	0	9	0	4	...	0	5	0	{ G. 10/- ; Aug. 10/6 ; M. 21/- ... }	{ £64 13s. 4d. raised for improvement of Bound- ary Wall.
71	T. H. Stevenson, Hose Lodge, Melton Mowbray	2	17	0	...	...	...	...	...	...	0	2	6			
72	John Carpenter, 51, Belle Isle Road, Hucknall Torkard ..	16	16	7	...	...	...	...	...	...	0	5	0			
73	B. B. Drewett, Hugglescote, Ashby-de-la-Zouch	18	19	0	...	...	2	0	0	...	0	5	0	...	£70 paid off debt.	
74	W. Chadwick, 5, Colne Road, Burnley ..	2	15	0	...	...	...	...	...	...	0	2	0*	...	£20 paid off debt.	
75	John Cherry, Rose Cottage, Ibstock, Ashby- de-la-Zouch ..	8	8	2	...	...	...	...	...	...	0	2	6	G. 5/-		
76	W. Knott, 79, Bath Street, Ilkeston, Derbyshire	...	...	...	...	...	...	...	...	...	0	2	6	...	£20 paid off debt.	
77	W. C. Hollis, 31, Belper Street, Ilkeston, ..	9	4	6	...	...	...	...	...	...	0	2	6	...	£10 paid off debt.	
78	Thomas Eyet, Pound Lane, Isleham, Cambs. ..	3	5	10	...	...	...	...	...	...	0	5	0	...		
79	Joseph Wilders, Kegworth, Derby ..	6	19	9	...	...	...	...	...	...	0	5	0	...		
80	H. H. Langham, Noel Street, Kimberley, Notts.	...	...	...	...	...	...	...	...	...	0	1	6	...	New Vestry opened.	
81	John Smart, 20, Sherwood Rise, Wuncargate, Kirkby Woodhouse ..	1	1	6	...	...	...	...	...	...	0	5	0	...		
82	W. Scothern, Kirkby-in-Ashfield, near Mans- field, Notts. ..	10	0	0	...	...	3	0	0	...	0	5	0*	...	£100 paid off debt.	
83	W. Davison, 8, Sherwood Street, East Kirkby, Nottingham ..	13	16	0	...	...	...	...	...	...	0	5	0	...	Purchased 288 yds. of land	
84	Samuel Picksley, Kirton-in-Lindsay ..	3	12	3	...	...	...	...	...	...	0	2	0	...		
85	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
86	E. C. Palmer, 339, Lake Road, Landport, Hants	24	10	0	1	8	4	2	0	0	...	0	5	0	G. 10/-	£50 paid off debt.
87	John Morton, Langley Mill, Notts. ..	5	2	0	...	...	...	...	...	...	0	2	6	...		
88	W. Nixon, Nelson Cottage, Kidegrove, Staffords.	...	...	...	...	...	...	...	...	...	...	...	...	...		
89	Ezra Pidecock, East-Leake, Loughborough ..	1	10	0	...	...	...	...	...	...	0	4	0*	...		
90	Thomas Blakey, 41, Hillery Street, Leeds ..	24	2	0	...	...	...	...	...	...	0	2	6	...		
91	Rev. R. Davies, Alma House, Morley, near Leeds	2	10	0	...	...	...	...	...	...	...	...	...	G. 5/-		
92	T. Moss, 87, Asylum Street, Leicester ..	34	8	8	...	...	...	...	...	...	0	12	6	G. 20/-		
93	E. H. Bott, 78, Evington Road, Leicester ..	63	18	2	12	5	7	13	6	6	4	6	2	0	G. 10/- ; E. 10/-	
94	Geo. Payne, Grove House, New Walk, Leicester	76	4	2	8	13	2	26	0	10	...	0	12	6	G. 21/-	£200 paid off debt.
95	John Hackett, 51, Evington Road, Leicester ..	56	14	5	...	...	...	3	14	0	0	4	0	G. 5/-		
96	S. C. Hubbard, 28, Walnut Street, Leicester ..	40	17	4	5	12	0	6	5	9	...	0	5	0	G. 20/6	
97	George Hood, 211, High Street, Lincoln ..	25	0	0	1	3	1	...	...	...	0	5	0	...	£40 paid off debt.	
98	G. Marshall, 6, Barker St., Lineholme, Todmorden	13	0	0	...	...	...	...	...	...	0	5	0	...		

\* Two years.

No.	CHURCH.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats.	Members.		Addtns.			Reductns.			PASTOR.	Settled in pre- sent pastorate.	Local Preachers.	SUNDAY SCHOOL.					
						1887.	1888.	Baptized.	Received.	Restored.	Transf'd.	Excluded.	Dead.				Erased.	Teachers.	Scholars.	Contributions. £ s. d.		
	The Post Town is added where necessary.																					
99	London (Bethnal Green Road) [E] .. <i>Hope Town Hall (Bethnal Green Rd.)</i>	Middlesex	Southern	1840	850	249	272	26	17	..	16	..	2	2	W. Harvey Smith	1878	..	..	..			
100	London (Commercial Road) [E]	do.	do.	1658	629	321	312	26	4	..	20	5	5	9	Joseph Fletcher	1874	6	25	320	54	18	1½
101	London (Borough Road) [E] <i>St. George's Market</i> <i>The Mint</i> .. .. .	Surrey	do.	1673	700	103	178	24	16	1	..	..	..	26	George Wilson M'Cree	1873	6	18	250	27	11	4½
102	London (Church Street, Edgware Road)	Middlesex	do.	1831	720	222	222	3	10	..	5	..	8	..	Robert Peel Cook	1881	2	23	190	30	0	0
103	London (Westbourne Park) .. .. (Praed Street) .. .. . (Bosworth Road) .. .. .	do.	do.	36	1050 600 400	1250	1314	51	117	7	52	1	8	50	(J. Clifford, M.A., LL.B. B.Sc.(Lon.), D.D.(U.S) Robinson Greenwood (Arthur Bridge	'88	14	141	1600	205	6	10
104	London (East Finchley) .. .. .	do.	do.	1877	160	51	53	4	4	..	2	..	4	..	Robert P. Finch	1880	..	6	88	..	..	..
105	London (Crouch End) .. .. .	do.	do.	1879	150	34	41	..	11	..	1	..	3	..	..	..	..	..	..	..	..	..
106	London (Haven Green, Ealing) .. ..	do.	do.	1881	950	103	93	9	19	..	3	..	35	..	Wm. Thomas Adey	1887	2	16	110	20	14	8
107	Long Eaton, near Nottingham .. ..	Derby	Midland	1877	450	169	102	2	2	1	5	7	2	58	..	..	3	30	210	27	0	0
108	Longford (Salem) .. .. . <i>Walsgrave-on-Soue</i> .. .. .	Warwick	Warwickshire	1773	830	327	319	3	3	..	5	..	6	3	..	..	1	56	374	46	14	0
109	Longford (Union Place) .. .. .	do.	do.	1826	400	66	59	..	1	..	1	..	2	5	..	..	1	10	100	17	0	0
110	Long Sutton .. .. .	Lincoln	Eastern	1840	380	101	72	4	..	..	1	..	2	30	George Francis Pitts	1885	1	15	149	7	10	0
111	Longton (Trentham Road) .. .. .	Staffords	Cheshire	1853	600	304	280	..	..	..	..	..	..	24	James Briggs	1888	..	..	..	..	..	..
112	Long Whatton & Belton, nr. Loughbro'	Leicester	Midland	1799	230	60	63	6	..	..	2	..	1	..	..	..	16	90	9	0	0	
113	Loughborough (Baxter Gate) .. ..	do.	do.	1770	1250	419	432	32	8	..	8	2	7	10	(E. Stevenson R. M. Julian	'42 '84	5	54	660	71	0	0
114	Loughborough (Wood Gate) .. .. .	do.	do.	1846	830	334	322	9	3	..	5	1	5	13	Charles William Vick	1882	5	42	342	53	5	7
115	Louth (Northgate) [H] .. .. . <i>Asterby</i> [E] .. .. . <i>Donington</i> [E] .. .. .	Lincoln	Eastern	1802	500	140	139	8	..	1	2	1	7	..	Edward Hall Jackson	1877	3	26	133	..	..	..
116	Louth (Eastgate) [H] .. .. .	do.	do.	1849	375	106	107	3	3	..	3	2	..	..	Frederick Norwood	1887	3	16	81	7	2	0
117	Lydgate, near Todmorden .. .. .	Yorks	Lancs & Yorks	1859	300	131	131	3	1	..	3	..	2	..	Wm. Lewis Stevenson	1884	..	36	232	55	15	9½
118	Lyndhurst (Ebenezer) [H E]— <i>Fritham</i>	Hants	Southern	1700	200	27	26	..	..	..	..	..	..	..	William Henry Payne	1876	1	8	70	1	5	10
119	Macclesfield (St. George's Street) [H]	Cheshire	Cheshire	1823	500	128	137	10	4	3	1	..	3	4	James Hollinshead	1887	..	26	150	30	0	0
120	Magdalen, near King's Lynn .. .. . Stow Bridge, nr. Downham Market [E]	Norfolk	Eastern	1817	..	10	10	..	..	..	..	..	..	..	..	..	..	4	25	2	3	9
121	Maltby-le-Marsh, near Alford [E]	Lincoln	Eastern	1696	120	6	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

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		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.		G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund M—British & Irish Mission.				
99	W. E. Weller, 17, Baggerly Street, Burdett Road, London, E. . . . .	..	..	..	0	10	0	..	..	0	8	0							
100	H. Nash, 33, Belgrave St., Stepney, London, E. . . . .	43	1	7	16	17	9	10	0	8	2	2	1	0	12	6	G. 5/-		
101	John Wolfe, 12, Eastcheap, London, E. C. . . . .	21	17	4	..	..	..	..	..	..	0	5	0	..	..	..	G. 21/-		
102	G. Ross, 1, Russell Chambers, Bloomsbury, W.C. . . . .	22	7	7	5	5	0	7	8	0	..	0	7	6	..	..	G. 10/-		
103	Ebenezer Cayford, Esq., 146, Leadenhall Street, London, E.C. . . . .	184	0	2	97	7	9	50	8	1	4	4	0†	..	..	..	{ G. 84/-; Aug. 5/-; A. £21 11s. 0d. M. £23 8s. 7d.		
104	Rev. R. P. Finch, Leicester Rd., East Finchley, London, N. . . . .	5	5	0	..	..	..	..	..	..	0	1	0	..	..	..			
105	John Batey, 21, Trinder Road, Crouch Hill, N. . . . .	..	..	..	..	..	..	..	..	..	0	1	0	..	..	..	G. 5/- (P.)		
106	A. E. Bugby, 35, Beaconsfield Villas, Ealing, W. . . . .	..	..	..	..	..	..	..	..	..	0	5	0*	..	..	..			
107	C. G. Day, Derby Road, Long Eaton . . . . .	5	16	10	..	..	2	10	6	..	0	7	6*	..	..	..			
108	.. . . . .	14	12	4	..	..	..	..	..	..	0	5	0	..	..	..			
109	Amos Jubb, Longford, near Coventry . . . . .	0	15	0	..	..	..	..	..	..	0	2	6	..	..	..			
110	Rev. G. F. Pitts, Long Sutton, Wisbech . . . . .	10	2	9	0	11	10	..	..	..	0	2	6	..	..	..	M. 11/10		
111	T. Freeman, F.G.S., F.S.S., St. Augustines, Florence, Stoke-on-Trent . . . . .	7	19	6	0	18	0	..	..	..	0	7	6	..	..	..	G. 20/6		
112	George Draper, Long Whatton, Loughborough . . . . .	1	10	8	..	..	0	14	6	..	0	2	0	..	..	..	£15 paid off debt.		
113	F. W. H. Bumpus, 3, Church Gate, Loughboro' . . . . .	32	4	9	3	0	0	19	8	11	0	12	6	..	..	..	G. 10/-		
114	Charles Gadsby, 28, Derby Square, Loughboro' . . . . .	49	19	11	13	4	0	21	2	2	..	0	12	6	..	..	G. 31/-*; Aug. 40/-		
115	T. I. Burton, Louth, Lincolnshire . . . . .	26	17	0	4	17	3	5	6	8	..	0	5	0	..	..	£57 18s. 1d. paid off debt.		
116	Jas. Wm. Kiddall, Louth . . . . .	16	2	6	0	16	6	4	19	4	..	0	5	0	..	..	{ £470 paid off debt, extinguishing the debt at interest.		
117	John Ormerod, 2, Leywood, near Todmorden . . . . .	18	0	10	1	12	0	2	10	6	1	0	0	0	0	0	5	0	£30 paid off debt.
118	Rev. W. H. Payne, Lyndhurst, Hants . . . . .	2	7	6	..	..	..	..	..	..	..	0	1	0	..	..	..	{ G. 5/-; A. 10/-; Aug. 15/-; M. 20/-	
119	Alfred Hallam, 18, Pitt St., Sutton, Macclesfield . . . . .	0	17	4	1	10	0	1	7	0	..	0	5	0	..	..	..		
120	.. . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
121	R. Seals, Stow Bridge, near Downham Market . . . . .	..	..	..	..	..	..	..	..	..	0	1	0	..	..	..	..	{ Chapel improved — cost £37. Paid £30 off debt.	
121	Mrs. Brown, Maltby-le-Marsh, Alford, Lincs. . . . .	10	13	4	..	..	..	..	..	..	..	..	..	..	..	..	..		

\* 2 years.

† Includes £2 2s. 0d. from E. Cayford, Esq.

No.	CHURCH.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats.		Members.		Addtns.		Reductns.				PASTOR.	Settled in pre- sent pastorate.	Local Preachers.	SUNDAY SCHOOL.				
					1887.	1888.	Baptized.	Received.	Restored.	Transfer'd.	Excluded.	Dead.	Erased.	Teachers.				Scholars.	Contributions. £ s. d.			
	The Post Town is added where necessary.																					
122	Mansfield (Stockwell Gate) [H] .. .. <i>Mansfield Woodhouse</i> .. .. .	Notts	Midland	1820	450	163	178	22	5	..	2	4	2	4	Alfred Firth	1880	4	11	290	7	0	0
123	March (Centenary) .. .. . <i>Whittlesea Road Corner</i> .. .. . <i>Chain Bridge</i> .. .. .	Cambs	Eastern	1700	070	107	110	7	2	..	2	..	4	..	Samuel H. Firks	1880	3	28	250	10	19	0
124	Market Harborough .. .. .	Leicester	Midland	1830	300	58	63	7	4	..	6	..	..	..	James Whitford	1887	1	14	107	..	..	..
125	Measham & Netherseal, via Atherstone [H]	Derby	do.	1811	500	130	132	3	6	..	2	1	4	..	Balmforth Noble	1883	2	21	181	16	5	8
126	Melbourne and Ticknall— <i>King's Newton</i>	do.	do.	1750	450	191	170	1	..	..	3	..	4	6	Frederick Samuels	1888	..	37	320	21	14	6
127	Milford, near Derby .. .. .	do.	do.	1849	150	18	17	..	..	..	..	..	1	..	..	..	1	6	50	..	..	..
128	Misterton, near Gainsborough .. .. .	Notts	Eastern	1610	136	4	..	..	..	..	..	..	1	3	..	..	..	..	..	..	..	..
129	Morcott and Barrowdon [E] .. .. .	Rutland	Eastern	1735	280	38	38	..	..	..	..	..	..	..	..	..	..	2	8	40	..	..
130	Mossley, near Manchester .. .. .	Lancs	Lancs & Yorks	1879	300	20	21	2	..	..	..	..	..	1	..	..	..	2	..	..	..	..
131	Nantwich [E]— <i>Willaston</i> .. .. .	Cheshire	Cheshiro	1862	350	67	75	9	2	..	3	..	..	..	Price Williams	1882	1	17	250	27	4	11
132	Nazebottom, near Hebden Bridge .. ..	Yorks	Lancs & Yorks	1872	300	53	50	..	2	..	2	..	2	1	..	..	..	18	160	28	0	0
133	Netherton (Ebenezer) near Dudley ..	Worcester	Warwickshire	1865	600	50	46	3	3	1	..	..	1	10	..	..	..	29	200	..	..	..
134	Newthorpe, near Nottingham .. .. .	Notts	Midland	1828	350	47	49	5	..	..	..	1	1	1	..	..	..	18	148	16	0	0
135	Northallerton and Brompton .. .. .	Yorks	Lancs & Yorks	1845	..	42	42	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
136	Norwich (St. Clement's) [E] .. .. .	Norfolk	Eastern	1670	800	192	198	14	2	..	2	..	4	4	George Taylor	1874	..	23	290	28	6	0
137	Nottingham (Arkwright Street, late Stoney Street) .. .. .	Notts	Midland	1775	1200	220	177	16	6	..	46	..	3	16	..	..	..	20	200	..	..	..
138	Nottingham (Broad Street) .. .. . <i>Edwin Street</i> .. .. . Daybrook— <i>Red Hill</i> .. .. .	do.	do.	1818	512	344	377	21	8	17	7	..	6	..	{ Owen D. Campbell, M.A. (Cantab.) }	1884	..	56	427	28	0	0
139	Nottingham (Sherbrooke Rd., Carrington)	Notts	Midland	1846	500	160	171	6	12	..	..	..	3	4	John Foster Makepeace (S. Cox, D.D. (S. Andrew's) 1863)	1886	2	38	409	12	15	5
140	Nottingham (Mansfield Road) .. .. .	do.	do.	1849	650	160	158	..	2	..	3	..	1	..	Geo. Munro McElwee, M.A., B.Sc. (Glas.)	1887	..	12	106	19	15	1
141	Nottingham (Church Street, Lenton) ..	do.	do.	1851	560	113	123	4	13	..	..	..	2	5	Harry Bull	1886	3	23	170	18	0	0
142	Nottingham (High Street, Old Basford).. Southwark .. .. .	do.	do.	1857	700	272	279	14	..	..	..	..	2	5	James Maden	1883	..	50	464	25	19	11 <sup>4</sup>
143	Nottingham (Chelsea St., New Basford)	do.	do.	1886	200	75	85	9	4	..	2	1	..	..	..	..	..	23	350	14	4	0
144	Nottingham (Whitmoor, Old Basford) ..	do.	do.	1861	200	47	47	..	..	..	..	..	..	..	Ed. Ernest Coleman	1888	1	13	480	23	6	2 <sup>4</sup>

No.	NAME AND ADDRESS OF SECRETARY.	FOREIGN MISSION.		HOME MISSION.		COLLEGE.		BUILDING FUND.		ASSO. EXPNS.		BAPTIST UNION.	SPECIAL.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.	Chapel Property Improvement, Debts paid off, &c.
122	Rev. Alfred Firth, The Manse, Mansfield ..	11	4	0	...	0	10	0	...	0	10	0*			
123	J. S. Smith, High Street, March ..	24	7	4	...	...	...	...	...	0	5	0			
124	John J. Mumford, Northampton Road, Market } Harborough .. .. . }	2	13	8	1	6	6	1	12	1	0	2	6	Aug. 42/- ... .. £10 paid off debt.	
125	Rev. B. Noble, Measham, via Atherstone ..	17	5	4	...	4	12	6	...	0	3	0			
126	Thos. Smith, Market Place, Melbourne, Derby	45	14	9	9	0	0	...	...	0	5	0	G. 5/-; A. 52/6; E. 25/-		
127	H. Shelley, Milford, Derby .. .. .	...	...	...	...	...	...	...	...	0	1	0			
128	.. .. .	...	...	...	...	...	...	...	...	...	...	...			
129	J. T. Edgson, Morcott, Uppingham .. .. .	0	10	9	...	...	...	...	...	0	1	0			
130	J. Whitehead, 341, Manchester Road, Mossley, } near Manchester .. .. . }	...	...	...	...	...	...	...	...	0	1	0			
131	R. Forey, Brassey Hall, Willaston, Nantwich ..	6	14	6	2	0	0	...	...	0	2	6	G. 5/-	£10 paid off debt.	
132	Matthew Trugove, Pot Ball, Hebden Bridge..	1	2	0	...	...	...	1	0	0	0	1	0	Renovated chapel—cost £81 15s. 1d.; on which paid £66 £40 paid off chapel debt.	
133	C. Burns, St. John Street, Netherton, Dudley..	...	...	...	...	...	...	...	...	...	...	...	...	Chapel renovated and Organ placed therein. Cost up- wards of £100; the larger portion still owing.	
134	Rev. Thos. Yates, Newthorpe, Notts. ..	0	10	0	...	...	...	...	...	0	1	0	G. 5/- (P.); A. 20/-	Vestibule erected— heating apparatus put in—chapel new seated, painted, and cleaned—4 new class-rooms cost £60.	
135	.. .. .	1	0	0	...	...	...	...	...	...	...	...	...		
136	Miss M. Travers Taylor, 21, Sussex St., Norwich	34	18	0	2	4	0	0	10	6	0	5	0		
137	Henry Kent, Clipstone House, Loughborough } Road, West Bridgford, Nottingham }	6	4	0	...	...	...	...	...	0	10	0*	...	£1000 paid off debt.	
138	W. Hunt, 1, Belgrave Square - Nottingham } James Fleet, Daybrook - - - - do. }	62	9	10	6	7	6	33	18	0	0	12	6	{ G. 20/-; E. 72/; A. £14 10s.	
139	A. Stevenson, 300, Mansfield Rd., Sherwood do.	11	1	0	...	...	...	...	...	0	5	0	...	£40 paid off debt.	
140	J. Leighton, Havelock House, Lucknow Rd. do.	34	19	7	11	14	6	14	11	10	1	0	0	G. 10/-; A. 120/-; E. 20/6	
141	H. W. Don, 26, Willoughby St., New Lenton do.	1	5	0	...	...	...	...	...	0	5	0	G. 20/-*		
142	G. C. Stretton, 105, Nottingham Road, New } Basford, Nottingham .. .. . }	100	12	5	8	3	4	8	16	11	0	10	0		
143	W. H. Parker, 193, Noel Street, The Forest, } Nottingham .. .. . }	26	2	3	2	3	10	2	1	10	...	0	5	0	G. 5/-; E. 5/-; .. £10 paid off debt.
144	.. .. .	...	...	...	...	...	...	...	...	...	...	...	...		

\* Two years.

No.	CHURCH.	COUNTY.	CONFERENCE.	When formed.	No. Chapel seats		Members.		Addtns.		Reductns.				PASTOR.	Settled in pre- sent pastorate.	Local Preachers.	SUNDAY SCHOOL.			
					1887.	1888.	Baptized.	Received.	Restored.	Transfer'd.	Excluded.	Dead.	Erased.	Teachers.				Scholars.	Contributions.	£	s.
The Post Town is added where necessary.																					
145	Nottingham (Bulwell) .. .. .	Notts	Midland	1862	750	125	126	6	5	2	2	4	1	5	Albert Oliver Shaw ..	1887	335	330	17	9	0
146	Nottingham (Prospect Place, Radford)..	do.	do.	1868	224	115	131	27	5	7	5	4				4	27	171	10	2	6
147	Nottingham (Woodborough Road)..	do.	do.	1877	400	194	235	11	39	4	2	3	8	G. Howard James ..	1881	940	437	47	4	4	
148	Nottingham (Hyson Green) .. .. .	do.	do.	1878	500	175	196	28	2	2	1	6		Robert Silby ..	1881	445	412	15	10	1½	
149	Nuneaton (Abbey Street) .. .. .	Warwick	Warwickshire	1846	460	94	93	5	6	2	4	6		James Parkinson ..	1885	324	220	21	0	0	
150	Peterborough (Queen Street) [E]..	Northam	Eastern	1653	800	523	530	27	11	1	12	10	10	Thomas Barrass ..	1852	1388	859	35	0	0	
	<i>New Fletton</i> .. .. .	Hunts	do.	250	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	<i>Stanground</i> .. .. .	do.	do.	200	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	<i>Sergeant Street Mission Hall</i>	Northam	do.	250	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
151	Pinchbeck, near Spalding .. .. .	Lincoln	Eastern	1844	300	26	24	..	..	..	..	2	..	..	..	..	3	24	1	8	5
152	Poynton (Park Lane) near Stockport	Cheshire	Cheshire	1862	180	42	41	1	..	..	..	2	..	George Walker ..	1862	11	88	8	7	4	
153	Queensbury, near Bradford [H E]	Yorks	Lancs & Yorks	1773	550	211	228	21	2	..	2	4	..	Arthur Chas. Carter..	1885	164	390	82	2	4	
154	Queniborough .. .. .	Leicester	Midland	1821	130	14	14	..	..	..	..	..	..	..	..	..	..	..	..	..	..
155	Quorndon, near Loughborough ..	do.	do.	1770	400	60	71	11	2	..	..	2	..	..	..	..	14	100	14	0	0
	Barrow-on-Soar .. .. .	do.	do.	1820	300	43	54	18	..	..	3	2	2	..	..	..	16	130	10	0	0
	Mountsorrel .. .. .	do.	do.	1820	300	62	63	5	..	..	..	1	3	..	..	..	18	130	12	0	0
	Woodhouse Eaves.. .. .	do.	do.	1780	260	43	40	1	..	4	..	..	..	Samuel Peacock ..	1887	114	100	18	0	0	
156	Retford and Gamston [H E] .. .. .	Notts	do.	1692	400	88	86	5	2	..	5	1	3	Samuel Skingle ..	1881	214	140	23	15	7	
157	Ripley, near Derby .. .. .	Derby	do.	1833	450	130	139	9	14	3	2	1	14	S. O. Alderidge ..	1887	436	530	30	0	0	
158	Rothley, near Leicester .. .. .	Leicester	do.	1800	300	33	26	..	..	..	3	2	2	..	..	..	5	70	5	0	0
	Sileby .. .. .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
159	Ruddington, near Nottingham ..	Notts	do.	1823	250	60	54	2	1	..	4	3	2	..	..	..	17	100	11	8	0
160	Rushall .. .. .	Wiltshire	Southern	1760	100	9	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
161	Sheepshed (Belton St.) nr. Loughborough	Leicester	Midland	1822	250	77	69	..	..	..	2	2	4	..	..	..	23	189	17	2	0
162	Sheffield (Cemetery Road) .. .. .	Yorks	do.	1839	680	210	215	16	14	..	3	5	17	Elijah Carrington ..	1883	438	291	34	5	10	
163	Shore, near Todmorden [H] .. .. .	do.	Lancs & Yorks	1777	800	259	227	..	..	..	..	1	31	..	..	..	34	240	85	0	0
164	Smalley, near Derby .. .. .	Derby	Midland	1785	300	73	69	2	..	..	3	3	..	Edward Hilton ..	'84	218	80	8	10	1	
	Kilbourne, near Derby .. .. .	do.	do.	120	30	29	..	..	..	..	1	..	..	..	..	..	9	90	9	8	0
165	Smarden [H E] .. .. .	Kent	Southern	1744	350	30	30	..	..	..	..	..	..	Wm. Samuel Wyle ..	1885	..	..	..	..	..	
166	Spalding— <i>Pode Hole, Spalding Com- mon, Mill Green</i> .. .. .	Lincoln	Eastern	1646	650	308	335	35	8	..	..	6	10	J. C. Jones, M.A. (Glas.)	1846	1870	577	24	4	1½	
167	Stalybridge (Wakefield Road) ..	Lancs	Lancs & Yorks	1808	750	258	259	15	..	..	1	1	9	3	Charles Rushby ..	1881	355	412	40	0	0
	<i>Dukinfield (Town Lane)</i>	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

No.	NAME AND ADDRESS OF SECRETARY.	BAPTIST UNION.						SPECIAL.
		FOREIGN MISSION.	HOME MISSION.	COLLEGE.	BUILDING FUND.	ASSO. EXPNSSES	G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
145	S. Langton, Main Street, Bulwell, Nottingham	0 10 0	0 5 0	1 11 0	..	0 5 0		
146	W. Richardson, 4, Portland Road, Nottingham	7 5 8	..	1 0 0	..	0 5 0	G. 7/6* ..	£10 paid off debt.
147	E. Barwick, 26, Addison Street, Nottingham	41 19 11	6 3 0	11 6 7	..	0 7 6	A. 105/-; E. 10/-	£150 paid off debt.
148	D. Smedley, 42, Cornhill Street, Hyson Green, Nottingham	24 5 8	1 15 0	0 5 0	1 15 0	0 5 0	A. 2/6; Aug. 2/6	£300 paid off debt.
149	W. Cooper, Arbury Road, Nuneaton	2 17 6	..	..	..	0 2 6	G. 10/- (P.); M. 10/-	
150	Rev. Thos. Barraas, Peterborough..	111 0 9	12 11 6	10 12 4	..	1 0 0	{ G. 25/-; Aug. 20/-; } { E. 27/6; M. 56/- }	£50 paid off debt.
151	Henry Squier, Pinchbeck, Spalding	..	..	..	..	0 1 0		
152	Rev. G. Walker, Shrigley View, Poynton	10 3 6	2 0 0	1 0 0	..	0 1 0	.. ..	£30 paid off debt.
153	Arthur Hainsworth, Union Street, Queensbury	19 5 9	2 19 4	..	..	0 7 6	G. 5/- ..	£700 towards new School-
154	.. ..	..	..	..	..	..	..	[room.
155	J. S. Smith, Mountsorrel Mills, Loughborough	13 10 3	1 2 6	5 11 0	..	0 2 6	G. 5/-	£50 paid off debt.
	Mountsorrel	..	..	3 2 0	1 1 0	..		
	Thomas Pritchard, Woodhouse Eaves, near Loughborough	4 11 8	1 0 0	..	1 10 0	0 1 0	.. ..	£10 paid off debt.
156	Owen Brown, 11, Strawberry Terrace, Retford	3 18 9	0 18 0	0 14 0	..	0 2 6	.. ..	{ £28 raised for Chapel im-
								provements.
157	R. Argile, Ripley, Derby	31 0 0	4 3 1	9 0 0	..	0 5 0	G. 20/-*; A. 100/-	£10 paid off debt.
158	F. Boyer, Rothley, near Loughborough	..	..	..	..	0 1 0		
159	W. Edensor, Ruddington, Nottingham	4 12 0	..	..	..	0 2 0		
160	.. ..	..	..	..	..	..		
161	Thos. Moore, Hall Croft, Sheepshed	0 7 6	..	..	..	0 2 0		
162	E. Crosher, 29, Rupert Road, Nether Edge, Sheffield	44 11 8	..	8 4 6	4 2 2	0 5 0	G. 5/-	{ Chapel and School re-
163	James Greenwood, Tongue Brink, Cornholme, Todmorden	13 12 7	4 18 1	3 12 3	..	0 7 6	G. 5/- ..	paired and beautified.
								Heating apparatus put
164	J. Wright, Wood's Yard, Smalley, nr Derby	3 7 1	..	..	..	0 2 6		in. Cost £230.
	J. Creswell, Chapel St., Kilbourne, nr Derby	..	..	..	..	..		
165	Chas. Pearson, Mill House, Smarden, Kent	..	..	..	..	..		
166	Rev. J. C. Jones, M.A., Spalding	43 16 3	0 10 6	8 8 6	..	0 12 6		{ £225 raised towards pur-
167	Thos. Hardy, Stone Cliff, Stalybridge	22 0 1	..	17 10 6	..	0 7 6	G. 10/-* ..	chase of Mission Chapel.

\* Two years.

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					1887.	1888.	Baptized.	Restored.	Transf'rd.	Excluded.	Dead.	Erasd.	Teachers.	Scholars.				Contributions.	
The Post Town is added where necessary.																			
168	Stanton Hill (Albert St.) near Mansfield	Notts	Midland	1876	300	69	68	1	1	1	1	1	1	1	1	1	1	1	1
169	Stapelord, near Nottingham	do.	do.	1875	300	94	81	4	2	3	3	16	16	16	16	16	16	16	16
170	Stoke-on-Trent (London Road)	Staffords	Cheshire	1841	500	183	170	1	1	3	4	7	7	7	7	7	7	7	7
171	Sutterton, near Boston	Lincoln	Eastern	1803	340	46	42	3	1	2	3	1	2	4	4	4	4	4	4
172	Sutton-in-Ashfield	Notts	Midland	1811	300	103	99	3	3	1	1	2	7	7	7	7	7	7	7
173	Sutton Bonington and Normanton	do.	do.	1704	120	45	45	..	..	..	..	..	..	..	..	..	..	..	..
174	Sutton St. James [E]	Lincoln	Eastern	1813	250	43	42	..	2	1	1	2	..	..	..	..	..	..	..
	Gedney Hill	do.	do.	1820	120	11	8	..	..	..	..	..	3	3	3	3	3	3	3
	Tydd St. Giles [E]	Cambs	do.	1792	120	4	4	..	..	..	..	..	..	..	..	..	..	..	..
175	Swadlincote, near Burton-on-Trent	Derby	Midland	1867	500	138	142	14	2	1	3	1	3	7	7	7	7	7	7
	Hartshorne	do.	do.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
176	Tarporley [H]—Brassey Green	Cheshire	Cheshire	1717	290	71	64	3	..	..	..	2	8	8	8	8	8	8	8
177	Thurlaston, near Hinckley	Leicester	Midland	1814	50	33	33	..	..	..	..	..	..	..	..	..	..	..	..
178	Todmorden (Wellington Road)	Yorks	Lancs & Yorks	1845	450	259	249	4	3	9	3	5	5	5	5	5	5	5	5
179	Tring (High Street)	Herts	Southern	1750	300	136	139	..	6	1	2	..	..	..	..	..	..	..	..
180	Vale, near Todmorden	Lancs	Lancs & Yorks	1851	750	153	152	..	..	1	1	..	..	..	..	..	..	..	..
181	Walsall (Stafford Street)	Staffords	Warwickshire	1845	700	298	278	9	3	3	3	5	27	27	27	27	27	27	27
182	Walsall (Vicarage Walk)	do.	do.	1881	675	184	208	22	7	1	3	2	1	1	1	1	1	1	1
	Dudley Street	do.	do.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
183	Wendover, near Tring	Bucks	Southern	1633	350	93	84	10	2	2	..	1	18	18	18	18	18	18	18
184	West Vale, near Halifax	Yorks	Lancs & Yorks	1871	500	93	96	10	2	1	6	2	2	2	2	2	2	2	2
185	Wheelock Heath	Cheshire	Cheshire	1823	250	77	79	5	..	..	1	2	2	2	2	2	2	2	2
186	Whittlesea, near Peterborough	Cambs	Eastern	1823	300	43	43	..	..	..	..	..	..	..	..	..	..	..	..
187	Whitwick, near Leicester	Leicester	Midland	1823	300	61	66	8	2	3	..	2	2	2	2	2	2	2	2
188	Windley, near Derby	Derby	do.	1877	..	20	20	..	..	..	..	..	..	..	..	..	..	..	..
189	Wirksworth	do.	do.	1818	300	107	102	1	..	3	..	2	1	1	1	1	1	1	1
	Shottle	do.	do.	..	150	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bonsall	do.	do.	..	150	..	..	..	..	..	..	..	..	..	..	..	..	..	..
190	Wisbech (Ely Place)	Cambs	Eastern	1065	850	155	134	3	1	3	..	4	18	18	18	18	18	18	18
	West Walton	do.	do.	..	150	..	..	..	..	..	..	..	..	..	..	..	..	..	..
191	Wolvey, near Hinckley [H]—Copson, Burton Hastings, Smockington	Warwick	Warwickshire	1815	300	104	112	6	..	..	..	..	..	..	..	..	..	..	..
192	Wymeswold	Leicester	Midland	..	..	20	20	..	..	..	..	..	..	..	..	..	..	..	..



No.	NAME AND ADDRESS OF SECRETARY.	BAPTIST UNION.						SPECIAL. Chapel Property Improvement, Debts paid off, &c.
		FOREIGN MISSION.	HOME MISSION.	COLLEGE.	BUILDING FUND.	ASSO. EXPENSES	G—General Expenses. A—Annuitant Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
168	W. Whatnall, New Lane, Stanton Hill, near Mansfield, Notts. ..	..	..	..	..	0 2 0	.. .. £50 paid off debt.	
169	Henry Mee, Stapleford, Notts. ..	1 2 6	..	0 15 0	0 10 0	0 2 6	.. .. £15 paid off debt.	
170	G. A. Wright, 88, North Terrace, Penkhull, Stoke-on-Trent ..	22 17 11	5 8 3	5 5 6	..	0 5 0	G. 7/6 .. £42 raised towards improvement of School.	
171	Charles Faulkner, Sutterton, Boston ..	..	..	..	..	0 1 0	.. .. {Have purchased and enclosed a piece of land adjoining the Chapel.	
172	H. Crompton, Outram Street, Sutton-in-Ashfield ..	6 7 0	..	..	..	0 2 6	.. .. {£105 paid off debt. Improved Chapel at a cost of £200; raised towards it £26 5s. 4½d.	
173	John Swift, Sutton Bonington, Notts. ..	0 8 6	..	..	..	..	.. ..	
174	Rev. D. C. Chapman, Sutton St. James, Wisbech ..	..	..	..	..	0 2 0	.. ..	
175	Jas. Dennis, Swadlincote, Burton-on-Trent ..	22 12 7	2 0 6	3 5 0	1 12 0	0 5 0	G. 10/- .. [Chapel. £540 raised towards New	
176	R. Bate, Ash Hill, Tarporley ..	52 4 2	3 16 6	3 18 6	..	0 2 6	{G. 10/-; A. 22/6; Aug. 22/6; M. 45/-	
177	James Woodward, Thurlaston, near Hinckley ..	..	..	..	..	0 1 0	.. ..	
178	W. Sutcliffe, 8, Bar Street, Todmorden ..	12 15 7	4 3 0	4 1 0	..	0 7 6	G. 5/-; M. 30/-	
179	Rev. Chas. Pearce, Tring, Herts ..	..	..	..	..	..	G. 10/- ..	
180	Howarth Greenwood, Black Rock, Todmorden ..	9 17 5	..	..	..	0 5 0	.. .. {New organ; cost £300. Chapel and School painted, and School refurnished; cost about £300. Paid £15 off debt.	
181	W. Oakley, Vicarage Street, Walsall ..	46 11 0	4 0 0	4 0 0	..	0 7 6	G. 5/-	
182	O. H. Chesterton, Station Street, Walsall ..	26 9 10	..	3 5 0	..	0 5 0	.. .. {G. 10; M. 25/-; Aug. 40/-; A. 21/-	
183	James Brown, Wendover, Bucks. ..	7 8 4	..	..	..	0 2 6	.. ..	
184	George Shaw, Rochdale Road, West Vale, via Halifax ..	2 12 6	..	..	..	0 2 6	.. .. £100 paid off debt.	
185	R. Pedley, Esq., J.P., Haslington, Crewe ..	16 0 0	4 12 0	..	..	0 2 6	G. 21/- (P.) ..	
186	Edward Jinks, Briggate, Whittlesea ..	3 10 0	..	..	..	0 1 0	.. ..	
187	W. Jeffcoat, Leicester Road, Whitwick, Leicester ..	3 6 2	..	1 15 6	..	0 2 6	.. ..	
188	.. ..	..	..	..	..	..	.. ..	
189	Isaac Land, Miller's Green, Wirksworth ..	11 5 0	..	..	..	..	.. .. {£50 paid off debt at Shuttle, and £30 off debt at Wirksworth.	
190	John J. Anderson, Market Street, Wisbech ..	28 4 3	..	..	..	0 5 0	G. 20/- * ..	
191	John Vaus, Wolvey, near Hinckley ..	15 17 6	..	..	..	1 0 0†	.. ..	
192	.. ..	..	..	0 18 9	..	..	.. ..	
	Lancashire and Yorkshire Conference ..	..	5 0 0	..	..	..	G. 20/-	
	Publication Board ..	..	..	..	..	..	A. 450	
	Cinderbank, for Association Expenses, 9/-*	..	..	..	..	..	.. ..	

\* Two Years. | Four Years.

## STATIONS, MISSIONARIES, NATIVE PREACHERS, AND STATISTICS OF CHURCHES

*Connected with the General Baptist Missionary Society in Orissa, March 31st, 1888.*

Stations formed.	Name of Stations.	Missionaries.	Female Missionaries.	Native Preachers.	Increase during the year.			Decrease during the year.			Total Number of Members.	Chapels.	Total Christian Community.
					Baptized.	Received by Dismission.	Restored.	Dismissed & Removed.	Excluded.	Dead.			
1825 1849	BERHAMPORE .... PADRI POLLI .... RUSSELCONDAR ..	P. E. Heberlet .. 1878		Makunda Das ..... Kopileswara Das .... Niladri Naik ..... Krupasindhu Mahnty Tama Patra .....	2 — — —	6 2 8	— — 1	11 3 1	2 — 3	2 — —	82 77 25	1 1 1	220 184 79
1822 1841 1839 1868 1871	CUTTACK ..... CHAGA ..... KHUNDITTUR ..... MACMILLANPATNA MINGCHINPATNA ..	W. Miller ..... 1845 Thomas Bailey.. 1861 J. F. Hill..... 1884 A. H. Young, M.A. 1885	Mrs. Buckley .. 1841 Mrs. Miller..... 1852 Mrs. Hill..... 1888 Miss Packer .... 1854	Shem Sahu ..... Balaji Jenna ..... Haran Das ..... Jacob Sahu ..... Sebo Patra.....	25 8 8 —	19 — — —	6 1 — —	1 — — —	5 2 2 —	3 1 1 —	611 127 30 30 81	4 1 — 1 1	1656 893 76 115 75
1882 1883	MANGALPORE .... HOUGHPATNA .... BHOIRAPORE .....		Miss Leigh..... 1872 Miss Barrass.... 1881 Miss Hill..... 1884	Pooroosootum Chowdri.. Ghanu Shyam Naik Damudar Mahanty.. Bharasa Mahanty .. Anunta Das .....	— — — — —	— — — — —	— — — — —	— — — — —	— — — — —	— — — — —	18 11 —	1 1 —	36 52 19
1868	KHOORDAH .....	.....	.....	Duli Patra .....	—	—	—	—	—	1	84	1	78
1823	PIPLEE & POOREE BILEPADA..... ASRAYAPORE .... BONAMALIPORE ..	R. L. Lacey .... 1887	.....	Thoma Santra ..... Makunda Sahu..... Daniel Das ..... Nityaund Behara ..	14 — — —	— — — —	5 — — —	20 — — —	2 — — —	4 1 1 —	121 41 35 41	1 1 1 1	876 121 69 116
1879	SUMBULPORE ....	J. G. Pike ..... 1873 J. Vaughan (in England) .... 1878 E. Brearley .... 1886	Mrs. Pike ..... 1873 Mrs. Vaughan .. 1878	Bala Krishnu Rath.. Balunki Padhan ....	1 —	— —	— —	8 —	— —	— —	18	1	47
					53	85	13	89	18	14	1332*	19	3710

\* Number reported last year 1823, making clear increase 9.

## MINISTERIAL CHANGES.

I.—*Ministers who have accepted Pastorates among us and whose names should be included in our list of Ministers.*

NAME.	PLACE FROM.	PLACE TO.
Adey, W. T. ... ..	Commercial Street, E. ...	Haven Green, Ealing
Andrews, J. A. ... ..	Headcorn ... ..	Epworth and Butterwick
Briggs, James ... ..	Shoreham ... ..	Longton
Chapman, D. C. ... ..	Billingborough ... ..	Sutton St. James
Coleman, E. E. ... ..	Broughton, Manchester ...	New Basford
Cotes, T. ... ..	Nottingham College... ..	Todmorden
Davies, R. ... ..	Morley ... ..	Leeds, Wintoun Street
Greening, A. T. ... ..	... ..	Birmingham, Longmore St.
Head, T. G. ... ..	... ..	Eastwood Vale, Hanley
Lacey, R. L. ... ..	Nottingham College... ..	Piplee and Pooree, Orissa
Owers, J. T. ... ..	Burton ... ..	Great Grimby
Rowton-Parker, W... ..	Gainsborough ... ..	Crowle
Samuels, F. ... ..	Claycross ... ..	Melbourne
Towler, E. ... ..	... ..	Fornsett
Whitford, J. ... ..	Nottingham College... ..	Market Harborough
Wynn, W. ... ..	Nottingham College... ..	Allerton (Bethel), Bradford

II.—*Changes within the denomination.*

NAME.	PLACE FROM.	PLACE TO.
Dunstan, E. T. ... ..	Bosworth Road, London... ..	Crewe
Dyson, Watson ... ..	Halifax ... ..	Hitchin
Needham, G. ... ..	Barton... ..	West Vale
Shaw, A. O. ... ..	Nottingham, Edwin Street	Bulwell
Waterton, C. ... ..	West Vale ... ..	Boston

III.—*Ministers who have removed from our churches to other denominations and whose names should therefore be omitted from our list of Ministers.*

NAME.	PLACE FROM.	PLACE TO.
Barton, J. E. ... ..	Burnley (Ebenezer)... ..	Gloucester
Goacher, W. ... ..	Congleton ... ..	Maxted
Johnson, C. T. ... ..	Longton ... ..	Falmouth [land]
Jolly, J., B.A. ... ..	Boston ... ..	Bradford (Church of Eng-)
Watmough, J. ... ..	Ibstock ... ..	Headcorn
Wynn F. ... ..	Wendover ... ..	Barrow-in-Furness

IV.—*Ministers who have resigned, some of whom are open to a "Call."*

Chappelle, J. K., Ilkeston	Payne, G. E., Burton-on-Trent
Chapman, W., Hucknall Torkard	Sanders, Harry, Kirton-in-Lindsey
Clarke, C., B.A., Ashby-de-la-Zouch	Stevenson, T. R., Derby
Cox, S., D.D., Nottingham	Towler, G., Audlem
Hodson, H. J., Longford (Union Place)	Wallace, R. B., Melbourne
March, W., Todmorden	Williams, D. S., Bradford

V.—*Ministers who have died during the year.*

Chamberlain, F. Leicester	Horsfield, R., Leeds
Fogg, J., Misterton	Wood, B., Bradford [ciation]
Gill, T.	Parker, J. E., Longford (since Asso-)

## LIST OF GENERAL BAPTIST MINISTERS.

NO NAME CAN BE INSERTED IN THIS LIST OF MINISTERS WITHOUT THE SANCTION OF THE MINISTERS' RECEPTION AND LIST REVISION COMMITTEE.

*The asterisk denotes without pastoral charge.*

NAME AND ADDRESS.	COLLEGE.	Ministry commenced.
Adey, W. T., 6, Windsor Road, Ealing, W. ... ..	Regent's Park ...	1864
*Alcorn, John, Chorlton-cum-Hardy, Manchester ... ..	... ..	1840
Allderidge, C. S., Ripley, Derbyshire ... ..	Nottingham ...	1887
Allsop, S. S., 65, Branstone Road, Burton-on-Trent ... ..	... ..	1860
*Anderson, W. M., The Grange, Epworth, Doncaster... ..	{Bapt. Theological Inst., Edinburgh }	1851
Andrews, J. A., Epworth, Doncaster ... ..	... ..	1869
Aust, F. J., 28, Queen Street, Cradley Heath, near Dudley... ..	Metropolitan ...	1876
*Avery, W. J., Belmont, Palace Road, Hornsey, N. ... ..	Chilwell ...	1877
Bailey, T., Cuttack, Orissa ... ..	Nottingham ...	1861
Barker, Charles, Fleet, Holbeach ... ..	Chilwell ...	1875
Barrans, G., 6, Westbourne Street, Walsall ... ..	Rawdon ...	1867
Barrass, Thos., Peterborough ... ..	Leicester ...	1850
*Batey, J., 21, Trinder Road, Crouch Hill, N. ... ..	... ..	1837
Bennett, G. H., Bourn, Lincolnshire ... ..	Chilwell ...	1882
Bennett, J. E., "Ingleside," Beaumont Terrace, Lincoln ... ..	Various ...	1884
Bentley, J., 46, North Brink, Wisbech ... ..	Rawdon ...	1872
Bishop, W., 48, New Walk, Leicester ... ..	Chilwell ...	1867
Brearley, Eli, Cuttack, Orissa ... ..	Harley House ...	1887
Briggs, James, 62, Peel Street, Dresden, Stoke-on-Trent ... ..	Metropolitan ...	1883
Bull, Harry, 1, Radford Boulevard, Nottingham ... ..	Nottingham ...	1884
*Burns, Dawson, M.A., D.D. (U.S.), Constance Villa, Upper Tooting, S. W. ... ..	Leicester ...	1850
Callaway, J. H., Isleham, Cambs. ... ..	Wesleyan Institute ...	1877
Camp, George, Coningsby, near Boston... ..	Chilwell ...	1883
Campbell, Owen D., M.A. (Cantab.), Balsover House, Sher- wood Rise, Nottingham ... ..	{Rawdon & S John's Cambridge }	1877
Cantrell, E. W., 4, St. Paul's Rd., Moseley Road, Birmingham ... ..	Chilwell ...	1867
Carrington, E., 8, Grange Crescent Road, Sharrow, Sheffield ... ..	Chilwell ...	1881
Carter, A. C., Queensbury, near Bradford ... ..	Nottingham ...	1885
Chapman, D.C., Sutton St. James, via Wisbech ... ..	Metropolitan ...	1876
*Chapman, W., Hucknall Torkard, Nottingham ... ..	Camberwell ...	1843
Chappelle, J. K., Market Street, Ilkeston ... ..	Manchester (Ind.) ...	1863
Clark, Charles, St. Kilda, Dundham Park, Bristol ... ..	Chilwell ...	1862
*Clarke, C., B.A. (Lon.), Ashby-de-la-Zouch ... ..	Horton ...	1888
Clifford, John, M.A., LL.B., B.Sc. (Lon.), D.D. (U.S.), 21, Castellain Road, Maida Vale, W. ... ..	Nottingham ...	1858
Coleman, E. E., 49, Beech Avenue, New Basford, Nottingham ... ..	Rawdon ...	1878
Cook, R. P., 32, Grove Road, St. John's Wood, N.W.... ..	Chilwell ...	1872
Cotes, T., Todmorden ... ..	Nottingham ...	1888
*Cox, S., D.D. (St. Andrews), Corporation Oaks, Nottingham ... ..	Stepney ...	1851
Cunliffe, F., Long Close, Downton, Wiltshire ... ..	Chilwell and Nottm. ...	1885
Davies, E., Alma House, Morley, near Leeds ... ..	Haverfordwest ...	1862
*Dearden, J., Lydgate, near Todmorden... ..	... ..	1861
Dickins, Butlin, Woodville, Burton-on-Trent ... ..	Regent's Park ...	1859
Dunstan, E. T., Nantwich Road, Crewe ... ..	Richmond, Wesleyan ...	1879
Dyson, Watson, Hitchin ... ..	Horton ...	1859
Eales, G., 29, West Street, South Fields, Leicester ... ..	Glasgow University ...	1872
Evans, William, 2, Lincoln Street, Leicester ... ..	Chilwell ...	1864

NAME AND ADDRESS.	COLLEGE.	Ministry commenced.
Finch, R. P., Langton Villas, Leicester Road, East Finchley, N.	Metropolitan	1855
Firks, S. H., Norfolk House, March, Cambs. ... ..	Regent's Park	1871
Firth, Alfred, Mansfield, Nottinghamshire ... ..	Chilwell	1877
Fletcher, Joseph, 322, Commercial Road, E. ... ..	Chilwell	1868
Forth, J. C., 317½, Humberstone Road, Leicester ... ..	Metropolitan	1865
*Goadby, T., B.A., (Glas.), General Baptist College, Nottingham	Leicester & Glas. U.	1856
Godfrey, J. R., Barlestone, <i>via</i> Hinckley ... ..	Chilwell	1871
Gray, William, Birchcliffe, Hebden Bridge, <i>via</i> Manchester...	Leicester	1850
Greening, A. T., 21, Princess Road, Edgbaston, Birmingham	...	1886
*Griffiths, R. F., 3, Crown Office Row, Temple, E.C' ... ..	(Llangollen and Inner Temple)	1872
*Hackett, H. B., Ripley, near Derby ... ..	Chilwell	1868
Hambly, J. W., Oak Leigh Road, Clayton, Bradford ... ..	Rawdon	1881
Head, T. G., Mount Pleasant, Stoke-on-Trent... ..	...	1876
Heberlet, P. E., Pipelee, near Cuttack, India ... ..	...	1878
*Hester, G., 50, Bower Road, Crooke's Moor, Sheffield ... ..	Stepney	1858
Heyworth, K., Wood Lea Bank, Waterfoot, near Manchester	...	1882
Hill, J. F., Cuttack, Orissa ... ..	...	1884
*Hill, William (Sec. of F. Mission), 60, Wilson Street, Derby	Leicester	1855
Hilton, E., Smalley, near Derby ... ..	...	1872
Hirst, Sim, Belmont Villas, Stoke-on-Trent ... ..	Rawdon	1881
*Hodson, H. J., 2, Moseley Villas, Coundon Street, Coventry	...	1877
Hollinshead, Jas., 7, James Street, Macclesfield ... ..	Metropolitan	1878
Hood, Carey, Hugglescote, near Ashby-de-la-Zouch ... ..	Metropolitan	1876
Horn, James, 16, Louis Street, Chapel Town Road, Leeds ...	Rawdon	1868
Hubbard, James, Heptonstall Slack, Hebden Bridge, <i>via</i> } Manchester ... ..	Chilwell	1880
Humby, Leo, Ford, near Aylesbury, Bucks. ... ..	Metropolitan	1881
Jackson, E. H., Broad Bank, Louth, Lincolnshire ... ..	...	1861
James, George H., 44, Cranmer Street, Nottingham ... ..	Regent's Park	1881
*Jones, J. A., 14, Henri Street, Peterborough ... ..	Leicester	1847
Jones, J. C., M.A. (Glas.), Spalding, Lincolnshire ... ..	Leicester & Glasgow	1846
Julian, R. M., Park Road, Loughborough ... ..	Chilwell	1884
Kent, Sandy, Lydgate Villa, Todmorden ... ..	Owen's Col. Manchstr	1884
Lacey, R. L., Orissa... ..	Nottingham	1888
*Lawton, John, Eastwood, near Todmorden ... ..	Leicester	1848
Lee, A. Hampden, Highgate Road, Walsall ... ..	Chilwell	1880
*Lees, Wm., Clarence Villa, Barnard's Green, Malvern	Edinburgh&Glasgow	1857
Lewis, Thomas, High Street, Cradley Heath, near Dudley ...	...	1872
Maden, J., Old Basford, Nottingham ... ..	Leicesterand Nottm.	1858
Makepeace, J. F., 7, Dryden Street, Nottingham	Regent's Park	1876
*March, William, Stancliffe, Edgbaston Road, Moseley, Bir- } mingham ... ..	Chilwell	1867
McCallum, Duncan, Kegworth, near Derby ... ..	Glasgow University	1863
McCree, G. W., 12, Ampton Street, Regent Square, W.C. ...	...	1848
McElwee, G. Munro, M.A., B.Sc., 19, Beech Avenue, Sher- } wood Rise, Nottingham ... ..	Glasgow	1885
Miller, William, Cuttack, Orissa, India... ..	Leicester	1845
*Monti, J. H., Gosberton, near Spalding... ..	...	1885
Murray, H. B., Tarporley, Cheshire ... ..	...	1883
Needham, G., Barton Fabis, <i>via</i> Hinckley ... ..	Leicester	1848
Noble, B., Measham, <i>via</i> Atherstone ... ..	Chilwell	1883
Norwood, F., The Manse, Kidgate, Louth, Lincs. ... ..	Nottingham	1885
*Orton, William, Odell Villas, 257, Humberstone Rd., Leicester	Leicester	1844
Owers, J. T., 55, Eleanor Street, Great Grimsby ... ..	Metropolitan	1869
Parkinson, James, 15, Hinckley Road, Nuneaton ... ..	Horton	1859
Payne, Charles, 13, Fair View Road, Burnley ... ..	Chilwell	1865
Payne, George E., 74, Horninglow Road, Burton-on-Trent ...	Nottingham	1885
Payne, Wm., Henry, Lyndhurst, Hants... ..	Regent's Park	1862

NAME AND ADDRESS.	COLLEGE.	Ministry commenced
Peacock, S., Rothley, near Loughborough ... ..	...	1873
Pearce, Charles, Tring, Herts ... ..	Metropolitan ...	1876
Perriam, Arthur C., Hope Street, Dewsbury ... ..	...	1876
Pickbourne, F., Coalville, near Leicester ... ..	Chilwell ...	1882
Pike, J. G., Sumbulpore, Central Provinces, India ... ..	Regent's Park ...	1868
Pitts, G. F., Long Sutton, Wisbech ... ..	...	1878
Prout, A. T., 1, West Field Terrace, Coundon Street, Coventry	Chilwell ...	1882
Pursey, Richard, Oak House, Chilwell, Nottingham ... ..	Metropolitan ...	1884
Robinson, G., 41, Cambridge Road, Kilburn, N.W. ... ..	Chilwell ...	1883
Rownton-Parker, W., Crowle, Doncaster ... ..	...	1869
Rushty, C., Stock's Lane, Stalybridge ... ..	Chilwell ...	1881
Salisbury, J., M.A. (U.S.), Hinckley, Leicestershire ... ..	Horton & S. Andrews	1851
Samuels, Fredk., Melbourne ... ..	...	1879
Sanders, Harry, Kirton-in-Lindsey, Lincolnshire ... ..	Hulme Cliff, Sheffield	1886
*Sharman, Wm., 22, Nassau Place, Leeds ... ..	Leicester ...	1857
Shaw, A. O., 68, Main Street, Bulwell, Nottingham ... ..	Nottingham ...	1886
Shaw, N. H., 154, Via Urbana, Rome, Italy ... ..	Chilwell ...	1867
Silby, Robert, 40, Patterson Road, Hyson Green, Nottingham	Chilwell ...	1870
Skingle, S., Trinity Villa, West Retford ... ..	Metropolitan ...	1872
Slater, William, Market Place, Whitwick, Leicestershire ...	Metropolitan ...	1883
Smith, T. Henry, New Road, Chatteris, Cambs. ... ..	Metropolitan ...	1877
Smith, W. Harvey, 116, Forest Road, Dalston, London, E. ...	Chilwell ...	1875
Smythe, J. F., Boxwell Road, Berkhamsted, Herts. ... ..	Bristol ...	1858
*Springthorpe, Caleb, 23, Stoughton Street, Leicester ... ..	Leicester ...	1847
Staynes, W. J., St. David's, Kingston Crescent, Landport ...	Chilwell ...	1872
*Stenson, J., 11, Maud Street, New Basford, Nottingham ... ..	...	1845
Stevenson, Edward, Southfield Road, Loughborough ... ..	Loughborough ...	1834
Stevenson, T. E., St. Mary's Gate, Derby ... ..	Leicester ...	1853
Stevenson, W. L., Lydgate, near Todmorden ... ..	Chilwell ...	1877
*Stevenson, W. R., M.A. (London), Carrington, Nottingham	{ Leicester & Univer. } { College, London }	1847
Stone, W., Vale Parsonage, Todmorden, Yorks. ... ..	Chilwell ...	1881
*Stubbins, Isaac, 41, Fosse Road, Leicester ... ..	Wisbech ...	1836
Stubbins, William, Northallerton, Yorks. ... ..	...	1835
*Stutterd, J., Crowle, Doncaster ... ..	...	1836
Taylor, George, 21, Sussex Street, Augustines, Norwich ... ..	Leicester ...	1855
*Taylor, John, Low Park, Denholme, near Bradford ... ..	Leicester ...	1852
Taylor, W. Bampton, The Manse, Chesham, Bucks ... ..	Regent's Park ...	1883
Tetley, W. H., Charnwood Street, Derby ... ..	Rawdon ...	1864
Towler, E., Fornsett, Norfolk ... ..	...	1887
*Towler, George, Audlem, Cheshire ... ..	Nottingham ...	1860
*Underwood, W., D.D. (U.S.), 10, Needwood Street, Burton- on-Trent ... ..	Loughborough ...	1836
Vaughan, J., Sumbulpore, Central Provinces, India ... ..	Chilwell ...	1878
Vick, Charles W., Loughborough ... ..	Chilwell ...	1882
Walker, George, Shrigley View, Poynton, Cheshire ... ..	...	1862
*Wallace, E. B., Melbourne, Derbyshire ... ..	...	1868
Waterton, C., West Street, Boston ... ..	Nottingham ...	1886
Whitford, James, Northampton Road, Market Harborough ...	Nottingham ...	1887
*Wild, Joseph, Market Harborough ... ..	Nottingham Con. In.	1869
*Williams, D. S., 7, Farcliff Place, Manningham, Bradford ...	Pontypool ...	1883
Williams, Price, 16, The Crofts, Nantwich ... ..	Llangollen ...	1882
Wood, Henry, 1, College Street, Long Eaton, Nottingham ...	Chilwell ...	1870
Wyle, Wm. S., Smarden, Kent ... ..	...	1882
Wynn, Walter, Allerton, Bradford ... ..	Nottingham ...	1888
*Yates, Thos., Newthorpe, Notts. ... ..	Loughborough ...	1833
Young, A. H., M.A., Cuttack, Orissa ... ..	...	1885
*Young, Jonathan, Kirton-in-Lindsey, Lincs. ... ..	...	1869

# MEMOIRS OF DECEASED MINISTERS.

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1.—**CHAMBERLAIN, FARMER**, was born at Earl Shilton, in the County of Leicester, on February 4th. 1813. There his early days were spent. When a youth he obtained employment in Leicester, and attended the ministry of the Rev. Joseph Goadby, then pastor of the church, meeting in Dover Street chapel. He derived great benefit from the preaching of Mr. Goadby, and enjoyed his friendship, and was accustomed to speak of him in terms of warm affection. He was baptized and received into the church at Dover Street. Subsequently, for a time, he taught a school in the village of Barlestone, and preached in that neighbourhood frequently. In 1838, he was admitted into the college at Loughborough, then under the presidency of the Rev. Thos. Stevenson. While there he prosecuted his studies with diligence, and, on the completion of his course, entered on his first pastorate, at Cradley Heath, where his ministry was appreciated and blessed. After about four years, he removed to the church at Fleet, in Lincolnshire, where he remained over twenty-nine years, till Christmas, 1874. His long pastorate was both happy and prosperous, and he was highly esteemed by members of other denominations as well as by his own flock. Failing health compelling him to retire from the labours and responsibilities of the pastorate, he removed to Leicester; and, for some years, occasionally preached in the surrounding villages. At length he was prostrated by paralysis, and for five years confined to his room. He bore his long affliction with much patience, and was enabled to look forward with confident expectation to the time of his departure from the sufferings and trials of earth, to the joys of heaven. He was called to his rest on July 20th, 1887, in the seventy-fifth year of his age. T. B.

2.—**FOGG, JOHN**, of Misterton, was the second son of the late Rev. William Fogg—for many years pastor of the church at Retford. Entering the ministry at the age of twenty-two, our deceased friend filled pastorates in Lancashire, Durham, Buckinghamshire, and at Misterton (in North Notts), where, after a pastorate of nineteen years, he fell on sleep, on the twenty-third of August, 1887, in the seventy-third year of his age. He was also a member of the Misterton School Board, from its first formation in 1871, and took great interest in educational matters. His remains were interred, at his special request, by the Rev. W. Rowton-Parker, in the ancient Baptist burial ground at Misterton. The members of the School Board and a large number of the villagers being present. W. R. P.

3.—**GILL, THOMAS**, was born near Heptonstall Slack in 1813, and during the early part of his manhood he was blest with the helpful and stimulative ministry of Rev. M. Butler, and, after he had actually entered upon the ministry of the gospel in his first sphere, which was Burnley Lane, he went every Monday across the hills to receive instruction from that exceptionally gifted teacher and preacher. Like many others who presided over churches usefully and well in this district, Mr. Gill qualified himself, by sheer dint of application, for the work of the ministry, so that many churches can still say of him, "he being dead, yet speaketh." Having laboured with great acceptance for eight years at Burnley Lane, he removed to Melbourne in Derbyshire, where, abounding in useful labour, he continued for fifteen years. Thence he removed to Shore, which is only about three miles from his birthplace. Here he laboured with great acceptance about six years. The next four years were spent at Allerton (Bethel), and the last part of his active ministry was devoted to West Vale. Failing health made rest a necessity, and so cut short his sojourn in the latter sphere. It was his great privilege to baptize, and to receive into the church, over seven hundred and fifty. Removing to Bristol for the benefit of his health, he, in many ways, continued to serve in the kingdom of God. "He was a pure, great soul, and he cut a path in the heaven of glory, leaving a track of light for men to wonder at." Though suffering from a chronic affliction, he yet reached the ripe age of seventy-five, and illustrated the truth uttered by Dr. Parker, that "The western part of life may indeed be the most beautiful portion of the journey, provided we catch all the light and cheering

rays of the red and gold which are sure to shine for us when we have turned our faces towards the setting sun." His death was somewhat sudden, but to the prepared sudden death means sudden glory, enlarged freedom, being "with Christ, which is far better." He was interred at Blackley cemetery, near Huddersfield, October 15th, 1887, the service being conducted by his old friend Rev. J. Dearden.

"God calls our loved ones, but we lose not wholly  
What He hath given;  
They live on earth in thought and deed as truly  
As in His heaven."

W. S.

4.—HORSFIELD, RICHARD.—On Saturday, October 15th, the Rev. R. Horsfield, of North Street chapel, Leeds, entered into rest at the age of sixty-six. His early life was spent in London, where he became a member of the General Baptist church in Borough Road, under the pastoral care of the Rev. J. Stevenson, M.A. He was for a time in a solicitor's office; but, encouraged by his Christian friends, gave himself to the work of the ministry, and was received into the General Baptist College, then recently removed to London, to be under the presidency of Mr. Stevenson. His first College tutor, therefore, was his own pastor; but in the following year the Institution was removed to Leicester, and for the remainder of his course he studied under the Rev. Joseph Wallis. During his residence in Leicester he attached himself to the congregation in Archdeacon Lane, assisting the pastor in prayer and inquirers' meetings; and for years afterwards the friends connected with that church retained a very pleasant remembrance of him. In 1844, Mr. Horsfield became pastor at Wendover, Bucks, but two years later, accepted an invitation to North Street (then Byron Street), Leeds; of this church he was for thirty-nine years the faithful and beloved pastor. Two years ago, in consequence of increasing infirmity, he resigned the pastorate and was succeeded by the Rev. James Horn, with whom he very cordially co-operated in carrying on the work. His death occurred somewhat suddenly, after only a few days' illness. His last words were, "I am going to God." The funeral services were conducted by the Revs. Dr. Conder and J. Horn; and on the following Sunday evening a memorial sermon was preached by Mr. Horn, from the words in Acts xiii. 36, "For David, after he had served his own generation by the will of God, fell asleep." The large congregation was deeply moved by the preacher's references to the departed, of whom he remarked that "a kinder hearted, or more genial, or more charitable man, or a man of broader sympathies, he had never met." Mr. Horsfield was always greatly interested in the missionary cause, and both by precept and example taught his people to contribute liberally to its support. In other respects he was not a denominational man, and, probably in part through natural diffidence, was seldom present at Associations and Conferences. But he attended well to his own plot in the vineyard of the Lord, and will be much missed from his own locality.

Some years after his settlement at North Street, Mr. Horsfield married Miss Rinder, of Leeds, a lady admirably fitted by her piety, intelligence, and amiability to be a pastor's wife. She died five years ago. Three sons and a daughter now survive to mourn the loss of both their parents.

W. R. S.

5.—WOOD, BENJAMIN.—The sudden death of the Rev. Benjamin Wood on the 13th of February last, closed an earthly career of untiring activity in Christian service; removed from the religious community of Bradford, a brother widely known and dearly beloved; and bereft the church at Tetley Street, and the ministerial ranks of the General Baptist denomination, of a preacher and pastor of blameless repute, and exemplary faithfulness.

He was the child of parents of humble position, and was born at Billingley, near Barnsley, December 27th, 1822.

From Billingley the family removed to Sheffield while the subject of this memoir was yet a boy. Here in his eighteenth year his conversion took place—an event which he always attributed largely to his mother's prayers. Mr. Wood's great spiritual change came not like that of most of us—slowly and silently as the dawning of the day; it was sudden, and so precisely marked, that he could recall the very spot and hour of its occurrence.

In Sheffield Mr. Wood became associated with the Rev. Thomas Horsfield, then pastor of the Eldon Street General Baptist church, and this association had a mighty influence on our friend's after career. He was baptized by Mr. Horsfield, and received into the church. With characteristic energy and enthusiasm he flung himself into the



work of the Lord. Soon he became known as an acceptable evangelist, and over a considerable tract of country between Sheffield and Barnsley he ministered with growing usefulness and popularity. From his youthful appearance he was called "the boy preacher."

From the midst of manifold labours in Sheffield and neighbourhood he was called to minister to a congregation assembling in a public hall at Stockport. This call he accepted, and there he commenced the work of the regular ministry. While labouring earnestly in preaching and pastoral work, he gave himself very diligently to study, and sought to make up for the stunted educational advantages of his early years. His stay in Stockport was brief, for in 1853 we find him in charge of the General Baptist church at Salford. Here he remained till the close of 1855, when he removed to Bradford, accepting the oversight of the church at Tetley Street. He preached his inaugural sermon in his new charge on the first Sunday in December of that year, from 1 Cor. ii. 2—a text from which he preached on every anniversary of that day, and which he conscientiously strove to make the key-note of his ministry. At Tetley Street Mr. Wood found what was pre-eminently the sphere of his life work. The church had been greatly weakened by divisions; the chapel was small, and the school accommodation very restricted; and the neighbourhood had a most unsavoury reputation. All things were apparently against the new pastor; but bating no jot of heart or hope, he entered on a ministry destined to be prolonged through eight-and-twenty eventful years.

A kindly disposition won for him the affection of young and old; faithfulness and earnestness in the pulpit were crowned of God with much success; a life singularly unselfish compelled general respect and regard; a vigorous constitution and wise husbandry of time enabled him to do an exceptional amount of work; and a hearty participation in every movement of benevolence and moral reform in the town, made him widely useful and popular. His congregations grew; his church received constant accessions; the chapel was enlarged and beautified; new and commodious schools were built; an organ was placed in the sanctuary; and for a long period the cause at Tetley Street greatly flourished. Mr. Wood was notably useful in promoting the interests of the Temperance movement in all its phases; in Town Mission work he gave valuable assistance; and to the wards of the local infirmary he was a most constant and welcome bearer of good tidings of sympathy and peace. He proved himself a worthy colleague in the nonconformist ministry of Bradford—of men like the Rev. Henry Dowson, J. P. Chown, J. G. Miall, and Dr. Campbell.

For several reasons, one of which was the continued ill-health of Mrs. Wood, our brother severed his connection with Tetley Street in 1883, and took charge of the Church of Christ, Mornington Road, Southport, where he laboured usefully for three-and-a-half years.

An invitation from his old church, now weakened and beset with difficulties, recalled him to Bradford in October, 1887. He began with great zeal and courage his second pastorate there, declaring that if he could see the church at Tetley Street strong, united, and out of debt, he should be content to die. Signs of new prosperity were not wanting when he was suddenly called home. On Monday, Feb. 13th, he walked in an unusually leisurely way to the school-room to conduct the weeknight prayer meeting; he took his seat as usual in front of the little assembly; then moved as if about to rise to give out the opening hymn, fell heavily to the floor, and in a minute had breathed his last. His death was a great shock to multitudes in Bradford and the vicinity, and at his funeral on the following Friday an enormous concourse of people assembled to show their regard for him, making the occasion, in the words of a local paper, "a demonstration of respect of a very marked character." Mr. Wood leaves an invalid widow and three daughters to mourn his loss. W. J.

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## REPORTS OF THE CHURCHES.

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**ARNOLD.**—The past year has not been without some token of the Divine blessing. The word of God has been faithfully proclaimed. Many of our Sunday school teachers have laboured diligently. Our Band of Hope also has had its share of success. Still we are not satisfied. Our prayer is that God may quicken those whose zeal and devotion are languishing. We are making strenuous efforts to reduce our heavy debt on the chapel.

**ASHBY-DE-LA-ZOUCH.**—Since our last report, Mr. Clarke, our minister for twenty-five years, has left us. The church, on his retirement, made him a present of £50. Our congregations, both at *Ashby* and *Packington*, have improved. We are now mainly dependent on students from our College and neighbouring ministers for the supply of our pulpits. We are hoping ere long to see days of prosperity. Our friends are united and prayerful, and we trust a good work is going on in our midst. Many of our old and valued members have recently been removed from us by death. Our list of members is awaiting revision, many names being on the books which ought long since to have been removed.

**AUDLEM.**—This year has been to us one of affliction and trial. Great efforts have been made to raise this village cause, but High Church power and increased agricultural depression, with other adverse influences, seem insuperable. We regret that our resources are now insufficient to sustain a stated minister. Our esteemed pastor is about to resign, and we trust that God will guide and bless both him and us.

**AUSTREY.**—The congregations at *Polesworth* and *Warton* continue good. At *Austrey* and *Appleby* there is but little improvement. During the last six months we have been favoured with ministerial help from the Village Churches' Board, for which we are very thankful.

**BACUP.**—The past year has been very successful and interesting. Seven of our scholars have yielded to the striving of God's Spirit, and have joined His church. We trust they may be a blessing to the cause. We have now nine candidates, who will be baptized on the coming Sabbath, for whom we have long prayed. Their decision for Christ has been a great joy to His church. It is a great pleasure to see the young people in our school just now: they seem to be so much interested in the good work which is going on in our midst. We believe more of our scholars have been influenced by the truth, and we trust they will soon decide for Christ. Our prayer meetings are well attended, and the church altogether is in a healthier state.

**BARTON FABIS.**—We have to record the recent removal of our senior pastor, Rev. G. Needham, to the church at *West Vale*, after a faithful and affectionate ministry amongst us of eleven years and a half. The increased bodily exercise necessary in this sphere, combined with decreasing physical strength, seemed to him to make a change to an easier one desirable. He has left with our prayerful wishes for his future happiness and prosperity. The preaching of the gospel has not been altogether in vain during the year, and we regard it as a hopeful sign that most of those added to the church are young men. We have felt very much the depressing influences incident to rural church life at the present time. We have also had our ranks thinned by death. Two of those called home have been prominent workers. Brother T. Deacon, nephew and namesake of the friend whose death was referred to in last year's report, was choir leader and school superintendent for many years; and Brother W. Cramp was an earnest and useful local preacher. Our congregations, on the whole, are about as last year, and the various church organizations are not much different. Our great need is a deeper spiritual life, and a richer manifestation of the converting power of the Holy Spirit.

**BEDWORTH.**—During the year we have experienced many changes. Though we have added to the church some fellow-workers, we have to lament that we have had losses which leave our numbers less than last year. Besides one of our members

one of our preachers has died, the latter while he was on his way home after preaching one Sabbath evening. The Word of Life has been faithfully preached amongst us. We have a good school, but have to exclaim, "The harvest truly is plenteous but the labourers are few." Our Sunday evening service is fairly attended, but we regret that our prayer meetings and week-night services are not attended so well as could be desired. But we are hopeful for the future. Our prayer still is, "O Lord, revive Thy work in Zion's gloomy hour." We are making an effort to raise money towards having the chapel renovated, which is greatly needed. We trust that He who has said, "The gold and silver is mine," will open the hearts of kind and generous friends to come to our help, and do what they can as doing it unto the Lord, for the Lord loveth a cheerful giver.

BEESTON.—The past year has been one of encouragement and blessing. A good work is being done among the young, and many hopeful signs are visible. The additions to the church are largely from the Sunday school. Our young peoples' society, for the discussion of a variety of subjects, is a promising institution; it is a means of keeping them together, and securing their interest in the church. The Band of Hope is doing good work among the children. Prayer meetings and week-night services have been much better attended. There has been a marked revival in the Christian life and work of the church generally, for which we feel deeply grateful to God. Through the continued depression of trade our funds are low, and consequently, our energies are somewhat crippled.

BERKHAMSTED.—In reviewing the past year we feel that, as a church, we have much reason for gratitude. We have not been without evidences of God's presence and favour. Our pastor has had the joy of receiving into the church some of our elder scholars and some members of the congregation, and others are asking for admission. Our Sunday congregations have been well sustained through the year, and our weekly meetings well attended. Good work has been done in our Sabbath school and at our village station; and other agencies are not without their encouraging features. We are hopeful of larger blessings in the near future.

BIROCHLIFFE.—It is our duty and privilege to write once more a faithful report of the work of the Spirit amongst us. The tide of time has left its marks in many places, both in church and school. Places that were occupied with bright, hopeful, and intelligent faces are now vacant; but we trust their occupants have gone to higher spheres and nobler service than earth could afford. Amongst the number was our respected and esteemed senior deacon, Mr. James Lister, who, after a long and faithful term of office, was called away from us very suddenly. The word of God has been faithfully preached amongst us by our esteemed pastor; and the work in the school and pulpit has been owned and blessed by the Master. A very solemn and impressive service was seen a few weeks ago, when fourteen of our scholars were baptized and added to the church. We trust their lives will be made beautiful and blessed by close and holy communion with Christ, the sinner's friend. The children's services, conducted by our pastor, are still fresh, vigorous, and cheering, thoroughly appreciated by those who have been young and those who are young now. An election of deacons has resulted in four trusted and tried brethren being put into office for six years. The recognition meeting lives like a fresh green spot in our memories.

BIRMINGHAM, *Lombard Street*.—The year has been one of hard work. The workers have not been numerous, but they have been faithful and persistent, and have not worked in vain. The new chapel movement has again absorbed a great deal of energy, and has necessarily interfered in a measure with ordinary work, although we have done our best to avoid that as far as possible. Now, however, our new chapel has been commenced, and we expect to open it in the spring of next year, when we hope both to have a large accession of strength, and to devote the whole of our strength to the higher forms of usefulness. We are glad to be able to report an increase in both church and congregation, and with the greatly improved conditions in which we expect to be placed before another meeting of the Association, we look forward confidently to a higher and prosperous future.

BIRMINGHAM, *Longmore Street*.—We have had much spiritual blessing during the past year. Our Sunday services are fairly good, while our week-night services are very encouraging, the number attending averaging about sixty to Wednesday service, and forty to Monday prayer meeting. A prayer meeting is also held on

Saturday evenings in the vestry. Two cottage meetings are held weekly, and our pastor preaches in the open air beside the chapel once a week. A Tract Distribution Society has been formed during the year of twenty members, who visit as many districts every week. Our work is very hopeful indeed, and a spirit of earnestness and love is in our midst, and we do not doubt but that, by the help of God, our chapel will become a centre of increasing usefulness in leading men and women to Jesus in this crowded district. In some respects our statistics appear to be unfavourable as compared with the previous year, though, in fact, our church is larger than it was then. The return of last year included a large number of persons of only nominal membership, but who, it was hoped, would have become regular attendants; this hope has not been realized, and so our number is reduced; also some who were with us have joined another church. A goodly number have been added by baptism and letter, and the number now returned are the *bona-fide* members of the church. Seven others are preparing for baptism, and four seek admission by profession and letter. Again most earnestly we say, Brethren, pray for us.

BOSTON.—Since our last communication we have passed through a time of severe trial; but out of evil we hope may come good, and that with a more faithful exercise of church discipline, and an individual reverence for order, truth, and righteousness, we may be led into increasing peace, love, and obedience, to our living Head. Our late pastor, the Rev. Jno. Jolly, B.A., having resigned, his place is supplied by the Rev. Clement Waterton, late of West Vale, Halifax, under whose ministrations we hope the church will be built up in the ways of peace and holiness. Our Sunday schools are fairly prosperous.

BOURN.—As a church we have had our mercies and privileges; we have also had our trials and sorrows. Our work during the year has been slowly progressive. Our pastor has laboured with zeal and constancy for the welfare of the church and the salvation of men, but we regret that his health failed in the early part of the year, which necessitated his taking a month's rest. Our village work has been prosecuted with untiring diligence, and our Sunday school teachers have been attentive to their duties. We are hoping and praying for the speedy arrival of the reaping time. Some additions have been made to our numbers balancing our losses, and increased efforts have been made to maintain our financial position. In Nov. last we made an addition to our diaconate to fill up the places of our brethren who have passed to their rest. We have lost several friends by death, and among their number our senior deacon, C. Roberts, who, though for many years residing in Peterborough, yet maintained his membership and office with our church to the last, having been a member for fifty-three years, and a deacon for over forty years; in the denomination he will be greatly missed, but to us the loss of our friend, as adviser and helper, is very great: his place cannot well be filled.

BRADFORD, *Bethel, Allerton*.—We desire to record our thankfulness to Almighty God for the mercies of another year. Since our last report we have given a unanimous invitation to Rev. W. Wynn, of the College, Nottingham, to become our pastor. Mr. Wynn has accepted the invitation and will commence his duties on the first Sunday in August. Our prayer is that much good will result from our united labours. We are also pleased to say that we have added a new organ, and painted and decorated our chapel at the same time in a thorough and efficient manner. The means of grace are fairly well attended. The word of life has been well and faithfully preached by students from Rawdon College and others. Sunday school good.

BRADFORD, *Tetley Street*.—The past year has been one of unusual trial to us. Since our last report we received back to our midst our beloved old pastor, the Rev. B. Wood, to whom, after a very short pastorate amongst us, the Master said, "Well done, good and faithful servant, enter thou into the joy of thy Lord." As a church and a people we are peaceful and united. The work of our Sunday school has been well sustained by a band of faithful and earnest workers; our prayer meetings, Band of Hope, ladies' sewing meetings, are healthy; and we are trusting and praying that the divine blessing will rest upon us, and that our heavenly Father, who doeth all things well, will send us a good under-shepherd who will be able to labour amongst us with abundant success.

BRADFORD, *Infirmiry Street*.—In looking over the past year in connection with our church, there is not much matter to give joy and consolation, for as will be seen from the statistics, we are really three members less than last year, and had it not

been for a ten days' special evangelistic services, conducted by Messrs. Harmer and Chamberlain (Mr. Spurgeon's evangelists), we should have had a greater decrease still, but we are still hoping for better things. Our Sunday school continues to be very well attended, and we believe that good work is being done therein. Our minister resigned the pastorate on April 29th of this year, and we hope to have our pulpit supplied by ministers in the neighbourhood, students, and lay-preachers, and we trust that our report next year will be more hopeful and encouraging.

BRADFORD, *Allerton, Central*.—We have had no additions to our church this year, but as a result of work in the Sunday school, and a series of special services for the young, held a few months ago, we have a large number of enquirers, many of whom have declared their readiness to join the church. A weekly meeting for young Christians has been begun, which is well attended. A sale of work recently held with the double object of removing a balance due to the Treasurer, and also of assisting in the removal of the debt from our Foreign Missionary Society, was very successful. There is room for improvement on the part of some of our members in their attendance at the week-night prayer meetings; and an increase of spiritual life amongst us is greatly to be desired.

BURNLEY, *Ebenezer*.—We have a somewhat strange report to present this year. There are many things which we have done for many years and have taken for granted that they were correct; but we now find that they are not so. We always thought that the chapel seated eight hundred and fifty, but upon investigation we find that at most it can only seat seven hundred and fifty. We reported our church membership to be last year four hundred and six, but having thoroughly revised our register we have now only three hundred and eighty. These are items which we thought ought to be corrected, and after some trouble we have accomplished it. As to the spiritual state of the church we cannot grumble. We lost our pastor at the beginning of the present year; but we are trusting in the God who never errs, and are hoping to be guided through our present difficulty with as little friction as possible. Seeing we are without a pastor our congregations are good, and the work is being done as effectively as could be wished. We have made numerous additions during the year, and that is encouraging and gives us hope.

BURNLEY, *Ænon*.—The past year has been one of the most successful in our history. Our pastor has laboured earnestly, God has prospered his efforts, and many have been added to the church. The various organizations in connection with us have been well sustained, and the debt fund considerably augmented by the efforts of the young men, and ladies of the church and congregation. A movement started by two of our Sunday school children last June, has developed into a week-day mission school, with an average attendance of one hundred. Our mission in *Whittlefield* has been fairly successful, being well supplied by local brethren. On the whole we have reason to be thankful to God for His mercies.

BURTON-ON-TRENT, *New Street*.—We have nothing special to report: perhaps in some respects our condition is not quite satisfactory—there is at least room for improvement. But we are neither asleep nor indifferent to the best interests of the Saviour's cause. The congregations are good, and the various agencies have been constantly at work during the year, and the results are sure to appear—we hope soon. Pastor, preachers, and teachers have all kept at their post, and our loyalty to our Master, and to the denomination remains unshaken. We have now, by the erection of a suitable organ, completed our new sanctuary. At *Overseal*, the condition of things has never been better. The debt on the chapel has been entirely removed, and the friends are courageously holding on their way, with our help and sympathy. The senior member, Mrs. Freeman, who had been connected with the church for more than forty years, has gone to her rest and reward. The ancient chapel at *Cauldwell* will be repaired this summer, and continues to be well supplied by our brethren.

BURTON-ON-TRENT, *Parker Street*.—We regret that we cannot report any great increase. Our week-night services and Sunday school are the cause of great encouragement, but our Sunday congregations are not so large as we could desire.

CARLTON.—See statistics.

CASTLE DONINGTON.—Though we remain almost stationary in numbers, yet the interest is well maintained. Our congregations are good, and our prospects promising.

SAWLEY.—Through another year the good hand of our God hath led us. The word of life has been faithfully proclaimed, and we have tokens of the Divine presence in our midst. The congregations are better than in some previous years, and there is also an improved attendance at the meetings for prayer. The various agencies of the church continue their useful work, and altogether we think we have cause to thank God and take courage.

CHATTERIS.—We record our gratitude to God for His blessing to us. The church enjoys peace and prosperity. The pastor's Bible Class continues to have success. A Christian band is held in connection with it, which has been the means of strengthening the church. The Sunday school prospers; some few scholars are now confessing Christ. A singing class is held to teach the young the rudiments of music. The cottage prayer meetings have been remarkably well attended during the winter months, and were indeed times of refreshing. Special services were held in the early part of the year, and were especially reviving to the members. The debt upon our chapel, incurred by the renovation of it, and which stood last year at £559, is reduced by £239, raised by a bazaar and subscriptions. Our village stations have been visited by a band of our young men, who have had special services with good results.

CHESHAM.—We thank God that we are able to report the past year as one of the most encouraging we have had for a long time. The earnest and faithful labours of our pastor, teachers, local preachers, and others, have been blessed to the conversion of many, and there is evidently such a spirit of inquiry and search after God amongst the members of the congregation and Sunday school as has seldom been seen in our midst. Sixteen of the twenty-four baptized are scholars in our school, and the ages of those received range from fifteen to sixty years of age. The bond of love and unity amongst the members of the church was never stronger than at present. The desire to work and labour for the Master never more conspicuous than now. This hearty co-operation amongst pastor and people has naturally resulted in a revival in individual hearts, and an earnest desire on the part of the members of the church for the extension of the Redeemer's kingdom. Our Lord's-day congregations are as large, if not larger, than ever, and the attendance and spirit manifested at our prayer meetings is a joy long to be remembered. Our schools are crammed to overflowing. Our Bible and mutual improvement classes are well attended, efficiently conducted, and satisfactory results are realized. The chapel at the *Vale*, referred to in our last report, has been built at a cost of £90, on land recently purchased. Our pastor opened the same on Whit Monday, and a school was started the first Sunday in June with twenty-eight scholars. The chapel fills, and great earnestness and interest are manifested; we expect the chapel will be free of debt before the Association meets. Our collections for schools were never so good as this year. The contributions of the juvenile collectors for foreign missions have only been once exceeded, and beside these our usual contributions we are sending a goodly parcel to the bazaar. For all these great mercies and blessings we devoutly and heartily thank our heavenly Father who has so abundantly caused His face to shine upon us, and our prayer is that a continuance of like favours may be granted, and to Him shall be all the praise and glory.

CLAYTON.—The past year has been a time of seed sowing. The word of life has been faithfully and earnestly preached by our minister, and the teaching in the Sunday school has been fairly sustained, but we are sorry conversions have not been more numerous. We are hoping and praying that the harvest will come. We are thankful for tokens of the divine favour, for the peace and harmony that prevail amongst us. The ordinary services and the Lord's supper have been well attended during the year, the finances of the church have been fairly sustained, and the school still receives the liberal support of our friends. During the month of March we held some special revival services, which, under the blessing of God, led some from the school and congregation to decide for Christ, who have joined the church. We have still a few candidates for baptism and church fellowship. We are not without our trials, for death has again visited us and taken from our midst some loved ones, who are absent from us but present with the Lord.

CLOWBRIDGE (*late Gambleside*).—We are very thankful to Almighty God for what He has done for us, and enabled us to do for His cause during another year. Our congregations have been good, and the attendance at our Sunday school very regular. Great interest has been taken in the prayer meetings and Bible class, and

the attendance is very good. We believe that the Holy Spirit is at work amongst our young people, and pray that God would continue that good work. The visit of the Rev. W. Gray as Messenger was highly appreciated.

COALVILLE.—A sad feature of the year has been the removal by death of our senior deacon and several other valuable friends; also we are somewhat lacking in enthusiasm in the work of the Master. Yet as a church we are at peace, and are making steady progress. The Sunday school and Band of Hope are in a fair condition. We have the gospel faithfully preached, and our finances are in a more favourable condition than last year. All things considered we might be worse, but hope and pray to be better.

CONINGSBY.—All services and church work have been moderately well sustained during the year. A Bible class is conducted by the pastor, which is found interesting and helpful. We are thankful to report some additions, and two candidates. Sunday school work has been earnestly and hopefully maintained. May gratitude for Divine help during the past year urge us to more faithful service in the coming year!

COVENTRY.—The past year has been with us one of peace and progress. Our pastor faithfully preaches the word; the congregations have grown, and grow; the Young People's Association and Band of Hope are thriving, and promise well; our indebtedness has been reduced, and a small working sum secured by the diligent efforts of the ladies. Our church conferences, where Christian subjects are discussed, are amongst the most helpful of our meetings. Peace and harmony prevail in our Sunday school, and a steady progress is marked. Our teaching staff is increased. Things are better than they were, though they may be better still. More Christian sympathy, a more representative attendance at our Sunday morning services, and more Christ-likeness, are the things we long for. We thank God for blessings given, and hopefully and prayerfully press onward.

CREWE.—Since our last report the pastorate of this church has been undertaken by the Rev. E. T. Dunstan, who commenced his labours amongst us on the first Sunday in November last. We are happy to say that his ministry has met with a very general approval, and has already borne good fruit. Amongst other pleasing facts we are able to record are increased membership and an improvement in Sunday attendance of worshippers, while the week-night service has been sustained, and supplemented too, by the establishment of a religious, social, and literary Guild, the meetings of which have been much appreciated and well attended. The Sunday schools are under the able superintendence of Mr. Milton; they are well attended, and are, in every respect, in a flourishing condition. For all these tokens of the Master's favour we are sincerely thankful.

CROWLE.—Since the settlement of the present pastor (only a few months since), the church roll has been re-arranged, and all the various branches of the church work put into a proper organised position; a branch station or mission has been commenced in a suburb of the town, the Sunday school has improved, and the whole of the work gives very hopeful and encouraging signs; both pastor and people are looking forward to increasing blessings from the great Head of the church, in the near future. The chapel and schools have been thoroughly renovated and repaired, and are now in excellent condition.

DENHOLME.—Our cause to all appearance is almost stationary. We had three weeks of special revival services during the winter months, when a number of persons came out and declared themselves on the Lord's side; but only a few have remained faithful to their profession. Our public services and Sunday school are fairly well attended. We have also a moderately attended Band of Hope during the winter months, and a weekly meeting for inquirers, which is attended regularly by a number of very young people. Our pulpit is well supplied, chiefly by laymen from neighbouring towns. Our great need is the quickening and regenerating work of the Holy Ghost.

DERBY, *St. Mary's Gate*.—See statistics.

DERBY, *Osmaston Road*.—Our congregations show marked signs of improvement, and the peace of the church has been unbroken. We are in entire harmony among ourselves, and have much to encourage us to a more steadfast and zealous work. The week-night services we could wish were better attended; but on the whole the various institutions of the church are working smoothly and efficiently. The pastor,

and the teachers, have cause for rejoicing; it is evident their labours have received tokens of the divine favour in the additions that have recently been made to our numbers, and the spiritual condition of the church is encouraging. We have expended a considerable sum in painting, cleaning, and improving our church and schools, the cost of which has nearly all been met. Our branch at *Pear Tree* continues to prosper; the friends are united and zealous in their work.

**DERBY, *Watson Street.***—During the year we have kept sowing the good seed of the gospel. Our Sabbath school teachers have continued their work and labour of love, and the blessing of God has attended their efforts. Our pulpit has been well supplied by the members of the Derby and Derbyshire Preachers' Association, and the Rev. W. Underwood, D.D., for which we are very thankful. Our finances continue favourable. Our congregations on a Sabbath evening are very good, but the week-night services are not so well attended as we could wish. We have a good tract society, and have reason to believe it is productive of much good.

**DEWSBURY.**—Ordinary agencies are being sustained with considerable spirit. That good has been done is not for a moment to be doubted. We rejoice inasmuch as some of our young friends exhibit a deepening interest in spiritual things. We have, however, deemed it advisable to discourage, in a few cases, an actual confession of faith by baptism, that applicants for church membership may be induced to ponder the more solemn obligations of discipleship. It seems to us that when an affirmation of belief in the Lord Jesus is sincere, it will be accompanied by a regular attendance at God's house, a devout, generous, and gladsome spirit, a love of the week-night prayer meeting, and a disposition to co-operate heartily in *some* form of practical Christian work. The Band of Hope flourishes, and an increased number of young men attend the Bible classes on Sunday afternoons. Our scholars have again done well in the annual Scripture examination promoted by the local Sunday School Union. For the seventh time they stand at the head of all the schools in the Union. We have commenced open-air meetings in the Market Place, prior to the Sunday evening services. A large number of working people listen with evident interest, but thus far we have not succeeded in persuading any of them to accompany us into our chapel. Unless we are much mistaken the working classes in this district are becoming increasingly averse to attend places of public worship. Still we are united and hopeful, and mean to do our best to overcome their prejudice. We have sustained a severe loss in the death of our senior deacon, one of the founders of the church, Mr. James Smith. He was a good, generous, sanguine soul, beloved by us all. For twenty years he conducted our singing. He sings now, we are sure, but in the choir above, "Worthy is the Lamb that hath been slain to receive the power and riches, and wisdom and might, and honour, and glory, and blessing." In our midst he would have been content to have remained, but he is "with Christ, which" for him, but not for us, "is far better."

**DOWNTON.**—The interest in the services has been maintained throughout the year, and the attendance is still encouraging, but no additions have been made to the church.

**DUFFIELD.**—Our congregations are much as usual. The gospel has been faithfully preached during the year. Our Sunday school roll is somewhat smaller than last year, but we rejoice to know that our teachers are labouring earnestly for the spiritual good of our young friends. We have held fortnightly Band of Hope meetings during the winter, which have been well attended. It is with deep regret that we record the death of Mrs. Rebecca Abell, who was our oldest member, she having been connected with Duffield church for more than fifty years. She was the youngest daughter of the late Mr. Stephen Taylor, of Duffield.

**EARL SHILTON.**—The word of life is faithfully proclaimed in our midst, and yet we have to mourn because there is no visible result. May it please the great Master to pour out His Spirit upon us and revive us again!

**EASTWOOD, *Hill Top.***—The word of God has been faithfully preached during another year by the preachers of the Notts. Local Preachers' Association and students from the College at Nottingham, for which we are extremely thankful. Our services at the chapel were not so well attended as we could wish in the earlier part of the year, but still we have much to thank God for. Souls have been saved, and we have a good number of candidates for baptism. Our week-night prayer meetings are now well attended, and a better state of things is manifest among the members. We



desire to thank the Association for the loan of £100 from the Building Fund last year. The trade of this neighbourhood has been very depressed of late, from which our finances suffer; but, notwithstanding this, we thank God and take courage. Our Sunday school is well attended, and a number of the senior scholars are candidates for baptism. Brethren, pray for our little church at Eastwood.

**EASTWOOD VALE.**—We are not getting on as we should like to do, but we intend to go on in the name of Jesus Christ our Saviour, and trust to Him for the success of our labour.

**EDGESIDE.**—We are thankful to the Father of all mercies that by His blessing we have been able to erect three new class-rooms, and make other alterations that have placed us in a better position to teach children the way of salvation more perfectly. We are rejoicing in the midst of a gracious revival. During the last two months we have baptized twenty, and others are waiting to follow.

**EPWORTH & BUTTERWICK.**—At the commencement of our denominational year we were as sheep having no shepherd, our late pastor, Mr. Norwood, having left us a few weeks before for Eastgate, Louth. During the summer months we had supplies from the College and other places, and during those months our Crowle friends agreed to again become a separate cause and invited the Rev. W. R. Parker, late of Gainsborough, to be their pastor. We were then left in a position in which we could not well know what to do; but in the autumn of last year the respected Secretary of the Village Churches' Board, Rev. J. R. Godfrey, paid us a visit, and encouraged us to hope that the Board would assist us in obtaining a pastor; and when our case had been laid before the Board they generously agreed to assist the churches at *Epworth* and *Butterwick*, for which we are very grateful. We were then directed to the Rev. J. A. Andrews as a very suitable minister for us, and we gave him an invitation to come over to see us with a view, which he did in October last, after which the churches gave him a unanimous invitation, which we are happy to say he accepted, and commenced his labours with us the first Sabbath in the year; and we are pleased to have to report that his ministry amongst us is highly appreciated, and that we are not without tokens of the Divine blessing attending the ministry of the word, as we have several friends whom we have good reason for believing have given themselves to the Lord, and we hope they will soon give themselves to His people according to His will. Our office bearers, local preachers, and Sunday school teachers, pursue their work with commendable zeal, and not without pleasing results, especially in the Sunday school.

**FLEET.**—For the first time during several years we have no baptisms to report. This deeply pains us. Still we are thankful to know of several cases of undoubted conversion amongst us as the united result of the ordinary work in chapel and schools, and also of evangelistic efforts made in the winter at the home and branch chapels. We have suffered from removals of young helpers; death, too, has taken from us a former pastor, a school superintendent of over thirty years' standing, and our best contributor. The two Sunday schools are sources of constant gratification.

**FORNCETT and MOULTON.**—In July last we invited Mr. E. Towler, who has been a voluntary helper of our cause for more than twenty years, to accept the pastorate of our church. He entered upon his new sphere of work on the 4th of September, with energy and earnestness, but owing to the renovation of the minister's house and the unsettled condition of the church, it not having had a pastor for several years, the pastoral work has been surrounded with difficulties, and the remuneration exceedingly small. Our pastor established quarterly tea meetings for members, which have been well attended. He has also set on foot an association for our young people, who, from October to April, met weekly for instruction, and the attendance has been larger and the interest deeper than the most sanguine anticipated. Our Sunday school holds on its course. The introduction of the scripture notes and a monthly address by the pastor appear to have benefited teachers and scholars, and it is hoped that fruit will come in due season. But though we very thankfully report a considerably larger attendance at our Sunday services, and much deeper interest in them, and feel sure that several of our constant attendants are but waiting for the moving of the waters to bring them to decision, nevertheless no additions have yet been made to our church roll; but we are praying, working, and trusting, that ere long the Holy Spirit will ripen the heavenly seed which is faithfully sown amongst us, and lead the halting ones soon to join their hands as well as their hearts to our little band. *Moulton* is still supplied with speakers from Norwich.

GOSBERTON.—Our congregation has fallen off during the year, although we have been well supplied with our local preachers; but we hope, in God's good time, many will turn from their evil ways and seek God who is ever ready to hear the cry of the people. If we could have a minister to live with us we should be glad. It is the general cry of the people, and we hope to have one soon, but we must ask the Lord to help us with our work, patiently waiting. Our school is well attended, although many have left the town this spring—keep coming and going.

GRANTHAM.—Our report for the past year is far from being what we desire, still we are not without hope. The word of the Lord has been faithfully proclaimed by our good brother, Mr. Horne, and other friends. We are very grateful to them, and trust ere long to see the blessing of God attend their labours more abundantly. Our congregations are not so good as they have been, neither is the attendance at our school quite so good, owing to the removal of the parents of some of our scholars from the town. We thank God for the earnest and self-sacrificing devotion of some of our members, but mourn over the apathy and apparent deadness of others.

GREAT GRIMSBY, *Freeman Street*.—At the time of our last report our pastorate was vacant, but since September last we have rejoiced in the settlement amongst us of the Rev. J. T. Owers, from Burton-on-Trent. During his brief ministry seventeen members have already been added to our church roll, six of them by baptism, and there are several candidates awaiting admission. The congregation shows signs of steady and continuous increase. Our week-night services are well maintained, and our pastor also conducts a Bible class with increasing interest to the members. The Sabbath school work is in a very healthy condition. Several of our elder scholars have recently found the Saviour and been added to the church, and there is a growing earnestness among our senior scholars. We need class-room accommodation, and efforts have been made to procure adjoining property, which as yet have not been successful. Our Church roll having been revised during the year, our numbers, through deaths, removals, &c., are less than mentioned in last year's report. Still we take courage, and look hopefully to the future.

HALIFAX.—The past has been an eventful year in the history of our church owing to the resignation of our late pastor, the Rev. Watson Dyson, who has entered upon another sphere of labour, with our earnest desire that the work of our Lord Jesus Christ may be continued. Our only strife is to labour diligently for the Master in whatever sphere we believe He has called us to work. Possibly a more aggressive spirit might conduce towards a larger number of converts. We have much enjoyed the varied services of the supplies who have preached the gospel to us. We are earnestly praying and looking for a settled minister, who, full of the Holy Ghost, shall go in and out amongst the people. The attendance on the Lord's-day at public worship has been good, and the work in the Sunday school and other auxiliaries is being continued. Though some success has accrued, yet our hearts have desired more. Our branch at *Lee Mount*, in a thriving suburb, increasing fast in population, has enjoyed a marked success. The mothers' meeting has been a means of great blessing. We rejoice in the loving union of our members there with those of the Established Church and its vicar—united fellowship and mothers' meetings being frequently held. We heartily wish there was more Christian union with all denominations, and that the time may be approaching when "we all may be one," and we earnestly wish our friends God speed.

HASLINGTON.—We are able to report an increase of members. The congregations continue good and the prayer meetings are well attended. The Sunday school is going on well, but we need more room. We have just established a small library in connection with the school and congregation, which is well used. The Rev. E. T. Dunstan, of Crewe, has conducted special services with good results.

HATHERN.—We have much to be thankful for. We have had the gospel faithfully preached to us by our local brethren, and though we have had no additions to the church yet we believe it has not been preached in vain. Our Sunday morning congregations are not so large as we desire, but the evening services are well attended, as are our week-night prayer meetings. Financially we have much to be thankful for, though our debt is a large one and trade very depressed, yet we have been able, hitherto, to meet our calls, and we trust our appeal to the Building Fund will be favourably received, and thus some substantial help be received. Our Sunday school is still prosperous.

**HEANOR.**—See statistics.

**HEPTONSTALL SLACK.**—With gratitude to our heavenly Father we may say the past year bears witness to His presence and blessing in our midst. The gospel has been faithfully preached, souls have been brought to Christ, and His people blessed. Our congregations are fair; our Sabbath school is doing good work through the agency of the superintendent and teachers, whose efforts are being blessed to the spiritual good of those taught. Our public prayer meetings are moderately attended, and we pray that the Holy Spirit may bless them to the good of the people. At *Broadstone* our congregations are better than when last reported. Our friends here are continuing their efforts to augment their fund for the new chapel. At *Blakeduin* the attendance is moderate considering the thinly populated district.

**HINCKLEY.**—We take a review of our church work of the past year with gratitude. Clear and decided indications of progress are discernable. Our congregations on the Lord's-day have been well sustained, and, during the last six months, have decidedly increased, both morning and evening. Our week evening meetings—more especially our prayer meetings—have been recently very numerously attended. A spirit of earnest religious inquiry is now being manifested by a great number of the members of our congregation and school. Earnest workers in the church have, for some months past, offered special prayer to God for the bestowment of His Holy Spirit. Their united supplications have been graciously answered. Seven persons have been added to the church by baptism, and, at the present time, we have from thirty to forty inquirers, most if not all of whom will, we expect soon, be received into our fellowship. The labours of our esteemed minister have been signally blessed during the year, and his efforts in connection with our mutual improvement society have been attended with much success. Although he has been called to labour during the year in enfeebled health, we hope and pray that, if it be the will of God, he may be long spared to serve us in the ministry of the gospel. Our Sunday school is prosperous and our teachers are working with commendable earnestness. The spirit of harmony prevails among us, and, trusting in the promised help of God, we look onward to the future with hope.

**HITCHIN.**—We are pleased to report that, since the loss the church sustained in the death of our late pastor, Rev. F. J. Bird, we have secured the services of Rev. W. Dyson, whose faithful and spiritual ministry we enjoy. A pleasing work has begun among the young, several of whom have joined the church. Although our work has not been without the Divine blessing, yet the revision of our church roll leaves us with fewer members than last year. The revision is still incomplete and may possibly affect our statistics hereafter. *Preston* disappears this year from our list of village stations, its population being much too small to require two Baptist chapels; and as we were the later to begin work there, it seemed right that we should withdraw. Our congregations are moderate on Sundays, but our week evening services can hardly be considered satisfactory. We have done a little further work in our chapel yard, and are now inaugurating a movement to procure a new organ.

**HOSE and CLAWSON.**—*Hose.*—The year has been one of prosperity. Evangelistic services, conducted by Mr. J. M. Salt, in January last, have resulted in a considerable addition to our membership. We have now four accepted candidates for baptism, and several others are earnest enquirers. We give God the praise. *Clawson.*—The cause here is in a very low state, and there are no signs that would lead us to hope for anything much better in the near future.

**HUCKNALL TORKARD.**—Our church is in a very unsatisfactory condition. The congregations are not so good as last year; the week-night services, and especially the prayer meetings, are very thinly attended. We have had during the year a visit from the Messengers of the Churches, and a week's revival services, and we have our pastor oftener than we like reproving and warning us of our neglected duty, and yet none of these things move us. We have started a benevolent society which is doing good work as far as funds will permit. The school is in a flourishing state as far as number of scholars is concerned, but some of the teachers do not attend so well as they ought. We have during the year bought a piece of land at the back of the schools, and, through the generosity of two friends, we are going to enlarge the schools so as to provide ample accommodation for six hundred scholars. Our earnest prayer is that God may pour out His Spirit upon us, and that our spiritual life may be renewed and all coldness and indifference taken away.

**HUGGLESCOTE.**—We have nothing of special importance to report. The year has been one of steady labour, and we trust may be productive of fruit. Our branch church at *Coleorton* is in a more prosperous condition, the regular attention of our pastor making itself felt and appreciated. Our Sunday school was never more numerously attended; five of our scholars have joined the church since our last report. We have difficulty in keeping up our staff of teachers. We fear our condition in this respect is far too general, and would express the wish that, both at our Association and Conferences, more attention might be given to this most important branch of church work. In our day schools we have again earned the "excellent" merit grant, as the result of the Government examination, this being the third successive year we have obtained it. Death has again been thinning our ranks; and although, numerically, the loss is small in proportion to our membership, yet we have to mourn the loss of a leader in our brother Henry Dennis, who, for upwards of thirty years, had ably served the church as its Secretary. Our weekly Sunday evening collection works well.

**HURSTWOOD.**—In reviewing the past year we see much cause for humility. There has not been that degree of spirituality and zeal in seeking to extend the Redeemer's kingdom as there ought to have been. But still we think there are signs of improvement, especially in the Sunday school, in which several of our young men are taking a greater interest. We have had public worship regularly in the chapel on the Lord's-day, but there is not that regularity in attendance on the part of some that is desirable. May the Lord quicken and stir us up to more self-denial and earnestness in the good work in which we profess to be engaged.

**IBSTOCK.**—We find it difficult to describe our state as a church. If we may judge from the actions of very many of our members we should be forced to the conclusion that they have no faith in united prayer, nor in the necessity for religious instruction excepting on the the Sabbath, nor in personal effort for the conversion of sinners and the edification of the church. Too many have sunk into profound sleep. Oh that the voice of the Spirit may be soon heard and regarded by us all! "Awake! awake! put on thy strength, O Zion." Our pastor, Rev. J. Watmough, who has laboured among us for the past seven years, closed his ministry among us on May 27th, and has removed to Headcorn, Ashford, Kent, having accepted a pastorate there. We are grateful for his services among us, and we pray that God will bless his labours in his new sphere. Our Sunday school, we are pleased to state, is good in its attendance, but not so well supplied with workers, but we are anticipating great things, assured as we are that our labour shall not be in vain in the Lord.

**ILKESTON, Queen Street.**—See statistics.

**ILKESTON, South Street.**—We thankfully review the good hand of God with us during another year. Our work has been well sustained. The attendance at our Sunday evening service has improved very much. Our pulpit has been well supplied by students and local preachers for whose faithful labours we feel very grateful. Our Sunday school is prosperous. We realize it to be more and more an integral part of the church in the best sense of the word. We have a few candidates and on the whole have much cause for gratitude.

**ISLEHAM.**—Thanksgiving must mark our report for another year of mercies, securing increase in numbers and the stability of the young disciples, and much fruit here and at our branch church in the *Fen*; many are at the Master's service speaking for Him and spreading the knowledge of the truth. When our situation is considered it is marvellous in our eyes that we stand as we do; weakness is perfected in the strength of the Lord. Our services, Sabbath schools, and winter meetings, have been well sustained, and God's Holy Spirit has caused our hearts again and again to glow with love and zeal when weary in the flesh. We have been brought through another very trying winter, all praise to our God. The constant service of our beloved pastor and wife cannot be sufficiently estimated; he is faithfully discharging his duties to the church, and we have tokens of the Divine blessing amongst us. We have not lost by death a single member during the year. What can we say to these things but "Ebenezer"?

**KEGWORTH.**—The gospel has been faithfully preached, our services on the Sabbath are well attended, the week evening service and prayer meeting are not so good as we could wish. We have a flourishing Sunday school which is well sustained with funds, though rather short of teachers. Our pastor has a large Bible class at close of week evening service. We have several candidates for baptism and fellowship.

*Diseworth.*—Much the same. Congregations good on Sunday and week evenings. Three additions from Sabbath School.

**KIMBERLEY.**—Our congregations are much the same. The Sunday school is in a flourishing condition; a fair number of new scholars have been added recently. Since our last report we have been enabled by God's help to open a new vestry, which we find very useful; it is used for week-night prayer meetings, church meetings, and as a class-room for scholars. We report a little increase, and have two candidates.

**KIRKBY WOODHOUSE.**—Our congregations are good, and our pulpit is supplied by the preachers of the Nottingham General Baptist Local Preachers' Association. We have again commenced out-door mission work, which is attractive, and we trust will be successful. Our week-night prayer meetings are not very well attended. We need more spiritual life. Our Sunday school is in a healthy condition.

**KIRKBY-IN-ASHFIELD.** We have nothing very special to report save that we have, during the year, paid off the debt on our school, which amounted to £100; £50 of the above was kindly given by our good friend and brother, Mr. Tomlinson. The regular means of grace have been kept up, at which we have been efficiently supplied by students from our College and local preachers. We are longing for and earnestly praying that God would pour out upon us His Holy Spirit. During the year we have secured the services of our former pastor, the Rev. A. Firth of Mansfield, to preach for us on the week evenings, conduct our church meetings, and visit our friends. We believe there are good times in store for us. We have a nice and good chapel, a most convenient schoolroom, a band of believing people; we only need the descent of the Holy Spirit.

**KIRKBY, EAST.**—During the past year we have suffered a decrease in numbers, and we do not, as a whole, possess that vigorous spiritual life and power which we could desire. Yet there are some earnest souls, and the work of the church is still carried forward. The word of life is ably dispensed by students from our College and brethren from the Nottingham Local Preachers' Association. Our congregations, school, and Band of Hope, are in so flourishing a condition that we have decided (D.V.) to build a new chapel next spring to seat seven hundred. We have purchased and paid for two hundred and eighty-eight yards of land to secure light for the new chapel, and upon a portion of which to erect increased vestry accommodation. The attendance at our prayer meetings and a spirit of enquiry amongst our young people give promise of future spiritual blessings.

**KIRTON-IN-LINDSEY.**—The word of God is faithfully preached in our midst. Our Sunday and week-night services are fairly attended. Our Sabbath school is in a healthy state. In all our meetings the Lord is with us to strengthen and cheer our hearts. Our hope is in God, and we are seeking guidance from Him and feel assured we shall see better times in the church.

**LANDPORT.**—We are thankful to be able to report that a fair measure of success has attended our labours during the past year, in the preaching of the word and in the work carried on by our various auxiliaries; that we are united in our confidence in, and regard for our pastor; in sympathy with, and anxiety for, the success of the work of the Lord among us. Our Sunday schools and Bible classes increase steadily and constantly, and we are encouraged by hopeful signs on every hand, not the least one among them being the number of young people under very serious impressions whom we hope soon to gather into the church.

**LEAKE.**—See statistics.

**LEEDS, North Street.**—It will be observed that the number of our membership given this year is smaller than last, but this is owing entirely to a thorough revision of the church register. The work of re-organisation has occupied more time than we expected but is now complete, and we hope that one result will be that we shall be brought into closer connection with the Association and that we shall be led to take a greater interest in denominational affairs.

**LEEDS, Wintoun Street.**—Owing to continued ill-health, our late pastor, Rev. W. Sharman, retired from the pastorate in September last, and in December we gave a cordial invitation to the Rev. R. Davies, of Morley, who commenced his labours amongst us on the first Sunday in the present year. On Monday, April 7th, his recognition service took place, and at the same time an address and fifty pounds were presented to the Rev. W. Sharman, in memory of his ten years' faithful and

affectionate labours in our midst. We trust that next year we shall be able to report progress in all the branches of our church work.

LEICESTER, *Friar Lane*.—See statistics.

LEICESTER, *Archdeacon Lane*.—In reviewing the work carried on in connection with our church during the past twelve months, we feel that we have great cause for thankfulness to the "Giver of every good and perfect gift." The earnest and faithful ministry of our esteemed pastor has been greatly valued, and has received encouraging signs of Divine favour. The interest in the Sunday services has been well sustained, although we, in common with other religious bodies in this populous town, have to deplore the absence of a large proportion of the working classes from public worship. We also wish that the attendance at the week evening services was much greater. We have no doubt, however, that the small attendance at these services is explained, to a great extent, by the large number of other meetings which have been held, especially in the winter months. Turning to the financial aspect of the church, we have to report the existence of an adverse balance which has caused much anxiety, but we are sanguine of clearing off this deficiency by means of a bazaar, for which our lady friends are preparing with their usual energy. The important work of the Sunday school has been faithfully carried on by a large and devoted staff of teachers, and we have pleasure in stating that twenty scholars have been baptized and received into fellowship during the twelve months under notice. The Temperance society has carried on its work with vigour, and the meetings during the winter months were well attended by appreciative audiences. The Band of Hope has also done excellent service in the temperance cause amongst the young, and the annual meeting at Easter was a great success, the Memorial Hall being filled to its utmost capacity with friends of the movement. The Tract and Benevolent societies have continued their labours and have been the means of providing instructive reading for the homes of the people whilst ministering to their temporal necessities as far as means would allow. One gratifying feature in connection with our work is the large number of young men and maidens growing up amongst us, and we have the pleasure of recording that, for their special benefit, a "young men and women's mutual improvement society" was inaugurated at the commencement of the winter, and the meetings of the first session were well attended and great interest displayed in the various subjects brought forward for consideration. We have no doubt that these gatherings will be the means of binding closer together the young people in our midst, and we trust lead them to take a deep and permanent interest in the Saviour's kingdom. Our prayer is that the seed sown in this portion of the Master's vinyard may be richly blessed so that in days to come both "they that sow and they that reap may rejoice together."

LEICESTER, *Dover Street*.—The past year has been one of quiet and sustained work. We have recommenced our week-night prayer meetings, and the attendance is good. We cannot, however, report as much progress as we desire, seeing we have only just maintained our numbers. The baptisms have not been equal to former years. Our Band of Hope is more flourishing than formerly. The Sunday school maintains its numbers, and a large proportion of the scholars are members of the church.

LEICESTER, *Carley Street*.—The past year has been one of blessing to our church. Souls have been saved through the labours of our pastor, while series of special services, held twice during the year, resulted in the decision of many to follow Christ. We are especially under obligation to the Evangelization Society for the services, on the second of these occasions, of Mr. George Weller. Our Thursday class for the young is enjoying much prosperity, and our various organizations are well sustained. We are in urgent need of new schools, and trust they will be commenced before this is in print. We have to mourn the loss by death of our dear brother Sturman, whose brief and fervent missionary career was closed at Chefoo, North China, in December last.

LEICESTER, *New Walk*.—We have had a year of quiet helpful seed sowing, not very much has appeared upon the surface, but we trust there has been a deepening and strengthening of the roots of religious life. Several of our young friends are enquiring their way to Zion with their faces thitherwards. The fact that we are still only in lodgings (though very homelike) tends rather to the hindrance of numerical progression, though some have joined themselves to us and others are likely to do so. Our services have been well attended and efficiently conducted by ministers and students, to whom we tender our grateful thanks. A small but devoted band of

teachers are working well in the Sabbath school, and other Christian agencies are quietly progressing. Our branch at *Croft*, under somewhat difficult circumstances, is doing good work in that village. We are pleased to say that our venerable friend, Rev. Isaac Stubbins, although at present in feeble health, still interests himself greatly in all our church work; and our esteemed president, Mr. Wm. Ashby, is ever active in promoting the spiritual well-being of the church.

LINCOLN.—The year has been one of steady progression in all departments. The additions by baptism have been encouraging, but we long for more. Our public services have been well attended; the week-night services have a larger regular attendance than ever attained previously; the prayer meetings are seasons of blessing; all departments of work, and the ministers and students at College are constantly remembered in our prayers to God. At our Sunday services the pastor has read through and expounded Matthew's Gospel; this has occupied nearly fifteen months. The Gospel by John has since been commenced; "Church History," from the time of the Apostles, is occupying our Wednesday evenings; both these courses of instruction have been intensely interesting and profitable. The whole of the valuable library of Thomas Cooper has been presented to the church by our esteemed and venerable brother, for the free use of the church, and members of the congregation who are seat holders. Suitable provision has been made for the reception of the books, and they are now in circulation. We have just elected six new deacons with the entire and hearty approval of the church, and purpose placing each department of our work under the active supervision of a deacon; matters of denominational interest are to be a special department, to be regularly brought under review. Financially we have met all our engagements, repaying £40 of our chapel debt, and wish the help received kept pace with the increasing expenditure. The Sunday school has increased by upwards of sixty scholars. The Christian band and Band of Hope are prosperous. With improved organisation we hope to commence new work in the interests of "Our Father's kingdom" during the present year, and our desire and purpose is in God's name to "Go forward."

LINEHOLME.—We have reason to be thankful to the God of all grace for His mercies during the year. Peace reigns in our midst, and unity marks our efforts. The labours of our respected pastor have been owned by the great Head of the church in the conversion of many souls, and we hope that conviction, deep and lasting, has been produced on the minds of many more. We have a few hopeful enquirers. Our public services on the Lord's-day are well attended, and also our week evening prayer meetings. Our Sunday school continues to flourish, and a large number of our members are labouring to bring their charge to Christ. We have lost by death a very valuable member,—Wright Utley, who, for nearly twenty years, sustained the office of deacon, and for sixteen years was an honoured superintendent of the Sunday school. His bright and joyous testimony satisfies us that he has entered into his rest, and his works do follow him.

LONDON, *Bethnal Green Road*.—See statistics.

LONDON, *Commercial Road*.—We are thankful to be able to report that the work of the past year has been well sustained. The Sunday school has increased in numbers and a good work is being done. During the year a scholars' week evening service has been started, its object being to lead the scholars to the Saviour in early life. These meetings have been very successful; already some have confessed Christ by baptism, others are enquiring the way. The additions to the church are thirty (the same as last year), but with this difference that nearly all are added by baptism, sixteen being from the Sunday school. But these blessings, as the hymn says and as the statistics show, "are given us not to hoard." It is ours "to pass the smile, the blessing on." We understand the book of Exodus. We have sent twenty-one to other churches chiefly in the suburbs, whilst we have only had four transferred to us from anywhere. This constitutes the peculiar hardship of our position. We labour but other people enter into our labours. This will continue so long as church members make it a rule to live where they like and to worship where they can. Still we have much to be thankful for. It was in our power to report an increase, for many of those entered in the erasure column are still members with us. They are neither transferred nor lost sight of: we have placed them on a reserve list, and we count only those who are more or less in active fellowship with us. The various societies of the church are doing good solid work, and we have not been unmindful during the year of the special claims of the Foreign Mission.

LONDON, *Borough Road*.—The key note of this letter is gratitude to God for His gracious help. He has done great things for us. In answer to prayer, the spiritual life of the church has been renewed. In the Sunday school especially conversions have taken place, and seventeen elder scholars have joined the church, ninety-four have undertaken to read the scriptures daily, and the Sunday school penny clothing society have distributed garments to poor scholars and children to the amount of £13, and in ten years the scholars have spent £113 on pure literature. The junior and senior Bands of Hope are prospering—thirty-seven of the latter are members of the church. The young men's Bible class lately entertained at tea companies of unemployed men, and thus sought their spiritual welfare. The Bible studies of the class have dealt with themes of the first moment. Of the young women's Bible class eight have joined the church, and all of them are total abstainers. A Christian band, young people's prayer meeting on Sunday evening, and Sunday school teachers' weekly meeting have been commenced and proved a source of great blessing. To promote the usefulness of these and other meetings a new church parlour has been made, and proved helpful to our young people. The interest taken in foreign missions continues to increase, and willing offerings are made on their behalf. The new organ and choir combined have made the service of song a real pleasure to many. During the winter large numbers of the poor have been supplied with well-cooked dinners, as many as seventy adults sitting down at once in the lecture hall. At the monthly temperance meetings unemployed men have also been invited to tea in "fifties," and addressed by suitable friends. The work at the mission hall continues under a band of devoted members its useful course, and, during a recent mission for the reclamation of fallen women, quite three hundred of this class were gathered in from the streets, and an open door made for their future well doing. We have now three mothers' meetings instead of one as formerly; a cricket club; open air preaching; social meetings for young and old, and happily a prospect of another useful year in the "vineyard of the Lord."

LONDON, *Church Street*.—The work of the church and its various agencies has been continued throughout the year in faith and prayer. In addition to Sunday school, temperance societies for juveniles and adults, Bible classes, and a ladies' Dorcas meeting for befriending the poor, we have formed a gospel mission band which conducts services in the lecture hall and in the open air once a week all the year round. This has attracted a number of persons who were formerly unwilling to attend the regular Sabbath services; several conversions have followed, and by their earnestness and devotion, our young people who have charge of the mission have proved themselves worthy of the trust. A sale of work last December was opened by Lady Margaret Sandhurst, which resulted in the clearing off a debt, and left us a nucleus to form a new organ fund. The attendance of our members at the monthly communion has been well maintained, and our Sunday prayer meetings are seasons of great refreshing. Our death roll this year is larger than usual, and includes friends who were esteemed by all. Following other losses in recent years we find our assistance to church and connexional institutions unfavourably affected by these changes. But we trust in an unchanging God.

LONDON, *Westbourne Park, Praed Street, and Bosworth Road*.—*Westbourne Park chapel*.—Our work continues to have the blessing of our Saviour. Our loved pastor being called to the chair of the Baptist Union has deepened the resolve of our officers to do their best to continue our various works of usefulness, so that he may not be prevented giving all needed time to the work of the Baptist Union; but the strain on him is necessarily heavy and cannot be avoided. Brethren, pray for him.

*Praed Street chapel*.—The past year has been one of trying experience through loss by removal, by death, and other causes; still we thankfully record that the gaps have in some measure been filled up. The various branches of church work—Sunday school, temperance, tract distribution—have been vigorously prosecuted. Special services have been held and very encouraging have been the results; especially have the young people been greatly helped.

*Bosworth Road chapel*.—Having been without a pastor since Mr. Dunstan's removal to Crewe, we have now the pleasure to report that the Rev. A. Bridge has taken charge of the work, and we are looking forward with great hope. Good is being done, our Christian bands are increasing, and so are many others of our various agencies.



LONDON, *East Finchley*.—We are working under many disadvantages, our iron chapel being very hot in summer and cold in winter. We have also to conduct the Sunday school in the same small building, and the place itself is in a by-lane quite away from the ordinary traffic, and especially so to the new comers. We thankfully report thus for the last time, as we are anticipating the laying of "memorial stones" of our new building and class-rooms very shortly. We greatly need the generous help of the Lord's stewards elsewhere who have the means, as our own people, from their very limited resources, are doing to their utmost, and we earnestly desire avoiding the incubus of any heavy debt. Who will help?

LONDON, *Crouch End*.—Since our last report a brighter day has dawned. The proposed new chapel in Ferme Park, Hornsey, is about to be built. A number of gentlemen recently settled in the neighbourhood have joined our building committee, and our prospects are very cheering. It may be well to state that the cause in Crouch End was commenced by the Rev. Charles Starling in 1879. The church was first placed in our "Year Book," 1880. For a time the cause seemed to prosper, but in 1881 a declension set in, the pastor became discouraged, and desired the Rev. J. Batey to assume its responsibilities. The cause improved, and it was adopted as the first station of the "London General Baptist Preachers' Institute" in 1882. During the last two years the pulpit has been almost exclusively supplied by Mr. Batey, the superintendent. The church will be dissolved, so that the present members may unite with the new church when formed at Ferme Park, which will be the future name. May it be the birth-place of many souls, and the home of a happy church!

LONDON, *Haven Green, Ealing*.—Since Mr. Adey's settlement in December we are able to report a considerable increase in the congregation, the membership of the church, the weekly offerings, and in the general activities of the church. The condition of affairs justifies in a marked degree considerable hope for the future. We have seen many unhappy days in the past, and at one time we felt inclined to give up all hope. It was, therefore, a positive relief to us when we received the intimation that the Rev. W. T. Adey had accepted the pastorate. He had not been many days amongst us before we felt that he would spare no effort to make the work here successful; and we feel that though we have nothing heroic to report, yet slowly and surely we are overcoming our difficulties, and we hope when we next meet you to have a much more satisfactory tale to tell. But it must be remembered that success cannot be achieved without self-denying and continuous effort, not only on the part of the minister and the church officers, or even of the church members, but by every person who attends our services doing his best to promote the interests of the work here. If we all recognise our individual duty in this way, we may hope to see this church emerge from the cloud under which it has so long rested, and taking its place as a great educational institution in those highest things "which make for righteousness."

LONG EATON.—Since our last report our numbers have considerably decreased. Through the resignation of our pastor we have had a division in the church, and about fifty of our members left us; and since then we have had a thorough revision of the church book, and have taken off all names which should have been erased previously. Our congregations are good considering the circumstances, and our prospects promising and hopeful. As a church we are united and at peace. Our pulpit is well supplied with ministers, students, and local preachers, and our Sunday school is in a prospering condition.

LONGFORD, *Salem*.—We record with thankfulness the mercies of another year. The gospel faithfully preached has not been altogether unfruitful. The Lord's-day congregations continue good, but we should like to see an improvement in the attendance at the week-night services. The Sabbath schools continue large, and the teachers are earnest in their work; but we are grieved at the indifference of the scholars in hearing and receiving the sacred truths taught. For several weeks past our minister has been quite laid aside through serious illness.\* As a church we are earnestly praying for his restoration, for his ministry was never more highly appreciated than at the present time. Our desire is that we may be aggressive in all our work for the Saviour, and that soon the seed that has been sown may spring up and bear fruit. Our branch station at *Walsgrave-on-Sowe* is regularly supplied with preachers, and we are longing to see greater spiritual results, both from the congregation and the Sabbath school.

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\* He died July 9th, at the age of fifty-three.

LONGFORD, *Union Place*.—We have no cheering news to report. We are without a minister, and are now supplied by local brethren, and the word preached is generally accepted; but from various causes our numbers are reduced. Our Sunday school presents much the same features as it did in our last report.

LONG SUTTON.—During the past year we have been gradually creeping out of the great depression which has surrounded us so long, and trust that brighter and better times are dawning upon us, and that every department of the Lord's work will share in this increased prosperity. We are busily engaged in re-seating and renovating our chapel, which, when done, will give us a more favourable standing in the town. Our Sunday school is in a flourishing condition. The superintendent and several teachers were scholars in the school, and now labour earnestly in the good work. We have visible signs of spiritual prosperity—several young friends have been baptized, and others are coming forward shortly. What a power for good it would be amongst us if the elder folk, who profess to love Christ, would as bravely confess Him! We have a goodly number of young people around us who are deeply interested in all the services. Our decreased number is entirely owing to young persons having left the town during the last few years. We are thankful to our God for all the tokens of His love and grace, and for the prospect of reaping by-and-bye, and unitedly pray that His richest blessings may rest upon all our pastors, missionaries, churches, teachers, and scholars. "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."

LONGTON.—The work of those who have had responsibility in this church has been to keep the flock together and to consolidate, after rather a protracted interregnum; the removal of the late pastor after nine years' faithful service here having led to secessions and disquiet. The new pastor, who entered upon his duties on May 1st, has already been enabled to help on the church's progress, and the deacons look forward for even greater spiritual blessing than in the past.

LONG WHATTON.—We have had the gospel faithfully preached to us during the past year, and though we have not seen the results we could wish, we have had some tokens of the Divine presence and blessing. We have, by special efforts, cleared the debt off our burial ground.

LOUGHBOROUGH, *Baxter Gate*.—We rejoice to be able to report steady and continued progress during the past year. A large proportion of those added during the year are scholars in our Sabbath school, whilst others of mature years are already helping in our various church organisations. Our congregations have been well up to the average, and the week-night services well attended. During the winter our junior pastor has delivered a course of special sermons to the young people which were numerously attended, and we trust have been productive of very beneficial results. We deeply regret that, owing to the continued weakness of our beloved senior pastor, he has been unable to regularly discharge his ministerial duties, and his failing health has been a source of deep anxiety to the church. Our junior pastor continues to enjoy the confidence and esteem of his people, and we rejoice that he has been able to discharge the extra duties which have devolved upon him. Our Sunday school continues to increase, and we find it is still proving itself to be a true nursery to the church; we are thankful for the earnest workers we have, but our prayer is that the Lord of the harvest will send us more labourers into the harvest. We have now adopted the weekly offering system entirely, and hope it will improve our financial position. Our review of the past calls forth our deepest gratitude to our heavenly Father for His continued mercies, and we look hopefully forward to a bright, happy, and useful future.

LOUGHBOROUGH, *Wood Gate*.—Our report is not so favourable as we could wish in the matter of statistics, but in other respects the condition of things is fairly satisfactory. Since last year we have succeeded in extinguishing the debt, at interest, £470, on our new chapel; and now we are hoping that, freed of financial incubus, we may be found more spiritually aggressive. Our pastor is highly esteemed for his personal worth and pulpit ministrations, and if only the members of the church could be generally possessed by the spirit of zeal as well as love, we think our progress would be more on a par with the increase of population in the town. Our Sunday school premises are being altered and improved by the adoption of class-rooms. The senior and junior Christian bands, Band of Hope, and mother's meetings, have been continued during the winter with encouraging results; but the prayer meeting, not having been so well attended, may account somewhat for our apparently stationary position.

**LOUTH, Northgate.**—During the year we have had to deplore the loss by death of some earnest workers, whose places cannot easily be filled,—friends who have left behind impressions of the excellence which cannot be effaced from our memory. 'Tis our's to sorrow—their's to rejoice. The gospel has been faithfully preached, and some have been added to our number.

**LOUTH, Eastgate.**—At the time we sent in our last report we were on the eve of receiving the Rev. F. Norwood, of Epworth and Crowle, as pastor. We are grateful to God for being directed to him, as he has proved himself to be a kind pastor and a profitable preacher. His work has been faithfully done, and has resulted in the reuniting of our forces. Our losses during the year by removals have been unusually large, and have included some of our active young workers. Our finances in all departments of work have been well sustained, and in some instances an improvement has been manifested. Our congregations have improved; and during the last few weeks a deeper spiritual earnestness has pervaded the meetings. We look hopefully forward to the future, believing the good work being done will produce rich fruit.

**LYDGATE.**—We are thankful for the peace and harmony we enjoy, but have to mourn the lack of spiritual life and vigour. The faithful and earnest preaching of the gospel has not had that effect upon some of the hearers which we desired, yet we have not been without tokens of the working of the Spirit. For this we are thankful, and trust that the bread cast upon the waters, may be seen after many days. Our Sabbath services are fairly well attended, but the week-night services are too much neglected. The Sabbath school continues in a healthy state. Our Band of Hope is in a very encouraging condition.

**LYNDHURST.**—Although we have lost no members by death during the past year, yet our number has decreased; some have removed from the neighbourhood and their places have not been filled. Notwithstanding discouragements, the various agencies have been sustained during the year, though we do not as yet see the results we desire. We ask an interest in the prayers of the Association in the present feeble state of the church.

**MACCLESFIELD.**—During the year the labours of our pastor have been carried on with zeal and fidelity, and have been rewarded by additions to our church. For this result we have reason to thank God and take courage, trusting that they may be but the first-fruits of a rich harvest of earnest and devoted workers. Our Sunday school, on the whole, continues in a fairly flourishing condition. Our chief desire is for a more earnest participation, amongst our young men and women, in the work of both church and Sunday school. At our monthly church meeting, on April 25th, a new feature was inaugurated in our church work, namely, the election of four deaconesses, whose duty will be to interview female candidates, and other matters in connection with this section of our church members. This step, we trust, will further very materially the interests of the church, both temporally and spiritually.

**STOW BRIDGE.**—The congregations, and the cause in general, are about the same as last year.

**MANSFIELD.**—The blessings expected last year have come. The word which has been preached by our pastor, and taught by our friends, has been fruitful, and many by it have decided for Christ. It has been a year of happy fellowship, of earnest united work and prayer. Our services (especially the prayer meetings) have been well attended, and have been hallowed and helpful. We have revived our open air mission band, and hope it will have a long and vigorous future. Our branch at *Woodhouse* is in a good condition. The Lord has visited us there with new life, and souls have been saved and added to the church. We believe that if we are still prayerful, united, faithful, and earnest, our work will still further extend. We close our report with devout thankfulness for past mercies and inspired hopes for still richer tokens of the Divine favour in time to come.

**MARCH.**—During the past year we have lost several by death and removal, but our numbers have been more than made up by additions, which were anticipated in our last report. Our services are fairly attended. Sunday schools and branch causes go on steadily.

**MARKET HARBOROUGH.**—The past year has been an eventful time for us. At the beginning of August the Rev. J. Whitford, from the College, settled with us as pastor. Under his ministry the church has made good progress. The Sabbath school

has been considerably increased in numbers and also in efficiency; the Band of Hope, too, is making good progress. We have great cause for thankfulness for the past, and hope that the coming year may be one of even more success in winning souls to the Saviour. We have to regret that some most useful members—useful in the Lord's work as well as financially—have been lost to us by removal to other towns. We return our thanks to the Home Mission Committee for the help received from them, and are sorry we are again compelled to ask for a renewal of their help.

**MEASHAM and NETHERSEAL.**—The work of God among us in its various branches has been fairly well sustained through another year. We have not by any means realised the whole of our hearts' desire, but we have not been without some tokens of the divine presence and power, and for this we thank God and take courage. We regret to record that some who seemed to run well in days past have fallen out by the way; but still, in this respect, no strange thing has happened to us. Our congregations both on Sundays and week-days have been encouraging as to numbers, while the Sunday school has maintained both its numbers and its usefulness. Needful financial efforts on behalf of church work have been taken up with vigour, and by this we have been greatly encouraged. Denominational Institutions have not been forgotten—the Foreign Mission and the College retaining their usual place among us; while the efforts to remove the unfortunate debts on both have received our consideration and help. We are persuaded that good is being done, and that there are many among us in whom there is some good thing toward the Lord God of Israel, though on some account they hold back from actual fellowship with us. Our greatest need at present seems to be a deeper and more united spirit of prayerfulness, and a more determined consecration to Christ and the salvation of souls. There is very little to report from *Netherseal*. Services are still conducted both on Sundays and week-days, but the friends are few and chiefly members with us already; consequently the work is rather one of consolidation than of aggression.

**MELBOURNE and TICKNALL.**—The past year has been one of change. Our pastor, Rev. R. B. Wallace, who for over six years faithfully preached the gospel and laboured amongst us, resigned the pastorate in July last on account of failing health, but we are glad to say that after considerable rest he has been restored to a good degree of health and strength. He is at present worshipping with us. Our prayer for him is that he may be directed to a new sphere of labour in which he may be enabled, with the Divine blessing, to prosecute with success the work of the Lord. Considering that we have been without a pastor for more than nine months, our congregations have been fairly good, and the various agencies of the church well sustained. We are glad to say that during the time mentioned our pulpit was well supplied by ministers and local brethren. We are sorry to report a decrease in numbers. Our Sabbath school is in a flourishing condition, the number of scholars being larger than for some years. We have more than a hundred scholars in the senior and first classes. One scholar only has been added to the church by baptism during the year, but we are hoping by prayer and earnest effort to reap a more abundant harvest in this department of the Lord's vineyard. We feel that we have need to be awakened to a greater apprehension of our individual responsibility, and also to a more vivid realization of our glorious privileges as the redeemed of the Lord. It is our prayer that the quickening influences of the Holy Spirit may be granted unto us. Our branch at *Ticknall* and the mission at *Newton* are about as usual. In March a cordial invitation was given to the Rev. F. Samuels, of Clay Cross, to become our pastor. He accepted it, and commenced his labours amongst us on the first Sunday in May. Consequently we are more hopeful for the future, and trust that with the blessing of God much good may result from his settlement amongst us.

**MILFORD.**—Our congregations on the Sunday evenings are generally good. We are supplied by the Derby Preachers' Association. Our Sunday school is in a hopeful condition, considering how the place has suffered through the closing of our mills. We trust a revival will before long take place in both church and school, and through our prayers and the supply of the Spirit of Christ many may lay hold on eternal life.

**MISTERTON.**—The Rev. J. Fogg died in August, 1887, having served the church as pastor about nineteen years. Since then the church has become extinct, after an existence of 278 years. The trustees of the property have agreed to a scheme, by which the funds accruing to the Trust will be paid annually to the College at Nottingham. Should the Charity Commissioners sanction this scheme, the property will be saved to the denomination.

MORCOTT and BARROWDEN.—The work here has been going steadily on during the past twelve months. Our pulpit has been supplied by students from the College and local brethren, and their services have been thoroughly appreciated. The congregations have improved of late. By the recent death of Mr. Arnold Goodliffe, of Nottingham, our cause has lost a good and well-tried friend, who was always ready to lend a helping hand, and who was greatly beloved by all our people. We trust that God will raise up other helpers to fill his place.

MOSSLEY.—See statistics.

NANTWICH.—Amid much that is disappointing and perplexing to the mind in relation to our church work, it is delightful to know that such perplexities will be dissipated in the day of spiritual prosperity. For this we have looked forward with longing hearts, and to some extent in a very gracious manner our hopes have been realized. There has been for some time past a good work going on in our Sunday school—some of the scholars whom we believed were earnestly seeking the Saviour, have recently come forward and avowed their conversion to God and loyalty to Christ by being “buried with Him in baptism;” others also from the congregation following the same divine command—the result of careful investigation and research on the scriptural nature and meaning of the ordinance, with its divine authority to all who believe on the Son of God. We have thus had reason to rejoice in the manifestation of the Spirit’s work among us, on the one hand in saving power, and on the other in the revelation of divine truth declared in the scriptures and enunciated by our teaching and practice. The recent additions to our fellowship from the Sunday school should encourage us to greater diligence and earnestness. More devoted Christian teachers are needed to carry on successfully the highest interests of the Sunday school, and who would co-operate with the present staff in their self-denying efforts for the spiritual and eternal welfare of the children. The Sunday services are somewhat fluctuating, particularly in the morning, while the week-night gatherings are not attended at all by a large majority of our members. The weekly offerings shew a slight increase during the year, and the condition of our other finances are gratifying, considering the continued depression in trade. All the various agencies of our work, including the pastor’s Bible class, Band of Hope, and other societies, are carried on effectively. We, however, regret to report that it has been deemed best, under existing circumstances, to discontinue for a short time the afternoon service at our mission room at *Willaston*. Reviewing the past year’s work we gratefully say, “Hitherto hath the Lord helped us.”

NAZEBOTTOM.—Since our last report we have lost two by death—one a very promising young man of twenty-one years, who died suddenly upon the highway; also the father of the above, who held the office of treasurer for the school for some years, and up to the time of his death, and who after long suffering passed quietly away. We have the gospel preached to us by local brethren from neighbouring churches. Our congregations are very good on Lord’s-day, but our week-evening prayer meetings and even our church meetings are not well attended. We have renovated our chapel at a cost of a little over £81, of which we have been able to pay £66. We have also paid off the debt incurred in the alteration of our school, and have reduced our chapel debt by £40, which were bequeathed to us by the late Mr. John Taylor, of Bradford.

NETHERTON.—We rejoice to be able to report a little progress. Our week-night services are very well attended, and also our Sunday evening service; but in the morning our congregation is small. We regret, however, that through the long depression of trade in the district we have been cramped in our finances and hindered in our spiritual work. We sincerely hope the Home Mission Committee will take up our case as regards the retaining of the services of Rev. F. J. Aust, which have been very valuable to us, otherwise we fear we shall very reluctantly have to discontinue them. Our Sunday school is in a flourishing condition.

NEWTHORPE.—Our debt is much increased by enlarged accommodation for the Sabbath schools, and by great improvements in the chapel. We have “peace one with another,” and our prayer is “Lord, send us prosperity.”

NORWICH.—Much earnest work has been accomplished during the year, in the church, the Sunday school, and the surrounding neighbourhood; and we are thankful to say with some degree of success. We have baptized fourteen, and have now five candidates before the church. Our Sunday school has grown in numbers and useful-

ness. The Mutual Improvement class has done excellently, and the Band of Hope society has made pleasing progress. Several of our young converts have given themselves thoroughly to work in connection with the various agencies of the church. Our week-night services have been better attended, and have been to many, seasons of blessing.

NOTTINGHAM, *Stoney Street*, now *Arkwright Street*.—On September 18th and 19th, 1887, services in connection with the closing of Stoney Street were held; the services on the 18th were conducted by Mr. Griffiths (the late pastor of the church). Loving memories of the old place will be cherished for many years to come by people in all parts of the world. We earnestly hope and pray that the good seed that has been sown in the past will, in the future, yield an abundant harvest for the Master. The opening services in connection with this church (*Arkwright Street*), were held on September 25th and 26th. On October 1st, a special service was conducted by Professor Goadby, when members from the late Stoney Street church, and members from the church formerly worshipping in Radcliffe Street, were admitted into the membership of the church. In April, our new school-room, which for the present will have to serve us for all purposes, was opened; Rev. T. R. Stevenson being the preacher. On the following Sunday, services were conducted by the Rev. J. Lewitt, a former pastor of Stoney Street. Our Sunday and week evening services are well attended, and are very encouraging. We have been supplied chiefly by students from our College. We look forward to the time (and we hope this is not very far distant) when we shall have an under-shepherd sent unto us, who shall break unto us the Bread of Life. We have lost during the year our old and much respected brother, Mr. R. Taylor, who was for many years a local preacher; to us the loss is very great, to him it is gain. He has fought a good fight and now enjoys his reward. We trust that, in this new sphere of labour for the Master, we shall have His guidance, and that many may be won for His service. Since the commencement of our school work we have had much cause for thankfulness. Nine scholars and five teachers have joined the church. In connection with the school we have a Band of Hope, young men's and women's institutes, also school library. Having just entered our new house, and having better accommodation, we hope for the work to be more efficiently carried on. The scholars and teachers have raised £40 for furnishing. The cost of the land and premises, as far as we have gone, is £3000; towards this we have only £1000, so that our responsibilities will be very heavy.

NOTTINGHAM, *Broad Street*.—The work of the church is being faithfully done; the Sunday services and the pastor's Bible class being well attended, but the week-night services being much neglected. The number of members is gradually increasing, and the spirit of Christian unity prevails in our midst. Our finances are healthy, owing, we believe, in a great measure to the system recently introduced of collecting the offertories at each service. The various auxiliaries of the church are flourishing, and the mission at *Edwin Street* is doing a very good work. In the month of May our much respected brother, Arnold Goodliffe, was called to his rest, at the advanced age of eighty-one. He had been a faithful deacon and secretary of the church and superintendent of the Sunday school for many years, and whilst he rests from his labours, we trust that his example and influence will long remain a power in our midst.

DAYBROOK.—Our church is progressing favourably. We hope to have better things to report next year. *Redhill*.—We are holding services at present in a private house. We are making a great effort, and hope before next year to have a chapel erected.

NOTTINGHAM, *Sherbrooke Road*, *Carrington*.—The past year has been one of steady progress. The word of God is faithfully preached by our pastor, and the Sunday services are well attended. The Sunday school is in a prosperous condition, but we need helpers for the work. All the auxiliaries are in a healthful condition, doing a noble work in their own sphere. The ladies have been hard at work, and by a bazaar have been enabled to raise the sum of £100 towards the reduction of the debt upon the school premises.

NOTTINGHAM, *Mansfield Road*.—The principal event in our church life during the past year, has been the resignation of our senior pastor, Dr. Cox, in consequence of failing health, after a ministry of twenty-five years. We feel the loss very keenly, but we trust that his days may be prolonged by a residence in a more genial climate,

and that he may be enabled to minister with his pen, if not with his voice, to us, and to the church at large. The Rev. G. M. McElwee, M.A., B.Sc., our junior pastor, has been unanimously elected pastor. Dr. Cox will still retain his connection with us as honorary pastor. Our membership stands practically as it did last year. Our various benevolent institutions, notwithstanding the commercial depression, have been as well sustained as in the past; the meetings of the Bible class and Literary Society have been well attended; and in almost every department of church life there are hopeful and encouraging signs. We are looking forward to a year of vigorous, earnest work.

NOTTINGHAM, *Lenton*.—The past year, though not attended with any great outward results, has still been one of much blessing. The services of our beloved pastor have been highly appreciated and productive of good. Through his instrumentality, special services for the non-church-going portion of the community, and special evenings for the young, have been established, and seem likely to be of great service. The Sunday school, Band of Hope, and Social Guild are healthy and vigorous, and have been more successful than for some years. The ladies of the church and congregation continue their self-denying labours, and have assisted the church financially to a large extent, especially in connection with the late bazaar, by which nearly £50 was obtained for the benefit of the church funds. Our trust is in the Lord Jehovah, and we hope, under the ministrations of our pastor, to make greater progress.

NOTTINGHAM, *Old Basford*.—As a church, we have cause for thankfulness. The word of life has been faithfully preached to us. Our congregations are not so good as we could wish, but we trust the seed has not been sown in vain. Our branch continues to make progress. In connection therewith a benevolent society, a young men's Christian band, and a Band of Hope have been organized, all of which are doing a good work.

NOTTINGHAM, *New Basford*.—It is with devout thankfulness we look back upon the past year, the events of which will constitute, in the history of our church, an epoch of brightness and of promise. Twelve months ago we had to record a vacant pastorate, but shortly afterwards our late pastor, the Rev. W. R. Stevenson, M.A., introduced to us the Rev. Edward Earnest Coleman, of Manchester, which resulted in a unanimous invitation being sent to that gentleman, and in his final settlement here as our pastor. Mr. Coleman's ministrations are of the most hopeful kind, and are highly appreciated. Our week-night services are well attended, and all our institutions are in a healthy, hopeful state. We humbly rejoice in having registered, during the year, a greater number of baptisms than ever before. Our Sunday school is prosperous, and possesses two fine classes of young men.

NOTTINGHAM, *Bulwell*.—Since our last report, the Rev. A. O. Shaw has settled amongst us as pastor, and we trust that his labours may be greatly blessed. He has introduced several reforms in our work, and has regularly and earnestly preached the word of life. At his recognition services, in November last, several ministerial brethren, distinguished in work and wisdom, favoured us with their presence and counsel. We trust their words will bear fruit. Attendance at the various services has been somewhat interfered with during the winter, by the illness of a number of our friends, together with the severe weather, but on the whole, our Sunday evening congregation has improved. Our annual meeting, on January 2nd, was attended by a larger number of members than for some years, and a spirit of hopefulness and enthusiasm prevailed. The work of the year has been peacefully and prayerfully pursued, though we have to mourn a lack of zeal and devotedness on the part of many amongst us. The goodly number of young people connected with us is a source of encouragement and hope for the future. We have just established a Band of Hope; and have also commenced open-air services with encouraging prospects. Our progress is sadly impeded by feebleness of funds. We all belong to the working-class, and are suffering greatly from the long-continued depression in trade. Practical sympathy from our wealthier friends would help us much.

NOTTINGHAM, *Radford*.—"Our song shall be of mercy." We have been greatly blessed and cheered during the year. All the aspects of the church and school are fairly encouraging. The congregations are larger than ever, and our prayer is, "O Lord, revive Thy work."

NOTTINGHAM, *Woodborough Road*.—The principal features in our year's history have been (1) the closing of Stoney Street chapel, and consequent additions of a

number of earnest workers to our ranks; (2) the erection of an organ, at a cost of nearly £300, which has greatly increased the musical attractions of our services; (3) a week of mission services, when the earnest words of Revs. J. G. Stuart and J. F. Jones were crowned with much blessing. Our present outlook is hopeful and encouraging. Our Sunday school is larger than it has been since the church was formed, and our congregations are good. The various institutions of the church have been well sustained. During the winter a weekly meeting for young Christians has had an average attendance of upwards of forty. A preachers' Institute has been found helpful to a number of young aspirants connected with our own and other churches. We have also made an effort to restore the church meeting to its proper place by setting apart two evenings in the quarter for conference on spiritual life and work. During the summer months, we have arranged to hold out-door service on Sunday evenings, and hope to be able to utilize our large staff of local preachers in this enterprise. It is with profound regret that we chronicle the loss of one of our most active workers, Mr. James Ferneyhough, junr., a deacon of the church for ten years, and superintendent of the Sunday school from its commencement. His death followed very quickly upon that of his beloved wife in August, 1887. "Lovely and pleasant in their lives, and in their death not divided." The church is much the poorer for their loss, and it is difficult to fill the vacant places in our ranks. We can only look to the Lord of the harvest, and pray that He may send forth labourers into the field.

NOTTINGHAM, *Hyson Green*.—The work of the church during the past year has been one of varied anxiety and success. While we have been much perplexed by our financial position in church and school, we have rejoiced to see the commencement of the ingathering of the harvest for which we were looking; and hope that this is but a foretaste of what God has in store for us. We had our projected bazaar in September, but was not so successful as we had expected. The bazaar and contributions did not reach £300. The reports presented by the secretaries of the various branches of our work, at the annual meeting, were mostly of an encouraging kind. The auditor's report showed that we had for all purposes raised upwards of £700, but that, notwithstanding repeated efforts, we closed the year with a deficiency on the church account; and our denominational collections were not quite equal to previous years. The spiritual work of the church is, we believe, growing. A visit we had in October from Mr. H. Langdone Price, and the mission in November, conducted by the Rev. Geo. Eales, were the means, in the hands of God, of crowning our school work with much success and bringing many to Christ; nineteen scholars and six teachers having joined the church by baptism during the year. We thank God and take courage; hoping for His continued guidance and blessing on His work here.

NUNEATON.—As a church we have not been able to accomplish during the past year all we could have wished; still we have not been without tokens of the Divine blessing. Our congregations on the Lord's-day are about the same as they were twelve months ago; our week evening congregations are small. The Sunday school and other agencies of the church are in a fairly healthy condition.

PETERBOROUGH.—The year has not been specially eventful to us as a church. It has brought its lights and shadows. We have been face to face with human frailty, and sin and sorrow; and as often have we seen patient suffering, faithful witness-bearing, honest work done for Christ, and other evidences of growth in grace; whilst the wondrous mercy and loving-kindness of our God have filled us with grateful praise. Several of our members have gone to "join our friends above," but others have become united to us, so that our numbers have not materially changed. One pleasing feature of our church life is that those added to us are chiefly from the Sunday school, and often the children of our church members; shewing the blessedness attending "piety at home," and Christian instruction in the Sunday school. Our pastor, after more than thirty-five years of faithful toil, is still "abounding in the work of the Lord," and his example is contagious. Thirteen of our brethren are engaged as local preachers. An earnest band of young men regularly conduct services in the lodging-houses of our city, and although the audiences are often of the "baser sort," our young men generally receive a kindly welcome. The devotedness and efficiency of our Sunday school teachers are a constant joy to us. Our congregations have been well maintained, and our contributions to Home and Foreign Missions show no decline. Our weak point seems to be a falling off in the attendance at our



branch stations. Our "Pure Literary Agency" and "Pleasant Evenings" for the young have been continued. Our Band of Hope is prospering, and we have adopted the "pure juice of the grape" for use at the Lord's table. We are hoping ere long to renovate our chapel, and also contemplate purchasing an organ, that we may be further assisted in our service of praise. The visit of the Association to Peterborough last June will always be a pleasant memory. In many cases the pastors and delegates left a blessing behind them. The great controversy which agitated the Denomination during the past year in no way affected us. We are of one heart and of one mind in our attachment to the old truths—the primitive Christian faith; and we earnestly pray that we may be able to live, defend, and publish it, as did the disciples during "the great forty years."

**PINCHBECK.**—The management of the church is in the hands of a committee. We hope for better days.

**POYNTON.**—Our condition presents no special features of interest. The services are well attended on the Sunday evenings, but in the mornings there is much need of improvement. The week-night prayer meetings are well attended, and the Sunday school keeps up its number of teachers and scholars; we have indication in one or two instances of spiritual awakening, which we are hoping will lead to full consecration to Christ.

**QUEENSBURY.**—The past year has been an eventful one for us. We have been engaged in erecting new school premises, and transforming our old building into a number of airy and pleasant class-rooms. The new portion consists of a light and commodious assembly room, an infant room (suitable also for week-night meetings), a kitchen, etc. The memorial stones were laid last July, and the opening services took place last Easter. The outlay has been large, but we felt the alterations were urgently needed, and we are much pleased to find that already we have been able to gather together chiefly from amongst ourselves the sum of nearly £700. A similar sum has yet to be raised before we can clear, and we are working hard for a bazaar to be held in August. These matters have occupied much of our time, and diverted our energies to some extent from our ordinary spiritual labours; and we shall be heartily glad when we can once more steadily pursue with undivided attention the grander work of building up a "spiritual house" upon the "chief corner stone." Yet the year has not been at all unpleasant or unfruitful, and with deep gratitude to our God we place on record the fact of a substantial increase in membership, and the maintenance of a peaceful and brotherly spirit amongst us. The building work naturally called forth differences of opinion, but no "root of bitterness" has sprung up amongst us either through that or any other cause. Pastor and people are one in heart and aim. We regret to have to report the death of another of our deacons—Mr. William Stocks. His attachment to the house of God was unusually deep, and for many years he laboured most heartily and earnestly for the welfare of the cause. "Friend after friend departs," but we will not be dismayed, since the Divine Friend has promised that His presence shall be with us "always, even unto the end of the world."

**QUORNDON, BARROW, and MOUNTSORREL.**—*Quorndon.*—Those added by baptism during the year are principally from the Sunday school, and this has cheered and encouraged the teachers. The pulpit services of the students have been specially blessed in several cases. On the whole we have cause for thankfulness and hope. At *Barrow* the pulpit has been well supplied; the Sunday school is prospering; we have adopted the plan of collecting at each service, and it has proved successful. At *Mountsorrel* we are encouraged by the general state of the church. The prayer meetings, as well as the Sunday services, are well attended, and the Sunday school maintains its numbers and efficiency.

*Woodhouse Eaves.*—During the past year we have been united with the church at Rothley, and by the kind aid of the Village Churches' Board have been enabled to have the pastoral oversight of the Rev. S. Peacock. The gospel has been faithfully preached by our pastor and local brethren. We have two candidates for baptism and church fellowship.

**RETFORD and GAMSTON.**—It has been a year of shadow and of sunshine. Two families who were good supporters of the cause have removed out of the district. The word has been faithfully preached by our pastor. Evangelistic services for a fortnight were held during the winter. As several of the young people professed to receive

good, the pastor formed a weekly class for the young, for the deepening of the work of grace in their hearts, which is well attended. The Sunday school is in a fairly prosperous condition; the teachers are united and happy in their work. The ladies' sewing society has worked as willingly and helped the funds as liberally this year as in the past. *Gamston* remains as last year.

RIPLEY.—Evangelical, progressive, and united. See statistics.

ROTHLEY.—We have sorrow that we have nothing encouraging to report of our church. We have lost two of our old friends by death, who were members for many years, though unable to get to God's house for some time. We hope now they are enjoying their reward in their Saviour's presence. A member of our congregation has also died who was a great help to us; others have removed for employment; and no addition has been made. Both spiritually and financially our condition is worse than last year. For this reason we have given our pastor notice, which terminates at the end of June. We thank the Village Churches' Board for their liberal support, and hope that the little work that has been done may yet bring forth fruit to the praise and glory of God. Our Sunday school is in a flourishing condition as to scholars, but is in great need of more earnest teachers.

RUDDINGTON.—Our pulpit has been filled by our local brethren and by students from the College, and considering all things the attendance has been very fair. During the year the old furniture which constituted the singers' gallery has been replaced with new with some little alteration, and a pulpit or reading desk made to match, the cost of which has not come to hand. The Sunday school is in a very healthy condition, both as regards its working, its numbers, and its finances. We have much to be thankful for, both as regards our school and our church.

SHEEPSHED.—Our prospects are had owing to the state of trade, as many of our friends often have nothing to do for weeks together; others are leaving Sheepshed to find employment in other places. Our congregations at the evening service are encouraging considering all things. We have had the word of life faithfully preached amongst us, and desire to tender our thanks to those friends who have so kindly supplied our pulpit.

SHEFFIELD.—The close of another denominational year awakens mixed feelings of pain and pleasure. Our experience as a church has been very varied. On the one hand there is much cause for gratitude, and on the other we find much to humble us. Our pastor's ministrations of the word of life has been helpful, and his services have met with high appreciation. But while we have had additions to the church, the losses by death, removals, and erasures have been very heavy. One of our senior deacons, who was earnest, liberal, and beloved, has been removed to the fellowship of those who have washed their robes and made them white in the blood of the Lamb. Our loss of actual strength, however, is not so great as would seem from the numerical statement. Several of those whose names have been erased are living in Australia, or in distant parts of our own land, and other names have been kept on our roll in the hope that their transfers would be applied for. There is a manifest improvement in the work of our Sunday school. Both of our superintendents are young men and are working with a zeal that is very commendable. We have also a good number of efficient and devoted teachers. Several of the scholars have united with the church during the year. The young people's institute has been worked with more spirit and success than for many years past. The organizations of the church are in a healthy condition generally. A sale of work at Christmas greatly assisted us in reducing the balance due to the treasurer, which had been slowly accumulating for some years. We hope by earnest prayer and faithful service to realize more of the presence of the Lord, and of that fuller life by which souls are won for Him.

SHORE.—We have nothing of special interest to report for the past year. The gospel has been faithfully preached to us by neighbouring ministers and a few local preachers. Our congregations continue to be good on the whole. During the last year our chapel and school have undergone extensive repairs. We have also put in a new heating apparatus. We have no additions to report, but hope before another year we may, under the divine blessing, have an ingathering of precious souls.

SMALLEY and KILBOURNE.—*Smalley*.—God has blessed us during the year, and we are thankful. A teacher and a scholar have been baptized. Three members have died whose united ages were 248. The word has been faithfully preached

by our pastor and others. Congregations on the whole good. The Sunday school is doing well, and teachers, pastor, and others are waiting in hope for the reaping time.

*Kilbourne.*—With much pleasure we bear witness to our beloved pastor's devoted labours. Through his pastoral visitations we have good congregations, and we have reason to believe his earnest service is producing on many deep conviction. Our motto is "All at work and at peace."

**SPALDING.**—In presenting our report for the past year we are devoutly thankful for the success that has attended our efforts. Our pastor's health has been good, and his earnest and evangelical preaching is listened to by attentive congregations. We have had a considerable accession to our numbers from special services conducted by the pastor, assisted by local preachers and Sunday school teachers. The Sunday school is prosperous and very hopeful. Many of our senior scholars have been added to the church. We have a Young People's Union and Christian Progress Class, both of which are well attended by the young members of the church and school. During the year the chapel has been thoroughly renovated, and we have no debt. The local preachers are earnest and faithful in the work of preaching the gospel at our out-stations, and in the surrounding villages. Our branch schools at *Pode Hole*, *Spalding Common*, and *Mill Green* are well attended, and great good has been accomplished by the teachers and local preachers. Thus, during the year we have the joy of reaping a harvest for which we are very thankful. God has graciously been with us in our work and worship, and to Him we give the praise.

**STALYBRIDGE.**—The services of the past year have been well sustained and the congregations large and attentive. It has been our privilege to receive new friends into Christian fellowship, but our hearts have been very much saddened by the loss of old friends who have been called to higher service. Nine have died during the year, several of whom have been members for more than forty years. The brief but beautiful life of our brother, Mr. John William Manley, will be fragrant in our memories for years to come. As deacon and secretary of the church, as well as teacher in the school, he rendered invaluable service. Our various organizations are in a prosperous condition. By a special effort we have raised during the year £225 towards the purchase of our mission chapel and schools in *Dukinfield*, which sum we hope will be increased before the end of the year. Having confidence in God and our principles, we hope still to go forward.

**STANTON HILL.**—We are happy to report that we have had the Word of Life faithfully preached during the past year by students from the Baptist College, Nottingham, and by our local brethren. Our Sunday services and week-evening prayer meetings are not so well attended as we could wish. Some of our members have backslidden. The school is in good condition. We are struggling with a very heavy debt. Brethren, pray for us.

**STAPLEFORD.**—The past year has been one of severe trial with us. We have lost a number of members by removal, and others we regret to say, because they have left their first love. Still we have great cause for gratitude. Although we have lost many we have not been quite at a standstill; we have received some, and are hoping to have other additions to our fellowship very soon. Our congregations are not so good as we could desire, especially at the morning service. Our school is not quite so large; but we are still determined to labour on, knowing that our strength will not be spent for nought, and feeling sure that as we have been blest in our work in the past so surely shall we see the blessing of our heavenly Father resting upon our labours in the future. May He help us to work wisely and well.

**STOKE-ON-TRENT.**—The work of the church has continued steadily and quietly during the year. Our congregations continue good. The Word of Life has been faithfully preached to us by our pastor. We have no additions by baptism to report, but have several candidates before the church. We have suffered through removals, death, and erasures. We mourn the want of more spiritual life and vigour in our midst. Our Sunday school and its various organizations are in a healthy and prosperous condition. We earnestly pray that the lukewarm may be quickened, our zeal increased, our spiritual life intensified, and that the Great Head of the church may grant to us a larger measure of success.

**SUTTERTON.**—See statistics.

**SUTTON-IN-ASHFIELD.**—Owing to the revision of our church books, and to several deaths, we cannot report any increase of membership. Yet our congregations continue good and the interest unabated. The school is in a flourishing condition. As a result of some alterations in the neighbourhood of the chapel we are now far better situated, and have purchased and enclosed a piece of land adjoining the chapel.

**SUTTON ST. JAMES, TYDD ST. GILES, and GEDNEY HILL.**—We are glad to report that our position at St. James has been greatly changed during the past year through the grouping system. By the providence of God, and the valuable advice and help of the Conference, we were directed to invite the Rev. D. C. Chapman, of Billingborough, to become our pastor. Since his recognition amongst us our congregations have greatly increased, and before long we expect several additions to the church. The school is in a prosperous condition; this year's anniversary has been a great success. Under the leadership of our pastor we have started a good choir, which has become an attractive feature in our work. At *Tydd St. Giles* we are happy to report a true revival. For years past the cause has been all but dead, but of late the Spirit has been moving among the people. We have good congregations, and during the present month we expect to baptize four, and several others are soon expected. The recent anniversary, which was conducted by the pastor, was very encouraging, the place being far too small to hold the people. At *Gedney Hill* we are not without evident signs of blessing as there are several enquiring after Christ. Our greatest need here is organization, but we are hoping soon to enjoy an organized fellowship. In all three places we have been greatly indebted to the Eastern Conference Local Preachers' Association. The brethren have laboured earnestly in supplying our pulpits in turn with the pastor.

**SWADLINCOTE.**—Our dear pastor is still labouring amongst us with zeal and earnestness. Precious seed has been sown with good results. Although our expectations have not been so fully realized as we could wish, yet we have much to be thankful for, and with united sympathies and prayers we may soon witness more blessings. Our congregations on the Sabbath considerably fell off during the winter months; but we attribute this to our heating apparatus not doing its work very efficiently, hence our place was not so warm and comfortable as desired. Our finances, too, suffered very much during that time; but we hope now the warm weather has come our congregation will be more than restored to its usual strength and our finances improved accordingly. We have had our chapel thoroughly cleaned and painted, some improvements made, and a new heating apparatus put in, the whole costing about £200. Our week-night services are well attended. Our Sunday school and adult class are also doing well. The bazaar, as reported last year, was held in October last, and proved a success. We purpose holding a sale of work some time in the autumn with a view to assist us in meeting the expenses incurred by our recent improvements. *Hartshorne* has improved during the year both spiritually and financially. Therefore, in reviewing the past, we may thank God and take courage.

**TARPORLEY.**—We are thankful to be able to report a steady maintenance of our work and influence; unity of effort and feeling pervade all our operations, and on the whole we believe good is being done. The gospel as preached amongst us attracts a good many to worship with us, and we doubt not the Divine blessing rests on it. Our congregations are good. The Sunday school is well attended, and holds its accustomed place in the church's affections. Rural dissenting churches like this have now to do with an active State paid clergy of the Romish school, who are adopting every Jesuitical dodge to destroy dissent. And we, who suffer from the working of this ecclesiastical tyranny the State sets up, feel impatient that non-conformity of every name does not move to put an end to the iniquity.

**THURLASTON.**—See statistics.

**TODMORDEN.**—Soon after the last Association our pastor, W. March, tendered his resignation on account of ill-health. Since that time our pulpit has been well supplied by our local preachers, neighbouring ministers, and students from the College. We have been revising our church register, as several of our friends have removed out of the district, this accounts for our decrease in numbers. Our services on Sunday have been fairly well sustained, but our week-night services are not what some of us desire. Our Sunday school and Band of Hope are both well sustained. We have given a hearty and unanimous invitation to Mr. T. Cotes, senior student of Nottingham Baptist College, to the pastorate. He has accepted it and hopes to commence his ministry amongst us on the third Sunday in July. We trust that his ministry amongst

us will be greatly blessed in the salvation of precious souls, and that our members generally may be led to take a more active part in connection with our various organisations. Mr. Cotes wishes to have a session at Glasgow University, and the church has granted him leave of absence from November to the end of April inclusive.

TRING.—We have bought a new site, built a school-room, and are all hard at work trying to raise the money for the chapel. Our position is central, and in the main road. We have all done our best; great sacrifices have been made. We now ask, with confidence, for outside help. In four years the sum of £1600 has been received or promised. Our need of assistance is great and urgent. Many are waiting baptism but we have no baptist. We have only one room for our services, school, and other meetings. The sum of £900 is required. For over one hundred years this has been a struggling weak church. There is now an opportunity of making it a strong and permanent church. All General Baptists ought to be interested in and do the best for *Tring*.

VALE.—During the year we have incurred a debt of about £600 by putting in a new organ, painting and decorating chapel, and refurnishing and painting schoolrooms. We require about £150 to clear off the above debt. The spiritual state of the church is about as last year. Our Sunday school is fairly well attended.

WALSALL, *Stafford Street*.—We are pleased to report that the past year has been one of peace and blessing, and as such calls for great thankfulness to Almighty God for thus manifesting His still abiding goodness, power, and presence with us as a church and people. The various church organizations have on the whole been well sustained, and a greater desire is being shown for extended usefulness in our glorious Redeemer's kingdom, that His will may be more fully done on earth, and His name glorified. An effort is also being made to improve our condition financially, for which purpose we are working for a bazaar to be held in the autumn, with a view to, at least reduce, if not fully pay off the debt on our chapel and schools. As will be seen from our statistical returns, they do not bear a favourable comparison with those of former years, and we are sorry also to add that in the ordinary way of church discipline we have been (on account of non-attendance) compelled to erase rather an unusually large number of names from our church roll this year.

WALSALL, *Vicarage Walk*.—Another year of church life, with its services, duties, Christian work, and varied engagements has come to an end, and in taking a retrospective view we desire to express our gratitude to Almighty God for His goodness to us as a church. We have added thirty members, many of them young people who have come forward from the Sunday school and congregation during the last three months. This fact is to us "as the joy of harvest" after several months of sowing, during which time little fruit was seen. We feel greatly encouraged at this manifestation of the Master's presence, and earnestly pray that these may be but as the firstfruits of a glorious harvest which shall yet be reaped in this hill of Zion. We are glad to state that our congregations have slightly improved, and that the Sunday school, Band of Hope, mothers' meeting, adult mission, tract society, are all doing good work, and we trust are being made the means of much blessing. We have again been called upon to bear a heavy loss in the removal by death, last September, of our beloved brother and senior deacon, the late Mr. Thomas Gameson. He was a most valued friend and helper of the cause here, one whom we greatly miss and deeply mourn; but our heavenly Father has called him to his rest and reward, and we can only pray that others may be raised up to take the places of those saintly ones who have been removed from our midst.

WENDOVER.—See statistics.

WEST VALE.—We have gratefully to acknowledge the Lord's goodness in that we continue to have a hearty and united church and people desiring the prosperity of the cause of Christ amongst us. Mr. Waterton finished his labours on the first Sabbath of the present year, but we are thankful to report that we have secured the Rev. G. Needham as his successor. He commenced his ministry on the 6th of May, and on the 16th we had the public recognition. Our Sunday school is in a flourishing condition; the teachers are in earnest, with our pastor at their head as teacher of the young men's class.

WHEELOCK HEATH.—See statistics.

WHITTLESEA.—Our pulpit has been supplied throughout the year mainly by our Peterborough friends, whose services are highly appreciated by us. Congregations are slightly improved. Week-night services are well sustained. The Sunday school is working harmoniously as ever, but owing to the coals, blankets, and soft soap of the Established Church, some of our scholars have been bribed away. The Lord of hosts is with us, "and in His strength will we go forward."

WHITWICK.—We are thankful for God's goodness during the past year. Our progress has been steady. Through depression in trade, etc., our finances are far from satisfactory. Though our requirements are not large, we have been unable to meet the demand. We have had a very successful Conference, for which we feel very grateful. Our beloved pastor has been very earnest and faithful in the preaching of God's word, and conversions have cheered us. The Sabbath school is well attended, and we have two flourishing bible classes—our pastor presiding over the young men's class. Our means of grace are fairly sustained, but not so well as we could desire. Our cottage prayer meetings have proved blessings to some.

WIRKSWORTH.—During the past year our pulpit has been supplied mainly by students from the College and local brethren, for whose services we are devoutly thankful. We had a very successful sale of work at Christmas, and our anniversary services at Easter produced sufficient to meet our liabilities. In order that we may be able to support a minister we have resolved to hold a bazaar in the autumn, and so remove the whole of the debt, except that due to the General Baptist Building Fund. We are glad to be able to announce that the debt on the *Shottle* chapel (£50) has just been paid, and the congregations there are very encouraging. What our branch churches need is pastoral oversight, and until that is obtained we fear they will suffer. As a church we need the quickening influence of the Holy Spirit. Some of our members seem to be very indifferent, still we have gratefully to acknowledge that others labour earnestly and anxiously for the prosperity of Zion.

WISBECH.—In the year now drawing to a close, we have many reasons for thankfulness to our Heavenly Father for mercies bestowed upon us. We have had a year of quiet, steady work, and though we cannot tabulate increase of membership, we trust we are all working and praying for the advancement of Christ's kingdom. Through the adoption of a church committee for the management of church business, we have had much better times. Several of our old members have entered into rest. Our esteemed brother and friend, William Stafford, passed to his eternal home on Tuesday last, June 5th. We shall miss him from our meetings, and in his death, Ely Place church has lost one of its oldest and best friends. His name was on the church book fifty years, and though he was away from Wisbech fifteen years, he kept his connection with the church. We are happy to testify to our brother's earnest and faithful life even unto death, and we are assured that he has now obtained the "crown of life." Our congregations are improving, and we are hoping for a prosperous future.

WOLVEY.—We cannot fill up our schedule as required, inasmuch as our church roll has not been revised for years. Our church is in a fairly prosperous state. During the past winter we have had a number of conversions, and eight have been baptized.

# CHAIRMAN'S ADDRESS.

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## CHURCH REST—AN APOSTOLIC EXPERIENCE AND A DENOMINATIONAL OPPORTUNITY.

BY REV. W. H. TETLEY.

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IN the tenth year of my pastoral labours for this church, and in the tenth year of my connection with that branch of the denomination to which this church belongs, I am called, by your unexpected kindness, to this post of honourable service. Denominational promotion, though never without certain penalties, is always far too precious to be lightly esteemed; yet when it comes swiftly and prematurely it naturally creates surprise, so that it is with some slight sensation of having been made a president out of due time, and with a tremulous misgiving lest the distinction should prove for me as "an inheritance hastily gotten at the beginning," that I now submit myself to the official yoke which your friendly authority has imposed upon me.

For many years past the brethren called in this Association to the president's chair have been men who, through long periods of devotion to your churches and your institutions, have fairly earned the honour which this official position involves. Most of them trained in your College, and nurtured in an atmosphere alike fragrant and bracing with your best traditions, have been summoned to these responsibilities in recognition of their tested fidelity, and as an expression of your loving confidence. But your choice this year has fallen on one who possesses none of these recommendations. It is not in virtue of college relationship, of long service, of signal usefulness, or recognised merit that I am invested with presidential dignity. Perhaps without the faintest reflection on your magnanimity I may adopt words not wholly devoid of ambiguous suggestiveness, "I was a stranger, and ye took me in." Not, indeed, that I appeal as the victim of this proceeding to your commiseration, or that I can do less than recognise how much larger the sympathies of your churches are than the denominational badge they wear. Practically I have found no difference between the churches from which I came out and those in which I became re-embodied, so that though early associations bind me to the Particular Baptist churches, I have no difficulty whatever in accommodating myself to General Baptist requirements, or in responding to the liberal sentiments of personal friendship and church polity, which you are known to cultivate. Yet I cannot explain your partiality, neither am I responsible for your bestowment of an undeserved favour. I can

only accept both with the diffidence of one who shrinks from exalted privilege, and with the gratitude of one who heartily appreciates your generous treatment.

My accession to the chair is almost coincident with a time of denominational disturbance, which, for many months past, has largely engrossed our attention. Happily the deprecated results of that disturbance have been averted. We have been spared the humiliation of a disastrous debate, and have escaped the equally unsatisfactory conclusion of deciding by a division between contending hosts in our brotherhood. Through the gracious influence of the divine Spirit, through the prevalence of wise counsels, and under the spell of incisive and timely words fitly spoken by one who in this assembly, as everywhere else, is cordially congratulated on his denominational premiership, there has been no serious disruption in our ranks; an honourable peace has concluded a period of most perplexing internecine warfare, and even though since this happy issue was devoutly acknowledged in praise and prayer, there have been ominous rumours of dissatisfaction and continued disagreement with unwelcome forecasts of reviving strife, yet we may surely indulge the hope that the bitterness of the conflict is past, and that we shall now seek and enjoy a settled peace in which all the baneful effects of controversy shall be obliterated, and through which a clear purpose shall shine of such conformity to the Word of God, that we shall at least obey the exhortation, "Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem others better than themselves." Animated by sympathies and aspirations of this order I have been drawn to a topic as the theme of my address, partly historical and partly experimental, which may be phrased as—*Church Rest: an apostolic experience and a denominational opportunity.*

For the suggestion of this theme I am indebted to that episode in Apostolic story which finds its brief, yet pregnant narration, in the Acts. In the familiar words, which at once strike a note of time and express an emotion of gratitude, it is written:—"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Was this combined aspect of religious prosperity, edification and increase, solely due to the condition of rest associated with it? Or did it find an origin in some congenial mood of church fellowship for which rest was specially favourable? Not unnaturally the question arises, what is the idea of rest the New Testament historian wishes to convey? How far was that rest due to the withdrawal of external pressure, or the repression of internal divergences? To what extent did it arise from the arrest of violent persecution, or the dispersion of elements of faction, and in what respects was it consistent with, and an absolute encouragement of, the progressive activities not compatible with a condition of stagnation or indolent repose. Strictly speaking, the period of rest referred to was a period of suspended hostility on the part of those who had taken the lead as antagonists of the church. The determining cause of their pacific mood may be open to question. Considering the fact that Luke places this description of church rest in such close connection with his



hasty glance at the Apostle Paul's flight from Jerusalem, "It might almost seem," as Canon Farrar construes it, "as though the internal peace, which produced such happy growth, was connected in the writer's mind with the absence of one whose conversion stirred up to madness the prominent opponents of the church." But on the other hand it must be remembered that external events of national importance were not without their influence on the Jewish condition, and that, as Dean Milman reminds us, "About this time a more urgent and immediate danger than the progress of Christianity occupied the mind of the Jewish people. The very existence of their religion was threatened, for the frantic Caligula had issued orders to place his statue in the Temple at Jerusalem. This event caused, no doubt, as it were, a diversion in favour of the Christians, and the temporary peace enjoyed by the church is attributed with great probability, rather to the fears of the Jews for their own religious independence than to the relaxation of their hostility against the Christians."

It may be, therefore, that it was this absorption of Jewish vindictiveness in the popular emergency of the time that gave this passing lull to the storm of persecution, and that the welcome rest enjoyed by the churches of Judea and Galilee and Samaria from its devastating fury was due rather to an accidental distraction than to any permanent change in Jewish religious feeling.

For about three years this peace favoured the growth and comfort of the early church. The apostles were able to carry on their evangelising work and organising labours without serious external obstruction. The crushing force of an irritated public opinion, though not destroyed, lay dormant. They found ample opportunities for the pursuit of their work. They were able to develop the resources of the young communities of believers scattered throughout the regions across which they journeyed, and in which they gave themselves with an almost incontinent zeal to the spread of the kingdom of Christ. If they were ever stayed in their work by any sympathy with the occasion of this great Jewish anxiety—indirectly so fruitful to them in a welcome respite from cruel persecution—there is no indication of the fact. Possibly their patriotism would be deeply suspected, and anything like a share in resenting an indignity to the Temple or its worship would be scornfully refused them; so that they were left the more freely to profit by their immunity from danger, and the liberty afforded them, through the diverted attention of their enemies, to press forward with the holy enterprise committed to their care. "No wonder," to take the glowing language with which Doctor Oswald Dykes sums up the spiritual results of such a period, "No wonder such a church grew. The proved constancy of these brethren under persecution, together with their reverent and righteous lives in days of quietness, might well attract their neighbours to the faith. It was not this, however, but another force which mainly added to the membership of the church." "It was multiplied by the exhortation of the Holy Ghost." "The Paraclete did his predicted work of convicting the world of sin and regenerating the souls of men through the preaching of the gospel. The word which converts is ever that word of exhortation growing into a word of comfort, which only the Holy Ghost Himself can give to the

preacher. When men feel that it is God who addresses them in the message of salvation, then the church's witness to her Lord becomes an aggressive, converting, and conquering word. So the church of Palestine thrived and grew, having peace."

Out of this rest, however, other results sprang of scarcely inferior moment. A condition so highly favourable for the internal progress of the fellowship of the saints, was not less favourable to the expansion of those comprehensive sympathies of the new life which were at work in the church even before they were understood or their scope had been fully defined. It was clearly out of this experience of rest that plans and purposes took shape which contemplated nothing less than the inclusion of the whole Gentile world in the provisions of the gospel.

Little, therefore, as any of us may sympathise with strained efforts to trace transitional steps of church history in solitary texts or phrases of scripture, and reluctant as we may be to attach undue importance to these mere verbal landmarks of great historical changes, still we can scarcely decline acceptance of the belief that when the beloved Luke turns from his remembrance of Paul, dispatched from Cæsarea to Tarsus, as he fled from a rising storm of Jewish antagonism, to afford a passing glimpse only of the restful condition of the churches: that he was, in reality, turning over a page in the annals of mankind which had yet to be inscribed with that most fascinating but typical record of the growing empire of the Christian religion, which begins what has been described as "a new, long, and as yet unexhausted era of religious history."

There is no scriptural warrant, I judge, for any further conclusions as to the character and consequences of this apostolic experience, although it may be presumed that specific results beyond those which could be stated in general terms would not be wanting. A condition of church rest like this would not only mean rest from persecution, but rest from the divisions, the declensions, and the difficulties too frequently characteristic of the life and conduct of the church. Church rest in the apostolic age at this period of its development could not possibly be church torpor or stolidity. It would not mean apathetic indifference to the Gentile condition, or contemptuous disregard of the scruples or prejudices of Judaism. It would not mean a low state of morals within the church, or a stunted measure of Christian perfection. It would, on the contrary, I imagine, be compatible with a lofty ideal of spiritual attainments, and a most generous exercise of Christian sympathies. It would favour everything healthy and vigorous in the fellowship and labours of the church, and would be to its devout and simple-hearted adherents a happy realization of blessed experiences answering in part to those of the favoured disciples who were with Jesus Christ in the days of His flesh, and who found out as one has exquisitely said, that "He was not of those iron-hearted philanthropists who are cruel to men that they may work out their scheme for man, and who break their instruments in the passion for their theory. The zeal of God's house consumed Him: He had compassion on the multitudes, and spent Himself for them: but He devised hours of repose for His weary fellow-workers."

I am by no means insensible of the difficulty that meets me when the task is essayed of showing how this experience of church rest is desirable for our own churches. Latterly their condition has not been specially restful. The dominant tone amongst them has been rather a belligerent one. The idea of a pacific settlement of controverted questions has seemed impracticable to some, and under certain restrictions distasteful to others. Some disappointment has found expression where concession or conciliation has triumphed, as though a fair occasion for men of fighting mettle had been forfeited. We have almost been brought into sympathy with heroic measures for adjusting disturbed feelings and conflicting opinions, and have come nearly within sight of the conclusion, that only through such adjustment could our peace be effectually secured. We have been reminded with a force and opportuneness most acceptable and inspiring that this aspect of the Christian church is not altogether strange, and that it need not be viewed either with dread or impatience. It has been put in evidence that a controversial tone is not foreign to religious history, that its influence on apostolic precedent was paramount, that its warfare in bye-gone centuries was incessant, and that its effect on modern religious life has been purifying and salutary. There is no escape from these conclusions. Doubtless the energies of contention are begotten of exuberant vitality. Where it is found conflicts easily arise. To stifle growing and changing religious opinions for the sake of peace, would be like fastening down the safety-valve that we might get rid of its noisy indications of increasing pressure within the boiler. Boldness and courage are needful for our Christian testimony, and quite as needful at times for the discussion of our own affairs; and nothing is more likely to confirm the indifference and scepticism of the age than a pale and inanimate witnessing for Christ and His gospel, or a half-hearted policy of denominational enterprise. We cannot always be tame and passive. We cannot always keep silence or adopt that discretion which is the better part of valour. We are bound to find outlets for that which is irrepressible. We must plead for the play of combative elements even amongst Christian men. The most advanced scientific teachings of our time assure us that opposing tendencies are prevalent in all things. The same experimental philosopher who five-and-forty years ago announced his theory of the co-relation of physical forces has but recently supplemented it with a further theory that antagonism, a word generally used to signify something disagreeable, pervades all things; that it is not the baneful thing which many deem it; that it produces at least as much good as evil; but that whatever its doings it is a necessity of existence and of the organism of the universe. That motion and life without it could not go on. That it is not a mere adjunct of nature, but that without it there would be no such thing as nature conceivable, and that it is inevitably associated with unorganised matter with organised matter, and with sentient beings.

Not less, too, on moral grounds does it appear impolitic to surrender or to discourage the development of those qualities which at least betoken the survival of Puritan vigour in our religious Commonwealth, and afford welcome proof of our loyalty to the spirit that rejects priestly interposition, and will not submit, for an instant, to the en-

croachments or pretensions of any kind of ecclesiastical authority. The fatal seductiveness of a cry for rest finds no more painful example than that of Cardinal Newman's subjection to the childish superstitions and inane observances of the Papal church. The desire for rest in certainty that led his noble soul astray is one that, under any disguise it may assume, brings great danger to the freedom and integrity of our religious conscience, and seems to jeopardise our ideal of robust and independent moral manhood. Rest is good, but rest in submission to erroneous claims, in obedience to hierarchal decisions or in acquiescence with superstitious traditions and practices is fatal to everything demanded by the simple scriptural rule of that personal faith which finds its certainty in God, and its rock in Jesus Christ the Lord.

In like manner, when we come to test this yearning for rest by considering the attitude it would involve with regard to pressing questions of social or political bearing, are we checked by the reflection that rest is not always congruous with our convictions or our responsibilities. There are crises in public life, and movements of public opinion, in which the plea for rest is not admissible. Both incidents and examples abound by which we are constrained to spurn the very appearance of a supine mood with respect to these things. Under such conditions therefore, how can we lay down our arms and abjure the obligation of contending for that which we hold dear? Compared with some of the times well known to our ancestors, our days are undoubtedly favourable. Without any compromise of principle, or any defection from noble ideals of duty, we may rest from censure or condemnation of many things once strenuously denounced. And yet, even in these days, what real provocation and incentive there is to maintain the battle. How can we rest from the strife against sectarianism when we find a reactionary educational policy so ardently espoused by the recommendations of the recent Royal Commission? How can we feel sure of our School Board privileges when the subtle devices of the County Government Bill provide such ingenious arrangements for transferring their duties to newer bodies not at all likely to favour the new democracy? How can we believe in the fair play of official administration when the obvious scandal of the Holloway College Trust confronts us? How, without resentment, can we accept the invidious distinction between the Episcopal and the Nonconformist church, still perpetuated in the freedom of one place from the watchful presence of the Marriage Registrar, and the compulsory attendance of this official at the other? How can we believe without reservation all the professions of evangelical alliance, fraternal sympathy, and readiness to co-operate in works of faith and love, when we so often meet with accredited instances of intolerance and bigotry that are so painful and exasperating? Hardly yet, we think, has the prophet's vision of an era of vanquished animosities even amongst Christian men been fairly realised. Not yet does the wolf dwell with the lamb, or the leopard lie down with the kid; nor have they yet ceased from hurting and destruction in His holy mountain.

Still, notwithstanding all these things, we want rest. Just now especially, our churches are anxious for a dispensation of rest. If it be true on the one hand that Christ once declared He had come not to give peace on earth but rather division, it is also equally true on the

other hand that Christ many times emphasised the preciousness of His gift of peace. He must have divined that peace was the true interest of His kingdom, and that rest from the effects of all disturbing or irritating influences was the advantageous opportunity for His chosen ones. The altered times and conditions on which our lot has been cast have not changed these things. We are still open to profit by a time of tranquility. We do not want stagnation. We are not craving for a monotonous level of religious engagements. We have no desire to fall into a Laodicean extremity where self-complacency and ignoble content may create a torpid state of feeling. But we are conscious that through all the turmoil or anxiety incident to any kind of religious organisation we are possessed by a preference for the restful condition as the truly progressive and helpful one. A condition as free from hurry, from bewilderment, from agitation, from mingled regret and disdain, from dread anticipation or grievous uncertainty as a perfect summer day is free from clouds, driving gales, or fitful changes of heat and cold. It was surely a peace involving this kind of rest, invulnerable to all the assaults and collisions of time that our Lord bequeathed to His church. It was His peace deep, unruffled, and eternal that no emergency could surprise, that no disaffection could undermine, that no failure, denial, or alienation could destroy, that we were intended to cherish. Nor is the motive that prompts men to seek the enjoyment of a spiritual experience like this by any means discredited. It may not be wise to affirm that it will be, as a religious experience, quite as prolific of far-reaching consequences as some already known to the church. Necessary results of a far different stamp have, from time to time, accrued to the church as her years of travail and toil have rolled on. Out of the throes of great convulsions, well known in her history, fierce and wild as a tropical tempest, some very beneficent effects have unquestionably arisen. Who shall appraise, for example, the full value of all that was done for the church in the old world conflict between the ecclesiastical and secular powers of the Middle ages. The ideal of Church Rest, under all the stress and trouble of the times, had to be sacrificed. But as the late Baldwin Brown has told us, "One thing the church accomplished, though at a cost morally, which makes it difficult to strike the balance of gain: she wrought the facts and truths of Christianity into the very texture of the intellectual, the social, and the political life of humanity, and impressed that Christian character on our civilization which, poor and imperfect as it is, may be its distinguishing glory, and which once inwrought abides for all time."

Such services as these may not fall to the religious forces of every age. But the endeavour to make our religious principles subservient to the progress and prosperity of the communities associated with them will always commend itself to our judgment, and under any circumstances make the thought of rest, devoted to such labours, truly acceptable. Practical results are being waited for year by year in this very Association, which can only be secured as we become possessed of this restful feeling. During the last ten Associations which I have been permitted to attend, it has, to my certain knowledge, been thrice declared from the President's chair that our denominational progress has scarcely been commensurate either with the increase of the population, or with the

rate of progress shared by other religious bodies. Not being of a statistical or numerical turn of mind myself I decline any use of figures. But the impression lingers that, on each of the occasions referred to, there was a candid and regretful acknowledgment that our advance had been comparatively slow, and the lesson was urged, that we should give ourselves with renewed energy and consecration, alike through our ministry and our membership, to the prosecution of our spiritual work. We can do that best under favourable conditions both within and without. A receptive condition on the part of our churches, without any strain on their attention or their sympathies for unsettling questions, doubtful methods, strange doctrines, or contending parties will be the favourable one, and one that may help us to deeper and more resolute acquiescence with the testimony of one who for many years was a beloved and faithful minister in this town, and who, speaking a few weeks ago from the chair of a County Congregational Union, said—"The supreme church question is not one of organisation, nor of money, nor of ecclesiastical principles, nor of disestablishment, nor of the relations of religion and science, nor even of doctrinal creeds and standards. It is one of spiritual life. How can the church be made more efficient spiritually, a mightier, soul-saving, and aggressive agency, a grander force on the side of righteousness and truth, a more energetic regenerator of humanity: an inspirer and purifier of the social conscience: a creator of new and better conditions: a builder up of the kingdom of Heaven in the world, and in all provinces and spheres of life." To the answer of these pressing questions we may well devote ourselves, not in any litigious or bickering moods, not with any arrogant or masterful spirit, but with a docility of mind, a meekness of temper, and a geniality of disposition which will of themselves contribute to our true preparation for a deeper spirituality and an extended usefulness.

The realisation of this desirable condition will depend very largely, in my judgment, on the way in which our churches choose to accept some of the lost or neglected ideals of church existence. Without any affectation of haste or audacity in arriving at general conclusions, one may say there is reason to fear at times that the militant type of church fellowship is the favourite one, and that because sheer necessity has again and again driven God's saints into the emergencies of battle, it is not so readily accepted that the newer obligations with which men are familiar require totally different manipulation. It cannot be urged, we know, that the warfare between righteousness and iniquity, between truth and falsehood, between Christ and His adversaries, has entirely ceased, or that the championship of the people of God for light against darkness is no longer demanded. But it is reasonably clear that the drift of thought and sympathy around us are immensely favourable to altered attitudes. It is *the industrial effort of the church, not the military one*, that will tend most to the service of man. It is *what we can do, not so much what we can fight for*, that will settle the question of our actual potency amid the productive and competing energies of these times.

Among several of the appreciative journalistic notices which appeared during the inauguration of the West Central Wesleyan Mission in London, one saw the light including these sentences—"Englishmen

care little for the refinements of theology, less still for ecclesiastical distinctions and pretensions, but to the good, sound, moral work of the churches, whatever be their name, they feel and wish well." Hazardous as it might be to try and make the ephemeral comments of the daily press, on any Christian work whatever, a sure foundation for a policy of aggressive evangelistic labour, yet the idea of exalting the *moral* influence of the church is one that touches a great many sympathies. We refuse no admiration to her learning or her culture. We admit the full charm of her eloquence, enthusiasm, and devout consecration. In her diversities of gifts and labours we sincerely rejoice, and in her unwavering proclamation of the everlasting gospel we confidently anticipate the Redeemer's universal empire; but at the same time we set great store upon her practical ministrations in any sphere, where the complicated woes and burdens of life furnish a wide opportunity for her unselfish and self-denying labours, and hail as an augury of her widening dominion this gracious surrender of any aspiration after a mere intellectual ascendancy for the more excellent strife to win and wear the diadem of perfect moral service.

True to this ideal, the churches will have rest, not only in the balance and equipoise of their powers, in their regard both for the mental and moral aspects of their faith, in their cheerful devotion to disinterested services, as well as in their sedulous attention to all the claims of spiritual holiness, but they will also rest from many things which are a source of discomfort and perplexity. The rest of cessation, as well as that of occupation, will be known to them. In what is taken away from us, quite as much as in the harmony created amongst us will our churches find welcome rest. Not only shall there be increase of good feeling and favouring facilities for effort, but an actual diminution of those things which hinder and retard the progress of spiritual work.

In this direction, I venture to suggest that our churches want and will be benefited by *rest from a controversial tone*. It has very frequently been prevalent amongst the churches. Not always with advantage either to the controversialists, or to those who have been involved in its consequences. Very likely it has been the absence of any really vital or serious subject of controversy for a long time amongst ourselves—until a very recent period—that has weaned some of us at any rate from all controversial preferences. But controversy is not dead, and many churches have suffered from it, notwithstanding the narrow limits to which it has been restricted. The minor questions which have disturbed both the moods and the machinery of our churches are often enough so small and petty that no justification of the untoward results they occasion can be found in them. More than a quarter of a century ago, memory goes back to the time when a robust and emphatic feeling prevailed in our largest denominational gatherings against the waste of time, the loss of force, the interchange of recriminations, the hindrance to expedition and dispatch which invariably grew out of these controversial tournaments. Such things became distasteful. Men were weary of them. To some of us who were only of tender years and limited experience at that time these things were a scandal and a surprise. But in the decay of the debating pertinacities of that period

there arose possibilities of co-operation and progress which may be reckoned as leading to some of the palmiest days of our body. For a long time then our churches had rest, and there was no example in high places of anything done that would promote a contrary disposition. The whole tendency amongst us then was to discountenance any undue growth of the controversial spirit. It was deemed adverse to union amongst Baptist churches, and it was found to be destructive of personal union in the membership of our separate churches. A bad thing for the larger organisation, for all the smaller ones comprised in it, and for all the individual interests associated with it. Quite within the recollection of some who are present this morning must be the words used by one of our leaders twelve years ago, who laid such emphasis on the need for "a more earnest uncontroversial proclamation of our great message." Telling us that, perhaps he was speaking from personal temperament, and generalising merely from his own incapacity and disinclination in expressing a grave doubt as to whether controversial preaching ever did much good. "For one thing" said the speaker "a very large proportion of our hearers are very slightly affected by movements of opinion interesting to more highly cultivated minds. For another thing, the pulpit is not the place, nor—if I may venture to say it without offence, seeing that I include myself among the number—are many preachers the men to deal thoroughly with the problems of modern thought, and superficial treatment only aggravated the evil. 'I have heard the Bampton Lectures for thirty years, said a sagacious University official, and thank God! I am a christian still.' I am afraid a good deal of controversial preaching, does more harm to the truth it tries to defend than to the errors it assails." This strong deliverance needs neither defence nor apology. Doctor Maclaren's words can be safely left to take care of themselves. The only question is whether or not it becomes an exaggeration to say that a controversial tone and temper in our church fellowship does more harm than good, and is positively repellent of the best and brightest characteristics of our church life. Is there any danger that silence in our churches on questions more or less prominent and burning in their aspect would be construed into cowardice, and that men who are anxiously seeking guidance would, by our indifference on these subjects, be left to darkness and despair. It is assuredly a difficult question. By constitution and habit some are inevitably led to minimise any thought of danger or damage to men's spiritual interests through the careful avoidance of a polemical strain, and equally strong on the other hand are many in their solicitude for liberty, and boldness in the presentation of any questions that may have bracing and quickening influence. Possibly in this as in other matters, a middle course may be wise and useful. Personal vanity, self-seeking, and obtrusiveness, ought not to be gratified by yielding to any demand for controversy of obscure, doubtful, or irritating questions. And yet no sincere or honestly seeking soul should ever have cause to feel that the courts of the Lord's House have a stifling air and an intolerant spirit, in which expanding emotion and ripening judgment cannot live.

Surely, that qualification of statesmen in council which Tennyson not ungenerously accords to Her Majesty's advisers :



Who know the seasons when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet,"

may be conceded to us with all our frailties and shortcomings, so, that with this proviso, that only when occasion serves or makes it absolutely imperative that we shall act differently, shall we resist to the utmost all attempts to break the restful state of our churches by anything that savours of debate and the mere strife of words.

*Another thing from which we want rest in our churches is the alarmist spirit.* It is an easy thing in any community to raise an alarm. Panic is soon started, and spreads rapidly. Fault-finding or fault-suspecting are helpful to panic. Creating an unwholesome excitement of fear and doubtfulness may be an unfortunate eccentricity with some, but filling the minds of good Christian people with fright and suspicion is never very helpful in affording quiet comfort to any. We want rest from the cry of the alarm-monger. In another sense than that originally intended by Doctor Culross one passage in his Autumnal address is accurately descriptive where he says—"Instead of the picture in the twenty-third Psalm of pleasant pasture lands and refreshing streams, and a flock peacefully reposing under the Divine Shepherd's care, have we not rather the spectacle of a country that has become the seat of war, filled in all its borders with rumour and alarm?" It is unmistakably grievous that either rumour or alarm, as affecting the life and character of Christian people, should find favour or origin with ourselves. Wanton rumour of this sort cannot, under any plea, be vindicated. Idle or baseless rumours should not on any account find a moment's consideration, and without the clearest proofs or the straightest testimony in their justification none of these rumours should be encouraged in the churches. Do we give weight in any judicial transactions to mere anonymous statements? Do we not complain frequently that the power of the Press in this country is greatly vitiated by its manifestly anonymous elements? And why should we entertain as credible in religious matters that which in secular affairs is utterly scouted. It is no new thing for God's Church to be perturbed by hints and whispers about the stability of its doctrines, the soundness of its teachers, or the permanence of its principles. Doctor Culross, in the address to which I have just referred, quotes words written fifty years ago by one of whom he had personal reminiscences to this effect—"To crown all, in these last days a new and affected spirit of liberality has made its appearance . . . which has undermined and well-nigh swept away the last hope to which the public cause might have fled for safety." That, it must be confessed, is rather an ordinary way of putting it. The trouble, whatever it may be, is denominated a *crowning disaster*, and that crowning disaster for the faithful has had many incarnations. It is not peculiar to one age or one society. It keeps revisiting us with the persistency and aggravation of a tiresome epidemic. But it need not destroy our self-possession, or infect us with an uneasy, suspicious, querulous, woeful way of judging things and making our average estimates about them. The vigilant economists and utilitarians we have amongst us, who are so ready to perceive loss and leakage, and so sharp to detect failure and backsliding, can make capital easy enough,

out of vaguely uttered fears that we are living in "perilous times," and that declining ministerial efficiency and dwindling evangelical usefulness are the bane of sound religion in our churches. But it is scarcely a credit to our integrity that unauthenticated accusations of this or any other kind should have influence enough to create a single tremor, or force sufficient to implant anywhere a solitary fear. What are ominous rumours and sinister auguries to us? Our confidence is in God. It was well said a short time ago by one who deprecates as much as any of us this specious foreboding about God's people and their work. "In proportion as I believe that the church is God's child, God's household, do I believe that nothing can permanently hinder its progress." If the watchman on the walls, or the sentinel at the gates spies danger, let him proclaim it by all means, but let the proclamation have no uncertain sound. Let it be a distinct summons to face the foe, a definite call for rescue, and not a mere surmise of possible injury.

Not less important too than the things already named, as contributing to this placid condition of church fellowship, will be *rest from all mere affectation of indulgence or forbearance towards evil things*. It cannot be said that the churches are tolerant of iniquity. Were our principles corrupt, our discipline lax, and our uniform practice worldly, we might feel extremely jealous of ourselves lest we should compromise our religious profession by zeal for breadth of view, catholicity of spirit, and charitableness of opinion. But we are not blind either to the hateful character, or the hideous consequences of evil. We dare not make light of sin, we cannot palliate or excuse it on any plea that either the philosophical disposition or the pessimistic mood may suggest. But it should be remembered that there are guileless souls, strongly charged with gentle sympathies and pitiful consideration, who never seem to find it difficult to apprehend "the soul of goodness in things evil:" who are almost prone to extenuate follies and foibles that some harshly condemn: who judge all men, if they judge men at all, as though under the caution—"Let him that thinketh he standeth take heed lest he fall:" who are mild and forbearing almost to the verge of imprudence: who are always ready to look tenderly on misled and mistaken men: who are chary of disowning or even censuring any offender: who find it their greatest difficulty to take any exception to very exceptional liberality of opinion or sentiment: and who are in so many ways willing to bear other peoples' burdens, and to put the best construction on other peoples' courses, that nothing even approaching a harsh judgment or a sweeping condemnation can be got out of them. If such people were, perchance, to fall in the way of a not very winning type of character, recently introduced to us through the pages of Robert Elsmere, they would be vehemently told, "You would have us behave as though our friends were our enemies and our enemies our friends, as though eternal misery were a bagatelle, and our faith a mere alternative." Truly it should profit the world something that some men are so full of sweetness that they will endeavour to stay the withering words by which the bruised reed would be broken, and the smoking flax quenched. And yet how rarely it can be either just or prudent to do these things. All affectation of leniency or commiseration must be a mistake. It troubles the churches, vexes their gravity, and confounds

their peacefulness, when in any flippant or capricious fashion these broader views and larger hopes are brought into conflict with the older and narrower judgments which have been weighty and conclusive on these points for generations in the simple faith and quiet religious experience of our own people.

Turning for a moment to another aspect of the condition of our church fellowship it will be granted by not a few that our churches can do very well with *rest from all excessive organisation*. Doubtless some believe that for practical work we are already sufficiently well organised. Sentiments of approbation about our plans and methods find occasional expression which leave no room for doubt that this matter, so essential to success, has received from us considerable attention. Yet it is submitted at times that the *ne plus ultra* of satisfactory organisation lies beyond us, and that a lot of our loose gearing requires tightening, and much of our motive power more direct and skillful application before we can be legitimately credited with a thrifty employment of all our resources. We cannot, of course, object to the perfecting of our machinery, and, as in great manufacturing centres, it is under some contingencies imperative that fresh processes shall supplant familiar ones, and that the old order of production shall give place to the new, so in our religious efforts the onward march of changing events and customs forces us to adapt ourselves to new work, new opportunities, and new environments. But there is just the danger that strong faith in the power of organisation may lead us to push its claims a little too far. Over-organisation is not without its dangers. The great athletic competitions of our university cities have ere this demonstrated the folly of too fine training, and so in the manifold undertakings of Christian society there may be signs of weakness and exhaustion due in part to the dissipation of strength on these questions of form, or construction, or routine. For the replenishing of our funds, for the maintenance and increase of our finances, and for collecting and bringing into serviceable use many of the scattered and isolated factors of our denominational institutions, organisation is in great request. Still, organisation is not vitality and machinery is not force. The generation of the one or the infusion of the other must come from an independent source, and for us to multiply meetings, committees, arrangements, officers, departments, or connecting links of official authority, as our sole relief in the difficulties we have to contend with, will be to introduce the jarring elements we have all learned to distrust and increasingly endeavour to dispense with. For all organisation that will yield fair distribution of our capabilities, and sustain regular supplies for regular demands, helping us in our temporalities to avoid all deficits and spasmodic efforts for clearing chapel, school, or denominational society debts; and in our moralities to steer clear of infelicitous omissions, heart-burning provocations, and all things which do offend and cause trouble, we have genial welcome and hopeful trust; but for the self-assertive, intermeddling, forced, and noisy organisation that means the exaltation of egotism and conceit, that means worry and undue strain for willing workers, we have only rejection and dislike.

With respect to one particular more in which the churches would certainly profit, yea, profit largely by rest, there cannot be the slightest

diversity of opinion amongst us that they would find an unspeakable boon in *rest from their irrational restlessness*. I characterise it as irrational, because no reason can be assigned for the erratic and impulsive courses which some of our churches either deliberately adopt or helplessly drift into. It is very difficult to explain even the facts of the case. One wonders sometimes if it is in knowing too much or too little that the churches find an excuse for the vacillation and insecurity continually experienced amongst them. Very sententiously says Rothe in his "Still Hours"—"The fault of our age, as regards religion, is not so much that it is on the wrong track, as that it does not know it is on the right one." It looks as if some fault of this kind had found its place in the church as well as in the age. It is not distinctly in evidence that godly men are going wrong, so much as it appears to be that they falter and stumble concerning that which is right. They have good things, yet are not quite clear that they are good. They are fairly well suited in many ways, with ministers who are workmen needing not to be ashamed, with officers of good report and substantial liberality, with agencies abreast of the times and palpitating with eager sensitiveness to their stimulating hopes and prospects, with commodious premises, and as commercial valuers might say, a working plant adequately laid out for carrying on a flourishing concern, with times of great refreshing from God's presence interspersed with their more ordinary seasons of worship and communion—and yet they are not altogether happy.

Whence comes this unhappy element? Whence comes the feverishness and changeableness of our churches? Why is it that pastorates of brief duration and troubled course are so frequent? That delays and difficulties in ministerial settlement are so trying?

No one will reply, I should think, that this restlessness is due to the existence of boards of reference or committees of arbitration. They are not created that they may increase the number of applicants for their own services, or that they may occasion any difficulty for their own tact and intelligence to dispose of. Nor is it likely that any of our official methods for grouping the churches, dividing ministerial labour, or absorbing for use the varied qualifications of our denomination are the fruitful source of the restless condition complained of.

It may be that ministerial ambition or discontent have something to do with it. That the popular favour accorded to sensationalism or novelty is partly responsible. That love of change, or weariness of the full round of ministerial responsibility, both by those who are served by it, and those who are engaged in it, must be blamed for it. Or that little disaffections, minor disloyalties, misunderstandings, the waning of common confidences or attachments, changes in a neighbourhood, or in family life and circumstances have all contributed to it. But however occasioned, it is there, and a very general impression prevails that from some cause our churches are afflicted by a restless and irritable malady, which has a good many of the symptoms, and not a few of the malignant consequences of febrile disorder, in which the Great Physician Himself alone can heal us.

I cannot suppose, without stronger evidences than are yet before me, that it is a thoroughly mistaken conclusion to believe, that great

advantages will accrue to the churches through this rest. Nor do I believe that the idea of seeking to restore by gracious methods this apostolic phase of church fellowship is a mere utopian fancy. The churches of Christ have not yet relinquished their practical aims, or ceased to hold fast the primary conviction that their call is to preach the gospel, and do the works of Him who came to seek and to save that which was lost. The edifying and extending of the church by these means comes fairly within the range of the divinely ordered plans and purposes of true church work, and to build up the church and increase her usefulness must still be the attractive result for which we are willing both to labour and suffer reproach. Hence comes our denominational opportunity. While hostilities and contentions prevail in our ranks we shall have but little heart or enthusiasm for the real work we have to do. Conflict in any direction will embarrass and hinder us. In the excitement and heat of strife we shall find dreadful dissonances engendered, and but little if any progress made with the really useful work to which we acknowledge our obligation. Even our immediate retrospect with regard to these things is not encouraging. We have lost both time and ground in matters which recently were treated as being particularly urgent. We have heard scarcely a whisper for a long time now of any advance with the project for unifying the two branches of our denomination. We judged that something would have come from the practical proposal of one of our most sagacious and practical leaders, when during his year of presidential office in the Baptist Union, the Reverend Charles Williams asked—"Can we justify the division of our denomination into two sections? Particular and General Baptists belong to the same Association in London. Why cannot their churches be similarly associated in Leicestershire and Derbyshire, in Lancashire and Yorkshire? We preach the same gospel. Why not unite in the same colleges and missionary societies? What hinders?" Well, of trust deeds and legal instruments it would ill-become me to speak. But it is certainly not a universal want of inclination that hinders. It is not an inextinguishable passion for keeping up the distinction between Particulars and Generals in these Midland Counties that hinders. It is not any want of General Baptist ministers in Particular Baptist churches; or Particular Baptist ministers in General Baptist churches that hinders. It is not an affluent and overflowing treasury in any single department that hinders. It is not a consuming desire on the part of the churches in this Association so to stand by all their denominational institutions with boundless resources and efficient help as to kill the possibility of complaint that hinders. In fact it is an enigma *what* does hinder. No satisfactory answer to the question is forthcoming. Perhaps it is the want of time for consideration, or the want of quiet for maturing proposals or adjusting details, or the want of daring in our leaders to take the next step: but peradventure in rest and brotherhood some way would be devised for helping us to closer relationship and more consolidated effort as one compact and consecrated body of believers.

The attempt to secure deeper and larger union amongst differing divisions of Nonconformists in some commonly accepted form of succour for the rural districts is likewise waiting for favourable opportunities.

It will not do for us to parade in the villages of the land our broken ranks, and we shall not find our efforts to combat the more flagrant and rampant errors of village life seconded or encouraged by want of union or agreement amongst ourselves.

Many things there are in relation to questions of internal policy and external effectiveness in our churches which require careful examination and very judicious handling, only to be got as we are free to devote ourselves without haste or prejudice to the interests they involve. What alterations are practicable in the number, method and character of our week-night services. What would be the gain of having less preaching and more plain, friendly discussion or conference in the services of the church. To what extent we may yet more freely avail ourselves of musical resources in our sanctuaries. How far church meetings of the ordinary type are really a necessity. What can be done to break down the reserve of secret discipleship. What moral safeguards we can wisely create for the young, and what exploded restraints and severities in their religious discipline we may as safely discard. What scope there is for the advance of subsidiary aims and methods in our Sunday Schools, as bringing them into more perfect harmony with the church; and how far Sunday School institutions need more direct support from and contact with the churches to which they belong. In all these and kindred questions there lies a far-spread region, which under the propitious influences of quiet and sympathetic fellowship, the church would find it healthful, improving, and truly advantageous to explore.

So rapid is the flight of time, and so quick and engaging the succession of events accompanying it, that it only seems but as yesterday since our whole nation was engaged in the jubilee festivities of the great historical year which has passed. It will not soon be forgotten by any of us that through all the congratulatory addresses and complimentary speeches of that period, and in spite of all its questionable pomp and gaiety, an undertone of national gratitude was heard that the reigning Monarch of these realms had swayed her sceptre through times of such favourable tranquility, memorable for their constitutional progress, for their manifold improvements in the arts and economies of life, and for their indications of religious fidelity and spiritual increase. In the great rush of the season, and through all the claims of metropolitan and provincial celebration how little thought was given to the fact that in proportion to the tranquility of that reign had many of its most gratifying achievements been secured. Many things beside the smooth and fostering years had commendation for their impulse and help in promoting the felicitous associations of this period, nor did it ever find favour with Christian men to think for a moment that it was nothing more than a run of undisturbed and halcyon days of prosperity that solely gave us cause for joy. Still the years of calm and progressive peace had left their mark and none could question their great creative force. It is no novel or remote parallel I ask you to draw from this: but as it has been in one of the kingdoms of this world, so it may still be in the kingdom of Christ. Give us, as God's ministers and God's people, the unvexed calmness, the freedom from irritation, the long reign of concord and the happy deliverance from persecution of all kinds

essentially characterising the restful period and we too shall have our solid victories, and our most grateful retrospect.

“While we, thus looking backward o’er our years,  
 May feel our eyelids wet with grateful tears,  
     That we have been  
 Permitted, weak and sinful as we are,  
 To cheer and aid, e’en though we often err,  
     Our fellow men.

“If we have hidden the outcast, or let in  
 A ray of sunshine to the cell of sin,  
     If we have lent  
 Strength to the weak, and in an hour of need,  
 Over the suffering, careless of our creed,  
     Or home, have bent,

“We have not lived in vain, and while we give  
 The praise to Him, in whom we move and live  
     With thankful heart,  
 We prize the rest and gladly take the peace  
 From which our churches gain such true increase  
     In every part.”

# ASSOCIATION LETTER.

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## THE CULTURE OF THE DEVOUT LIFE.

BY REV. A. HAMPDEN LEE.

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At the bidding of the Association I occupy a position this afternoon which I would fain had been occupied by one of more experience, for I am deeply conscious that for the proper treatment of a question so profoundly spiritual, qualifications are needed which only a life long spent in the school of Christ can produce and perfect. I can only stand on the threshold of so holy a subject, and simply hope that my remarks may suggest trains of thought which shall lead to the deepening of spiritual life both in our own hearts, and in our Christian communities.

It is a trite saying, and therefore all the more true, that human life, in the depths of its nature, in its inmost experience, and ever-pervading weaknesses, is the same in all generations. This is seen in the fact that the writings of Hebrew Psalmist and devout Christian Mystic, though living under widely different circumstances, and severed from us by a long stretch of years, still touch the deepest springs of our nature, and speak to us in words which never grow obsolete; they not only describe the secret workings of our heart, but their language becomes the vehicle of expressing the deep yearnings of our inmost being. This kinship with the past is also further seen in the sad and natural tendency on the part of man to neglect the devout and inner life, and to become engrossed in intellectual pursuits or engulfed in the vortex of worldliness. The ancient prophets mourned over the degeneracy of their times, and present a sad picture of the spiritual condition of the people: Isaiah bitterly complains of their apostacy from God, and mournfully confesses, "There is none that calleth upon Thy name, that stirreth up himself to lay hold of Thee."\* No prayer, no meditation, no "strengthening of their hand in God," and consequently no moral force, no spiritual vitality. Similar complaints have been wrung from Christian hearts, and the history of the church bears sorrowful witness to the fact that man will allow almost any consideration, sectarian, political, intellectual, to outweigh the interests of the Inner life, and to unfit him for devout fellowship with God. The learned Cudworth, 200 years ago, wrote,

"We have much enquiry concerning knowledge in these latter times; the sons of Adam are now as busy, as ever Adam was, about the tree of knowledge of good and evil, shaking its boughs, and scrambling for the fruits; whilst I fear, many are too unmindful of the tree of life.†"

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\* Isaiah lxiv. 7.

† Sermon on 1 John ii. 8. p. 1.



Philosophical discussions, keen religious controversies, these were the characteristic feature of that age, and engrossed the time and thought which should have been given to the deepening and developing of religious life and character.

“Christ came not,” Cudworth again says, “to possess our brains with some cold opinions, that send down a freezing and benumbing influence upon our hearts. Christ was a master of *life*, not of the schools, and he is the best Christian, whose heart beats with the purest pulse towards heaven; not he, whose head spins out the finest cobwebs.”\*

If that was, as he states, an age of “bookish Christians,” a century or more later, that prince of preachers, our own Robert Hall,† greatly grieved over the wide-spread indifference on the part of religious congregations towards devout exercises: a spirit of worldliness, he tell us, especially among the genteeler parts of the church, had secretly alienated the hearts from vital religion, so that while many had the form of godliness, they were in a great measure destitute of the power of it. Worldliness proved more harmful than controversy, and while both to-day spread this weakening shadow over spiritual life, the prominent hindrance to devoutness is seen, however, in another direction. Dean Vaughan expresses it when he says,

“This is an age which makes activity everything; measures religion by its tangible effects; leaves itself no inner life, as it were; itself depends on the outward, and thinks little even of the industry which has nothing to show for itself.”‡

That is so. Religious life to-day is out of all proportion—like those historical and genealogical trees we sometimes see in pictures, it sends forth great branches representing Christian activities and intellectual attainments, but its roots are shallow, striking but little beneath the surface of things, whence alone come spiritual vitality and force. “The trees of the Lord,” says the Psalmist, “are full of sap”—full of those mysterious, life-sustaining properties so essential to the producing of the “beauty of holiness,” and the perfecting of the “fruits of the Spirit.” Such trees, like the palm of the desert, must be deeply rooted and nourished from springs upon which the eye of the world never rests. If plant-life is to blossom into fair flowers and to mature into ripe fruit, there must be roots far out of sight: if animal life is to maintain its vigour and fulfil its mission, the silence and darkness of night are as needful as the light and activities of day; and while we may not believe that natural law is identical with spiritual law, we know that it is similar, and that if our religious life is to be fresh and fruitful, there must be seasons of quiet retirement—times of devout meditation and prayer.

In these days when Christian work lays a heavy demand upon our time and strength, when the mind is restless amid the new discoveries of thought and research, and when, according to a poet,§ recently deceased,

“We chatter, nod, and hurry by,  
And never once possess our souls  
Before we die;”

\* Sermon on 1 John ii. 3, p. 10.

† Works I., p. 299.  
§ Matthew Arnold.

‡ Sermon on Acts i. 11.

it is important that our attention should be called to the subject which now engages our thought, namely, "The Culture of the Devout Life." By devoutness we understand that condition of mind and life which is spoken of in Scripture under such terms as "Godliness," "the fear of God," "living unto God," "walking with God," &c. In the New Testament, the two words translated "devout," perhaps give us the fullest and clearest meaning of the word. The first literally signifies, "the needful handling of things," or, as the late Prebendary Griffith gives it in his most helpful work on spiritual life,\*—"the assiduous care to cultivate God's favour, and honour Him in all our ways." This is the word used to describe Simeon, "a man just and devout," and also to set forth the character of those who formed part of Peter's audience on the day of Pentecost—"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." The second word has in it the idea of deep reverence, even of awe, and signifies the yielding of the whole life in faith and piety to God: this word describes Cornelius, "a devout man and one that feared God with all his house," and also Ananias (who opened the eyes of Paul) "a devout man according to the law." These two meanings are enshrined in the one word "devout," a life *vowed*, entirely devoted, unto God, and which reverently uses and handles all things as belonging unto Him.

The simple unselfish devoutness of apostolic times soon changed into a kind of life which altogether mistook the true spirit of the Gospel. Monasticism, which very early in the East became the interpretation and embodiment of Christian devoutness, while founded on an exaggeration of one aspect of truth, contained in it, nevertheless, a considerable element of goodness. It was to a large extent a product of the times, almost necessary on account of secular conditions proving so adverse to religious life. While in the first instance the vast solitudes and clear skies of Oriental lands offered facility for lonely meditation; in later times, which we somewhat loosely denominate "the dark ages," monasteries afforded the only peaceful and congenial home to the gentle and thoughtful. No doubt the aim of the earnest monk was to live an angelic life, but such a life is well described by Archbishop Leighton, who says it should be "a life spent between ascending in prayer to fetch blessings from above, and then descending to scatter them among men."

Whatever its faults, we must not undervalue Monasticism or speak lightly of its influence, always powerful and frequently beneficial. The Monastery became the very Ark of God to the world, preserving the records of His will and the promises of His grace. Hallam says,† "All our manuscripts have been preserved to us in this manner, and could hardly have descended to us in any other channel." And how much do we owe to the men who wrote there, to the earnest protest of a Thomas à Kempis against a life of ease, and to his courageous enunciation of the great fundamental, that the soul of man has direct and immediate audience with God, without the arrogant intervention of any church, or the vulgar intermeddling of any priest. And is it not a helpful thought, a cheering witness to the intense tenacity of life there

\* *The Spiritual Life*, p. 8.

† *History of the Middle Ages*.

is in Christian truth, that when external helps all fail, and church and professor grow worldly and sensuous, men can retire into the inner temple of their own hearts, and there worship and commune with the Almighty ! When there is no "open vision," the soul may in secret find its God. In the culture, then, of the devout life, we must accept and appropriate whatever good we find in Monasticism, but at the same time we must strenuously guard against its errors, which strangely enough have exerted a most powerful fascination over human hearts. In the writings of such men as Thomas à Kempis there is little or no reference to the goodness of God in having made man's environment so fair and beautiful ; we search in vain for rapturous feeling and outbursts of joy in the contemplation of the grace and charm of nature or the magnificent splendour of the heavens : we must not allow any sentiment to cause us to repudiate natural and earthly joy, but rather to cultivate the feeling of him who sings,

"Beautiful world !  
 Though bigots condemn thee  
 My tongue finds no words  
 For the graces that gem Thee !  
 Beaming with sunny light  
 Bountiful ever,  
 Streaming with gay delight  
 Full as a river.  
 Bright world, brave world !  
 Let cavillers blame thee !  
 I bless thee, and bend  
 To the God who did frame thee !" \*

We must guard, too, against that refined selfishness, that doctrine of self-absorption so continuously taught and so powerfully illustrated in the writings and lives of devout Christian Mystics, and on the other hand we must avoid the error of confounding individuality with independence. Listen to the words of the unknown author of "Theologia Germanica,"

"True obedience," he says, "consists in a man's being so quit of himself that in all things he should no more seek or regard himself than if he did not exist, and should take as little account of himself as if he were not, and another had done all his works."

The mysticism of such teaching approaches the Buddhist doctrine of Absorption, that men, so to speak, are but bubbles on the great ocean of the Infinite, and that man's heaven is to be absorbed into that vast sea of life. No ! God made us men, personalities, and any doctrine that crushes our individuality, destroys God's noblest creation.

"Our wills are ours, we know not how ;  
 Our wills are ours, to make them Thine." †

There is the individual act, and the possibility of doing it, and of continually doing it, is the glory of our manhood, and our Divine kinship. "I do not wish," says a recent writer, "for independence, that were sin ; but I must never sacrifice my individuality, that were suicide." Notwithstanding, then, the errors to which I have now referred, there is much in Monasticism which is helpful and necessary to the devout life ; we

\* Professor Blackie.

† Introduction, *In Memoriam*.

must cultivate more its contemplative spirit, its self denial, its unworldliness ; and to do this,

“ We need not bid, for cloistered cell,  
Our neighbour and our work farewell,  
Nor strive to wind ourselves too high  
For sinful man beneath the sky.”\*

All kinds of life have their *habitat*, places and conditions favourable to their culture and development, and from this general law, spiritual life forms no exception. For growth in devoutness there must be frequent intervals of retirement from the world, regular times for devout meditation and prayer. In this we have the example of One whom it is our duty and wisdom to follow, for so much did Christian life favour the meditative spirit that it became a saying in the church, “ Jesus Himself, the Monk’s great Exemplar.” While in that saying we behold an exaggeration, or rather a suppression, of some aspects of Christian life, the fact remains and must not be overlooked, that the Saviour earnestly sought for occasions and seasons for calm contemplation and personal prayer. Not even mountains and deserts were thought retired enough for His devotions, but He would add the darkness and silence of night, so that nothing might disturb the soul or distract the mind when communing with the Father. In this matter of devoutness He has set us “ an example that we should follow in His steps.”

His voice is heard to-day, as when in busy Galilee He said to His disciples,

“ Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.”†

For this needful rest, Dr. Arnold says,

“ Even the work of daily charity was suspended; inasmuch as Christ knew, that to man’s nature even the work of charity itself became hurtful if the spirit of faith and love, were suffered to flag.”‡

For the culture and strengthening of those inward principles which are the distinguishing features of Christianity as opposed to extreme rites and ceremonies, there must be given much time and attention to the inner life. From the nature of that life, and from our Lord’s example, we have seen the importance, the absolute necessity, of frequent retirement from the activities of the world, and from even the daily duties of religious work. “ Solitude is the audience chamber of God :” there we breathe, as it were, a purer air, heaven is more open to us, and be it reverently said, God becomes more familiar ; through the closed door of our lonely chamber the Son of man enters that He may commune with us, and bless and break unto us the Bread of Life.

While according to Origen, the life of a Christian should be “ one great continuous prayer,” there should at the same time be stated seasons, regular intervals, for direct personal intercourse with God. The ancient Jews and early Christian fathers commenced and ended, hemmed in, the day with prayer.

“ My voice,” the Psalmist says, “ shalt Thou hear in the morning, O Lord ; in the morning will I direct my prayer unto Thee, and will look up.”\*

And many a Christian saint in morning prayer reminded himself of

\* *The Christian Year.*

† Mark vi. 31.

‡ Sermons II., p. 159.

§ Psalm v. 3.

Christ's resurrection and sought grace and strength to live the resurrection life throughout the day. We sometimes sing,

"A Sabbath well spent brings a week of content,"

and by the same process of reasoning, the early part of the day spent in devout fellowship with God must conduce to make the day more holy and the life more divine. In his beautifully homely and practical way, the late George Dawson wrote,

"You know how, before you start away in the morning to your toil, you have only time, perhaps, for a loving word or two to your wife, and a hasty kiss for the little ones. But how much love you may put into those few words, and what sweet memory those little kisses leave all the day. And so a moment or two of solemn speech with God, before the great tide of busy life flows in upon the soul, one short clasp of the Father's hand, one quick glance into His loving eyes, will make the whole day sacred."\*

Such intercourse with God must refresh and vivify the soul, and prevent custom and routine from transforming us into beings who have eyes and see not, ears and hear not. A ministerial friend, in order to ascertain the time for the coming Sabbath, listens every Saturday night for the bell of a neighbouring clock, but when winds are contrary, he tunes his ear to the key-note of that bell, and through the storm and tempest he can detect the striking of the hour, while others standing by hear no sound whatever. Let us in the morning, ere we enter upon the toil and strife of the day, tune our souls with heaven, and then shall we hear, above the babel of earthly sounds, the voice of God speaking to us in the thousand charms of nature, and in the familiar things and lowly duties of daily life.

Naturalists tell us that during the day, while that mighty worker, the sun, is busy in the great laboratory of the world, all plant life is sedulously taking in the nutriment which the action of light and heat prepares for it, but that it is in the silence and darkness of night assimilation goes on and real growth is made. In a busy world our lot is cast, day by day we meet with fresh faces and pass through new experiences, our knowledge of things, of human nature, of our own heart, increases, and thus the world, instead of being "an enemy to grace," contains the elements of divine growth. In the quietness of night, after the active engagements and earnest work of the day are ended, find time for devout meditation and prayer, it is then, rather than in the noise and heat of conflict, that real and lasting progress is made. The advice of a heathen poet may be wisely followed by the Christian saint,

"Each night, ere slumber seal thine eyes,  
Home to thy soul let these reflections rise:  
How has this day my duty seen expressed?  
What have I done, omitted, or transgressed?  
Then grieve the moments thou hast idly spent;  
The rest will yield thee comfort and content."†

If, as we have seen, the associations of morning and evening are so helpful to devout meditation and spiritual life, are we not the losers by not taking greater advantage of the association of times and seasons? The solemnity of the "Last Supper" would be intensified in the disciples'

\* *Discourse on Prayer*, p. 11.

† *Golden Verses of Pythagoras*.

mind by its connection with the feast of the Passover. And might not we adopt, without attaching any sacerdotal importance to it, such an order as obtains, for instance, in the Prayer Book, or better still, in Keble's "Christian Year." In this manner a devout mind might be kept in constant remembrance of things which make for its peace, and have periodically brought before it the great truths and doctrines of Human Redemption. It must be borne in mind that true devotion needs ideas as well as feelings; for whilst God accepts the simplest adoration of the heart and delights in the lowly offering of the humblest saint, yet we must see that thought and truth as well as affections and feeling, have their place in the devout exercises of the soul. We are commanded to love God not only with the heart, but also with the *mind*, and to do that we must seek to know His attributes and purposes—we must meditate upon the revelations of His will.

I mentioned just now the Prayer Book and Keble's "Christian Year," but I refer to them rather as a guide to, than a manual for, the devout life, for I feel that there is only one book which we can regard as our constant companion, viz.: the Bible. No volume is so quickening, so enlightening, so healthful in its tone, as the Holy Scriptures; for while in every way it aids devoutness, it at the same time keeps us in touch with the great life of humanity. "I lived for whole years," a French scholar says, "on a Virgil, and found myself well-off;" and he goes on further to state—

"That a single book, read through and through, ruminated on, and pondered over, is often more fruitful than a vast mass of undigested reading."\*

That is so. What Virgil was to the scholar, the Bible is to the Christian. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Here is the food of the soul, the guide and companion of the devout life. Here is direction for thought; matter for meditation; and a manly piety to emulate. Let no books, in the hours of our retirement, take the place of the Book of God; it is fresh with the breezes of heaven, and glows with the warmth of the Life Divine!

The cultivation of the devout life does not suppress, but rather inspires, Christian thought and religious activity. Devoutness is the one element that is most lacking in spiritual life to-day. To cultivate it we need not chain the wheels of knowledge or limit the area of philanthropic work—these will continue as they are, yea, increase and flourish all the more through the soul's fellowship with Him who is the source of all thought, and whose providence never slumbers.

It has been said that to preserve the simplicity and devoutness of childhood in union with the experience and attainment of manhood, is the perfection of human character. Ah, it is precisely that which we have not done: we need to unite with our nineteenth century activities the calm meditative spirit of the early Hebrew race, to preserve the devoutness of the patriarchs with the discoveries of modern thought.

And what applies to the race, applies also to the individual. How we grow out of devout acts, and become too busy, sometimes too weary, for spiritual exercise. We regard our life as governed by great

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\* M. Micholet.

principles, and are therefore prone to neglect minor details, which, nevertheless, are most helpful in the culture of devoutness. We are grateful to God for all His mercies, and God knows it, wherefore the need, it is asked, of keeping up the child-like practice of saying "grace" at every meal?

"It is striking," St. Chrysostom states, "that our domestics, when we give them anything from our table, go away expressing their thanks; but we, who enjoy so much good, often fail to give God this honour."\*

The great principle of gratitude ought not to do away with the specific act of thankfulness.

I merely mention this as an illustration of the fact that in many ways we allow the simple acts and devout feelings of early life to be suppressed under the influence of the maturer attainments of later years. Such a course must prove detrimental to spiritual growth, for "Whoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven."

Moreover, this spirit of devoutness will be most helpful to the spirit of discovery. Whence came some of the grandest revelations of olden times? Not with a "Thus saith the Lord," but through the soul in times of meditation and devout thought. The men who were "seers" were men of prayer. Whence, for instance, came David's hope of a future life—a life of unending bliss in the presence of God? Oehler, in his "Theology of the Old Testament,"† says, "There is no direct word from God for this hope to lean on." No, the truth dawned upon the Psalmist when in communion with God. It was a revelation to the devout soul. Amid the solitudes of Horeb, Moses heard the voice of the Lord, and received his divine commission. Not in the busy city, but by Chebar's lonely brink, or away in the weird and silent desert, the Lord talked with Ezekiel, and showed him His glory. It was when Daniel was in devout meditation and prayer that knowledge was unfolded to him, and the vista into futurity thrown open to his wondering view; while one of the most glorious truths taught in the New Testament was first revealed to Peter when in mid-day prayer he communed with God. The Apocalyptic vision of heaven only became possible, even to a St. John, amid the rocks and awful silences of Patmos. O what honour the Lord confers upon those who diligently seek His face, and prostrate their souls before Him in adoration and prayer! What rewards of grace; what freights of divine wisdom; what renewings of strength, does the soul receive and bring down from the mount of God!

Speaking of the helpfulness of prayer, Mr. Spurgeon says to his students—

"While other men, like Esau, are hunting for their portion, you, by the aid of prayer, will find the savoury meat near at home, and may say in truth what Jacob said so falsely, 'The Lord gave it to me.'‡"

"Those that wait upon the Lord shall . . . mount up with wings as eagles"—shall get nearer to the fount of light and wisdom, and discover and declare more of God's infinite love and goodness. In the

\* Neander's *Memorials of Christian Life*, p. 251.

† Vol. II., p. 246.

‡ *Lectures to my Students*. First Series. p. 41.

true and terse words of Richard Glover, of Bristol, "There would be more prophecy if there were more privacy."\* To preach aright, to work aright, to live aright, we must frequently go into the wilderness, and, like Christ, our Lord and Saviour, we must commune with the Father in secret. And from such fellowship we shall return with blessings of light and healing for a perplexed and bruised world; we shall become as oases in dreary wastes—like fountains of fresh water in the midst of briny seas.

In the culture of the devout life there is another factor, respecting which, however, I can say but little this afternoon. I refer to public worship. If private devotion is to the soul what the refreshing dew is to creation, then the services of the sanctuary may be likened to the copious showers of heaven.† The promises of God and the testimony of His people bear witness to the great spiritual blessings which flow into the soul through the ministrations of God's house. One of the best of modern hymn-writers, after speaking of the brightness and sweetness of God's presence when manifested to the lonely heart, goes on to state—

"But more bright Thy presence dwelleth  
In a waiting, burning throng;  
Yet more sweet the rapture swelleth  
Of a many-voicèd song:  
More divinely  
Glows each soul glad souls among."‡

The promise of Christ—"Wherever two or three are gathered together in my name, there am I in the midst"—is not an arbitrary saying, but is in perfect agreement with the constitution of our spiritual nature; for many of the avenues into the soul are closed during lonely meditation, but thrown wide open when in company and fellowship with kindred spirits. Jesus Christ was not the "Great Solitary," as monk and mystic delighted to picture Him. No! He desired sympathy; He rejoiced in communion, and made it His "custom" to enter the synagogue on the Sabbath day.

The services of God's house fill a most important place in the work of deepening spiritual life, and we must see that the cry for popularising public worship does not rob it of that feeling of reverence so necessary to the culture of the devout life. As Nonconformists, we give great prominence, and rightly too, to the exposition of truth, and the proclaiming of the gospel of divine love. But at the same time we must remember, as Lord Bacon points out, that man is not all ear, and consequently is not made simply to listen to sermons. While it is true there are other means of impressing the mind and sanctifying the heart, we must not, as is the case with one section of the church, let sacraments and liturgies predominate to the subordination—almost exclusion—of the preaching of the word. Speaking of the High Church movement, a leading authority states—

"It is perfectly allowable for any member of the congregation who please to leave the church before the sermon begins."§

\* Commentary on Saint Mark, p. 5.

† "Private devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but addressed from the temple, are like rain from heaven."—*Jeremy Taylor*.

‡ T. H. Gill. *Baptist Hymnal*, 683.

§ *Standard*.



What a slight to cast upon the divine vocation of the preacher and his ministry of reconciliation ! Reverent hearing is as much a part of worship as reverent praying—the two blend, and both are needful to the perfecting of Christian character.

Recently the whole question of public services has been discussed in the columns of secular journals, and by friendly critics in the religious press. High tribute was then paid to the quality of our teaching, but it was generally admitted that elements which are most conducive to reverence and devotion were more or less wanting in Nonconformist worship. Such a statement has frequently been made, and doubtless contains truth in it. The rebound from Romanism and Ritualism may have carried us to the opposite extreme. But the defect, if we admit its existence, cannot be remedied simply by altering the order and style of service, neither can the responsibility for it be altogether laid upon the shoulders of the ministry. The whole atmosphere of public worship must be made more devout, by a greater preparation on the part of Christians for spiritual intercourse with God, and by an earnest endeavour to diminish, to stamp out, that baneful, distracting habit (which is indicative of more than it expresses), the habit of coming late into the courts of the Lord.

But in whatever direction we look for improvement, whatever change we may contemplate in the order of service, nothing can take the place of personal piety. Let the minister be a man of God ; let him come to his people, like Moses, from the calm mount of prayer, and a spirit of devout reverence must pervade the whole place, and all present will feel as did the patriarch, when he said, "This is none other than the house of God, and the very gate of heaven."

# YEAR BOOK & MINUTES

OF THE  
GENERAL BAPTIST ASSOCIATION OF THE NEW CONNEXION  
(INCORPORATED),  
CONTAINING  
**Proceedings of Annual Meetings at Walsall,**  
**STAFFORD STREET CHAPEL,**  
**JUNE 25th, 26th, and 27th, 1889.**  
(Churches Associated, 1653. Re-organized, 1770. Incorporated, 1885.)

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# CONTENTS.

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	PAGE.
OFFICERS OF THE ASSOCIATION	.. 1
ARTICLES OF RELIGION ..	.. 3
MEMORANDUM OF ASSOCIATION	.. 4
CONSTITUTION AND BYE-LAWS	.. 6
RULES OF DEPARTMENTS	.. 14
MINUTES OF BUSINESS	.. 18
REPORTS OF DEPARTMENTS ..	.. 28
MEMBERS OF THE EXECUTIVE	.. 38
LIST OF MEMBERS AND DELEGATES AT WALSALL .. ..	.. 42
SECRETARY'S STATEMENT ..	.. 48
REGISTER OF THE CHURCHES ..	.. 46
LIST OF MINISTERS ..	.. 63
MEMOIRS OF DECEASED MINISTERS	.. 66
REPORTS OF THE CHURCHES ..	.. 69
PUBLIC SERVICES	.. 92
SOCIETIES CONFERRING SPECIAL BENEFITS ..	.. 98
PRESIDENT'S ADDRESS.	
ASSOCIATION LETTER.	

# ARTICLES OF RELIGION.

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The New Connexion of General Baptists, formed in 1770, with the design of reviving experimental religion, or primitive Christianity in faith and practice, avowed the following six doctrines, or "Articles of Religion":—

1.—*On the Fall of Man.*—We believe that man was made upright in the image of God, free from all disorder, natural and moral: capable of obeying perfectly the will and command of God, his maker; yet capable also of sinning which he unhappily did, and thereby laid himself under the divine curse; which we think could include nothing less than the mortality of the body and the eternal punishment of the soul. His nature also became depraved, his mind was defiled, and the powers of his soul weakened—that, both he was, and his posterity are, captives of Satan, till set at liberty by Christ.

2.—*On the Nature and Perpetual Obligation of the Moral Law.*—We believe that the moral law not only extends to the outward actions of the life, but to all the powers and faculties of the mind, to every desire, temper, and thought; that it demands the entire devotion of all the powers and faculties of both body and soul to God; or, in our Lord's words, to love the Lord with all our heart, mind, soul, and strength—that this law is of perpetual duration and obligation, to all men, at all times, and in all places or parts of the world. And we suppose that this law was obligatory to Adam in his perfect state—was more clearly revealed in the ten commandments—and more fully explained in many other parts of the Bible.

3.—*On the Person and Work of Christ.*—We believe that our Lord Jesus Christ is God and man united in one person; or possessed of divine perfection united to human nature, in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe: that He suffered to make a full atonement for all the sins of all men—and that hereby He has wrought out for us a complete salvation; which is received by, and as a free gift communicated to, all that believe in Him; without the consideration of any works done by us in order to entitle us to this salvation. Though we firmly believe that no faith is the means of justification, but that which produces good works.

4.—*On Salvation by Faith.*—We believe that as this salvation is held forth to all to whom the gospel revelation comes, without exception, we ought, in the course of our ministry, to propose or offer this salvation to all those who attend our ministry, and having opened to them their ruined, wretched state by nature and practice, to invite all, without exception, to look on Christ by faith, without any regard to anything in or done by themselves: that they may, in this way alone, that is by faith, be possessed of this salvation.

5.—*On Regeneration by the Holy Spirit.*—We believe that, as the Scriptures assure us, we are justified, made the children of God, purified and sanctified by faith;—that when a person comes to believe in Jesus (and not before) he is regenerated, or renewed in his soul by the Spirit of God, through the instrumentality of the word, now believed and embraced:—which renewal of his soul naturally produces holiness in heart and life: that this holiness is the means of preparing us for the enjoyments and employments of the heavenly world; and of preserving in our souls a comfortable sense of our interest in the Lord, and of our title to glory: as well as to set a good example before men, and to recommend our blessed Redeemer's cause to the world.

6.—*On Baptism.*—We believe that it is the indispensable duty of all who repent and believe the gospel, to be baptized by immersion in water, in order to be initiated into a church state; and that no person ought to be received into the church without submission to that ordinance.

The Association adopted Open Communion in 1875. Most of the churches have now Free Communion, and some of them practice Open Membership. Association, 1883.

THE FOLLOWING MEMORANDUM OF ASSOCIATION WAS REGISTERED FOR PURPOSES OF INCORPORATION JAN. 21<sup>ST</sup>, 1885 :—

1. The name of the Association is the General Baptist Association of the New Connexion.
2. The registered office of the Association will be in England.
3. The objects for which the Association is established are :—
  - (a.) The providing of a suitable ministry, and of preachers and missionaries for the Denomination of the General Baptists of the New Connexion, and the education and sustenance of such preachers and missionaries, together with the support of their widows and orphans when deemed needful.
  - (b.) The sending of preachers of religion of the said Denomination to suitable fields of labour as home or foreign missionaries.
  - (c.) The erection or hire of buildings as colleges or schools for education of such preachers and missionaries, and as orphanages and refuges for their children, and the children of other members of the Denomination, or any of them, the support of orphans or destitute children adopted on behalf of or by the said Denomination, and of the necessary officers of such institutions, and the contribution to the support of similar institutions.
  - (d.) The printing and publishing of Bibles, and of documents, magazines, tracts, circulars, hymn books, and literature tending to the advancement of the Association, together with the compiling, translating, issuing, and distribution of the same.
  - (e.) The supervision of matters relating to the welfare of General Baptist Churches of the New Connexion, and the exercise of or acting in arbitration, conciliation, and giving advice in connection therewith, and the holding of assemblies, conferences, and meetings.
  - (f.) The protection of the interests of General Baptist Churches of the New Connexion in trust property, and choses in action, and the support of members of the Association when their rights are endangered in relation to such charitable or religious trusts.
  - (g.) Subject to the provisions of the 21st Section of the Companies' Act, 1862, the acquisition by purchase, hire, or otherwise of buildings, places of worship, lands or other property for the erection of places of worship, or religious or other instructions for the purposes of the Denomination, or of residences for ministers, missionaries, or teachers, and when necessary the rebuilding or alteration of such erections.
  - (h.) The selling or exchanging of lands or other property to be used for the purposes aforesaid on such terms as the Association may think fit.
  - (i.) The letting or demising of lands or houses vested in or held by the Association to any persons as yearly, quarterly, monthly, or weekly tenants, or by way of lease for any term or terms of years in possession.
  - (j.) The raising or borrowing of such money as the Association may from time to time determine to raise or borrow by way of mortgage, on such terms as to interest, powers of sale, and otherwise as the Association may from time to time deem expedient.
  - (k.) The instituting, conducting, defending, or compromising of legal proceedings by and against the Association or its officers.
  - (l.) The investing of such parts of the funds of the Association on such securities and terms as the Association may deem fit, and the varying of such investments.
  - (m.) The collection of subscriptions and donations, and the appropriation and disbursement of the same in furtherance or promotion of the objects of the Association.
  - (n.) The making of bye-laws for the regulation of the proceedings of the meetings of the Association and the Executive and other committees, Branch-departments, and the sub-committees thereof, and the general control of the business of the Association, and by resolution of any general meeting of the Association the rescission, vacating, or alteration of such bye-laws or any of them.
  - (o.) The doing of all such other lawful things as are incidental or conducive to the attainment of the above objects, provided always that any property of the Association, whether consisting of buildings or land or other real estates, or of moneys, stock, funds, securities, or other personal estates, and all moneys to arise by the sale or conversion into money of any such property, and all moneys arising from such property may at any time, and whether the same shall be of the nature of corpus or of income be applied for any such purposes of the Association as purely and absolutely as if the same property were, or represented, income arising from voluntary contributions only, and shall not in any event be liable to be treated as an endowment of the Association. In case any gift or property taken by the Association shall be taken upon special trusts, and not for the general purposes of the Association or for any other reason, shall be in the nature of such a charitable endowment as to be subject to the jurisdiction of the Charity Commissioners, the Association shall observe all rules and directions of the Charity Commissioners with respect thereto, and shall, if required by them, vest such property in special trustees thereof.
4. The income and property of the Association, whencesoever derived, shall be applied solely to the promotion of the objects of the Association, as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend or bonus, or otherwise howsoever by way of profit to the members of the Association, provided that nothing herein shall prevent the payment in good faith of any salary or remuneration to any officers, ministers, or servants of the Association, or other persons for services actually rendered to the Association.

5. The fourth paragraph of this Memorandum is a condition on which a license is granted by the Board of Trade in pursuance of sec. 23 of the Companies' Act, 1867.

6. If any member of the Association pays or receives any dividend, bonus, or other profit, in contravention of the terms of the 4th paragraph of this Memorandum, his liability shall be unlimited.

7. Every member of the Association undertakes to contribute to the assets of the Association in the event of the same being wound up during the time that he is a member, or within one year afterwards, for the payment of the debts and liabilities of the Association contracted before the time at which he ceases to be a member, and the costs, charges, and expenses of winding up the same, and for the adjustment of the rights of the contributors among themselves, such amount as may be required not exceeding one pound, or in case of his liability becoming unlimited such other amount as may be required in pursuance of the last preceding paragraph of this Memorandum.

8. If upon the winding up or dissolution of the Association there remains after the satisfaction of its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Association, but shall be given or transferred to some other Institution or Institutions having objects similar to the objects of the Association, to be determined by the members of the Association at or before the time of dissolution, or in default thereof by such Judge of the High Court of Justice as may have or acquire Jurisdiction in the matter.

9. True accounts shall be kept of the sums of money received and expended by the Association, and the matter in respect of which such receipt and expenditure takes place, and of the property credits and liabilities of the Association; and subject to any reasonable restrictions as to the time and manner of inspecting the same that may be imposed in accordance with the regulations of the Association for the time being shall be open to the inspection of the Members. Once at least in every year the accounts of the Association shall be examined and the correctness of the Balance Sheet ascertained by one or more properly qualified Auditor or Auditors.

We, the several persons whose names and addresses are subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association.

#### Names, Addresses, and Descriptions of Subscribers.

JOHN CLIFFORD, Porchester Road, London, W., Baptist Minister.  
 J. WALLIS CHAPMAN, of Sutherland Gardens, Harrow Road, London, W., Architect.  
 W. R. STEVENSON, of Carrington, near Nottingham, Baptist Minister.  
 E. BARWICK, Waterloo Crescent, Nottingham, Silk Throwster.  
 JAMES MADEN, of Old Basford, Nottingham, Baptist Minister.  
 ROBERT P. COOK, of Church Street Chapel, London, W., Baptist Minister.  
 JOSEPH FLETCHER, of 822, Commercial Road, London, E., Baptist Minister.  
 WILLIAM BISHOP, 48, New Walk, Leicester, Baptist Minister.  
 THOMAS GOADBY, of The College, Nottingham, Professor.  
 WILLM. H. BOOKER, of Short Hill, Nottingham, Architect.  
 W. EVANS, 2, Lincoln Street, Leicester, Baptist Minister.  
 RICHARD PEDLEY, J.P., of Crewe, Cheshire, Gentleman.  
 W. B. BEMBRIDGE, Church Street, Ripley, Derby, Merchant.  
 T. H. HARRISON, of Wardwick, Derby, Chartered Accountant.

Dated this 31st day of December, 1884.

Witness to the Signatures of William Rawson Stevenson, Edwin Barwick, James Maden, Thomas Goadby, William Henry Booker, Richard Pedley, and T. H. Harrison,

RICHARD FOULKES GRIFFITHS, Barrister-at-Law, Nottingham.

Witness to the Signatures of John Clifford, John Wallis Chapman, Robert Peel Cook, and Joseph Fletcher,

LLYWELYN GRIFFITHS, 62, Porchester Road, W.

Witness to the Signatures of William Bishop and William Evans,  
 JOHN WHEELWRIGHT, 16, Ann Street, Leicester, Solicitor's Clerk.

Witness to the Signature of William Bell Bembridge,  
 STANLEY BEMBRIDGE, Ripley, Derbyshire, Assistant.

# CONSTITUTION AND BYE-LAWS.

## I.—DEFINITION OF MEMBERS.

Every person shall be deemed to have agreed to become a member of the Association who being a delegate or minister from a General Baptist Church of the New Connexion registers his name or causes his name to be registered in the Annual Register of Members of this Association provided for the signatures of Delegates or Representatives\* (6).

No person shall be entitled or qualified to become a member of this Association unless he be nominated on behalf of and by any Departmental Committee of the Executive as an honorary or ordinary member as the case may be, or otherwise, unless being a Delegate duly authorised to appear on behalf of one of such Societies or Churches as may be duly recognised as for the time being a Church of the New Connexion of General Baptists, and the entry of the name of such Church in the list of Churches in the General Baptist Year Book, purporting to belong thereto for the year next preceding, shall be evidence that such Church or Society is qualified to send a Delegate, provided always that the Association itself shall be competent to decide which Churches belong to, or may be added to, or taken away from the list of General Baptist Churches of the New Connexion for the time being (7). (*Amended June 27, 1889.*)

Each and every General Baptist Church as aforesaid shall be entitled to be represented in this Association by any one of its members who may have been duly appointed to preside over and preach to such Church in the capacity of pastor, bishop, or minister, and in addition to such representative shall send or be entitled to send two other representatives to this Association if the Church shall consist of not more than fifty members, or to send four such other representatives if consisting of over fifty members and not more than one hundred members, and each Church consisting of between one hundred and two hundred members shall be entitled to five such representatives, and Churches of greater numbers shall be entitled to appoint one additional representative for each additional hundred members in such Church (8).†

Every representative appointed pursuant to section eight shall be entitled to speak and vote, and to exercise all the rights and privileges of a guarantee

\* For the purpose of registration, the number of the Members of the Association is declared not to exceed 500 (1). These Articles shall be construed with reference to the provisions of the Companies' Acts, 1862 to 1883, and terms used in these articles shall be taken as having the same respective meanings as they have when used in these Acts (2). The Association is established for the purposes expressed in the Memorandum of Association (3). The following words and expressions shall have the several meanings hereby conveyed to them. The term "Executive Committee" shall mean the Executive Committee of the Association, to be appointed as mentioned in the Articles of Association; and "Annual Association" shall mean the Annual Meeting or Association of General Baptists of the New Connexion. "Annual Meeting," the meeting of the Association at which the Executive Committee is elected. "Church," a church or society regularly connected with the New Connexion of General Baptists admitted to the Association. "Conference," a Conference of General Baptist Churches of the New Connexion for a district of England, specified and limited in the bye-laws for the time being in force. "Member," a Representative or Delegate duly appointed who has signed the Register of Members. "Representative" or "Delegate," one who has been appointed a Representative or Delegate of a Church or Society of General Baptists of the New Connexion to the said Association. "Pastor, Bishop, or Minister," a Minister received into the Association of the New Connexion of General Baptists, or duly accredited thereto by a General Baptist Church of the New Connexion as its Minister, and Registered as such (4).

The Association, acting by Executive Committee hereinafter mentioned, may, whenever the Association requires it, register an increase of members (5).

† According to this clause the number of Representatives is reckoned as follows:—

1. The Pastor is "ex-officio" a member, and is not counted within the terms of this scale.
2. A Church of 50 members or less sends 2 Representatives.

" "	over 50 and not more than 100	sends 4	"
" "	over 100 and less than 200	sends 5	"
" "	of 200 and less than 300	sends 6	"
" "	of 300 and less than 400	sends 7	"
" "	of 400 and less than 500	sends 8	"

member at meetings of the Association or its Executive Committees if appointed thereon (8A).—*Added June 27th, 1889, Walsall.*

The General Meeting by a two-thirds majority or other vote more closely approaching unanimity may cancel the membership of any person deemed by such meeting unfit to be a member of the Association, and the membership of such person shall thereupon immediately cease as from the date of such resolution so cancelling his membership, provided always that notice of such a resolution cancelling membership shall have been given to the General Meeting, and to such person at least twenty-four hours before such resolution is moved, or unless such notice shall have been duly placed on the agenda printed and circulated among the members (9).

The General Meeting may remove from the list of members the names of such persons therein entered as have, by reason of new appointment as representatives, ceased to retain the qualification under Clause 7, which entitled them to membership, provided that such cancelling of membership is recommended by the Credentials Committee duly appointed at a sitting of the General Meeting (9A).—*Added June, 1888.*

## II.—GENERAL MEETINGS.

The first General Meeting shall be held at such time not being more than four months after the incorporation of the Association, and at such place as the Executive Committee may determine (10). Subsequent General Meetings shall be held at such time and place as may be prescribed by the Association in General Meeting, and if no other time or place is prescribed a General Meeting shall be held on the Tuesday in the week immediately preceding the last Sunday in June in every year, which meeting may be adjourned from time to time until the business is ended, and at and to such place as may be determined by the Executive Committee or by the General Meeting (11). The above-mentioned General Meetings shall be termed ordinary meetings, all others shall be extraordinary meetings (12).

The Executive Committee may, when they see fit, convene an Extraordinary General Meeting (13).

## III.—PROCEEDINGS AT GENERAL MEETINGS.

Ten days' notice at the least, specifying the place, the day, and the hour of meeting, and in case of special business the nature of such business, shall be delivered to the minister or one of the deacons of each church or society entitled to send a representative, or shall be given to the Members of this Association in such other manner as the general meeting shall determine; but the non-receipt of such notice shall not invalidate the proceedings at any general meeting (14).

No business shall be transacted at any meeting unless a quorum of members on the Register of the Association is present, such quorum to consist of not less than twenty members of the Association (15). If within one hour from the time appointed for the meeting a quorum of members is not present, the meeting shall stand adjourned to the next time or hour of meeting appointed in the printed agenda or bye-laws, or to the same hour in the following day at the same time and place, and if at such adjourned meeting a quorum of members is not present it shall be adjourned *sine die*. Sunday for this purpose of business to be a *dies non* (16).

The President of the Association shall preside as a chairman at every general meeting, and in case the President be absent, the Vice-President or such person as is thereto appointed by the Executive Committee, or in the absence of such appointment such person as is there and then elected by the General Meeting shall preside (17).

The President may, with the consent of a majority of the meeting, adjourn any meeting from time to time and from place to place, but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place (18).

At any General Meeting, unless a poll is demanded by at least ten members, a declaration by the chairman that a resolution has been carried and an entry made to that effect in the minute book, shall be sufficient evidence of the fact



without proof of the number or proportion of the votes recorded in favour of or against such resolution (19). If a poll is demanded in manner aforesaid the same shall be taken in such manner as the bye-laws direct, and if there be no bye-law on the point, then in such manner as the chairman directs, and the result of such poll shall be deemed to be the resolution of the Association in General Meeting (20).

Every member shall have one vote only, and such vote must be given personally and not by proxy (21).

#### IV.—EXECUTIVE COMMITTEE.

The General Meeting shall elect and appoint an Executive Committee (22). The number of the members of the Executive Committee shall be such as is given in the bye-laws for the time being, and the members of such Executive Committee shall be determined by each Annual General Meeting (23). Until an Executive Council is appointed, the subscribers of the Memorandum of Association shall be deemed to be the Executive Committee (24).

#### V.—PRESIDENT.

The President of the General Meeting shall be the member of the Executive Committee first elected at the General Meeting of the previous year, when the Executive Committee was elected, and he shall preside till the close of the last adjournment of the General Meeting (25).

#### VI.—POWERS OF EXECUTIVE COMMITTEE.

The business of the Association shall be managed by the General Meeting, which shall, however, have power to delegate to the Executive Committee the conduct of such business as may from time to time seem desirable, with power for such Executive Committee or any department thereof to use the seal of the Association in manner prescribed by the bye-laws relating thereto (26).

For the purpose of carrying on the business arranged at any General Meeting the Executive Committee may be divided into several Departments or Boards to which may be allotted special branches of business to be transacted, and any member of the Executive Committee, may, if so appointed by the General Meeting of the Association, sit on more than one of such Departments or Boards (27). Each special Board or Department shall attend to the business delegated thereto, and to no other business, and shall in due course present its report to the General Meeting (28).

The Executive Committee as a whole, and each Department or Board of which it consists, shall be annually appointed by the General Meeting of the Association, and shall hold office from year to year for one year, or until their successors be appointed (29). No regulation made by the General Meeting shall invalidate any prior act of the Executive Committee, or of any of the said Departments, Committees or Boards, which would have been valid if such regulation had not been made (30).

#### VII.—BUSINESS OF THE ASSOCIATION.

The bye-laws expressing the order of business and method of procedure in discussing and carrying out the objects expressed in the Memorandum of Association shall be the bye-laws in the schedule pertaining to these Articles, and such bye-laws shall only be altered by the General Meeting by a vote of a two-thirds majority of the members present and voting on the question, provided that unless the resolution to amend the bye laws or otherwise modify or suspend the same be unanimous, such resolution shall not be declared carried by the President unless at least twenty-four hours' notice of the motion proposing to deal with the bye-laws shall have been given to the General Meeting, or unless such notice shall have been duly placed upon the printed agenda (31).

#### VIII.—AUDIT.

The accounts of the Association shall be audited by two or more auditors appointed by the General Meeting, and such auditors shall have power to require the production of all books of account belonging to the Association, and of all vouchers which they may deem necessary to be produced (32).

# BYE - LAWS.

## OFFICERS.

There shall be a President, who shall be elected at the preceding General Meeting, and continue in office one year, during which year he shall be Chairman of the Executive Committee; a Vice-President, who shall be chosen each year after the President's opening statement or address; a Treasurer, appointed from year to year; and a Secretary, who shall hold office for three years, and whose duties shall be the following:—

1. To send notices of the Annual General Meeting to each of the churches entered in the list of churches connected with the Association, and to furnish the said churches with schedules of particulars and enquiries concerning statistics of the number of church members, the names of delegates, and the nature and extent of Sunday School and other work done during the year ending the last day of the month preceding that on which the General Meeting is held.
2. To advertise the time and place of meeting.
3. To take minutes of all the proceedings of the General Meeting, and record in the Association Book all business transacted.
4. To prepare a statement of business transacted, and of the state of the churches each year.
5. To publish "The General Baptist Year Book or Minutes," which shall contain the President's Address, and the Letter to the Churches, in case the General Meeting has ordered them to be printed; the statement of the Secretary; a list of the names of Members of the Association who shall have inserted their names or caused their names to be inserted in the annual register of members, together with the yearly statistics of church members; a correct copy of all the resolutions and items of business recorded in the Association Book; and any other documents, statements, etc., which may be ordered to be published.
6. To issue the reports of the Executive Committee or of such departments of the Executive Committee as may by order of the General Meeting be authorised, to issue or print separate reports, and to issue such reports together with the "General Baptist Year Book or Minutes" in one volume, as the "Report of the Association" for the year.

## EXECUTIVE COMMITTEE.

1.—The election of the Executive Committee and of Departments of the Executive Committee, and of other Committees or Boards, nominated and elected by the Association, is to be conducted as follows:—

- (1) The Association shall fix the number to be elected.
- (2) Any member may nominate as many candidates as there are vacancies.
- (3) If the members nominated when the vote of the Association declares the nominations closed do not exceed the number to be elected, the nominees shall be declared elected.
- (4) If the number nominated be greater than the number to be elected, the presiding chairman shall appoint a certain time for the election, and when the votes are taken those only shall be elected who receive a majority of all votes cast.
- (5) The election shall be by ballot unless otherwise ordered by the General Meeting.

(6) The Committee or Board shall continue in office until their successors are elected or until discharged.

2.—The Executive Committee shall be divided into some or all of the following Departments, as may be decided at the time of election :—

- (1) The Home Mission Department.
- (2) The Foreign Mission Department.
- (3) The Education and College Department.
- (4) The Board of Trustees Department.
- (5) The Board of Arbitration Department.
- (6) The Board of Publication Department.
- (7) The Building Fund Loan Department.
- (8) Minister's Reception Department.
- (9) Interim Work Department.
- (10) Board of Reference Department.
- (11) Village Churches' and Federation Board Department.—*June, 1885.*
- (12) Visitors' Board Department.—*June, 1885.*

The General Meeting shall appoint on the Executive Committee for the Home Mission Department such persons, being Members of the Association, as have been nominated by the various Conferences on the principle that one representative is nominated for each thousand and each extra fractional part of a thousand members in the Conference.

The General Meeting shall appoint a President, Treasurer, and Secretary, or Secretaries, of the Home Mission Department.

The Committee shall manage the Home Mission Finances, prepare annual report to be submitted to the Association, elect a Vice-President, reject, amend, or endorse the proposals of the Nominating Conference as to locality, but not have the power of submitting a new arrangement for that of the Nominating Conference.

The General Meeting shall appoint on the Executive Committee for the Foreign Mission Department such members as the General Meeting shall deem fit, provided that unless a special resolution to the contrary rejecting particular persons or names be carried, the members of the Association nominated by the General Meeting of subscribers to the Foreign Mission Funds shall be appointed on this Committee, together with such additions as may be expedient.

The General Meeting shall appoint on the Executive Committee for the Building Fund Loan Department such members of the Association being qualified as contributors, either (1) as a minister of one of the General Baptist churches in the Association subscribing not less than five shillings; (2) as subscriber of not less than ten shillings and sixpence; (3) as sole representative (in addition to the pastor) of one of the said churches which contribute not less than £5 per annum to the fund; (4) as donor of £10 at any one time: provided that no person shall be so appointed on the Committee except the Treasurer and Secretary elected by the General Meeting, unless the person to be appointed shall have been previously nominated by one of the various Conferences on the principle that one representative may be nominated for each two thousand members, and each extra fractional part of two thousand members in the Conference.

The Executive Committee of the Building Fund Loan Department shall use the money committed to them by subscribers or donors or by the vote of the General Meeting, or received from the representatives of the General Baptist Building Fund, in such manner as may assist by loan without interest in the building, enlargement, or repair of places of worship belonging to the General Baptist Denomination, or the liquidation of debts incurred in such building, etc. The investments shall be made and securities shall be taken in the name of the General Baptist Association of the New Connexion (Building Fund Department), and the Secretary of the Department for the time being, or such other person or persons as are appointed under the seal of the Committee, shall represent them in any legal appearance or process.

The Treasurer of the Building Fund Loan Department shall be *deemed* to be the person appointed as Treasurer of the Union Building Fund and the General Baptist Building Fund, and the resolution of the Association appointing to the one office shall appoint to each, inasmuch as the funds and objects are the same.—*Bye Law relating to Building Fund added June, 1886.*

The Board of Arbitration Department shall consist of such members of the Association as may be elected to that department of the Executive Committee.

The number of members of the Board of Arbitration Department shall be thirteen, and they shall elect their own officers.

The Board of Arbitration Department of the Executive Committee shall, as far as possible, furnish the churches with a competent authority for the friendly settlement of any point on which a difference of opinion may have arisen, or for the consideration of cases referring to the character of ministers and other members of the Association.

The Board of Arbitration Department shall be convened by its own Secretary, who shall, as soon as practicable after the request has been made for the services of the Department, call the members together unless he obtain the authorization of three members of the Board to decline making a case.

The church seeking the services of this Department of the Executive shall defray the costs incurred, provided that in exceptional cases the Board may apply to the General Meeting for a grant.

Whenever it is desired by both sides a selection may be made by the Board of a sub-committee from its own members, who shall have full power to act.

When one section of any church has asked the said Department of the Executive to intervene, the said Executive Department shall be empowered, if it think fit, to call on the other section to submit its case to the Executive also, and should it refuse to respond to that call the Executive shall be at liberty to report its refusal at the next General Meeting of the Association.

The Board of Trustees Department of the Executive shall consist of such members of the Association as have been elected on the Board of Trustees for the current year, and it shall be empowered to obtain from the churches a decennial return of the particulars of their chapel property, with special reference to accommodation provided, the area and cost of the various buildings, the dates of the formation of church, erection of chapel, etc., particulars as to trust deeds, names and addresses of trustees, and particulars respecting endowments and changes, if any, in connection with the property.

The Education and College Department shall carry out the work of the Association in connection with the training of ministerial students and the support of the College, maintained by the voluntary subscriptions of the churches connected with the Association, etc.

The number of members forming the Education and College Department of the Executive shall be twenty, who shall be appointed by the General Meeting. The first fifteen being elected from such persons as have been nominated by the various Conferences—The Midland Conference being entitled to five, the Lancashire and Yorkshire Conference to three, the Cheshire Conference to one, and the other Conferences to two nominations— and also from such persons as may be nominated by the majority of the persons so nominated by the Conferences at a meeting held by them prior to the time fixed on the agenda for taking up College business.—*Added June, 1887.*

The Interim Work or Exigency Department shall be empowered to act as, and for, the Association, and to direct the use of the Association seal in all matters, not specially allocated to other Departmental Boards, which may arise at any time of the year, when it is not convenient or possible for the business to be delayed for transaction by the full assembly of ministers and delegates.

Various other Departments of the Executive shall be elected, and have such duties assigned to them as the General Meeting may deem fit, and each Department may appoint sub-committees for special duties of supervision or inquiry or definite particular action.

The Executive Committee shall consist of two hundred members, or a less number if fewer be nominated.—*Carried June 24th, 1886.*

#### ORDER AND TIME OF BUSINESS.

The Business Arrangement Committee shall consist of the President and Vice-President of the preceding General Meeting, and the President nominate, the Secretary, and minister or ministers of the place where the next Association is to be held.

A Committee to prepare suggestions for the next General Meeting, and also concerning the nomination of officers and committee, shall be appointed at the first session, and shall give its report as the first business following that which relates to publications.

The order of business shall be according to the printed agenda, which shall provide for business according to the bye-laws. Deputations, the appointment of special committees, and applications of new churches to be entered upon the list of churches sending delegates, shall receive the attention of the General Meeting as early as possible, and the discussing of public questions shall be deferred until the whole of the denominational business has been transacted.

The business of the College shall take precedence of all other matters at the morning sitting on Thursday, and that relating to the Publications shall immediately follow, after which, the receiving of the report of the Committee to prepare suggestions for the next General Meeting shall be taken, and the election of Executive Committee, officers, and others to take part in the duties of the next General Meeting shall follow thereupon.

The arrangement for public service shall be as follows :—

**MONDAY.**—Afternoon—the smaller Committees ; the time and place to be arranged through the Association Secretary. 4.30 p.m., Tea for Committees. 5.0 p.m., Home Mission Committee. 6.30 p.m., College Executive Committee. 7.30 p.m., Devotional Service. 8.0 p.m., “ Address of Welcome ” from pastor of church, or Sermon.

**TUESDAY.**—7.0 a.m., Devotional Meeting. 9.0 a.m., Business Session. 3.0 p.m., Meeting of Foreign Mission Subscribers. 6.30 p.m., Public Meeting under auspices of Home Mission.

**WEDNESDAY.**—7.0 a.m., Devotional Meeting. 9.0 a.m., Sunday School Conference. 11.0 a.m., Association Sermon, followed by a Collection for the Widows and Orphans of Missionaries. 3.0 p.m., Association Letter. 6.30 p.m., Public Meeting under auspices of Foreign Mission.

**THURSDAY.**—9.0 a.m., Business Session. 3.0 p.m., Local Preachers' Conference. 6.30 p.m., Public Meeting under auspices of the College.

**FRIDAY.**—9.0 a.m., Business Session, if required.

#### CONTRIBUTIONS

The Association regards it as the duty of all the Churches in connection therewith to support the Home Mission, the Foreign Mission, and the College by special contributions, and urgently desires the support of institutions under the various Departments of the Executive.

Regular contributions from year to year shall be made towards the Association funds according to the number of members in the churches represented, and the delegates of such churches in becoming members shall be liable jointly and severally for payments according to the following scale :—Representatives

of churches containing no more than 50 members, one shilling per annum ; of churches between 50 and 100, two shillings and sixpence per annum ; between 100 and 200, five shillings per annum ; and between 200 and 300, seven shillings and sixpence per annum ; between 300 and 500, twelve shillings and sixpence ; between 500 and 700, one pound per annum ; over 700, thirty shillings per annum ; such sum being due on the first day of the General Meeting.

#### DISCUSSION.

Every Resolution and Amendment shall be submitted to the President in writing.

No member shall speak more than once on any question unless by permission from the President with consent of the meeting, except the mover, who shall have a right of reply.

The Secretary shall insert on the agenda paper matters relating to motions or resolutions of which he has had notice, and no matter not on the agenda paper which involves the alienation of property or the increase of expenditure shall be taken up, except at such time as may be appointed by a resolution of the General Meeting, such appointed time to be not less than three hours subsequent to the resolution authorizing the same. Similar notice must also be given of any "motion to reconsider" a resolution arrived at during the same General or Annual Meeting.

A motion for adjournment of meeting or debate may be made without fresh speech by any member, and when seconded shall be immediately put without any further speech or discussion. The time of meeting after an adjournment shall be declared by the President, subject to the bye-laws, immediately the motion to adjourn has been carried.

#### THE SEAL.

The Seal of the Association shall be kept by the Secretary at the registered office of the Association, and shall not be used except by special resolution of the Executive Committee, or some Board or Department thereof, in the presence of two members, who shall sign the document sealed in the presence of the Secretary of such Executive Committee, Board or Department, who shall countersign the same.

#### POLL.

A poll, when required, pursuant to Articles 16 and 17, shall be taken by the direction of the President as follows :—

1. The President shall appoint Scrutineers.
2. The Scrutineers shall require of all persons intending to vote to exhibit a card bearing their signature authorising the insertion of the name of the intending voter on the list of members, or certifying that such name has been duly registered, and also notifying the description of the church represented.
3. Such cards shall be provided by the Scrutineers, and signed or initialled by the Secretary of the Association. Persons exhibiting the said cards of membership shall place a card or slip of paper in a box taken around from seat to seat by the Scrutineers, and the voting shall be expressed by "aye" or "no" or any name of a candidate or other expressive term authorized by the President, written on such voting paper, which shall, however, not contain any mark indicating the identity of the voters.
4. The Scrutineers shall report to the President, who shall declare the result of the poll as soon afterwards as practicable.

# RULES OF DEPARTMENTS, &c.

## 1.—HOME MISSION DEPARTMENT.

The principle adopted is that of United Action in Home Mission work throughout all the Churches and Conferences of the Association, so that the strength of the whole denomination may be concentrated upon the establishment of one church at a time. Provided that each Conference may have returned to it one-fourth of the annual amount contributed by it, to be expended by the Conference for Home Mission purposes within its own area.— (*This last clause was added June, 1888.*)

*Existing Operations.*—This scheme is adopted without prejudice to any existing liabilities contracted by the Committee of the various Home Mission districts for Home Mission work.

*Objects.*—To extend the denomination by the establishment of new churches, and to utilize to the utmost degree and by the most efficient methods, the power of all churches in Home Mission operations.

*Officers and Committee.*—The Association shall conduct the Home Mission business by means of a President, Vice-President, a Treasurer, and a Secretary or Secretaries, appointed at its Annual Assembly, and an Executive Committee chosen by the Conferences on the principle that one representative is deputed for each thousand members in the Conference, and fractional part of a thousand. Seven to form a quorum. The Association shall also appoint Auditors.

*Rights and Duties of Conferences as to Delegates and Choice of Locality.*—

(a) Each Conference shall, before the Association in each year, elect its delegate or delegates to represent it on the Committee according to the above principle.

(b) Each Conference shall nominate the locality for the station, in an order of rotation determined according to the number of church members in the Conference as printed in the Minutes of 1876. The Conference containing the highest number of members to be first nominating Conference.

(c) If a Conference decline or fail to nominate an approved locality within the twelve months, *i. e.*, from one Association to another, it will lose its turn. Conferences may exchange turns.

*Rights and Duties of Committee.*—To manage the Home Mission finances; prepare annual report to be submitted to the Association; elect a Vice-President; reject, amend, or endorse the proposals of the nominating Conference as to locality; but not to have the power of submitting a new arrangement for that of the nominating Conference. The Committee shall have power to make bye-laws.

*Trusts.*—The property to be held in trust for the denomination, with reversion to the Association in every case.

*Alteration of Constitution.*—None of the above rules to be altered save by the Association. No proposals for change to be entertained without three months' notice given to the Secretary, and two insertions of the same notice in the Magazine signed by the proposer. (*The above scheme was adopted in 1876.*)

## 2.—FOREIGN MISSION DEPARTMENT.

That the Foreign Mission be under the direction, control, and management of the Association; that to secure this object, the Association have the power at any time of appointing persons to investigate the Society's affairs, and to suggest any alterations they may deem advisable in its management, which

suggestions shall become binding regulations if adopted at a subsequent meeting of the Association; that the Annual Meeting shall be held as usual; that previously to that meeting the names of persons nominated to fill up the Committee shall be reported to the Association; who shall have the power to reject any name and to substitute the name of any other member of the Society in its place; and who shall also have the power, at any Annual Meeting, of removing either the Treasurer or Secretary, and appointing such other individual as may be deemed more suitable, in the stead of an officer thus displaced.—*Minutes*, 1838.

The Foreign Mission Committee shall meet on Tuesday at three p. m. ; this Committee is open to all subscribers of 10s. 6d. per annum.

### 3.—THE EDUCATION AND COLLEGE DEPARTMENT.

The College shall be under the Control of the Association, who shall appoint its Committee and officers, receive its annual report, and at all times have the power to make such suggestions and give such directions to the Committee as may be deemed expedient.

### 4.—BOARD OF TRUSTEES DEPARTMENT.

(See preceding *Bye-laws of the Association.*)

### 5.—BOARD OF ARBITRATION DEPARTMENT.

### 6.—BOARD OF PUBLICATION DEPARTMENT.

The aim of the Board is (1) to increase the usefulness of our literature to the schools and churches of the denomination; and (2) to utilize the literary power amongst us. All financial and publishing arrangements shall be under the direction of this Board, subject to the control of the Association.—*Minutes*, 1879.

The *Magazine* is the property and under the exclusive control of the Association.—*Minutes*, 1869.

The *Hymnal* is vested in Trustees for the benefit of the Association.—*Minutes*, 1877.

### 7.—THE BUILDING FUND LOAN DEPARTMENT.

Is managed in the same way as the College.

(1) *Object*.—The object of the Fund shall be to assist, by loan without interest, in the building, enlargement, or repair of places of worship belonging to the denomination, or the liquidation of debts incurred thereby, throughout the United Kingdom.

(2) *Life Membership*.—A donation of £10 at one time shall render the donor a life member, eligible to serve on the Committee.

(3) *Executive*.—The business of the Fund shall be managed by an Executive Committee, which shall consist of Treasurer, Secretary, and such other members as shall be elected from time to time by the Conferences at their meetings immediately preceding the Association, in proportion of one to every two thousand members, or fraction of a thousand; one-fourth to retire annually.

(4) *Repayment of Loans*.—The Loan granted will be repayable by half-yearly instalments at Lady-day and Michaelmas, for such periods as shall be approved by the Committee, but in no case exceeding ten years; and the repayment must be secured by the joint and several promissory notes of four responsible sureties (whose signatures shall be duly witnessed), two of whom shall be trustees of the property on which the loan is granted.

(5) *Bye-Laws*.—The bye-laws provide that applications for loans must be made before May 31st (on forms to be obtained from the Secretary), each application to contain the clause of the Trust Deed legally vesting the property for which the loan is made in trust for the denomination. Unsuccessful applications must be renewed before they can be re-considered.



## 8.—MINISTERS' RECEPTION AND LIST REVISION DEPARTMENT.

- (1) No name shall be inserted in the list of Ministers without the sanction of the Ministers' Reception and List Revision Committee.
- (2) This Committee shall consist of the Presidents and Vice-Presidents of the Association for the three years previous to the time for presenting its report, and the senior Ex-President shall be Secretary of it.
- (3) Each Conference Secretary shall report to the Secretary of the Reception Committee all ministerial changes that take place within his Conference area.
- (4) The Secretary of each Conference shall notify any student or minister accepting a pastorate within his Conference area, of the existence and requirements of this Committee, and forward his application to its Secretary for the time being.
- (6) Each minister recommended by the Reception Committee shall be publicly welcomed into the Association by the President as early in the Association week as practicable.

## 9.—INTERIM WORK OR EXIGENCY DEPARTMENT.

The President of the last and of the next Association, the President of the College, the Secretary of the Foreign Mission, and the Secretary and Treasurer of the Association, with six others to be chosen at each Association, shall be a Committee to attend to any urgent denominational business that may arise between one annual meeting and another.

*New Clause.*—This Department of the Executive shall be empowered to prescribe an alteration of the date or place of the General Meeting, in case the time intended for the same becomes, owing to any special emergency, unsuitable, provided that such alteration of date or place is not made to a period more than fourteen days distant from that previously indicated, and that due notice of the alteration is sent to the churches represented.—*Dated Peterborough, June 30th, 1887.*

## 10.—BOARD OF REFERENCE DEPARTMENT FOR CHURCHES AND PASTORS.

- (1) *Object.*—To provide churches with adequate information and reliable guidance in the election and settlement of pastors.
- (2) That prior to an *invitation* being given by a church to a preacher to become their pastor, the church be requested to enter into communication with the Board.
- (3) That when the pastorate of a church is vacant the Secretary of the Board shall write to the officers of the church, and remind them of the Board's readiness to render aid.
- (4) That the Board also facilitate, when desirable, the transfer of ministers to new pastorates.
- (5) That the Board shall consist of nine members, exclusive of its Secretary. That it shall be elected annually, and shall consist of delegates appointed by the Conferences in the following proportions, viz., Midland, *three* members; Lancashire and Yorkshire, *two*; Southern, Eastern, Warwickshire, and Cheshire, *one* each.
- (6) That the Secretary of the Board shall be openly nominated and elected by the Association by ballot vote, but that he must have a majority of all votes cast.
- (7) That five form a quorum.

## 11.—VILLAGE CHURCHES' BOARD DEPARTMENT.

This Board arranges for pastoral oversight of struggling village churches on the following lines laid down by the Association:—

- (1) The contribution of a fair proportion of the funds—not more than one-

third—necessary to sustain a pastor over several village churches, say two or three or more, as may be deemed best by the Board.

- (2) The said churches to be united for pastoral purposes.
- (3) The Board to have the power to appoint or remove the pastor when deemed desirable.
- (4) The Board to arrange the proportions in which the minister shall devote his time to the several villages.
- (5) The Board to have the power, where direct grouping is not practicable, to arrange with a neighbouring minister to undertake the week-night service and pastoral visitation of any Church without a stated Ministry.—*Added June, 1888.*

#### 12.—VISITORS' BOARD DEPARTMENT.

This Board is appointed by the Conferences. At least one visitor for each Conference. The Secretary is elected by the Association. These Visitors are ready, at the cost of the Association or churches visited, to respond to an invitation from any of our churches to visit them in order—

- (1) To conduct special services ;
- (2) To initiate new methods of work ;
- (3) To confer on conditions of progress ; and
- (4) Generally to aid in any way they can the work of the churches.

#### 13.—THE FEDERATION BOARD DEPARTMENT.

This Board exists for the purpose of advocating the principle of "Federation," as opposed to an isolation, which often leads to weakness, dependence, and decay.—*Amalgamated with Village Board, 1889.*

#### TIME AND DISTRICT OF FUTURE ASSOCIATIONS.

The following order received the sanction of the Association in 1884 :—1889, Warwickshire or Cheshire ; 1890, Midland ; 1891, Lancashire and Yorkshire ; 1892, Midland ; 1893, Southern.

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# MINUTES OF BUSINESS.

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Tuesday, June 25th, 1889, STAFFORD STREET CHAPEL, the Rev. W. H. Tetley presiding. The Meeting was called to order at Nine a.m.

1. Devotional exercises were conducted.
2. Mr. Councillor Thomas Marshall, of Walsall, was elected Vice-President.
3. The Rev. Frederick Cunliffe, of Downton, Wilts., was appointed Assistant Secretary.
4. Committee of Association Business nominated Messrs. Barwick, A. Bexon, W. B. Bembridge, O. D. Campbell, M.A., Geo. Cholerton, G. W. McElwee, M.A., G. H. James, J. Maden, J. T. Mallet, R. Silby (Midland Conference), E. W. Cantrell (East Midland), W. Gray, C. Payne, J. Binns, J. Horn (Lancashire and Yorkshire), W. B. Taylor, W. J. Staynes (Southern), T. Barrass, G. H. Bennett (Eastern) Price Williams (Cheshire), with President and Secretary, as Committee to prepare suggestions for next Association. Nominations accepted.
5. Resolved that applications from Sawley and Long Eaton for recognition of separate churches be referred to joint meeting of Village and Federation Boards, to report.
6. Resolved that Rev. W. R. Stevenson, M.A., Rev. S. S. Allsopp, Rev. W. Evans, and Rev. C. W. Vick (*convener*), be the Committee to draft obituary resolutions.
7. Resolved that ministers and members of the Evangelical churches in Walsall be cordially welcomed to the sittings of the Association.
8. Resolved that Messrs. Smith, of Mountsorrel, and G. Cholerton, of Derby, be auditors.
9. Resolved that the Secretaries of Conferences with President and Secretary be Credentials Committee.
10. The Secretary made a statement as to reports received up to that period of the Meetings as stated on preceding pages, and reported having received letters from Dr. Booth, Secretary of the Baptist Union, and from Rev. R. Younger Roberts, Secretary of the Leicestershire Association, in relation to Amalgamation. Letters read.
11. Resolved that Revs. T. Barrass, J. C. Jones, M.A., W. Gray, W. H. Tetley, O. D. Campbell, M.A., J. Maden, W. Evans, W. Hill, W. Dyson, R. P. Cook, G. H. James, A. H. Lee, Messrs. J. H. Harrison, W. B. Bembridge, James Hill, J. Binns, E. Cayford, Geo. Cholerton, R. Pedley, with the President and Secretary be a Committee to report on reply to letters referred to in Secretary's statement.
12. The Report of the Board of Reference was read by Rev. W. Gray. Secretary and Committee agreed to as therein nominated. (*Vide Reports of Departments.*)
13. The Report of the Minister's Reception and List Revision Department was read by Rev. Watson Dyson and adopted. (*Vide Reports of Departments.*)
14. The retiring President withdrew from the chair, and the Rev. Joseph Fletcher called the meeting to order and delivered his Inaugural Address. (*Vide Report.*)
15. The Rev. T. Barrass moved (with the Vice-President in the chair), and it was resolved, "That the thanks of this Association be presented to our President for his interesting, outspoken, and suggestive address, and that he be requested to allow it to be printed in the Minutes." President responded.

16. The Revs. G. Barrans and A. H. Lee introduced a deputation consisting of the Rev. J. McTurk, who read the address following and Rev. T. Hindsley, Rev. J. C. Cocks, Rev. W. A. Galt, Rev. H. Brown, Rev. P. Dean, Rev. W. Dudley, Rev. S. Oliver, Rev. J. Robison, and Rev. J. Tollady.

*"To the Members of the General Baptist Association, meeting in Walsall, June 25, 1889,—*

"DEAR BRETHREN,—We, the undersigned Ministers of Free Churches in Walsall, unitedly and sincerely offer you greeting on your visit to our town. We trust that in your deliberations during the sessions of your Association, in your public meetings, and in your temporary homes amongst us, 'grace and peace from God our Father and the Lord Jesus Christ' may be abundantly yours.

"We gladly seize the opportunity afforded by your generous permission to present to you this expression of our brotherly affection. Brethren in the Lord, being 'partakers of the promise in Christ Jesus through the Gospel;' brethren in a common sacred calling with many of yourselves, being pastors of churches and preachers of the Word of Truth, sharing similar responsibilities, and conscious also with you of deep heart yearnings for the salvation of man, we approach you as fellow-disciples of Him whom we all call 'Master,' and we seek a place in your prayerful regard even as we assure you that we 'give thanks to God always for you' for the grace given you, and most of all 'because,' as we may confidently affirm, 'your faith is proclaimed throughout the whole world.' We deem it our honour, as it is our joy, to be one with you in the pleasant bonds of Christian charity.

"Amid the present unceasing, but withal, healthy agitations of political life, such as must ever accompany national growth; amid the amazing advances of science, the diligent researches of History, the often reverent but sometimes rash speculations of Philosophy, the many seething social movements, the increased comforts and consequent temptations attendant upon a Revival of Commerce, and above all amid the countless activities and alternating hopes and fears of our churches in their conflict with a prolific and multiform unbelief, and in the presence of keen, persistent, perhaps unfair critics from within as well as from without, we discover ever-deepening needs for the victorious Faith, the peerless Purity, the stalwart Manliness, and the tender Lovingkindness which are the promise of the Gospel.

"We rejoice exceedingly that your churches, true to the heritage received from your forefathers, stand in the nation to-day as examples of sturdy faith in the revelations of the better covenant; as Bulwarks of religious freedom; and as Centres of practical agencies by which the people may be won to righteousness, sobriety, and the life which is through faith in Christ.

"We do not forget that belonging to the Baptist churches there are many thousand names which are an inspiration to you and to us. Of the past, though still of the present, you have, if we may dare to choose from a crowd, those of Robert Hall and John Foster, who being dead yet speak in fascinating and stirring tones not only within your denominational records, but also on some of the richest pages of English literature. Among those who have been moved and controlled by the world-wide spirit of the great Commission, you cherish the undying names of Carey, Fuller, and Pike, and it is your happiness and ours to recognise in our own times the same spirit in your noble fellow-workers in Orissa. To-day in the front ranks of the Expositors of the Bible, to whom students turn confidently for the kernel of the Word, you have the thoughtful and thought-enkindling Samuel Cox, and among your Pulpit kings you have men so different yet so great in their endowments as Charles H. Spurgeon, Alexander Maclaren, and your own John Clifford—men who feed the Church with truths at once the choicest and most quickening, who appeal to the consciences of evil doers with a power which is evidently of the Holy Spirit, who help to mould religious thought and public opinion, and who allure us as well as you to aspire to the most excellent gifts in fulfilling the ministry we have received. May the Head of the Church continue to give you many sons who shall shine and rule among the 'greater lights' of the coming days!

"In this town you are admirably represented. During recent years you have made gratifying progress. The older church worshipping in this sanctuary, presided over by the Rev. George Barrans—a church with a helpful history, and the younger church in Vicarage Walk, presided over by the Rev. A. Hampden Leo, which has its history to make, and is making it, both present the signs of health and vitality in

the religious life of the town. Their pastors are held by us in the highest esteem, and in their successes we greatly rejoice.

"The ministry of the Rev. William Lees, who for more than twenty years was pastor of this Stafford Street church, is still gratefully remembered. In many their substantial, vigorous, and successful work, and the influential part they take in households his name is 'as ointment poured forth.' It would have been his delight to be with you. In his retirement we heartily wish for him the 'strong encouragement' and abounding comfort of the Gospel he loves.

"We heartily desire for you, dear Brethren, great prosperity; that you may be helpers of each others joy, and may continue to see your churches adding to those triumphs of the Redeemer's kingdom, at Home and throughout the World, in which you have been privileged in the providence of God and by His benediction upon your devotion and labours to take so honourable a place. 'To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and you in Him according to the grace of our God and the Lord Jesus Christ.'

"We are, dear Brethren,

"Yours faithfully,

“(Signed) JAMES MCTURK, Wesleyan Minister.  
ALFRED A. COLE, Minister of Goodall Street Chapel.  
THOMAS HINDSLEY, Congregational Minister.  
PETER DEAN, Unitarian Minister.  
A. F. BARFIELD.  
JAMES GÉO. COCKS, Wesleyan Minister.  
JOSIAH TOLLADY, Wesleyan Minister.  
HENRY BROWN, Wesleyan Minister.  
SAMUEL OLIVER, Wesleyan Minister.  
JOHN H. ROBISON, Congregational Minister.  
WALTER A. GALT, Presbyterian Minister.  
WILLIAM DUDLEY, Primitive Methodist Minister.”

The President suitably responded, and cordial greetings were expressed.

[The Rev. W. B. Brinkworth, appointed as deputation from the *General Baptist Assembly*, wrote regretting that at the last moment he was prevented from coming, and the Rev. W. Harvey Smith, his brother messenger, was too ill to proceed to Walsall.]

17. Notices of Motion by Rev. C. Payne and Rev. A. C. Perriam. (Adjournment.)

Wednesday, June 26th, VICARAGE WALK CHAPEL. Three p.m.  
Meeting called to order by the President.

Letter to the churches on "Christian Courtesy in Private and Public Life," read by Rev. J. Parkinson, of Nuneaton; Rev. W. T. Adey, of Ealing, opening discussion, in which several brethren took part.—(Adjourned.)

Thursday, June 27th. Nine a.m.

THE COLLEGE.—The minutes of the Committee meetings were confirmed.

The reports of the Committee, the Examiners, and of the Rev. W. R. Stevenson, M.A., were read. Votes of thanks to Examiners were passed. Vote of thanks to Committee passed.

The Treasurer's account, prepared by the Assistant Secretary, was read as audited and printed *in loco*. Vote of thanks to Auditors.

The report of the Committee as to the future of the College was read and confirmed so far as relates to a temporary arrangement for the ensuing year.

The Rev. W. R. Stevenson, M.A., was received with acclamation when he entered the assembly and consented to take the charge of the Professorial Department.

Messrs. J. T. Mallet and F. Felkin were desired to act as Auditors for this Department. The Rev. W. Miller was chosen as House Governor of the College.

The Committee nominations for the ensuing year were duly made as printed *in loco*.

The Secretary (Rev. W. Evans) and Assistant Secretary (Rev. C. W. Vick) were cordially thanked for their unremitting efforts in the discharge of their duties under exceptionally trying circumstances.

The Rev. W. Orton was thanked for his Annual Prize for the student distinguishing himself most in Biblical languages.

**HYMNAL TRUSTEES.**—The Rev. W. R. Stevenson, M.A., presented the report of the Hymnal Trustees as hereinafter expressed (*vide* Reports of Departments), and moved that the sum of £50 be voted to the College, £50 to the Home Mission, and £25 to the Federation and Village Churches' Board. Carried unanimously.

**PUBLICATION BOARD DEPARTMENT.**—The Rev. W. R. Stevenson, M.A., presented the Report which was adopted as printed.

Rev. A. C. Perriam, pursuant to notice, moved "That the Association requests the Publication Board Department to issue an edition of the President's Address, in pamphlet form, that will sell at a charge of one penny per copy, and that the churches be requested to purchase copies of the Address and circulate them as widely as possible." The Rev. George Taylor seconded and it was so ordered.

**BOOK FUND.**—The Rev. W. Rawson Stevenson, M.A., presented the Report of the Book Fund Committee as set out among the "Reports." Resolved that the Report be adopted and that the claims of the Fund be commended to the liberal support of the churches.

Resolved that the Rev. W. R. Stevenson be heartily thanked for his services as Secretary, and that the thanks of the Association be given to Mr. Payne, of Leicester, for his efforts and service as Treasurer, and that the Committee consist of Revs. G. W. McElwee, M.A., B.Sc., G. H. Bennett, J. Salisbury, M.A., Sim Hirst, J. Hambley, Mr. S. D. Rickards, Mr. Payne as Treasurer, and Rev. W. R. Stevenson, M.A., and Rev. G. W. McElwee, M.A., B.Sc., as joint Secretaries.

**NEXT ASSOCIATION ANNUAL MEETINGS.**—On the report of the Committee being brought up by the Secretary, it was resolved—

- 1.—That the Rev. W. Miller be president, or in case of failure Rev. W. Hill.
- 2.—That the cordial invitation received from the Woodborough Road church, Nottingham, be accepted, and that the next annual meeting be held there.
- 3.—That the "Sermon" be preached by the Rev. Charles Payne, of Burnley; and that the "Letter" be written by the Rev. J. Horn, of Leeds, on the subject—"Church Meetings."

**SUGGESTED PRESBYTERIAN METHODS.**—Rev. C. Payne, of Burnley, moved "That a Committee consisting of Revs. T. Barrass, R. P. Cook, W. Evans, Messrs. Bembridge and Binns, the President and Secretary, be appointed to consider the suggestions contained in the Chairman's Address relating to a modification of our denominational organization." It was so ordered, the name of Rev. C. Payne being added.

**RECEPTION OF NEW MINISTERS.**—The Report of the Ministers' Reception Committee relating to the Ministers whose names were for the first time to be entered in the Year Book was called for and read accordingly, whereupon the President gave the right hand of fellowship to such of the brethren who were present and cheerfully introduced them to the Assembly.

**ARBITRATION BOARD DEPARTMENT.**—The Rev. J. Maden, of Basford, read the Report, which was adopted, as printed in another page. The Secretary (Mr. Maden) was thanked for his services and re-appointed, and the Committee, whose names are given in Departmental Executive List, was nominated.

**PERSONAL MEMBERS.**—A notice by Rev. T. R. Stevenson, as to the adoption of an amendment to the constitution to enable those who had been associated with the work of the Executive to remain members of the Association or to

become members of the Association if they were, owing to local circumstances, not communicants with one of the associated churches, was called, but the giver of the notice having removed to Shanghai was not present. The Rev. W. R. Stevenson, M.A., asked that the Secretary should prepare an amendment, as many were very desirous for this to be done. Pursuant to the notice it was thereupon resolved, "That the first part of clause seven in the Articles be amended so as to read as follows:—No person shall be entitled or qualified to become a member of this Association unless he be a Representative nominated as such on behalf of and by any Departmental Committee of the Executive as an honorary or ordinary member as the case may be, or otherwise, unless being a Delegate duly authorised to appear on behalf of one of such Societies or Churches as may be duly recognised as for the time being a Church of the New Connexion of General Baptists, and the entry of the name of such Church in the list of such Churches in the General Baptist Year Book, purporting to belong thereto for the year next preceding, shall be evidence that such Church or Society is qualified to send a Delegate, provided always that the Association itself shall be competent to decide which Churches belong to, or may be added to, or taken away from the list of General Baptist Churches of the New Connexion for the time being."

**BUILDING FUND DEPARTMENT.**—Mr. Councillor Henry Hill, of Nottingham, moved the adoption of the report of this department, which was carried in the terms in which it is printed hereinafter. Resolved, that the Rev. W. Bishop be thanked for his services as Secretary, and be re-appointed.

Mr. Councillor Hill also read the Conference nominations for the new committee. The treasurer (Mr. Hill) was thanked for his services and re-appointed.

**BOARD OF TRUSTEES.**—The Association Secretary read the report of the Board of Trustees and Chapel Property Department, which was carried (*vide* reports). The secretary, Mr. J. Wallis Chapman, was thanked for his work during the year and re-appointed. Mr. Wherry was re-appointed treasurer, and thanked. The members for the ensuing year were nominated as named in the Departmental Executive list. In pursuance of the report it was ordered—

1.—"That the Board of Trustees be, and are hereby directed to raise a sum of one thousand five-hundred pounds by way of mortgage of the legal estate of the College, with or without power of sale, or by way of equitable mortgage, as they may deem best, the money to be paid to Mr. Alderman W. R. Wherry, of Bourne, treasurer of the said Board."

2.—"That the seal of the Association be applied to legal documents necessary to the carrying out of the report, in relation to Congleton Chapel, the College Property, and the Longmore-street Chapel, at Birmingham."

**HOME MISSION DEPARTMENT.**—The Rev. R. P. Cook, of Crewe, brought up the report of the Home Mission Department, relating to matters requiring the sanction of the Association (*vide* list of Department reports and specially published Home Mission report). The Report was adopted.

The President, Vice-Presidents, Secretary (Rev. R. P. Cook) and the treasurer (Mr. R. Pedley, J.P.), were thanked for their work in the past year and re-appointed. The nomination of the Conference for membership of the Departmental Executive were put in by Rev. R. P. Cook. Messrs. Roger Bate and W. Boulton were elected auditors.

**FOREIGN MISSION DEPARTMENT.**—The report of this department, so far as it required confirmation by the Association, was brought up by the Rev. W. Hill, of Derby, and the nominations of the subscribers meeting resulting from the ballot taken on Tuesday were duly put in, and official appointments confirmed.

The Secretary (Mr. Hill) wished to know whether it was competent for a Conference to elect on the Committee a minister who was not pastor of a subscribing church or a member himself?

The ruling of the chair was to the effect that Conferences had no right to elect anybody on the Committee, but they were authorized to name a proportionate number of ministers who were already members of the Committee

*ex-officio*, and such named *ex-officio* members would have their travelling expenses paid out of the funds. Other *ex-officio* members would have to travel at their own personal charges.

The Association Secretary stated that a subscription of 10s. 6d. qualified persons to be "members of the Society." He knew of no other qualification expressed in the old regulations of the Society prior to incorporation; from this might be gathered which were the Pastors "being members of the Society." There appeared to be no record that in addition to this, ministers of subscribing churches were "members," though this opinion was pretty general.

(*Vide* list of Executive Committee's Departments.)

**VISITORS' BOARD.**—In the absence of Dr. Clifford, who was at Tubingen, the Rev. F. Cunliffe, of Downton, read the Visitors' Board Report, which was adopted. Dr. Clifford was thanked for his service as Secretary and re-appointed. The nominations of members for ensuing year were duly read (*vide* Reports of Departments and list of Executive).

**FEDERATION BOARD.**—The report was read by the Rev. G. H. Bennett, in terms as hereinafter printed. The report was adopted and thanks were voted to Mr. Bennett.

**VILLAGE CHURCHES' BOARD.**—The Rev. J. R. Godfrey read the report of this department as also the Treasurer's Report, Mr. W. H. Mallet being unable to be present. Hearty thanks were voted to the Treasurer for his services, and also to Mr. Godfrey, the Secretary.

**FEDERATION AND VILLAGE CHURCHES' BOARD.**—It was resolved that these two hitherto distinct departments be united. That Mr. W. H. Mallet be requested to act as Treasurer, and the Rev. J. R. Godfrey and G. H. Bennett as joint Secretaries. The nominations for this Board were duly put in.

*Reception of Churches.*—Applications from Sawley and from Long Eaton for the admission of congregations as separate churches having been referred on Tuesday morning to these two Departmental Boards, the Rev. J. R. Godfrey brought in the Report of the Joint Committees.

"The Village Churches' Board and Federation Board having considered the cases referred to them, unanimously and heartily recommend the reception of the church at Sawley and the church at Chapel Street, Long Eaton, into the Association."

Inquiry as to Conference recommendations was made, and the Association Secretary replied that the Midland Conference had recommended the Sawley church. No such report or recommendation had been received in relation to Chapel Street, Long Eaton.

It was resolved that the Sawley church be admitted.

The Chairman ruled that there were precedents of churches being received into the Association before being received into the Conference. The Secretary found there was one a few years ago, and another in 1850 in relation to Burnley (Enon), the Rev. Joseph Goadby, of Loughborough, being then Association Secretary.

The Rev. J. Maden reported that the Arbitration Board had been approached. One of the parties which objected two years ago to arbitration had now withdrawn the objection and the seceding congregation objected.

Mr. Wherry, Chairman of the Sub-Committee of the Arbitration Board, which considered the case, recommended the admission of the church, and it was understood that Mr. Councillor Bembridge, who had visited the locality with Rev. J. Maden, had come to a similar conclusion.

The Chairman and Secretary of the Midland Conference said that the separation had taken place nearly two years ago, but that the Conference did not wish to act adversely to the Arbitration Board, so deferred the admission *sine die*. Several delegates spoke.

The Secretary of the Association stated that this did not arise as an appeal from the Conference, and pointed out one or two incidental matters, which



rendered it inexpedient to refuse to adopt the united recommendation of two departments when no department raised an objection. All amendments withdrawn.

It was resolved in the terms of Clause 7 of the Constitution "That the church worshipping at Chapel Street, Long Eaton, be added to the list of General Baptist Churches of the New Connexion for the time being."

Adjournment till 3.45.

Association called to order by the President at 3.45 p.m.

Devotional exercises were engaged in.

GENERAL TREASURER.—Mr. Councillor James Hill, of Derby, presented the Statement of General Expenses incurred during the year ending May 31st, 1889, which had been duly audited by Mr. Councillor Cholerton, and Mr. Smith of Mountsorrel

The thanks of the Association were given to the Treasurer. (For statement *vide* Reports.)

OBITUARY RESOLUTIONS.—After receiving the Report of the Special Obituary Committee the following resolutions were separately passed, the members and delegates rising to their feet in silent token of assent as each resolution was read and severally put.

*Death of Rev. Prof. Goadby, B.A.*

"The members of this Association, on the first occasion of their assembling after the death of the Rev. Thomas Goadby, B.A., President of the College, desire to place on record their deep and painful sense of the almost irreparable loss which the Connexion has sustained in his removal. Whilst bowing in humble submission to the will of Him whose acts are all wise and kind, they cannot but mourn their friend as a brother beloved with whom they had enjoyed very pleasant fellowship—as a preacher and speaker, to whose instructive and eloquent words they had frequently been delighted to listen—as a scholar whose attainments they honoured—as a fellow worker in the kingdom of God who had not only for sixteen years employed his eminent gifts in the service of the College, but had also as a member of Committees, as Association President and Secretary, and in a variety of other ways rendered important help to the churches and institutions of the Connexion.

"To his bereaved family and other relatives we would tender our sincere and respectful sympathy, and at the same time, would express earnest hope that the suddenness and unexpectedness of his departure may strengthen in all of us the desire to 'work the works' which our Father has given us to do whilst life and health and opportunity remain."

*Deaths of Rev. Isaac Stubbins and Mrs. J. G. Pike, Missionaries.*

"This Association desires to express its sense of the great loss their Foreign Mission has sustained in the removal, to his eternal rest, of the Rev. Isaac Stubbins. His connection with the Mission goes back more than fifty years, and some now living can recall with feelings of joy and thankfulness his first re-visitation of the churches after spending ten years in Orissa, and the splendid enthusiasm then inspired—an enthusiasm seldom equalled and never surpassed. The Committee will miss his valuable counsel, which has often been most useful in deciding difficult matters relative to Orissa. In addition to recording this loss of a veteran missionary who had come back to live amongst us, we have this year to record a sympathetic and affectionate reference to the death of Mrs. John Gregory Pike, who died suddenly at her husband's Mission station in Sambalpur, the loss of such an earnest spirit not only removing a devoted wife and loving mother, but making a sad difference in the working of that most interesting station.

"The Association respectfully tenders to both families their loving sympathy."

*Death of Thomas Whittle Marshall, Esq., Treasurer to the College Department.*

"This Association having heard with deep regret of the death of Mr. Thomas Whittle Marshall, of Loughborough, desires to record with gratitude its sense

of the services which he rendered to the College as its Treasurer for nearly thirty years, and as the wise adviser and friend of tutors and students. It would also acknowledge with thankfulness the many other ways in which Mr. Marshall served the Church of Christ—by his interest in the Foreign Mission Department, of the Committee of which he had long been an active member, by his large-hearted hospitality and by his consistent Christian life.

“The Association prays that the God of all comfort may console the heart of her who has been associated with him for so many years in works of usefulness, and of the children to whom he has bequeathed the reputation of a noble and honoured life.”

**BAPTIST UNION CONNEXIONAL WORK.**—The Rev. W. J. Avery, as Secretary of the special department relating to this sphere of work, presented his Report, for which he was thanked, being also desired to continue his functions for the coming year. (*Vide Reports.*)

The Rev. Watson Dyson moved, and it was unanimously carried, “That the Association apply for affiliation with the Baptist Union, and that the Secretary and the Rev. Solomon Allsop be representatives to the Autumnal and other Sessions in case such affiliation is completed.

**AMALGAMATION OF GENERAL AND PARTICULAR BAPTIST INSTITUTIONS.**—The Committee appointed to consider the communications relating to this matter reported that they had unanimously agreed to a series of resolutions which the Association Secretary formally brought up.

1.—It was Resolved that the Association respectfully acknowledges the receipt of Dr. Booth’s communications.

2.—Moved on behalf of the Committee by Mr. F. Griffiths, “That in reply to Dr. Booth’s communications this Association sets forth that its history and traditions are all for union and not for division, in proof of which the following facts are submitted :—

- (a) That when the desire for Foreign Mission Work took possession of our fathers in the early years of this century, they asked the Particular Baptist Missionary Society if they would employ a General Baptist as a Missionary; but the answer ‘amounted to a negative.’
- (b) That they next asked permission to form an auxiliary to the Baptist Missionary Society, with no share in ‘the management of the Baptist Mission;’ but this request was declined. In consequence of the failure of the above negotiations, our General Baptist Missionary Society was founded.
- (c) That when, in 1865, we felt the need of a Building Fund, we sought in vain to join the Particular Baptist Building Fund. We were therefore compelled to form our own, but we named it the *Union Baptist Building Fund*, so as to leave the door open for amalgamation.
- (d) That our College deed has been so framed as to present no legal difficulty in the way of making the Nottingham College a College for Baptists in general.”

Amendment moved by Rev. Watson Dyson, “That historical references be struck out.” Amendment lost. Resolution carried.

3.—Moved by Mr. Foulkes Griffiths for Committee,—“That in conformity with the foregoing recital this Association expresses a hearty desire for complete and thorough going union—union not of fragments of one body but of all and the whole, and, as far as may be, with all and the whole of the Particular Baptists.” Voted—for, 51; against, 12. Carried.

4.—Moved by Mr. F. Griffiths for Committee,—“That if the Baptist Union will take steps to promote an amalgamation of the kind named, this Association is fully prepared to give effect to any practical proposal that may be made to it.” Carried unanimously.

**INTERIM WORK COMMITTEE.**—Resolved,—That in addition to the ex officio members of the Exigencies’ Committee, the following be nominated :—Rev. Dr.

Clifford, Messrs. E. Cayford, S. D. Rickards, B. Baldwin, and William Hunt, and Rev. G. Howard James.

Resolved,—That the “Exigency Department” be called the “Interim Work Department,” and that the Exigency Committee or Executive of the “Interim Work Department” be empowered to act as, and for, the Association, and to direct the use of the Association Seal in all matters not specially allocated to other Departmental Boards, which may arise at any time of the year, when it is not convenient or possible for the business to be delayed for transaction by the full assembly of members and delegates.

CONSTITUTIONAL AMENDMENT.—Resolved,—That every representative under Section 8 of the Articles of Association shall be entitled to all the rights and privileges of a guarantee member, and that the section be amended to read accordingly, that is to say as follows :—Every representative appointed pursuant to section eight shall be entitled to speak and vote, and to exercise all the rights and privileges of a guarantee member at meetings of the Association or its Executive Committee, if appointed thereon.

LOCAL PREACHERS’ CONFERENCE REPORT.—This report was put in as printed in the “Reports,” and was adopted. Mr. Hopwood was thanked and re-appointed Secretary.

SUNDAY SCHOOL CONFERENCE REPORT.—The Sunday School Conference report was presented by the Rev. Arthur T. Prout, of Coventry, and after some remarks (urging aim at a higher standard of utility) was adopted. Cordial thanks were given to Mr. Prout, and the Rev. A. O. Shaw was appointed Organizing Secretary for the ensuing year—the following to be the Committee: Messrs. W. Hall, B. Baldwin, A. Bexon, W. Hunt. Subject for consideration: “How to secure and test the Educational Value of Sunday School Work.”

RESOLUTION RELATING TO ARMAMENTS AND PEACE PRINCIPLES.—It was moved by the Rev. Charles W. Vick and seconded by the Rev. Solomon S. Allsop:—

“That this Association again records its earnest desire for peace among the nations, and feeling that, the extent to which the military spirit obtains in Europe, and the way in which armaments are constantly increasing, are a menace and a danger to peace, respectfully urges the ministers and members of the Associated churches, by prayer, by Sabbath school instruction, by pulpit testimony, and in all other available ways, to counteract the danger and bring the question before the congregations.

“This Association also gladly recognises the tendency towards Arbitration instead of war, and especially welcomes the recent movement which is directed to influencing the nations of Europe towards the mutual and simultaneous reduction of existing armaments.”

SUNDAY CLOSING.—Moved by Mr. B. Baldwin, of Loughborough,—That this Association expresses its earnest hope that the efforts now being made in Parliament to secure the closing of Public Houses on the Lord’s-day may speedily become successful.—Carried unanimously.

THANKS TO HOSTS.—A cordial vote of thanks to the church at Stafford Street and its pastor, the Rev. G. Barrans, and the church at Vicarage Walk, its pastor, Rev. A. Hampden Lee, and Mr. Harrison, the Local Secretary, was carried, on the motion of the Rev. Thomas Barrass.

Moved by Rev. A. Mills, Derby,—That hearty thanks be given to the friends who had so pleasantly entertained the ministers and delegates during their stay. The Rev. A. O. Shaw seconded, and on being carried the resolution was ordered to be inserted in local journals.

The Rev. W. T. Adey, of Ealing, moved,—That the thanks of the Association be given to the officers of the chapels and other institutions which had been generously placed at the disposal of the Local Committee for the holding of meetings, &c.—Carried.

**THANKS TO PREACHER.**—It was resolved,—That the hearty thanks of the Association be given to the Rev. Solomon S. Allsop, of Burton, for his vigorous and useful sermon.

**THANKS TO LETTER WRITER.**—It was resolved,—That hearty thanks be given to the Rev. J. Parkinson, of Nuneaton, for his valuable letter to the churches, and that it be sent to the churches with the Minutes.

**THANKS TO VICE-PRESIDENT.**—Resolved,—That Mr. Councillor Marshall be heartily thanked for his efficient and courteous services as Vice-President.

**THANKS TO ASSISTANT SECRETARY.**—Resolved,—That thanks be given to the Rev. Frederick Cunliffe, of Downton, for his able discharge of specially onerous duties as Assistant Secretary.

**EXECUTIVE COMMITTEE.**—Moved by the Secretary, “That the Association Executive Committee consist of such General Baptist ministers as are by right members of the College and Foreign Mission Committees and of the members of the various Departmental Executives already nominated, and that the nominations be closed, provided that the name of the Rev. W. Miller stand first on the list, the name of Rev. W. Hill coming next as in the list presented.”—*(Vide List of Executive.)*

A hymn suitable to the occasion was given out by the President and feelingly sung, and after special closing prayer the Sessions terminated at twenty minutes past six.

# REPORTS OF DEPARTMENTS.

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## VISITORS' BOARD.

VISITORS FOR 1889-90.—*Midland*.—Revs. S. S. Allsop (Derbyshire); W. Evans and R. M. Julian (Leicestershire); A. Firth and E. E. Coleman (Notts). *Northern*.—Revs. A. C. Perriam and Edmund Hirst. *Southern*.—Revs. J. Clifford and J. Fletcher. *Eastern*.—All the ministers. *Warwickshire*.—Rev. J. Parkinson. *Cheshire*.—Revs. R. P. Cook and S. Hirst.

The Visitors report that Evangelistic Services have been held with great advantage in several of the churches belonging to the Conferences, and that special visits of sympathy and encouragement to isolated churches have been welcomed with cordiality. One report says:—"More of this work would doubtless bear more fruit." Another says, as he complains that the churches have not availed themselves of our services so largely as they ought, "We ought not to wait for the invitation but to arrange for a visit at our own suggestion;" and all recognize that the difficulties of work in the smaller churches are not increasing but decreasing. We again express our sense of the unspeakable importance of this part of our common work.

JOHN CLIFFORD, Sec.

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## FEDERATION BOARD.

The record of the Federation Board has been, thus far, one of steady effort attended by only very partial success. In the Eastern district, where small and widely separated churches abound, the Secretary has been urging the Federation principle wherever possible. In the case of Pinchbeck, he has been supported by a vote of Conference, strongly urging union between that church and Spalding, which we hope will before long be effected. Efforts, hitherto unsuccessful, have also been made to link the churches of Gosberton and Sutterton under one pastorate.

The pastor and officers of Wood Gate, Loughborough, have also used all their influence among the neighbouring churches for the same end. But every effort proves that many of our churches require considerable education before they can be persuaded that it is possible to adopt any scheme of grouping or federation without a serious sacrifice of congregational independence. Only under pressure of stern necessity will they give such a scheme any consideration. Unfortunately this pressure is already felt in more than one direction. The poverty of some of our farming districts and the revived aggressiveness of the Established Church are affecting most seriously many of our village congregations.

We are not surprised, nor must we be discouraged, at the tenacity with which some of our churches cling to a separate existence. It only proves how deeply, pure Congregational principles are rooted in our church life.

Indeed the problem of the Board is just the reverse of the great Irish problem, but like it very difficult of solution. We are trying to convince confirmed Separatists, who for centuries have enjoyed absolute independence, that *union* is quite consistent with genuine home-rule.

But, if the *spirit* and the *power* of Congregationalism, in some districts, is to be preserved, it will only be by adopting the *form* to the exigencies of the times. Closer union among our churches is, we believe, just now, one of the most imperative denominational necessities. Will every member of the Association help the Board by preaching this gospel of union wherever possible? Times are coming, if not already upon us, when we shall need all our strength. If we can bind together the scattered fragments of our Denomination we shall be vastly stronger than now.

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## VILLAGE CHURCHES' BOARD.

The Board submits its annual statement with mingled feelings of pleasure and regret. It is pleased to be able to report a year of earnest toil on the part of the pastors and churches working under it, attended with a pleasing degree of success. It regrets that so little apparent sympathy and support is afforded it by the denomination.

The Rev. D. C. Chapman, pastor of the churches at Sutton St. James, Tydd St. Giles, and Gedney Hill, reports that the congregations are well sustained at two of these places, while at the third there has been a very marked increase in the number of hearers. Eight persons have been baptized, and others are expected to follow before long. The Sunday schools have also increased, and the friends are hoping soon to erect a house for the minister.

In connection with the churches at Epworth and Butterwick, under the pastoral oversight of the Rev. J. A. Andrews, there is steady but real progress being made. Several have been added by baptism at Epworth, and others seem impressed with the importance of spiritual truth, and it is hoped will soon yield to its power. At Butterwick a much needed harmonium has been purchased and paid for, new hymn books provided, and sundry repairs to the premises effected; and, better still, persons who until recently were never known to attend God's house have been brought under the sound, and it is believed also under the power, of the Gospel.

A little much-needed help has again been rendered to the churches at Smalley and Kilbourne, where the Rev. E. Hilton diligently labours. The pastor reports the condition of the congregation and Sunday school "good," and that the chapel at Kilbourne has been cleaned at a cost of £20, which has been met.

The Board has continued its help to the churches at Austrey and Appleby. the Rev. B. Noble, of Measham and the Secretary, have paid several visits on Sundays and week-days, which have encouraged the friends, amid much that is depressing in their circumstances.

The Board has worked in connection with the Council of the Baptist Union during the year in supporting the pastor at Eastwood Vale and Fenton, and in helping the pastor at Chatteris in prosecuting home mission work at Mepal. In both cases good work is being done for the glory of Christ and for the interest of the denomination.

The Board could do larger work with larger funds, but it has been working during the year much beyond its income, and its present very limited operations will have to be curtailed unless generous hearts and liberal hands shall provide the necessary supplies for their continuance.

J. R. GODFREY, Sec.

The treasurer's report:—

<i>Treasurer in Account with</i>			<i>Village Churches' Board.</i>		
1889	Dr.	£ s. d.	June 27th, 1888—	Cr.	£ s. d.
	Balance in hand .. ..	85 16 2	Rev. S. H. Booth, Baptist Union, one quarter's Grant to Eastwood Vale, £4 8s. 4d.; Mepal, 12s. 6d. .. ..		4 15 10
May 31st—	A. Bexon, Old Basford, Nottingham	1 1 0	July 2nd—		
June 19th—	W. H. Mallett, New Basford .. ..	25 0 0	Mr. T. Ashmel, one quarter's Grant to Epworth .. .. .		5 0 0
			Rev. G. H. Bennett, Bourne, one quarter's Grant to Sutton St. James		7 10 0
			Rev. J. R. Godfrey, half-yearly Grant to churches at Appleby & Austrey		6 0 0
			July 6th—		
			Mr. J. Bentley, Woodhouse, one quarter's Grant .. .. .		4 7 6
			Nov. 7th—		
			Rev. J. A. Andrews, Epworth, one quarter's Grant .. .. .		5 0 0
			Rev. D. C. Chapman, Sutton St. James, one quarter's Grant .. ..		7 10 0
			Rev. S. H. Booth, one quarter's Grant to Mepal and Eastwood Vale .. ..		4 15 10
			Dec. 29th—		
			Rev. S. H. Booth, one quarter's Grant to Mepal and Eastwood Vale .. ..		4 15 10
			Feb. 11th, 1889—		
			Rev. J. A. Andrews, Epworth, one quarter's Grant (due Jan. 1) .. ..		5 0 0
Carried forward ..		£111 17 2	Carried forward ..		£54 15 0

Dr.	£	s.	d.
Brought forward ..	111	17	6
<hr/>			
	£111	17	2
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Cr.	£	s.	d.
Brought forward ..	64	15	0
Rev. D. C. Chapman, Sutton St. James, one quarter's Grant (due Jan. 1) ..	7	10	0
Rev. J. R. Godfrey, half-year's Grant for Austrey .. .. .	6	0	0
Rev. E. Hilton, Smalley, one year's Grant .. .. .	5	0	0
March 28th— Rev. S. H. Booth, one quarter's Grant to Mepal and Eastwood Vale ..	4	15	10
June 20th— Rev. J. A. Andrews, Epworth, one quarter's Grant (due April 1st) ..	5	0	0
Rev. D. C. Chapman, Sutton St. James, one quarter's Grant (due April 1st)	7	10	0
Balance in hand .. .. .	21	6	4
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	£111	17	2
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Examined and found correct, June 24th, 1889.

SAM. C. COLMAN.  
W. GRAY.

### BAPTIST UNION DEPARTMENT.

The following tabular statement is for 1888, and it shows that a total of £275 8s. 7d. has been contributed to various funds of the Baptist Union during the year by the constituency of the Association:—

Conference.	General Ex- penses Fund.		Home Mission.		Annuity Fund.		Augmentation Fund.		Education Fund.	
	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.	Subscribing Churches.	Amount.
		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.
Cheshire & North Staffordshire	7	8 19 0	3	5 18 0	1	1 2 6	1	1 2 6	..	..
Eastern .. .. .	11	6 10 0	2	3 18 0	1	1 0 0	1	1 0 0	1	1 5 0
Lancashire and Yorkshire	18	8 6 0	8	22 2 6	3	7 9 4†	2	6 0 0	1	0 5 0
Midland .. .. .	80	20 13 0	2	5 1 8	5	26 6 6	4	10 12 0	7	6 12 0
Southern .. .. .	13	35 5 0	5	57 18 1	2	24 11 6	5	8 15 6	1	1 0 0
West Midland ..	2	1 10 0	2	2 15 6	..	..	..	..	..	..
Total .. .. .	81	£76 3 0*	22	£97 3 9	12	£60 9 10	18	£27 10 0	10	£9 2 0

\* This includes the subscription of the Lancashire and Yorkshire Conference, and the contributions of twenty-two personal subscribers.  
† This includes Conference Collection.

The *General Expenses Fund* has been increased by General Baptists to the extent of £32 18s. 6d., and nineteen churches have subscribed over the number reported for 1887. There has also been an addition of six personal members to our list, and I think it will be found that since the present year began, there has been a further considerable accession of such helpers. It should, however, be remarked that the increase in the total amount contributed, is due mainly to the fact that owing to some exceptional gifts from Westbourne Park chapel, the friends there remitted to this fund £25 17s. 6d. during 1888. It should be noted that 111 General Baptist churches are still out of membership with the Baptist Union. This number is, however, about twenty less than that which I gave last year.

The *Baptist Union Home Mission Fund* has been supported by more than double the number of churches that contributed in 1887, and the amount has been increased by £61 16s. 4d. Some of the contributions were given for Ireland, and £54 16s. was for our *Mission Extension Fund*, a moiety of which, according to arrangement, came

into the exchequer of the General Baptist Home Mission. It is deeply to be regretted that in consequence of the peculiar events of last year, this special effort was not pressed forward to a more successful issue. It is encouraging, however, to find as one goes about the country, that there is unquestionably, a rising of Home Mission sentiment in the churches. The Council of the Baptist Union still co-operate with the General Baptist Association (Village Churches' Board) at Eastwood Vale and at Mepal, to the extent of about £20 per annum, and it is abundantly evident that no better work could be done in those places than is now being done. Last year, I mentioned the plan for the Visitation of Baptist churches, which the Council have now carried widely into effect, under the illustrious leadership of their ex-President, Dr. Clifford. General Baptist churches, especially those in the district where we now meet, have largely entered into the movement. The expenses are paid-out of the Baptist Union Home Mission Fund, and the economical character of this important work is shown in the fact that the visitation of 500 churches at the instance of the Council during the past three years has cost on the average, only about 12s. per church. The Council intend to prosecute their efforts in this direction at the close of this Summer, and they will be glad to have the help of churches in this Association, in their endeavour to make the visitation a still more gratifying success.

*The Annuity Fund.*—Again I have to report a decrease in the contributions to this Fund. In 1888 there were only twelve subscribing General Baptist churches, as against nineteen in the preceding year, and the amount subscribed was £13 16s. 8d. less. This decline is no doubt due to the fact that some promises of gifts for five years have recently been fulfilled. We trust they will be renewed. The Actuary reported last August on the fourth triennial valuation of the Fund, and these are his concluding words:—"Although a continuance of the additions hitherto made to the Annuities is assured for some few years to come, the time cannot be very distant when, unless measures are successfully adopted to increase the Voluntary Fund, either a reduction of those additions will become inevitable, or recourse must be had to the capital of the Voluntary Fund in excess of £50,000 and other donations directed to be capitalized." During 1888, one retired General Baptist Minister, and one Minister's widow, came upon the Fund as annuitants for £45 and £30 per annum, respectively. New beneficiary members to the number of six General Baptist ministers, and three ministers' wives have joined, holding in all seven and four shares respectively.

*The Augmentation Fund.*—Thirteen churches have contributed as against eleven in 1887, and there has been an increase of nearly £6. But the amount is still far short of what was contributed two years previously. One pastor in the Cheshire and one in the Southern Conference, had the usual addition of £20 to their stipends last December.

*The Education Fund.*—Here, again, a falling off has to be reported, but unfortunately it is only typical of the fact that the Fund itself is rapidly declining. It is difficult to make our friends realize that there is still need for this little institution, and we fear that it will become extinct before many of our pastors in peculiar circumstances have found a satisfactory system of education for their children. Friends in ten General Baptist churches last year subscribed £9 2s. as against £11 5s. 6d. from thirteen churches in 1887. Two pastors in the Midland Conference received grants at the rate of £7 10s. per annum in 1888.

Rev. G. Payne put it on record last Summer that there were six General Baptists upon the Council of the Baptist Union. I am pleased to observe that the number has now been increased to eight, and I hope it will "never grow less."

I do not intend to take any part in the approaching debate upon the "Amalgamation of Baptists," unless, indeed, I am required to do so. But I take this opportunity of saying that there is no question of amalgamation as regards the Baptist Union itself. Ever since it ceased to be the *Particular* Baptist Union more than half a century ago, and became simply the Baptist Union, it has known no distinction between "General" and "Particular." All the institutions mentioned in the foregoing report are as much yours as they are those of any part of the denomination. What more, therefore, can the Council do than urge you to participate in their work? For it is by sympathy and co-operation rather than in opinion and polity that our truest union will be found.

W. J. AVERY.



MINISTERS' RECEPTION AND LIST REVISION COMMITTEE  
DEPARTMENT.

The changes in our Ministry during the past year are not nearly so numerous as in the previous one. Whether this points to greater contentment and quiet, or to increased difficulty in effecting satisfactory removals, is a matter on which your committee offer no opinion; their chief duty being to register facts, and to prevent the registering within our ranks of men with insufficient reputation.

1.—The following brethren have accepted pastorates amongst us, and we recommend that their names be inserted in our Ministerial lists in the *Year Book* :—

Archer, J. F.	from Nottingham College	to Church Street, Edgware Road, London.
Bridge, Alfred		„ Bosworth Road, Westbourne Park, W.
Hall, Henry	„ Hebden Bridge	„ Ebenezer, Burnley.
Jackson, B. W.	„ Lay Preachers' Inst.	„ Wendover.
Jones, J. Haslam	„ Sabden	„ Shore.
Mills, A.	„ Chester	„ Mary's Gate, Derby.
Newman, J. P.	„ Littleborough	„ Ibstock.
Packer, D. P.	„ Nottingham College	„ Arkwright Street, Nottingham.
Plant, A. T., B.A.	„ Nottingham College	„ Ashby-de-la-Zouch.
Spanswick, J.	„ Long Buckby	„ Longford.

2.—The following brethren have passed from one church to another, within the limits of our denomination :—

Barker, Charles	from Fleet	to Hugglescote.
Cook, Robert P.	„ Church Street, London	„ Crewe.
Hood, Carey	„ Hugglescote	„ Halifax.
Kent, Sandy	„ Lineholme	„ Tetley Street, Bradford.
Payne, G. E.	„ Parker St., Burton-on-Trent	„ Barton.
Peacock, S.	„ Woodhouse Eaves	„ Nazebottom.
Towler, George	„ Audlem	„ Sawley.

3.—The following are the names of brethren who have resigned their pastorates amongst us, and unless the Association orders otherwise, their names will consequently be removed from our lists :—

Dickin, B.	formerly of Swadlincote.
Dunstan, E. T.	„ Crewe.
Makepeace, J. F.	„ Carrington, Nottingham.
Murray, H. B.	„ Tarporley.
Stevenson, T. R.	„ St. Mary's Gate, Derby.

4.—The following are the names of brethren who have died during the year :—

Goadby, Thomas, B.A., Nottingham College.
Hodson, H. J., Longford.
Parker, J. R., Longford.
Stubbins, Isaac, Leicester.
Stubbings, William, Northallerton.

PUBLICATION BOARD.

Concerning the *Magazine*, the most important of our periodical publications, not a whisper of dissatisfaction has during the past year reached either editor or publisher. On the contrary, many kind things have been said and written by various friends. Nevertheless the sales month by month only represent one in ten of our church members,—a ratio which, your Board think, might be considerably increased, if our ministers and the book agents in the churches would but kindly use their influence to obtain new subscribers at the beginning of each year. This we now earnestly request of them.

The *Year Book* continues to sell well.

The *Almanack* has to contend with so many competitors that your Board prefers the same request on its behalf as in the case of the *Magazine*.

Surviving members of Board re-nominated.

## HYMNAL TRUSTEES.

It is now ten years since the first publication of the *Baptist Hymnal*. In that time more than 118,000 copies have been sold, and the sales during the last twelve months have been larger than in several years preceding. It is about eight years since the publication of the *School Hymnal*, and during that period 14,000 copies have been disposed of; the sales, however, during the last twelve months have been a trifle smaller than in the previous year.

The demand for the *School Hymnal Tune Book* in the Old Notation continues satisfactory. That it contains a number of beautiful tunes not to be found elsewhere is attested by the fact, that applications for permission to use these tunes on anniversary and festival occasions are being constantly made from all parts of the kingdom. Your trustees have still, however, to lament the small demand for the Sol Fa edition of the Tune Book,—brought out, it may be remembered, in accordance with the special request of the Association. More copies have been sold this year than in the one preceding, but the number is by no means what it should be. It may be interesting to state that from the profits on the Hymnals and Tune-books during the last ten years a sum total of £1,210 has been devoted to the promotion of public religious objects. The necessity for building up a good reserve fund forbids your trustees from offering to the Association at the present time so large a sum as a previous year's trading might otherwise seem to warrant, nevertheless they have pleasure in placing at its disposal to-day the sum of £125, which they respectfully suggest should be appropriated—£50 to the College, £50 to the Home Mission, and £25 to the Village Churches' Board.

## MINISTERS' BOOK FUND.

It may be remembered that more than a year ago a kind friend offered £50 as the nucleus of a fund, from which grants of books should be made to ministers with small stipends. An appeal for this object was made by circular and in other ways; but it was found that few were willing to make donations of any amount towards the formation of a permanent fund, whilst many were willing to become annual subscribers of comparatively small sums. The friend referred to, therefore, changed his proposed donation to the form of a subscription, and other subscriptions have been obtained in Nottingham, Leicester, Derby, Dewsbury, Stoke-upon-Trent, Bourne, and other places, making a total of £46 3s. Forty-four grants of books have been made; and the letters of thanks received show how much the gifts have been appreciated, and especially how it has cheered the hearts of a number of pastors with small libraries and small incomes, and often labouring amongst great discouragements, to find themselves the objects of kindly thought and sympathy on the part of their Christian friends.

The Committee hope that the work thus begun will be continued year by year, and that friends in other parts of the Connexion will not allow the good work to become the monopoly of the dwellers in the places above-mentioned.

## BUILDING FUND DEPARTMENT.

## REPORT OF TREASURER.

I have much pleasure in reporting that the finances of this fund are in a satisfactory condition. With very few exceptions the repayments of instalments have been made promptly, and several churches, including Cradley Heath; Wood Gate, Loughborough; Willoughby, Wirksworth, and Woodhouse Eaves, are in advance in their payments.

I began the year with

A balance in hand of ... ..	£537	16	10
Received in repayment of loans ... ..	1050	10	0
Bank Interest ... ..	8	1	6
Subscriptions ... ..	38	1	10

£1634 10 8

The following payments have been made to churches to which loans were granted last year—

Finchley ... ..	£250	0	0	Littleover, Derby ..	£100	0	0
Watson Street, Derby	100	0	0	Smarden ... ..	80	0	0
Fleet... ..	50	0	0	Lombard St., Birmingham	250	0	0
Carley Street, Leicester	200	0	0	Queensbury ... ..	100	0	0
Making a total of ... ..				£1130	0	0	
Cost of Postage, Stationery, Printing				10	16	6	
Leaving a balance in hand of ... ..				493	14	2	

The following grants have been made this year—

Stanton Hill ... ..	£30	0	0	Stalybridge ... ..	300	0	0
Nuneaton ... ..	200	0	0	East Kirkby ... ..	200	0	0
Hathern ... ..	100	0	0				
Bulwell ... ..	200	0	0				£1030 0 0

The Capital of the Fund now amounts to £6367.

The only unsatisfactory matter connected with this Fund is, that notwithstanding its popularity, the annual support it gets from the churches is (you must pardon me using the word) disgracefully small—only sixteen churches contributing either congregationally or through private subscriptions to its funds. I do appeal most urgently to the representatives of the churches present to bring the claims of the Fund before the congregations to which they belong. I do not ask for large amounts (although of course I should be glad to receive them) but for an annual collection. You ministers may tell your congregations we don't want much, but with the slightest united effort we ought to increase this Fund at the rate of £250 a year.

Non-reply to circulars.

The following gentlemen have been nominated by the Conferences to serve on the Committee this year:—

*Midland*:—Messrs. G. Payne, T. H. Harrison, Jas. Hill, T. H. Bennett, A. Bexon, J. Wilford, W. B. Bembridge.

*Southern*:—Revs. Dr. Clifford, R. P. Cook, W. B. Taylor, Mr. J. Wallis Chapman.

*Lancashire and Yorkshire*:—Revs. T. Cotes, R. Davis, C. Hood.

*Eastern*:—Mr. George Hood, Lincoln.

*West Midland*:—Rev. A. Hampden Lee, Walsall.

*Cheshire*:—R. Pedley, Esq.

#### BUILDING FUND LOAN DEPARTMENT.

##### Treasurer's Account, 1888-9.

Dr.	£	s.	d.	Cr.	£	s.	d.	£	s.	d.
Balance in hand, 1888	537	16	10	By Remittance to—						
Repayment of Loans	1050	10	0	Watson St., Derby	100	0	0			
Subscriptions and Collections	88	1	10	Fleet	50	0	0			
Bank Commission on Loan	1	17	6	Carley St., Leicester	200	0	0			
Bank Interest	6	4	6	Littleover, Derby	100	0	0			
				Smarden	80	0	0			
				Finchley	250	0	0			
				Lombard Street,						
				Birmingham	250	0	0			
				Queensbury	100	0	0			
								1180	0	0
				Postage				2	9	8
				Stationery, Printing, and Expenses				8	6	10
				Balance in hand				493	14	2
	£1634	10	8					£1634	10	8

##### Capital Account.

Dr.	£	s.	d.	Cr.	£	s.	d.	£	s.	d.
Capital, June 24th, 1888	6332	5	2	Expenses				10	16	6
Subscriptions, Collections, &c.	46	3	10	Balance, Loans running	5873	13	4			
				Cash in hand	493	14	2			
								6367	12	6
	£6378	9	0					£6378	9	0

## GENERAL DISBURSEMENTS: 1888 AND 1889.

James Hill, as Treasurer, in Account with the General Baptist Association.

1888.	Dr.	£ s. d.	1888.	Cr.	£ s. d.
June 21—Balance in hand .. . .		0 11 5	June 5—Rev. C. Payne, Secretary—		
„ 21—Subscription from E. Cay-		2 2 0	Expenses to Derby and		
July 10—By Contributions from 167			Sheffield, in connection		
Churches for Association			with change of place of		
Expenses .. . . .	48 5 3		Association for 1888 .. . .	1 6 3	
			„ 5—Rev. W. Dyson, President—		
			Expenses to Sheffield, as		
			above .. . . .	1 1 8	
			„ 27—Burghope and Strange—		
			Printing, &c. . . . .	4 3 6	
			„ 27—Ditto—Binding set of Year		
			Books for future Secre-		
			taries .. . . .	0 1 10	
			July 25—Rev. C. Payne—Stamps,		
			Telegrams, Parcels, and		
			Stationery .. . . .	5 2 9	
			„ 25—Rev. C. Payne—Expenses		
			allowances .. . . .	10 0 0	
			„ 25—Rev. C. Payne—Expenses		
			to Baptist Union Meeting		
			of Council .. . . .	1 19 9	
			„ 25—Rev. W. H. Tetley, President		
			—Travelling Expenses to		
			Baptist Union Meeting of		
			Council .. . . .	1 1 2	
			„ 25—Ditto—Expenses to Annual		
			Meeting of Notts., Lin-		
			coln, and Derby Baptist		
			Association at Grantham		
			Aug. 30—Rev. Dr. Clifford—Expenses		
			of Visitors' Board, 1887		
			and 1888 .. . . .	5 3 11	
			„ 30—Buck, Winks, and Son—		
			Posters, &c., for Associa-		
			tion, 1888 .. . . .	5 3 6	
			Oct. 4—Secretary's (Rev. C. Payne)		
			—Expenses to Baptist		
			Union Council at Hud-		
			dersfield .. . . .	0 4 9	
			Dec. 14—Wilkins and Ellis—Agendas		
			for Association .. . . .	0 16 6	
			„ 14—Wm. Hall—Hire of Boards,		
			Covering and taking to		
			various chapels in Derby,		
			for Association .. . . .	0 8 6	
			„ 18—Buck, Winks, and Son—		
			Year Books for Officers,		
			and Postage .. . . .	1 16 10	
			1889.		
			May 23—Rev. Dr. Clifford—Expenses		
			of Visitors' Board to May,		
			1889 .. . . .	1 2 0	
			June 17—Rev. W. H. Tetley, President		
			—Travelling Expenses to		
			four meetings of Baptist		
			Union Council in London		
			„ 22—Rev. J. Maden—Expenses		
			of Arbitration Board to		
			May 31st, 1889 .. . . .	0 3 6	
			„ 22—Rev. J. Maden—Expenses of		
			Visitors' Board, to churches		
			in the County of		
			Notts., to May 31st, 1889		
			„ 24—Rev. Wm. Gray—Expenses		
			of Board of Reference, to		
			May 31st, 1889 .. . . .	0 3 6	
			„ 24—Rev. Wm. Gray—Expenses		
			of Visitors' Board to		
			churches in the Lanca-		
			shire and Yorkshire Con-		
			ference, to May 31st, 1889		
			„ 26—Balance in hand .. . . .	0 13 6	
				0 12 3	
				£45 18 8	
				£45 18 8	

June 26th, 1889—Examined and found correct.

J. S. SMITH,  
GEO. CHOLERTON.

## BOARD OF REFERENCE.

We have been working in a quiet way through the year and trying to keep in touch with the churches. We have had a large amount of correspondence with vacant churches and ministers seeking pastorates, and a few settlements have been happily effected. We should be able and willing to do more if the brethren who lead in our several communities would give us their confidence.

Our work, as a Board, is now shared somewhat by a similar Board in the larger Body, and we work in harmony.

It is suggested that the Members of Board be the same as last year, substituting the name of Rev. W. R. Stevenson, M.A., for that of the late Prof. T. Goadby, B.A.

W. GRAY, (*Sec.*)

## BOARD OF ADVICE AND ARBITRATION.

Dear Brethren,—Our operations during the year have been of a very limited character, not because all our churches are perfectly at peace; several cases have been reported to us as in need of friendly intervention and aid, but there is much difficulty in getting our divided friends to avail themselves of the service which your Board would most willingly render. We shall keep in mind the cases brought before us, and if we have opportunity shall do all in our power to obtain the blessing which our Lord assures us shall be given to the peacemakers.

On behalf of the Board,

I remain, &c.,

J. MADEN, (*Sec.*)

## HOME MISSION DEPARTMENT.

1.—That we thank the Officers and Committee for their services during the past year and that the following brethren have charge of the Home Mission Department for the coming year:—

*President*:—E. Cayford, Esq. *Vice-Presidents*:—Rev. Dr. Clifford and T. H. Harrison, Esq. *Treasurer*:—R. Pedley, Esq., J.P., Crewe. *Secretary*:—Rev. R. P. Cook, 101, Walthall Street, Crewe. *Auditors*:—Messrs. R. Bate and W. Boulton.

## MEMBERS NOMINATED BY THE CONFERENCES.

*Midland*:—Revs. W. Bishop, W. Evans, R. Selby, W. R. Stevenson, M.A., W. H. Tetley and C. W. Vick; Messrs. A. Bexon, S. Bennett, W. Goodliffe, W. H. Mallett, and J. S. Smith.

*Northern*:—Revs. A. C. Carter, S. Kent, C. Payne, and Mr. John Greenwood.

*Southern*:—Revs. W. Dyson, J. Fletcher, W. H. Smith, and Mr. R. F. Griffiths.

*Eastern*:—Revs. T. Barrass, G. H. Bennett, J. C. Jones, M.A., C. Waterton.

*Warwickshire*:—Revs. G. Barrans and E. W. Cantrell.

*Cheshire*:—Rev. P. Williams.

2.—That in view of the serious liabilities of the Society we commend to the Conferences the desirability of their co-operation in securing the hearty support of the churches, and would suggest the holding of special meetings at suitable centres, in which the several churches of any district could unite, to be addressed by representatives of the Connexion, in addition to brethren within the Conference area, wherever such a course might seem advisable and likely to further the object.

ROBT. P. COOK, (*Sec.*)

## BOARD OF TRUSTEES DEPARTMENT.—REPORT.

The Board of Trustees has to report that an increased number of important chapel property references have been made to, and dealt with by, them. The action of the Board seems to be increasingly valued.

The Board has sanctioned the sale of the Congleton disused chapel at the request of the Home Mission.

The Board (at the request of the College Department) solicits the authority of the Association to raise £1,500 in order to obtain £850 to repay the debt due to the executors of the late Mr. Marshall—(there being no bank overdraft), and to find a sum of about £150 for starting a new account, as the subscriptions mostly come in after April; the remainder to be held by the Treasurer of this department, with authority to sustain the Home Mission funds by a loan in the temporary delay arising in connection with the sale of the Congleton chapel.

The Board recommends that the chapel at Longmore Street, Birmingham, be taken over by the Association, subject to precautions against loss.

The Departmental Committee expresses its hearty sympathy with the indefatigable Secretary of the Board, Mr. J. Wallis Chapman, Architect, &c., and regrets that he has been unable to be present at these meetings of the Association, but welcomes the encouraging hope that he will soon be strong again.

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WOMAN'S WORK IN THE CHURCH.

The Committee of the above organization met at Walsall. Mrs. Payne, of Burnley, was added to the list of members, Mrs. Gray having resigned through ill health.

A slight alteration was made in reference to the work in India being done by native Bible Women.

Finding that the Bible Society provides sufficient money for the number of Bible Women employed, it was resolved that we take up Miss Leigh's work and provide as far as possible for her salary, as her services are indispensable to our Mission.

A public meeting for ladies was held on the Wednesday afternoon and was well attended. Addresses by Miss Taylor, of Norwich, and Miss Barrass, who has just returned from India; Mrs. Wilshire Hill presiding. A spirit of enthusiasm prevailed. Several promises of help were received, and we trust good work will be done in the coming year.

JANE FLETCHER, (*Hon. Sec.*)

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LOCAL PREACHERS' CONFERENCE. *Chairman: J. BINNS, Esq., Halifax.*

A paper was read by Mr. Councillor Hopwood, of Stalybridge, on "The Attitude of the Churches and Congregations toward their Local Preachers." Discussion was opened by Rev. A. C. Perriam, of Dewsbury; brethren Hilton, Jones, Wherry, Bennett, Dean, Baldwin, Barrass, Rushby, Checketts, took part in it.

The writer of the paper and the chairman were heartily thanked for their services, and Mr. Hopwood was reappointed Secretary.

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SUNDAY SCHOOL CONFERENCE.

The Sunday School Conference was held in the Bridge Street Congregational chapel on June 26th. Alderman Wm. White, J.P., of Birmingham, presided. In a pleasant address he remarked that he owed a great deal to the General Baptists—being once a teacher in their schools—and urged that attention be given to the gathering and instruction of men. After the hearty singing of a verse from one of Wesley's hymns, Mr. S. Allchurch, of Coventry, proceeded to read his paper on "The Relation of the Sunday School to Social Questions." It was an interesting and suggestive essay, and evoked a stirring discussion. Thanks were enthusiastically accorded to the chairman, the essayist, and to the leader of the discussion. It was also resolved on the proposition of brethren R. M. Julian and T. Barrass that the essayist be requested to place his MS. in the hands of our Publication Board to print in pamphlet form in a manner they think best.

It was resolved that the following be nominated as Committee for next year—Messrs. W. Hall, W. Hunt, B. Baldwin, A. Bexon, with Rev. A. O. Shaw, of Bulwell, as Secretary, and that the subject be "How to secure and test the educational value of Sunday School work."

ARTHUR THOS. PROUT, (*Hon. Sec.*)

# MEMBERS OF THE EXECUTIVE

OF THE

## GENERAL BAPTIST ASSOCIATION

AS APPOINTED ON DEPARTMENTAL BOARDS.

*Premier Members of Executive*—Rev. W. Miller and Rev. W. Hill.

### FOREIGN MISSION DEPARTMENT—BOARD.

*Treasurer*—W. B. Bembridge, Esq., Ripley.

*Secretary*—Rev. W. Hill, 60, Wilson Street, Derby.

Ashby, W., Leicester  
Baldwin, B., Loughborough  
Barwick, E., Nottingham  
Bexon, A., Old Basford  
Bradley, A., Nottingham  
Cholerton, G., Derby  
Colman, S. C., Peterborough  
Cook, Thomas, Leicester  
Dean, G., Derby  
De St. Dalmas, A., Leicester  
Ellis, E. C., Derby

Harrison, T. H., Derby  
Hill, H., Nottingham  
Hunt, W., Nottingham  
Lamb, J., Derby  
Orton, Rev. W., Leicester  
Salisbury, J., Ashby  
Smith, J. S., Mountsorrel  
Stevenson, P. H., Nottingham  
Underwood, Rev. W., D.D., Burton-on-  
Weightman, W., Boston [Trent  
Wherry, W. R., Bourne

*And all such General Baptist Ministers as would be qualified members of the Society.*

Being nominated by the Conferences, the following ministers, if so qualified, are entitled to be summoned and have railway fares allowed:—*Midland*—Rev. S. S. Allsop, Rev. W. Bishop, Rev. R. M. Julian, Rev. J. Maden, Rev. R. Silby, Rev. W. H. Tetley. *Yorkshire and Lancashire*—Rev. J. Horn, Rev. W. Stone, Rev. W. L. Stevenson. *Eastern*—Rev. T. Barrass, Rev. J. C. Jones, M.A. *Cheshire*—Rev. James Briggs. *East Midland*—Rev. F. J. Aust, Cradley Heath, and Rev. T. Lewis, Cinderbank. Other ministerial members are not notified or summoned.

### EDUCATION AND COLLEGE DEPARTMENT—BOARD.

*Treasurer*—S. Bennett, Esq., Pear Tree, Derby.

*Secretary*—Rev. W. Evans, Leicester.

*Assistant-Secretary*—Rev. C. W. Vick, Loughborough.

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Rev. W. H. Tetley, Derby  
E. Barwick, Nottingham  
W. H. Booker, Nottingham  
A. Bradley, Nottingham

#### *Southern.*

Rev. J. Clifford, M.A., LL.B., D.D., &c.  
R. Foulkes Griffiths, London

#### *Eastern.*

Rev. T. Barrass, Peterborough  
,, J. C. Jones, M.A., Spalding

#### *West Midland.*

Rev. A. T. Prout, Coventry  
,, J. Salisbury, M.A., Hinckley

#### *Lancashire and Yorkshire.*

Rev. W. Gray  
,, J. Hubbard  
,, C. Rushby

#### *Cheshire.*

Rev. Sim Hirst

#### *Co-optative.*

Prof. F. S. Grainger, M.A., Nottingham  
W. Hunt, Nottingham  
G. W. Orchard, Ashby  
J. S. Smith, Mountsorrel  
W. R. Wherry, Bourne

*And Ministers of the Connexion interested in the College.*

## HOME MISSION DEPARTMENT—BOARD.

*President*—E. Cayford, Esq., London.*Vice-Presidents*—Rev. Dr. Clifford, London, and T. H. Harrison, Esq., Derby.*Treasurer*—Richard Pedley, Esq., J.P., Crewe.*Secretary*—Rev. R. P. Cook, Crewe*Midland.*

Rev. W. Bishop, Leicester  
 " R. Silby, Nottingham  
 " W. Evans, Leicester  
 " W. H. Tetley, Derby  
 " C. W. Vick, Loughborough  
 A. Bexon, Old Basford  
 S. Bennett, Derby  
 W. Goodliffe, Nottingham  
 W. H. Mallet, Nottingham  
 J. S. Smith, Mountsorrel

*Lancashire and Yorkshire.*

Rev. A. C. Carter, Queensbury  
 " S. Kent, Bradford  
 " C. Payne, Burnley  
 Jno. Greenwood, Allerton

*Southern.*

Rev. W. Dyson, Hitchin  
 " J. Fletcher, London  
 " W. Harvey Smith, Bethnal Green  
 Mr. Foulkes Griffiths, The Temple

*Eastern.*

Rev. T. Batrass, Peterborough  
 " G. H. Bennett, Bourne  
 " J. C. Jones, M.A., Spalding  
 " O. Waterton, Boston

*West Midland.*

Rev. E. W. Cantrell, Birmingham  
 " G. Barrans, Walsall

*Cheshire.*

Rev. Price Williams, Nantwich

## BUILDING FUND LOAN DEPARTMENT—BOARD.

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 James Hill, Derby  
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 A. Bexon, Old Basford  
 J. Wilford, Leicester  
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Rev. Dr. Clifford, London  
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 J. Wallis Chapman, London

*Lancashire and Yorkshire.*

Rev. T. Cotes, Todmorden  
 " R. Davies, Morley  
 " Carey Hood, Halifax

*Eastern.*

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*West Midland.*

Rev. A. H. Lee, Walsall

*Cheshire.*

R. Pedley, Wheelock Heath

## BOARD OF TRUSTEES DEPARTMENT.

*Treasurer*—Mr. Alderman W. R. Wherry, Bourne.*Secretary*—Mr. J. Wallis Chapman, 11, Sutherland Gardens, London, W.

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 Avery, Rev. Wm. Joshua, London  
 Baldwin, Benjamin, Loughborough  
 Barwick, Edwin, Nottingham  
 Bembridge, Wm. Bell, Ripley  
 Binns, Joseph, Halifax  
 Booker, Wm. Henry, Nottingham  
 Cantrell, Rev. Ed. Wykes, Birmingham  
 Clifford, Rev. J., M.A., D.D., London  
 Colman, Samuel C., Peterborough  
 Cook, Rev. R. P., Crewe

Dean, George, Derby  
 Ellis, Ephraim Chapman, Derby  
 Evans, Rev. Wm., Leicester  
 Fletcher, Rev. Joseph, London  
 Griffiths, Richard Foulkes, London  
 Harrison, Thomas Henry, Derby  
 Mallet, John Thomas, Nottingham  
 Newman, William, Louth  
 Orchard, George, Ashby  
 Pedley, Richard, Wheelock Heath



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Chapman, J. W., London	Pike, Rev. E. O., B.A., Exeter
Clifford, Rev. J., M.A., LL.B., London	Roberts, Charles, London
Fletcher, Rev. J., London	Underwood, Rev. W., D.D., Burton-on-
Harrison, T. H., Derby	Wherry, W. R., Bourne [Trent
Hill, H., Nottingham	

\* *The Members of this Board are the "Hymnal Trustees" as at present constituted.*

## VILLAGE CHURCHES AND FEDERATION DEPARTMENT—BOARD.

*Treasurer*—W. H. Mallet, Esq., Nottingham.*Joint Secretaries*—Rev. J. R. Godfrey, Barlestone, and Rev. G. H. Bennett, Bourne.

Rev. T. Barrass, Peterborough	F. W. Buck, Sutton-in-Ashfield
" O. D. Campbell, M.A., Nottingham	G. Payne, Leicester
" J. Clifford, M.A., LL.B., D.D., &c.,	W. Richardson, Nottingham
" W. Gray, Birchcliffe [London	W. R. Wherry, Bourne
" C. W. Vick, Loughborough	

## INTERIM AND EXIGENCY BOARD.

*Treasurer*—James Hill, Esq., Derby.*Secretary*—The Association General Secretary.

Rev. J. Fletcher, London	B. Baldwin, Loughborough
" W. Miller, Nottingham	E. Cayford, London
" W. Hill, Derby	W. Hunt, Nottingham
" J. Clifford, London	S. D. Rickards, London
" G. H. James, Nottingham	

## BOARD OF REFERENCE.

*Secretary*—Rev. W. Gray, Birchcliffe.*Members nominated by Conferences*—

Rev. W. Bishop, Leicester	Rev. G. Needham, West Vale
" E. W. Cantrell, Birmingham	" C. Payne, Burnley
" Joseph Fletcher, London	R. Pedley, Wheelock Heath
" J. C. Jones, M.A., Spalding	Rev. W. H. Tetley, Derby

## ARBITRATION BOARD.

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Rev. T. Barrass, Peterborough	" W. Evans, Leicester
W. B. Bembridge, Ripley	R. Pedley, Wheelock Heath
J. Binns, Halifax	Rev. E. Stevenson, Loughborough
Rev. W. Bishop, Leicester	W. R. Wherry, Bourne

## MINISTERS' RECEPTION DEPARTMENT—BOARD.

*Secretary*—Rev. W. H. Tetley, Derby.

Rev. Watson Dyson, Harrow  
William Hall, Derby  
Rev. Joseph Fletcher, London

Mr. Councillor Cholerton, Derby  
Mr. Councillor Marshall, Walsall

## VISITORS' BOARD.

*Secretary*—Rev. J. Clifford, M.A., LL.B., B.Sc., D.D., 21, Castellain Road, W.

*Derbyshire*—Rev. S. S. Allsop. *Leicestershire*—Revs. W. Evans, Leicester, and R. M. Julian, Loughborough. *Notts.*—Revs. A. Firth, Mansfield, and E. E. Coleman, New Basford. *Northern*—Revs. A. C. Perriam and E. Hirst. *Eastern*—All the pastors. *West Midland*—Rev. J. Parkinson, Nuneaton. *Cheshire*—Revs. R. P. Cook and Sim Hirst.

The above-named Boards unitedly form the General Executive of the Association of which the Interim Department usually acts for general purposes.

The following Committees have been appointed for special matters not yet assigned to definite Departments acting under the Association Seal:—

*Book Fund Committee.*—To disburse small grants of books. *Treasurer*—Mr. Payne, of Leicester. *Committee*—Revs. G. H. Bennett, J. Salisbury, M.A., Sim Hirst, J. Hambley, Mr. S. D. Richards. *Secretary*—Rev. G. M. McElwee, M.A., B.Sc., &c., Nottingham.

*Sunday School Conference Committee.*—Messrs. William Hall, Derby; William Hunt, Nottingham; A. Bexon, Old Basford; B. Baldwin, Loughborough. *Secretary*—Rev. A. O. Shaw, Bulwell.

*Local Preachers' Conference Committee.*—*Secretary*—Mr. George Hopwood, High Street, Stalybridge. *Committee*—Mr. W. Richardson, 2A, Portland Street, Nottingham; Mr. W. Bown, 13, Walter Street, Nottingham.

*Business Arrangements Committee.*—Rev. J. Fletcher, Rev. W. Miller, Mr. W. Marshall (Walsall), Rev. G. H. James, Mr. R. Foulkes Griffiths.

*Woman's Help Society.*—*Secretary*—Mrs. Fletcher, 322, Commercial Road, E. *Associate*—Mrs. Wilshire Hill, 60, Wilson Street, Derby.

# LIST OF MEMBERS AND DELEGATES AT WALSALL.

The work of the Association Business was sustained at the Walsall session as far as the signing of the Representatives' book indicates, by the following, comprising in all 156 Members and Delegates.

- Ashey*.—Rev. T. Plant, B.A., J. W. Salisbury, F. G. Clarke.
- Barton*.—Rev. J. R. Godfrey, Rev. G. E. Payne.
- Berkhamstead*.—Rev. F. Smythe.
- Birchcliffe*.—Rev. W. Gray.
- Birmingham (Highgate Park)*.—Rev. E. W. Cantrell, H. Hitchcock, G. Asman.
- Birmingham (Longmore Street)*.—Rev. A. T. Greening.
- Boston*.—Rev. C. Waterton.
- Bourne*.—Rev. G. H. Bennett, W. R. Wherry.
- Bradford (Tetley Street)*.—Rev. Sandy Kent.
- Burnley (Enon)*.—Rev. Chas. Payne.
- Burton-on-Trent*.—Rev. Solomon S. Allsop, Robert Hunt, Dr. Underwood.
- Castle Donington*.—T. Oldershaw, J. Fielding.
- Chesham*.—Rev. W. B. Taylor, Mrs. Taylor.
- Cinderbank*.—Rev. T. Lewis.
- Clayton*.—Rev. J. W. Hambly.
- Coalville*.—Rev. F. Pickbourne.
- Coventry*.—Rev. A. T. Prout, S. Allchurch.
- Cradley Heath*.—Rev. F. J. Aust.
- Crewe*.—Rev. R. P. Cook.
- Crowle*.—Rev. W. Rowton-Parker.
- Denholme*.—J. Taylor.
- Derby (St. Mary's Gate)*.—Rev. A. Mills, W. Hall, James Hill, G. Cholerton, Samuel Hall, Joseph Dean, T. Meakin.
- Derby (Osmaston Road)*.—Rev. W. H. Tetley, T. H. Harrison, Fredk. Earp, Jas. Munton, D. Renwick, Joseph Cholerton, Joseph McConnel.
- Derby (Watson Street)*.—George Dean.
- Dewsbury*.—Rev. A. C. Perriam.
- Downton*.—Rev. F. Cunliffe, R. F. Griffiths.
- Epworth and Butterwick*.—Rev. J. A. Andrews.
- Halifax*.—Rev. Carey Hood, J. Binns.
- Heptonstall Slack*.—Rev. J. Hubbard, J. Lawton.
- Hitchin*.—Rev. W. Dyson.
- Hugglescote*.—Rev. Chas. Barker, B. B. Drewett, Thomas Deacon, J. Smith.
- Ibstock*.—Rev. J. P. Newman.
- Kirkby, East*.—W. Davison.
- Landport*.—Rev. W. J. Staynes.
- Leeds (North Street)*.—Rev. J. Horn.
- Leicester (Friar Lane)*.—Rev. G. Eales, J. Barson.
- Leicester (Archdeacon Lane)*.—J. L. Clough.
- Leicester (Dover Street)*.—Revs. W. Evans, W. Orton, C. Springthorpe.
- Leicester (Carley Street)*.—Rev. J. C. Forth.
- Leicester (New Walk)*.—W. Taylor.
- Lincoln*.—George Hood.
- London (Commercial Road)*.—Rev. J. Fletcher, W. S. Colley, Mrs. Jane Fletcher.
- London (Church Street)*.—Rev. J. F. Archer.
- London (Praed Street, Westbourne Park, &c.)*.—Rev. G. Robinson, W. J. Avery, John Ryan.
- London (Haven Green, Ealing)*.—Rev. W. T. Adey.
- Longton*.—Rev. J. Briggs.
- Loughborough (Baxter Gate)*.—Rev. R. M. Julian, H. Cross.
- Loughborough (Wood Gate)*.—Rev. C. W. Vick, B. Baldwin, H. Clemenson.
- Louth (Eastgate)*.—W. Newman.
- Lydgate*.—Rev. W. L. Stevenson.
- Macclesfield*.—Rev. J. Hollinshead.
- Mansfield*.—Rev. Alfred Firth.
- Market Harborough*.—Rev. J. Whitford.
- Measham and Netherseal*.—Rev. B. Noble.
- Melbourne*.—Rev. F. Samuels.
- Nantwich*.—Rev. P. Williams.
- Norwich*.—Rev. G. Taylor, Mrs. Rebecca Taylor, Miss M. Travers Taylor, Miss Annie M. Taylor.
- Nottingham (Arkwright Street)*.—Rev. D. P. Packer.
- Nottingham (Broad Street)*.—Rev. O. D. Campbell, M.A., J. S. Baldwin, H. Hill.
- Nottingham (Mansfield Road)*.—Rev. G. Munro McElwee, M.A., B.Sc., &c.
- Nottingham (Lenton)*.—Rev. H. Bull.
- Nottingham (Old Basford)*.—Rev. J. Maden, A. Bexon.
- Nottingham (New Basford)*.—Rev. E. E. Coleman  
**Rev. W. R. Stevenson, M.A.**
- Nottingham (Bulwell)*.—Rev. A. O. Shaw.
- Nottingham (Woodborough Road)*.—Rev. G. H. James.
- Nottingham (Hyson Green)*.—Rev. R. Silby.
- Nuneaton*.—Rev. J. Parkinson.
- Peterborough*.—Rev. T. Barrass, J. Albert Jones, S. O. Colman.
- Queensbury*.—Rev. Arthur Carter, Annie Carter.
- Quorn*.—J. S. Smith, J. Spenser.
- Ripley*.—Rev. C. Allderidge, W. B. Bembridge.
- Sawley*.—Rev. G. Towler, Christopher Turner.
- Sheffield*.—Rev. E. Carrington.
- Shore*.—Rev. J. Haslam Jones, James Greenwood, Jas. Feber.
- Smalley*.—Rev. E. Hilton.
- Spalding*.—Rev. J. C. Jones, M.A.
- Stalybridge*.—Rev. C. Rushby, Geo. Hopwood.
- Stoke*.—John Heath.
- Sutton-in-Ashfield*.—F. W. Buck.
- Swadlincote*.—Thomas Crofts, H. Cooper.
- Tarporley*.—Mrs. Walley.
- Tadmorden*.—Amos Cunliffe.
- Walsall (Stafford Street)*.—Rev. G. Barrans, E. Lees, W. Marshall.
- Walsall (Vicarage Walk)*.—Rev. A. H. Lee, W. Harrison, W. Oakley, E. Hewens, O. Chesterton, F. Mason.
- Wendover*.—Rev. B. W. Jackson.
- West Vale*.—Rev. G. Needham.
- Wheelock Heath*.—R. Pedley.
- Whitwick*.—Rev. W. Slator.
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- Mission Churches*.—Rev. W. Hill, Rev. W. Miller, Rev. P. E. Hoberlet, Miss Barrass.

# SECRETARY'S STATEMENT.

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THE returns have not come in from all the churches, so that any estimate of "growth" must be partly conjectural and liable to alteration as fuller statistics arrive. The number of baptisms during the year seems less than the average of recent years. Though over 979 have been baptized, it is not pleasant to think that this gives an increase by baptism of only  $3\frac{1}{2}$  per cent. Of course the increase on "Receptions" brings the number higher. Churches have not sent accurate statistics of the death rate; judging by previous averages it is understated, and as some attach different meanings, and practise dissimilar methods in classifying the "erasure," the "excluded," the "restored," and the "received," the most reliable column of figures to be used as test data is that of baptisms. After all we are Baptists. Seeing that the number of baptisms is less than last year—considerably less—we might naturally enquire whether those churches which have the largest Sunday schools have in this dearth been replenished from what we so gladly rejoice in as the "nursery of the churches." Here we find that some very large schools have worked through the year without training up one child into the obedience of baptism. If a nurseryman who had the largest plantations failed to bring any plant to bloom, or to be transplanted, we should be startled to find such a result of his year's work. The churches have other work than that of bringing in the sheaves,—and are sometimes successful in strengthening their members even when there are no additions. The object of the Sunday school is to teach and to train, so as to lead to vital union with Christ—and why not with His church? The relation of baptisms (from all sources) to the total membership in the thirteen churches which have Sunday schools containing 500 scholars is a little over  $2\frac{1}{2}$  per cent., while the ratio in the churches having smaller Sunday schools is very nearly 4 per cent. The subjoined table further exemplifies this. It may be that the largest schools are in districts where children are most untractable. The fault may also be with the churches in that they do not attract to their fellowship those converted in the Sunday school, and that consequently a large number of Christians converted in their youth in Sunday schools do not seek either baptism or church fellowship. Or it may be that churches have rarely sufficient competent workers to attend to visitation, private conversation with seekers, and other church duties, if a large number are required every afternoon as teachers. The fact suggests enquiry and requires explanation.

Another characteristic of the returns is the continued marked depression of some of the oldest churches of the Connexion, in the Eastern district. The inhabitants of these districts supplied in years gone by the most sturdy pioneers of British liberty, and among these people General Baptists were, over two centuries ago, numerous and powerful. At present the churches are waning and many rapidly becoming extinct—not through the influence of undecided doctrine, as was the case a century ago in Kent, but with a similar result. Does the Association give a helping hand? The disappearance of a “type” of churches like this is a very serious matter, and much ought to be done to obviate such a catastrophe. The churches at Peterborough, Spalding, and Bourne are doing their best to recover the lost ground—yet we must see that if all had gone well there would have been twenty similar churches of equal vigour, where we are now represented by drivelling congregations, empty or roofless chapels, and memberships of under twenty or thirty.

In the majority of the churches of our Association a striking interest is evinced in Connexional matters, and the *esprit de corps* manifested is a good sign of genuine, well meaning enthusiasm, and many of the reports shew that the principal goal set before the church workers is the living of a godly life and its sincerest promotion.

Letters have been received from Dr. Booth, the Secretary of the Baptist Union, and from the Secretary of the Leicestershire Association relating to the Amalgamation of Particular and General Baptist institutions. (Letters read.) It may be best to submit them to a committee with a view to further action. Seeing that General Baptists derived their more recent organizations from those who worked with Dan Taylor, it may be not only wise for us to *act*, but also right for us to *say* that these organizations necessarily took a distinct form, as Particular Baptist churches declined to admit Dan Taylor to baptism because he believed, like the then struggling Wesleyans, that Jesus died for the sins of the whole world. If the circumstances of those days demanded distinct institutions it is at least clear that those circumstances do not exist to-day. Wesleyans are now not only received to baptism, but are often gladly welcomed to communion *without baptism even*. A reorganization of our congregational forces may therefore be fairly considered after the lapse of more than a century.

#### SUPPLEMENTARY STATEMENT.

In his capacity as editor of the Year Book the Secretary has this year to make a supplementary statement. In the interval between the Association meetings and the printing of the Year Book an event has

taken place which removes one most honoured name from several of the Boards and Committees, and leaves a gap once more in the principalship of the College. The Rev. William Rawson Stevenson, M.A., never returned to his residence at Carrington from the meetings at Walsall. Nevertheless he has gone HOME! The self-denying worker, the cultured scholar, and the meek and lowly teacher, who was in that sphere greatest among us, is called away. We cannot realize it. The voice which spoke at the last Association, and the presence so cordially greeted by all, cannot be deemed "absent." Not until the records of the next Association come to be chronicled can this sad loss be set forth. It is now named.

STATISTICAL SUMMARY.—BRITISH CHURCHES.

	Number of Members.	Bap- tized.	Re- stored.	Received from other Churches.	Dis- continued Statistics.	De- ceased.	Transfer'd to other Churches.	Ex- cluded.	Removed from other causes.
1888	26500	1331	88	716		380	490	91	1000
1889	26782	979	141	664	63	287	435	83	634

SCHEDULE RELATING TO 13 LARGER SCHOOLS' BAPTISMS.

	1887	1888	1889		1887	1888	1889
Number baptized in 13 churches with schools now over 500 attendance.	289	276	153	Total member- ship of such 13 churches.	5671	5827	5938
	* Per-centage ... (Approximately.)	5	4½		2½		

\* The average per-centage in 1887 and 1888 was about five per cent., in 1889 it was about 3½. The general average bears the dead weight of the non-reporting churches, while that of the thirteen principal school churches has no such counterweight.



## CORRESPONDING SECRETARIES AND LIST OF CONTRIBUTIONS TO SPECIAL CONNEXIONAL FUNDS.

"This Association regards it as the duty of all churches in the body to support the three recognized Institutions of the Connexion: viz., the Foreign Mission, the Home Mission, and the College."—*Minutes of the Ninety-first Association, 1860.*

The letter [P] indicates personal subscription apart from collective church work.

No. of Church on opposite page.	NAME AND ADDRESS OF CORRESPONDENT.	FOREIGN MISSION DEPARTMENT.	HOME MISSION DEPARTMENT.	COLLEGE DEPARTMENT.	BUILDING FUND. (LOAN DEPARTMENT.)	BAPTIST UNION.	ASSO. EXPENSES	Chapel Property Improvement and Debt Removal.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.		
1	Wm. Bown, 13, Walter Street, Nottingham ...	5 16 4	...	...	...			
2	James Goadby, Ashby-de-la-Zouch ...	40 3 2	2 10 6	20 13 10	...	E. 2/6 (P.) ...	0 5 0	
3	James Hill, Daisy Bank, Audlem, Nantwich ...	1 3 3	...	...	...			
4	James Goadby, Ashby-de-la-Zouch ...	7 6 1	...	...	...		0 2 6	
5	Wm. Hy. Suthers, Grove Terrace, Bacup ...	1 10 0	1 0 0	2 0 0	...		0 2 6	
6	John Compton, Newton Burgoland, Ashby-de-la-Zouch ...	46 10 6	...	15 18 6	...	G. 5/-	0 7 6	
7	J. Moore, Rye Piece, Bedworth, near Nuneaton	0 2 6	...	0 9 6	...		0 1 0	£40 extension.
8	William Neville, The Factory, Chilwell, Notts.	13 15 7	...	...	...	G. 5/-; M. 45/-	...	
9	Walter Carrington, Canada, Belper, Derby ...	6 4 8	...	2 0 0	...		0 1 0	
10	G. Loosley, Castle Street, Berkhamsted, Herts.	11 13 0	2 7 6	2 13 6	...	G. 10/-	0 5 0	
11	Joseph Miles, Billesdon, near Leicester ...	1 13 0	...	...	...			
12	Rev. W. Gray, Birchcliffe, Hebden Bridge, via Manchester ...	47 7 1	16 10 4	15 1 9	...	{G. 10/-; A. 42/-; E. 5/- (P) M. £8 7s. 0d.	0 12 6	
13	H. Hitchcock, 60, Long Street, Sparkbrook, Birmingham ...	48 8 4	4 3 6	5 13 0	...	G. 10/-; M. 45/6	0 5 0	£440 new fabric.
14	John Evans, Baptist Chapel, Longmore Street Birmingham ...	...	...	...	...		0 2 6	
15	Geo. L. Wilson, 41, Wormgate, Boston ...	32 16 7	1 9 0	9 7 8	...		0 7 6	
16	S. Rockley, Ollerton, Newark, Notts. ...	...	...	...	...			
17	William Bishop, West Street, Bourn, Linc. ...	48 14 9	4 1 7	7 1 8	...	G. 10/-	0 7 6	
18	E. Cockerott, Sandy Lane, Allerton, Bradford	0 18 0	...	2 11 0	...	G. 5/-; M. 35/9	...	



No.	DESIGNATION OF CHURCH.	COUNTY.	CONFERENCE.	When formed.	Sitting Accommodation.	Members.		Baptized.	Restored.	Received.	Deceased.	Transferred to other Churches.	Excluded.	Removed from other causes.	NAME OF PASTOR.	When settled in this charge.	Local Preachers.	Sunday School Teachers.	Sunday Scholars.	Sunday School Collections.					
						1888.	1889.													£	s.	d.			
19	Bradford (Tetley Street)...	Yorks	Lancs & Yorks	1832	870	278	264	1	1	7	1	10	Sandy Kent	1889	30	275	37	0	0						
20	Bradford (Infirmary Street) ...	do.	do.	1850	200	84	82	2	2	4	2	...	...	...	1	18	150	39	9	0					
21	Bradford (Central, Allerton) ...	do.	do.	1873	600	121	140	19	1	1	1	...	...	...	3	30	230	27	5	6					
22	Broughton and Willoughby ...	Notts	Midland	1854	340	49	49	...	...	...	...	...	...	...	...	...	...	...	...	...					
23	Burnley (Ebenezer)...	Lancs	Lancs & Yorks	1787	750	380	382	5	6	7	1	...	...	...	5	53	711	...	...	...					
24	Burnley (Enon)—Whittlefield ...	do.	do.	1850	700	273	259	5	3	1	1	9	2	11	Charles Payne	1887	6	45	375	104	11	4½			
25	Burton-on-Trent (New Street)— Cauldwell ...	Stafford	Midland	1824	840	232	224	5	4	5	10	...	2	Solomon S. Allsop	1879	50	436	60	0	0					
	Overseal ...			Derby	do.	1854	120	26	27	...	1	1	1										...	...	
26	Burton-on-Trent (Parker Street)	Stafford	do.	1880	350	56	56	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
27	Carlton ...	Notts	do.	1876	110	50	51	5	2	3	...	7	...	2	...	...	...	...	0	2	0				
28	Castle Donington ...	Derby	do.	1774	500	134	134	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
29	Chatteris (West Park Street)	Cambs	Eastern	1783	500	117	119	4	1	2	1	4	...	...	Thos. H. Smith	1884	10	25	206	18	0	0			
	The Crollards ...	do.	do.	...	...	...	...	...	...	...	...	...	...	...	...	...	7	70	...	...	...	...	...		
	Forty-foot Bank ...	do.	do.	...	...	...	...	...	...	...	...	...	...	...	...	...	3	33	...	...	...	...	...		
	Mepal (Union Chapel)...	do.	do.	1847	...	22	22	...	...	...	...	...	...	...	...	...	6	80	...	...	...	...	...		
30	Chellaston ...	Derby	Midland	1863	150	22	20	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...		
31	Chesham [H E] ...	Bucks	Southern	1706	850	308	307	...	3	1	...	...	...	3	W. Bampton Talyor	1883	15	58	504	17	10	0			
	Charteredge ...	do.	do.	...	100	...	...	...	...	...	...	...	...												
	Ashley Green ...	do.	do.	...	80	...	...	...	...	...	...	...	...												
	Vale ...	do.	do.	...	60	...	...	...	...	...	...	...	...												
32	Chesterton ...	Stafford	Cheshire	1877	200	16	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
33	Cinderbank ...	Worcestr	Warwickshire	1820	290	152	159	9	1	1	1	1	...	...	Thomas Lewis	1872	3	30	420	2	7	3			
34	Clayton ...	Yorks	Lancs & Yorks	1828	315	192	216	28	1	3	1	...	2	Joseph H. Hamby	1881	2	46	366	61	5	7				
35	Clowbridge ...	Lancs	do.	1844	500	53	53	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
36	Coalville [H] ...	Leicester	Midland	1835	600	163	163	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
37	Colwell (Ebenezer) ...	Hants	Southern	1836	150	19	24	4	...	2	1	...	...	...	...	...	...	...	...	...	...	...	...	...	
38																									
39	Coningsby [E] ...	Lincoln	Eastern	1651	200	41	41	1	...	1	...	...	...	...	George Camp	1884	8	65	6	0	0				
40	Coventry (Gosford Street)	Warwick	Warwickshire	1822	700	170	127	8	3	2	...	...	52	A. T. Prout	1847	3	30	380	21	0	0				
41	Cradley Heath ...	Stafford	do.	1834	250	81	77	...	...	...	...	4	...	F. J. Aust	1885	18	180	...	...	...	...	...	...	...	
42	Crewe (Union Street)	Cheshire	Cheshire	1883	640	73	69	2	...	...	6	...	...	R. P. Cook	1889	1	12	167	21	7	6				
43	Crich (Ebenezer) ...	Derby	Midland	1833	250	63	63	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	





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		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
44	...	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45	Rev. W. R. Parker, Crowle, Doncaster	...	...	...	...	...	...	...	...	0	5	0	G. 10/-; A. 20/- (P.)	...	0	1	0	...	...	...
46	J. D. Waddington, 6, John Street, Denholme, near Bradford	7	4	0	1	5	0	0	10	6	...	...	...	...	...	...	...	...	...	...
47	James Hill, Duffield Road, Derby	72	18	4	12	16	8	13	4	0	6	8	0	G. 42/-; A. 10/- (P.)	...	1	0	0	...	...
48	John Smith, Stuart Terrace, Greenhill, Derby	57	17	1	11	15	6	30	9	9	1	11	6	G. 31/6; E. 10/- (P.)	...	1	0	0	...	...
49	Elijah Smith, 12, Little Watson Street, Derby	16	15	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
50	Joshua Mitchell, West Park Street, Dewsbury	38	10	4	15	8	3	12	4	8	...	...	...	{G. 10/-; Aug. £5 (P.) M. 2½/8}	0	5	0	...	...	...
51	Rev. F. Cunliffe, Downton, Wilts.	...	...	...	...	...	...	0	10	6	...	...	...	...	...	0	1	0	...	...
52	Thomas Abell, Duffield, Derby	9	6	10	1	0	0	...	...	...	...	...	...	...	...	0	2	6	...	...
53	Michael Pickering, Earl Shilton, Hinckley	1	11	6	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...
54	John Gibson, Newthorpe Common, Notts.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...
55	W. H. Jervis, 56, Botteston Street, Hanley	...	...	...	...	...	...	...	...	...	...	...	...	G. 5/-	...	...	...	...	...	...
56	Lawrance Howarth, 2, Ramsbottom Street, Waterfoot	0	17	0	...	...	...	...	...	...	...	...	...	...	...	0	5	0	...	...
57	Rev. J. A. Andrews, Epworth, Doncaster	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
58	...	0	16	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
59	A. De-la-Rue, New Road, Aylesbury	9	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60	John Fryer, Jacolnstone, Wymondham, Norfolk	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...
61	John Chambers, Rose Villa, Gosherton, Spalding	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
62	R. B. King, 14, Albert Street, Grantham	0	12	0	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...
63	James Grey, 3, Ainslie Street, Grimsby	17	5	5	...	...	...	...	...	...	...	...	...	G. 10/-	...	0	5	0	...	...
64	Joseph Binns, 1, Princess Street, Halifax	59	18	4	18	18	0	11	16	9	...	...	...	G. 10/-; M. 75/3	...	0	12	6	...	...
65	Richard Booth, Haslington, Crewe	8	0	0	...	...	...	...	...	...	...	...	...	...	...	0	1	0	...	...
66	F. Fuller, Hathern	...	...	...	...	...	...	1	0	0	...	...	...	...	...	0	1	0	...	...
67	Percy Lockton, Nelson Street, Heanor, Notts.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	2	6	...	...
68	Rev. J. Hubbard, Heptonstall Slack, Hebden Bridge, Manchester	33	5	0	9	6	0	6	10	9	1	0	0	G. 10/-; M. 5/- (P.)	...	0	12	6	...	Fabric extension, £150.
69	Rev. James Salisbury, M.A., Hinckley	1	5	0	...	...	...	...	...	...	...	...	...	G. 10/-	...	0	5	0	...	Galleries & organ, £550.
70	Frederick Griggs, Hitchin	49	14	5	...	...	...	4	8	2	...	...	...	{G. 15/6; Aug. 10/- (P.) M. 10/6 (P.)}	...	...	...	...	New organ, &c., £200.	



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		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
71	T. H. Stevenson, Hose, Melton Mowbray ...	3	7	8	...	...	1	8	0	...	...	...	G. 5/- ...	...	0	2	6			
72	John Carpenter, 51 Belle Isle Road, Hucknall } Notts. ...	12	18	2	...	...	3	0	0	...	...	...	...	...	0	5	0			
73	B. B. Drewett, Hugglescote, Ashby-de-la-Zouch	16	15	1	...	...	5	0	0	...	...	...	G. 20/-	...	0	5	0	£20 off chapel debt.		
74	W. Chadwick, 5, Colne, Road, Burnley ...	8	9	3	...	...	...	...	...	...	...	...	...	...	0	2	6			
75	Rev. J. P. Newman, Ibstock, Ashby-de-la-Zouch	3	10	6	...	...	...	...	...	...	...	...	G. 5/-	...	0	2	6	£15 school-room renovation		
76	William Knott, 36, Jackson Avenue, Ilkeston	3	7	0	...	...	1	10	0	...	...	...	...	...	0	2	6			
77	W. C. Hollis, 31, Belper Street, Ilkeston ...	8	5	1	...	...	...	...	...	...	...	...	...	...	0	2	6			
78	Thomas Eyet, Pound Lane, Isleham, Cambs. ...	1	10	0	...	...	...	...	...	...	...	...	G. 15/-	...	0	7	6	Stairs to gallery, £10.		
79	J. Wilders, Kegworth, Derby ...	5	7	0	...	...	2	16	0	...	...	...	...	...	0	7	6			
80	H. H. Langham, Noel Street, Kimberley, Notts.	...	...	...	...	...	...	...	...	...	...	...	...	...	0	1	0	£9 improvement.		
81	J. Smart, 20, Sherwood Rise, Nuncar Gate, } Kirkby Woodhouse, Mansfield...	1	3	6	...	...	1	2	10	...	...	...	...	...	0	5	0			
82	William Scotthern, Kirkby-in-Ashfield, Mansfield	10	14	0	...	...	3	0	0	...	...	...	...	...	0	5	0			
83	W. Davis, 8, Sherwood Street, East Kirkby Notts	15	8	9	...	...	1	10	0	1	1	0	...	...	0	5	0			
84	J. Picksley, Kirton-in-Lindsey, Lincolnshire	2	19	3	...	...	...	...	...	...	...	...	G. 5/-	...	0	1	0			
85	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
86	E. C. Palmer, 339, Lake Road, Portsmouth ...	21	17	6	1	6	4	2	0	0	...	...	G. 10/6	...	0	5	0			
87	John Morton, Langley Mill, Notts. ...	4	3	3	...	...	...	...	...	...	...	...	...	...	0	2	6			
88	W. Nixon, Nelson Cottage, Kids Grove, Stafford.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
89	Ezra Pidcock, East Leake, Loughborough ...	1	11	0	...	...	...	...	...	...	...	...	...	...	Δ0	2	0			
90	T. Blakey, Vernon Road, Leeds ...	36	15	4	...	...	...	...	...	...	...	...	...	...	0	2	6			
91	A. Jones, 62, Shakespeare Street, Burmant, Leeds	1	15	0	...	...	...	...	...	...	...	...	G. 5/-	...	0	2	6	Chapel renovation.		
92	J. Barson, Cecil Road, Leicester ...	13	13	8	...	...	...	...	...	...	...	...	G. 20/-	...	...	...	...			
93	E. H. Bott, 26, Gallowtree Gate, Leicester ...	66	10	9	6	14	4	12	1	7	3	14	2	...	0	12	6			
94	Geo. Payne, 134, New Walk, Leicester ...	87	19	10	9	0	4	21	19	1	1	1	0	G. 10/-	...	...	...			
95	J. Hackett, 51, Evington Road, Leicester ...	52	18	1	...	...	...	...	...	...	...	...	G. 21/-; Aug. £6	...	0	5	0			
96	S. C. Hubbard, 13, Filbert Street, Leicester ...	57	11	0	5	19	8	6	16	6	...	...	G. 5/-	...	0	5	0	School-room, cost £1000.		
97	George Hood, 211, High Street, Lincoln ...	27	4	2	2	10	7	...	...	...	2	11	4	G. 25/-	...	0	5	0		
98	G. Marsball, 6, Barker St., Lincolne, Todmorden	8	6	1	...	...	...	...	...	...	...	...	G. 20/-	...	0	5	0			
99	W. E. Weller, 17, Baggerly Street, Burdett } Row, Bow, E. ...	...	...	...	...	...	...	...	...	...	...	...	G. 20/-	...	...	...	...			



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						G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. E—Education Fund. M—British & Irish Mission.		
100	Henry Nash, 35, Belgrave Street, Stepney, E.	£ s. d. 38 12 1	£ s. d. 9 6 6	£ s. d. 11 15 0	£ s. d. 2 10 5	{ G. 5/-; A. 10/6 (P.); Aug. 10/6 (P.); M. £5 4s. }	£ s. d. 0 12 6	{ School-room renovation, £150 Church parlour, £20.
101	J. Wolfe, 17, Gladwell Road, Hornsey, N. ....	10 19 6	...	...	...		G. 10/6 ...	
102	G. Ross, 1, Russell Chambers, Bloomsbury, W.C.	21 18 6	...	5 3 6	...	G. 10/- ...	0 7 6	{ Exterior renovation, &c. Enlargement.
103	E. Cayford, 146, Leadenhall Street, E.C. {	24 19 9 162 14 7 }	80 6 0	28 4 2	...	{ G. £25 17s. 6d.; Aug. £5; A. £2½ 1s.; M. £51 3s. 7d. }	E. Cayford 2 2 0	
104	Rev. R. R. Finch, Leicester Rd., East Finchley, N	5 14 6	...	...	...	G. 31/- (P.) G. 20/-; M. 10/- (P.)	0 2 6	
105	...	6 11 6	...	...	...			
106	Rev. W. T. Adey, 6, Windsor Rd., Ealing, W.	13 9 9	...	2 2 0	...	G. 20/6	0 1 0	New wall, £50. { Chapel debt, £30; school, £20
107	G. Fullalove, Market Place, Long Eaton ...	2 6 0	...	3 2 6	...			
107a	Henry Burton, 8, Salisbury Street, Long Eaton	...	...	...	...	G. 10/- ...	0 12 6	
108	Amos Jubb, Longford, near Coventry ...	...	...	5 0 6	...			
109	Rev. G. F. Pitts, Ctifton House, Long Sutton	...	...	...	...	G. 21/-; Aug. £2	0 12 6	
110	Wisbech ...	14 8 6	...	...	...			
111	Rev. Jas. Briggs, Dresden, Longton, Stafford ...	0 15 0	...	...	...	G. 5/- ...	0 5 0	
112	W. H. Wilkins, Long Whatton, Loughborough	0 15 0	...	...	...			
113	F. W. H. Bumpus, 3, Church Gate, Loughborough	30 4 3	3 6 6	18 11 7	...	{ G. 5/-; A. 10/6; Aug. 15/-; M. 10/- }	0 1 0	
114	Charles Gadsby, 28, Derby Sq., Loughborough	44 10 5	16 11 3	23 12 9	...			
115	T. I. Burton, Louth ...	26 5 1	1 10 2	3 0 0	...	G. 5/- ...	0 5 0	
116	James William Kiddall, Louth ...	16 5 6	...	3 2 8	...			
117	John Ormerod, 2, Leywood, Todmorden ...	18 11 5	1 17 9	2 12 9	1 0 0	{ G. 5/-; A. 10/6; Aug. 15/-; M. 10/- }	0 5 0	
118	Rev. W. H. Payne, Meadow Lands, Lyndhurst Hants. ...	3 4 10	...	...	...			
119	Alfred Hallam, Garden Street, Macclesfield ...	8 4 6	0 10 6	0 10 6	...	G. 5/- ...	0 5 0	
120	R. Seals, Stow Bridge, Downham Market, Norfolk	...	...	...	...			





No. of Church on opposite page.	NAME AND ADDRESS OF CORRESPONDENT.	FOREIGN MISSION DEPARTMENT.		HOME MISSION DEPARTMENT.		COLLEGE DEPARTMENT.		BUILDING FUND. (LOAN DEPARTMENT.)		BAPTIST UNION.		ASSO. EXPENSES	Chapel Property Improvement and Debt Removal.			
		£	s.	d.	£	s.	d.	£	s.	d.	£			s.	d.	
121	R. Wakefield. Maltby, Alford, Lincolnshire ...	9	14	2	...	...	...	...	...			0	1	0		
122	Rev. Alfred Firth, Mansfield, Notts. ...	9	12	7	...	...	0	2	6			0	5	0		
123	J. S. Smith, High Street, March ...	28	10	0	...	...	...	...	...	G. 10/-	...	0	5	0		
124	John J. Mumford, Northampton Road, Market Harborough ...	3	7	9	1	3	0	2	13	10	Aug. £2 (P.) ...	0	2	6		
125	D. Orgill, Measham, via Atherstone ...	15	18	9	...	...	4	6	9			0	5	0		
126	Rev. F. Samuels, Melbourne, Derby ...	25	6	6	...	...	...	...	...	{ G. 5/-; A. 42/6 (P.); } { E. 25/- (P.) }		0	1	0		
127	H. Shelley, Sunny Hill, Milford, near Derby ...	...	...	...	...	...	...	...	...			0	1	0		
128	...	...	...	...	...	...	...	...	...			0	1	0		
129	J. T. Edgson, Mercott, Uppingham ...	0	10	0	...	...	...	...	...			0	1	0		
130	J. Whitehead, 341, Manchester Road, Mossley, near Manchester ...	...	...	...	...	...	...	...	...			0	1	0		
131	R. Forey, Brassey Hall, Willaston, Nantwich ...	7	5	6	2	0	0	...	...	G. 5/-	...	0	2	6		
132	M. Trugrove, Underbank, Hebden Bridge ...	...	...	...	...	...	...	...	...	G. 5/-	...	0	1	0		
133	C. Burns, St. John Street, Netherton, Dudley ...	...	...	...	...	...	...	...	...			0	1	0		
134	Rev. T. Yates, Newthorpe, Notts. ...	0	10	0	...	...	...	...	...	G. 10/-; A. £1 (P.)		...	...	...		
135	...	1	8	0	...	...	...	...	...			...	...	...		
136	Miss M. Travers Taylor, 21, Sussex St. Norwich ...	36	0	3	2	6	0	0	10	6		0	5	0		
137	H. Kent, Clipstone House, West Bridgford, Nottingham ...	5	10	7	...	...	...	...	...			0	5	0		
138	W. Hunt, 1, Belgrave Square, Nottingham	{ 51	7	0 } { 13	9	1 }	9	0	0	35	0	0	1	1	0	
139	A. Stevenson, 300, Mansfield Rd. Sherwood, do.	6	10	0	...	...	...	...	...			{ G. 30/-; A. £15 2s.; } { E. £3 12s. (P) }	0	12	6	
140	J. Leighton, Havelock House, Lucknow Rd. do.	33	12	6	9	3	0	21	12	0	G. 10/-; E. 10/6 (P.)	0	10	0		
141	W. H. Don, 26, Willoughby St., Lenton do.	0	10	0	...	...	...	...	...			0	5	0		
142	G. C. Stretton, 105, Nottingham Road, New Basford, Nottingham	100	12	2	5	2	6	{ 7	10	6 } { 2	2	0 }	2	2	0	
143	W. H. Parker, 195, Nool Street, Nottingham	23	15	0	2	11	9	2	10	1	...	{ G. 30/-	...	0	12	6
												[Southwark	0	2	6	
												G. 5/-; E. 5/- (P.)	...	0	5	0



No. of Church on opposite page.	NAME AND ADDRESS OF CORRESPONDENT.	FOREIGN MISSION DEPARTMENT.			HOME MISSION DEPARTMENT.			COLLEGE DEPARTMENT.			BUILDING FUND. (LOAN DEPARTMENT.)			BAPTIST UNION.			Asso. EXPENSES			Chapel Property Improvement and Debt Removal.
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	G—General Expenses. A—Annuity Fund. Aug.—Augmentation Fund. K—Education Fund. M—British & Irish Mission.	£	s.	d.			
144	...																			
145	S. Langton, Main Street, Bulwell, Nottingham	...					2	0	0								0	5	0	Reducing debt £70.
146	W. Richardson, 2A, Portland Road, do.	7	2	3													0	5	0	
147	Edwin Barwick, 10, Colville Street, do.	50	16	9	5	10	6	14	2	6	2	7	1	{ G. 15/-; A. £5 5s.; M. £2 16s. 8d. }		0	7	6		
148	D. Smedley, 42, Cornhill Street, Hyson Green, Nottingham	19	5	6	1	11	9	3	0	0	1	11	9				0	5	0	
149	W. W. Cooper, Arbury Road, Nuneaton	4	11	5							0	10	6	G. 10/- (P.); M. 10/- (P)		0	2	6		
150	Rev. T. Barrass, Peterborough	113	17	0	15	3	10	15	5	0				{ G. 25/-; Aug. 20/-; E. 25/-; M. 46/- }		1	0	0	{ £500 renovating chapel and new organ.	
151	Henry Squier, Pinchbeck, Spalding		1	6	2															
152	Rev. G. Walker, Shrigley View, Poynton	9	8	1	2	0	0	1	0	0										
153	Arthur Hainsworth, 5, Union St., Queensbury Bradford	17	14	4	2	6	3	8	16	0				G. 5/-; M. 26/4		0	7	6		
154	...																			
155	J. S. Smith, Mountsorrel Mills, Loughborough	15	0	3	1	2	6	5	13	2				G. 5/-		0	2	6		
155a	Thos. Pritchard, Woodhouse Eaves, Loughboro	...						3	1	1	1	5	0				0	1	0	
156	W. Derril, 2, Bentinck Road, Kirk St., Retford	4	18	11																
157	R. Argile, Ripley, Derby	27	10	0	4	14	3	5	18	8				G. 10/-						
158	Frederick Boyer, Rothley, near Loughborough	...															0	1	0	
159	W. Edensor, Ruddington, Nottingham	...						1	3	0							0	2	6	Choir orchestra, £50.
160	...																			
161	Christopher Turner, Elm Cottage, Sawley	11	12	5	1	14	2	5	6	1				G. 10/-		0	2	6		
161a	Thomas Moore, Hall Croft, Sheepshed	0	7	6				0	15	6							0	2	0	
162	E. Crosher, 29, Rupert Road, Nether Edge, Sheffield	39	18	2				9	2	6	3	2	3	G. 5/-		0	7	6		
163	James Greenwood, Tongue Brink, Cornholme Todmorden	24	8	10	5	10	7	7	6	6				G. 5/-		0	7	6		
164	Joseph Wright, Wood's Yard, Smalley, Derby	3	10	0													0	2	0	
164a	J. Cresswell, Chapel Street, Kilbourne, Derby																0	1	0	
165	Charles Pearson, Mill House, Smarden, Kent...	0	12	0							0	10	0	G. 10/- (P.) ...		0	1	0	{ £200 school-room and improving chapel.	
166	Rev. J. C. Jones, M. A., Spalding	39	5	8	4	5	1	6	0	6						0	12	6		

No.	DESIGNATION OF CHURCH.	COUNTY.	CONFERENCE.	When formed.	Sitting Accommodation.	Members.		Baptized.	Restored.	Received.	Deceased.	Transferred to other Churches.	Excluded.	Removed from other causes.	NAME OF PASTOR.	When settled in this charge.	Local Preachers	Sunday School Teachers.	Sunday Scholars.	Sunday School Collections.			
						1888.	1889.													£	s.	d.	
167	Stalybridge (Wakefield Road) <i>Dukinfield</i> (Town Lane)	Lancs do.	Lancs & Yorks do.	1808	750	259	260	2	1	1	1	...	...	...	Charles Rushby	1881	2	54	386	65	0	0	
168	Stanton Hill (Albert Street)	Notts	Midland	1876	300	68	36	4	3	...	...	...	7	32	...	...	3	14	90	6	8	1	
169	Stapleford	do.	do.	1875	300	81	74	8	1	10	...	...	6	...	...	...	12	130	...	...	...	...	
170	Stoke-on-Trent (London Road)	Stafford	Cheshire	1841	500	170	175	3	6	2	1	...	1	...	Sim Hirst	1881	2	19	338	30	0	0	
171	Sutton	Lincoln	Eastern	1803	340	42	46	...	4	...	...	...	...	...	Frederick Todd	1889	...	13	78	...	...	...	
172	Sutton-in-Ashfield	Notts	Midland	1811	300	99	105	8	1	1	2	...	...	...	...	...	32	343	10	0	0		
173	Sutton Bonington and Normanton	do.	do.	1704	120	45	45	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
174	Sutton St. James [E] Gedney Hill Tydd St. Giles [E]	Lincoln do. do.	Eastern do. do.	1813 1820 1792	250 120 120	42 8 4	46 8 8	4	1	1	...	...	...	...	D. C. Chapman	1888	5	13	94	...	...	...	
																		10	40	40	...	...	...
																		4	12	...	...	...	...
175	Swadlincote— <i>Hartshorne</i>	Derby	Midland	1867	500	142	139	3	...	...	...	...	3	3	...	...	11	36	350	24	0	0	
176	Tarporley [H]— <i>Brassey Green</i>	Cheshire	Cheshire	1717	290	64	62	...	...	...	...	...	2	...	...	...	2	12	90	...	...	...	
177	Thurlaston	Leicester	Midland	1814	50	33	33	...	1	1	...	...	...	...	...	...	4	40	...	...	...	...	
178	Todmorden (Wellington Road)	Yorks	Lancs & Yorks	1845	450	249	253	6	1	3	1	...	...	...	Thomas Cotes	1888	4	50	330	53	3	2	
179	Tring (High Street)	Herts	Southern	1750	350	139	139	...	...	...	...	...	...	...	Charles Pearce	1876	3	14	120	...	...	...	
180	Vale	Lancs	Lancs & Yorks	1851	750	152	155	5	2	4	...	...	...	...	William Stone	1883	1	34	305	60	17	6	
181	Walsall (Stafford Street)	Stafford	Warwickshire	1845	700	278	282	4	4	4	...	...	...	...	G. Barrans...	1884	4	30	350	27	0	0	
182	Walsall (Vicarage Walk) <i>Dudley Street</i>	do. do.	do. do.	1881	675	208	216	9	2	5	1	3	4	...	A. Hampden Lee	'80	3	35	450	24	18	6	
183	Wendover	Bucks	Southern	1683	350	84	86	2	...	...	...	...	...	...	B. W. Jackson	1888	...	15	70	...	...	...	
184	West Vale	Yorks	Lancs & Yorks	1871	500	96	92	...	6	2	...	...	3	5	George Needham	1888	...	32	203	37	0	4	
185	Wheolock Heath	Cheshire	Cheshire	1823	250	79	78	...	1	...	...	...	...	...	(Lay Pastor)	...	1	10	100	12	8	10	
186	Whittlesea	Cambs	Eastern	1823	300	43	43	...	...	...	...	...	...	...	...	...	11	80	...	...	...	...	
187	Whitwick	Leicester	Midland	1823	300	66	66	5	...	3	...	...	...	2	William Slater	1883	...	...	...	...	...	...	
188	Windley	Derby	do.	1877	...	20	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
189	Wirksworth Shottle <i>Bonsall</i>	do. do. do.	do. do. do.	1818	300	102	102	1	...	1	...	...	...	...	...	...	5	30	255	22	12	6	
190	Wisbech (Ely Place) <i>West Walton</i>	Cambs do.	Eastern do.	1665	850	135	135	4	4	6	...	...	1	...	John Bentley	1881	5	20	150	...	...	...	
191	Wolvey	Warwick	Warwickshire	1815	300	112	83	...	1	1	3	5	21	...	...	...	15	150	...	...	...	...	
192	Wymeswold	Leicester	Midland	...	...	20	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	

No. of Church on opposite page.	NAME AND ADDRESS OF CORRESPONDENT.	FOREIGN MISSION DEPARTMENT.		HOME MISSION DEPARTMENT.		COLLEGE DEPARTMENT.		BUILDING FUND. (LOAN DEPARTMENT.)		BAPTIST UNION.		ASSO. EXPENSES	Chapel Property Improvement and Debt Removal.		
		£	s.	d.	£	s.	d.	£	s.	d.	£			s.	d.
167	Thomas Hardy, Stone Cliff, Stalybridge ...	15	10	4	...	...	9	11	0	...	G. 5/-	0	7	6	£95 mission chapel.
168	W. Whatnall, New Lane, Stanton Hill, Mansfield ...	...	...	...	...	...	...	...	...	...	...	0	1	0	
169	W. Lilley, Alexander Street, Stapleford ...	0	10	0	...	...	1	0	0	...	...	0	2	6	
170	G. A. Wright, 88, North Terrace, Stoke-on-Trent ...	30	16	10	3	2	6	5	8	6	G. 7/6; M. 47/-	0	5	0	
171	C. Falkner, Sutterton, Boston ...	...	...	...	...	...	...	...	...	...	...	0	1	0	
172	H. Crompton, Outram Street, Sutton-in-Ashfield ...	9	18	0	...	...	...	...	...	...	...	0	2	6	£70 purchase of land.
173	John Swift, Sutton Bonington, Notts. ...	0	12	6	...	...	...	...	...	...	...	0	2	6	
174	Rev. D. C. Chapman, Sutton St. James, Wisbech ...	...	...	...	...	...	...	...	...	...	...	0	2	6	
175	John Hatfield, Hastings Road, Swadlincote ...	19	19	3	2	10	1	6	1	0	1 8 4	G. 10/-	0	5	0
176	Roger Bate, Ash Hill, Tarporley ...	51	8	10	4	14	0	3	13	6	{ G. 10/- ; A. 22/6 ; } { Aug. 22/6; M. 45/- }	0	2	6	
177	James Woodward, Thurlaston, Hinckley ...	...	...	...	...	...	...	...	...	...	...	0	1	0	£17 on organ.
178	W. Sutcliffe, 8, Bar Street, Todmorden ...	22	19	0	3	6	0	6	5	0	G. 5/-	0	7	6	
179	Rev. Charles Pearce, Tring, Herts. ...	...	...	...	...	...	...	...	...	...	G. 10/-	0	5	0	New Chapel.
180	J. Law, Pitt's Bottom, Cornholme, Todmorden ...	7	16	11	...	...	...	...	...	...	...	0	5	0	
181	W. Oakley, Vicarage Street, Walsall ...	52	3	2	...	...	7	0	0	...	G. 5/-	0	7	6	Renovating chapel.
182	O. H. Chesterton, 23, Victor Street, Walsall ...	28	11	5	9	0	0	2	10	0	...	0	7	6	£220 structural alterations.
183	James Brown, Wendover, Bucks. ...	6	17	5	...	...	...	...	...	...	G. 20/-; Aug. 40/-	0	2	6	
184	George Shaw, Rochdale Road, West Vale ...	2	16	1	...	...	...	...	...	...	...	0	2	6	
185	R. Pedley, J.P., Haslington, Crewe ...	16	0	8	5	10	0	1	1	0	G. 21/- (P.); M. 21/- (P.)	0	2	6	
186	Edward Jinks, Briggate, Whittlesea, Peterboro' ...	...	...	...	...	...	...	...	...	...	...	0	2	6	
187	W. Jeffcoat, Leicester Road, Whitwick, Leicester ...	4	5	0	...	...	...	...	...	...	...	0	2	6	
188	...	...	...	...	...	...	...	...	...	...	...	0	5	0	
189	Isaac Laud, Miller's Green, Wirksworth ...	10	2	0	...	...	...	...	...	...	...	0	5	0	
190	J. J. Anderson, 6, Market Street, Wisbech ...	22	1	5	0	13	0	...	...	...	G. 10/-	0	5	0	
191	John G. Dalton Willey, Lutterworth, Hinckley ...	18	14	3	...	...	...	...	...	...	...	0	2	6	
192	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Lancashire and Yorkshire Conference ...	...	...	...	...	...	1	0	6	...	...	...	...	...	
	Midland Conference (Profit of Tea, Mountsorrel) ...	...	...	...	...	...	1	10	0	...	...	...	...	...	
	Orissa Contributions, &c. ...	26	10	6	5	0	0	...	...	...	...	...	...	...	
	Rome do. do. ...	184	13	3	...	...	...	...	...	...	...	...	...	...	
	Eastern Conference ...	...	...	...	3	13	3	...	...	...	...	...	...	...	
	Southern Conference ...	...	...	...	5	0	0	...	...	...	...	...	...	...	

## STATIONS, MISSIONARIES, NATIVE PREACHERS, AND STATISTICS OF CHURCHES

*Connected with the General Baptist Association (Missionary Department), March 31st, 1889.*

Stations formed.	Name of Stations in ORISSA.	Missionaries.	Native Preachers.	Increase during the year.			Decrease during the year.			Total Number of Members.	Chapels.	Total Christian Community.
				Baptized.	Received.	Restored.	Dismissed & Removed.	Excluded.	Dead.			
1825 1849	BERHAMPORE .... PADRI POLLI .... RUSSELCONDAH ..	P. E. Heberlet (in England) 1878 R. L. Lacey ..... 1887 T. Rutland..... 1889	Niladri Naik ..... Krupasindhu Mahnty ..... Tama Patra ..... Balaji Jenna ..... Jacob Sahu .....	—	—	—	—	—	—	76 71 22	1 1 1	232 130 62
1822 1841 1839 1868 1871	CUTTACK ..... CHAGA ..... KHUNDITTUR .... MACMILLANPATNA MANGALPORA ..... MANGALPORA .....	Mrs. Buckley ..... 1841 Thomas Bailey..... 1861 J. F. Hill..... 1884 A. H. Young, M.A. .... 1885 Mrs. Hill..... 1888	Shem Sahu ..... Haran Das..... Sebo Patra ..... Poorosootum Chowdri.. Dumndar Mahanty..... Makunda Das..... Makunda Sahu..... Thoma Santra..... Anunta Das .....	45	3	6	3	5	6	651 127 38 37 45	4 1 1 1 1	1566 382 77 125 109
1882 1883	HOUGHPATNA ..... BHORAPORA ..... KENDRAPARA .....	Miss Packer ..... 1854 Miss Leigh..... 1872 Miss Barrass (on furlough).. 1881 Miss Hill..... 1884	Makunda Das..... Makunda Sahu..... Thoma Santra..... Anunta Das .....	1	—	—	—	—	—	16 4	1	56 21
1868	KHOORDAH .....	.....	Daniel Das .....	—	—	—	—	—	—	34	1	84
1840 1823	PIPLI & PURI .... BILEPADA ..... ASRAYAPORE ..... BONAMALIPORA ..	No resident Missionary .....	Duli Patra ..... Kopileswar Das ..... Nityanund Behara.....	10	—	—	—	—	—	131 74 40	1 1 1	383 198 116
1879	SAMBALPUR .....	J. G. Pike ..... 1873 J. Vaughan ..... 1878 E. Brearley ..... 1886 Mrs. Vaughan .....	Bala Krishnu Rath..... Balunki Padhan.....	18	4	—	3	—	1	95	1	87
	Stations in Europe:—		Returns of Churches not fully complete.	74	7	6	6	5	7	1401	17	3634
1878	ROME .....	N. H. Shaw ..... 1878 Vincenzo Tummo ..... 1887	16A, Via Urbana; also at 21B, Via S. Martino ai Monti }	Average Sunday School attendance ..						33.		

## LIST OF GENERAL BAPTIST MINISTERS.

NO NAME CAN BE INSERTED IN THIS LIST OF MINISTERS WITHOUT THE SANCTION OF THE MINISTERS' RECEPTION AND LIST REVISION COMMITTEE.

*The asterisk denotes without pastoral charge.*

NAME AND ADDRESS.	COLLEGE.	Ministry commenced.
Adey, W. T., 6, Windsor Road, Ealing, W.	Regent's Park	1864
*Alcorn, John, Chorlton-cum-Hardy, Manchester	..	1840
Allderidge, C. S., Ripley, Derbyshire	Nottingham	1887
Allsop, S. S., 65, Branstone Road, Burton-on-Trent	..	1860
Anderson, W. M., The Grange, Epworth, Doncaster	{ Bapt. Theological Inst., Edinburgh }	1851
Andrews, J. A., Epworth, Doncaster	..	1869
Archer, J. E., c/o Mr. Ross, 1, Russell Chambers, Bloomsbury, W.C.	Nottingham	1889
Aust, F. J., 28, Queen Street, Cradley Heath, near Dudley	Metropolitan	1876
*Avery, W. J., Westbourne, Oakworth Road, Hornsey, N.	..	1877
Bailey, T., Cuttack, Orissa	Nottingham	1861
Barker, Charles, Fleet, Holbeach	Chilwell	1875
Barrans, G., 6, Westbourne Street, Walsall	..	1867
Barrass, Thos., Peterborough	..	1850
*Batey, J., 21, Trinder Road, Crouch Hill, N	Leicester	1837
Bennett, G. H., Bourne, Lincolnshire	..	1882
Bennett, J. E., "Ingleside," Beaumont Terrace, Lincoln	Various	1884
Bentley, J., 46, North Brink, Wisbech	..	1872
Bishop, W., 48, New Walk, Leicester	..	1867
Brearley, Eli, Cuttack, Orissa	..	1887
Bridge, Alfred, Bosworth Road Baptist Chapel, Paddington	Harley House	1888
Briggs, James, 62, Peel Street, Dresden, Stoke-on-Trent	Metropolitan	1883
Bull, Harry, 1 Radford Boulevard, Nottingham	..	1884
*Burns, Dawson, M.A., D.D. (U.S.), Constance Villa, Upper Tooting, S.W.	Nottingham	1850
Callaway, J. H., Isleham, Cambs.	Leicester	1877
Camp, George, Coningsby, near Boston	Wesleyan Institute	1883
Campbell, Owen, D., M.A. (Cantab), Bolsover House, Sherwood Rise, Nottingham	Chilwell	1877
Cantrell, E. W., 4, St. Paul's Rd., Mosely Road, Birmingham	{ Rawdon & S John's Cambridge }	1867
Carrington, E., 8, Grange Crescent Road, Sharrow, Sheffield	Chilwell	1881
Carter, A. C., Queensbury, near Bradford	..	1885
Chapman, D. C., Sutton St. James, <i>via</i> Wisbech	Nottingham	1875
*Chapman, W., Hucknall Torkard, Nottingham	Metropolitan	1843
*Chappelle, J. K., Market Street, Ilkeston	..	1863
*Clark, Charles, St. Kilda, Durdham Park, Bristol	Manchester (Ind.)	1862
*Clarke, C., B.A. (Lon.), Ashby-de-la-Zouch	Chilwell	1858
Clifford, John, M.A., L.L.B., B.Sc. (Lon.), D.D. (U.S.), 21, Castellain Road, Maida Vale, W.	Horton	1858
Coleman, E. E., 49, Beech Avenue, New Basford, Nottingham	Nottingham	1878
Cook, R. P., 101, Walthall Street, Crewe	Rawdon	1872
Cotes, T., Todmorden	Chilwell	1888
*Cox, S., D.D. (St. Andrews), Corporation Oaks, Nottingham	Nottingham	1851
Cunliffe, F., Long Close, Downton, Wiltshire	Stepney	1885
Davies, R., Alma House, Morley, near Leeds	Chilwell and Nottm.	1862
*Dearden, J., Lydgate, near Todmorden	Haverfordwest	1861
Dyson, Watson, Harrow	..	1859
Eales, G., 29, West Street, Southfields, Leicester	Horton	1872
	Glasgow University	1872



NAME AND ADDRESS.	COLLEGE.	Ministry commenced
Evans, William, 2, Lincoln Street, Leicester ... ..	Chilwell ..	1864
Finch, R. P., Langton Villas, Leicester Road, East Finchley, N.	Metropolitan ..	1855
Firks, S. H., Norfolk House, March, Cambs. ... ..	Regent's Park ..	1871
Firth, Alfred, Mansfield, Nottinghamshire ... ..	Chilwell ..	1877
Fletcher, Joseph, 322, Commercial Road, E. ... ..	Chilwell ..	1868
Forth, J. C., 317½, Humberstone Road, Leicester ... ..	Metropolitan ..	1865
Godfrey, J. R., Barlestone, <i>via</i> Hinckley ... ..	Chilwell ..	1871
Gray, William, Birchcliffe, Hebden Bridge, <i>via</i> Manchester...	Leicester ..	1850
Greening, A. T., 21, Princess Road, Edgbaston, Birmingham	..	1886
*Griffiths, R. F., 61, Cecile Park, Crouch End, London ...	{Llangollen and Inner Temple}	1872
*Hackett, H. B., Ripley, near Derby ... ..	Chilwell ..	1868
Hall, Henry, Ebenezer Church, Burnley ... ..	Rawdon ..	1862
Hambly, J. H., Oak Leigh Road, Clayton, Bradford ...	Rawdon ..	1881
Head, T. G., Mount Pleasant, Stoke-on-Trent ... ..	..	1876
Heberlet, P. E., Piplee, near Cuttack, India ... ..	..	1878
*Hester, G., 50, Bower Road, Crooke's Moor, Sheffield ...	Stepney ..	1858
Heyworth, R., Wood Lea Bank, Waterfoot, near Manchester	..	1882
Hill, J. F., Cuttack, Orissa ... ..	..	1884
Hill, William (Sec. of F. Mission), 60 Wilson Street, Derby	Leicester ..	1855
Hilton, E., Smalley, near Derby ... ..	..	1872
Hirst, Sim, Belmont Villas, Stoke-on-Trent ... ..	Rawdon ..	1881
Hollinshead, Jas., 7, James Street, Macclesfield ... ..	Metropolitan ..	1878
Hood, Carey, Hugglescote, near Ashby-de-la-Zouch ...	Metropolitan ..	1876
Horn, James, 16, Louis Street, Chapel Town Road, Leeds ...	Rawdon ..	1868
Hubbard, James, Heptonstall Slack, Hebden Bridge, <i>via</i> Manchester ... ..	Chilwell ..	1880
Humby, Leo, Ford, near Aylesbury, Bucks. ... ..	Metropolitan ..	1881
Jackson, E. H., Broad Bank, Louth, Lincolnshire ... ..	..	1861
Jackson, B. W., Wendover, Bucks. ... ..	Preacher's Institute	1888
James, George H., Larkdale Street, Nottingham ... ..	Regent's Park ..	1881
*Jones, J. A., 14, Henri Street, Peterborough ... ..	Leicester ..	1847
Jones, J. C., M.A. (Glas.), Spalding, Lincolnshire ... ..	Leicester & Glasgow	1846
Jones, J. Haslam, Shore Manse, Cornholme, Todmorden ...	Bristol ..	1885
Julian, R. M., Park Road, Loughborough ... ..	Chilwell ..	1884
Kent, Sandy, Whetley Hill, Manningham, Bradford ...	Owen's Col Manchstr	1884
Lacey, R. L., Orissa ... ..	Nottingham	1888
*Lawton, John, Eastwood, near Todmorden ... ..	Leicester ..	1848
Lee, A. Hampden, Highgate Road, Walsall ... ..	Chilwell ..	1880
*Lees, Wm., Clarence Villa, Barnard's Green, Malvern ...	Edinburgh&Glasgow	1857
Lewis, Thomas, High Street, Cradley Heath, near Dudley ...	..	1872
Maden, J., Old Basford, Nottingham ... ..	Leicester and Nottm.	1858
*March, William, Stancliffe, Edgbaston Road, Moseley, Bir- mingham ... ..	Chilwell ..	1867
McCallum, Duncan, Kegworth, near Derby ... ..	Glasgow University	1863
McCree, G. W., 12, Ampton Street, Regent Square, W.C. ...	..	1848
McElwee, G. Munro, M.A., B.Sc., 19, Beech Avenue, Sher- wood Rise, Nottingham ... ..	Glasgow ..	1885
*Miller, William, G. B. College, Nottingham ... ..	Leicester ..	1845
Mills, A., St. Mary's Gate, Derby ... ..	Metropolitan ..	1878
*Monti, J. H., Gosberton, near Spalding ... ..	..	1885
Needham G., Barton Fabis, <i>via</i> Hinckley ... ..	Leicester ..	1848
Newman, J. P., Ibstock, Ashby-de-la-Zouch ... ..	Manchester ..	1882
Noble, Balmforth, Wirksworth, Derby ... ..	Chilwell ..	1883
Norwood, F., The Manse, Kidgate, Louth, Lincs. ... ..	Nottingham ..	1885
*Orton, Wm., Odell Villas, 257, Humberstone Rd., Leicester ...	Leicester ..	1844
Owers, J. T., 55, Eleanor Street, Great Grimsby ... ..	Metropolitan ..	1869
Packer, D. P., Nottingham ... ..	Nottingham ..	1889
Parkinson, James, 15, Hinckley Road, Nuneaton ... ..	Horton ..	859

NAME AND ADDRESS.	COLLEGE.	Ministry continued
Payne, Charles, 13, Fair View Road, Burnley ... ..	Chilwell	1865
Payne, George E., Barton Fabis, Hinckley ... ..	Nottingham	1885
Payne, Wm. Henry, Lyndhurst, Hants ... ..	Regent's Park	1862
Peacock, S., Oak Villa, Hebden Bridge ... ..	..	1873
Pearce, Charles, Tring, Herts. ... ..	Metropolitan	1876
Perriam, Arthur C., Hope Street, Dewsbury ... ..	..	1876
Pickbourne, F., Coalville, near Leicester ... ..	Chilwell	1882
Pike, J. G., Sambalpur, Central Provinces, India ... ..	Regent's Park	1868
Pitts, G. F., Long Sutton, Wisbech ... ..	..	1878
Plant, A. T., B. A., Ashby-de-la Zouch ... ..	Nottm. and Glasgow	1889
Prout, A. T., 1, West Field Terrace, Coundon Street, Coventry	Chilwell	1882
Pursey, Richard, Oak House, Chilwell, Nottingham ... ..	Metropolitan	1884
Robinson, G., 41, Cambridge Road, Kilburn, N.W....	Chilwell	1883
Rowton-Parker, W., Crowle, Doncaster ... ..	..	1869
Rushby, C., Stock's Lane, Stalybridge ... ..	Chilwell	1881
Rutland, Thomas, Orissa ... ..	Nottingham	1889
Salisbury, J., M. A. (U.S.), Hinckley, Leicestershire ... ..	Horton & S. Andrews	1851
Samuels, Fredck., Melbourne ... ..	..	1879
Sanders, Harry, Kirton-in-Lindsey, Lincolnshire ... ..	Hulme Cliff, Sheffield	1886
Sharman, Wm., 22, Nassau Place, Leeds ... ..	Leicester	1857
Shaw, A. O., 68, Main Street, Bulwell, Nottingham ... ..	Nottingham	1886
Shaw, N. H., 154, Via Urbana, Rome, Italy ... ..	Chilwell	1867
Silby, Robert, 40, Patterson Road, Hyson Green, Nottingham	Chilwell	1870
Skingle, S., Trinity Villa, West Retford ... ..	Metropolitan	1872
Slater, William, Market Place, Whitwick, Leicestershire ... ..	Metropolitan	1883
Smith, T. Henry, New Road, Chatteris, Cambs. ... ..	Metropolitan	1877
Smith, W. Harvey, 116, Forest Road, Dalston, London, E. ...	Chilwell	1875
Smythe, J. F., Boxwell Road, Berkhamstead, Herts ... ..	Bristol	1858
Spanswick, J., Longford, Warwickshire ... ..	Metropolitan	1868
*Springthorpe, Caleb, 23, Stoughton Street, Leicester... ..	Leicester	1847
Staynes, W. J., St. Davids, Kingston Crescent, Landport ... ..	Chilwell	1872
*Stenson, J., 11, Maud Street, New Basford, Nottingham ... ..	..	1845
Stevenson, Edward, Southfield Road, Loughborough ... ..	Loughborough	1834
Stevenson, W. L., Lydgate, near Tomorden ... ..	Chilwell	1877
Stone, W., Vale Parsonage, Todmorden, Yorks. ... ..	Chilwell	188
*Stutterd, J., Crowle, Doncaster ... ..	..	1836
Taylor, George, 21, Sussex Street, Augustines, Norwich ... ..	Leicester	1855
*Taylor, John, Low Park, Denholme, near Bradford ... ..	Leicester	1852
Taylor, W. Bampton, The Manse, Chesham, Bucks. ... ..	Regent's Park	1883
Tetley, W. H., Charnwood Street, Derby ... ..	Rawdon	1864
Towler, E., Forncett, Norfolk ... ..	..	1887
Towler, George, New Sawley, near Derby ... ..	Nottingham	1860
*Underwood, W., D. D. (U.S.), 10 Needwood Street, Burton- on-Trent ... ..	Loughborough	1836
Vaughan, J., Sambalpur, Central Provinces, India ... ..	Chilwell	1878
Vick, Charles W., Loughborough... ..	Chilwell	1882
Walker, George, Shrigley View, Poynton, Cheshire ... ..	..	1862
*Wallace, R. B., Melbourne, Derbyshire ... ..	..	1868
Waterton, C., West Street, Boston ... ..	Nottingham	1886
Whitford, James, Northampton Road, Market Harborough ...	Nottingham	1887
*Wild, Joseph, Market Harborough ... ..	Nottingham Con. In.	1869
*Williams, D. S., 7, Farcliffe Place, Manningham, Bradford... ..	Pontypool	1885
Williams, Price, 16, The Crofts, Nantwich ... ..	Llangollen	1882
Wood, Henry, 26, High Street, Long Eaton, Nottingham ... ..	Chilwell	1870
Wyle, Wm. S., Smarden, Kent ... ..	..	1882
Wynn, Walton, Allerton, Bradford ... ..	Nottingham	1888
*Yates, Thos., Newthorpe, Notts. ... ..	Loughborough	1833
Young, A. H., M. A., Cuttack, Orissa ... ..	..	1885
*Young, Jonathan, Kirton-in-Lindsey, Lincs. ... ..	..	1859

## MEMOIRS OF DECEASED MINISTERS.

1.—GOADBY, THOMAS, B.A., &c., Principal of Nottingham Baptist College, was the son of the Rev. Joseph Goadby, of Loughborough, and grandson of the Rev. Joseph Goadby, of Ashby-de-la-Zouch. He was born December 23rd, 1829. His school time was cut short by illness, and his father encouraged him to take long walks and be much in the open air, so that he became an assiduous collector of entomological and botanical specimens, and acquired that keen partiality for Charnwood Forest scenery which clung to him through life. He was apprenticed at a grocery establishment in Leicester, and though he had to work from seven in the morning till nine at night, and "shop" was kept open even on Christmas days, he found time to study by early rising and sitting up late. The following plan shows that when about 18 he studied hard for an apprentice who had to "shop" between 7 a.m. and 9 p.m. "Rise between 4 and 5. Read Virgil's *Æneid* till time to open shop. Then during the day if there is time, or after closing shop, read one page Greek, two pages Latin Grammar, 30 pages of Johnson's 'Lives of the Poets,' and one of the 'Lives' in Plutarch. Then and not till then can I read anything else. Retire to rest between 10 and 11." He was surrounded by youths of sceptical tendencies, and had some work to hold his own against the arguments of some of the Chartist; but he was through this period a sincere believer. From Leicester he went to Cambridge as an assistant in the same line of business. He was baptized at the Particular Baptist chapel, and shortly afterwards strongly recommended to enter the ministry. His brother was already at the Leicester College, and he was shortly admitted. His progress was so thorough that the College Committee agreed to send him at their own expense to Glasgow University. Here he took a Williams' Scholarship, which, however, he held for two years instead of three, as the expense of College life was too severe. Having taken his B.A. degree he accepted the pastorate of Coventry, and soon after married Miss Everard of Mountsorrel, to whom he had been long engaged. To eke out the very small stipend he became editor of a small weekly newspaper and his health gave way. The sad times of the Coventry silk trade depression came on, and hundreds died practically of starvation. The little Baptist church was almost overwhelmed. After a six years' pastorate Mr. Goadby went to London as pastor of Commercial Road chapel. He worked hard there, as at Coventry, to promote payment of debt and chapel building funds, and became very much endeared to the people, and an active member of the London Baptist Association Committee. He was constrained by his increasing family to keep a school—but after six years he accepted a call to Osmaston Road. The measured style of his elaborate preaching became a great power, and he enjoyed better health—though at a public breakfast he was once poisoned by arsenic inadvertently put into a pigeon pie—which left his life in jeopardy for some days. In 1873 he was invited by the Association meeting at Burnley to accept the post of Principal of the Nottingham [Chilwell] College, a post which he held till his death. During his tenure of the principalship the College had nearly sixty students passing through its curriculum, only one of whom—the Rev. J. Bird, died during their tutor's lifetime. The death of his youngest daughter by drowning in 1877, and the death of his wife in 1881, left an abiding mark on his character. His work at the College developed some of the finer qualities of his nature, and his indefatigable reading and study, combined with his personal intimacy with eminent theologians in America and in Germany, gave him great vantage ground in dealing with the speculations of modern thought. Many a young preacher visited him and wrote to him when suffering under the doubts which are described as having led Robert Elsmere from the faith—and received strength and new encouragement. There was perhaps no nonconformist divine in England, who had a fuller acquaintance with German theological speculations and at the same time such firm reliance on "the old paths." Every recurring spring he went to certain churches around Charnwood Forest to preach "special sermons," but on March 16th he was advised by Mr. Stevenson, the homœopathic chemist, to see a doctor before taking such a long walk. The doctor urged him not to go, and injected morphia to ease his aortic pain—and he was found resting on his couch in the study, having lain down in the midst of preparing a "charge" to be preached to one of his old students. In his escritoire were two "Doctor of Divinity" diplomas—but true to the B.A. of his alma mater, he never used them. His unpublished writings include his theological lectures—which were highly valued, and numerous poems which he had

intended publishing in a separate volume. His principal published works were two volumes—a translation of “Ewald on Revelation.” The obituary resolution of the Association was penned by the Rev. W. R. Stevenson, M.A., and that of the Mission Committee by Dr. Underwood, the latter stating:—“The very great company at his funeral made his burial-place like the floor of Atad, where Jacob was interred, and where they mourned for him with a very great and sore lamentation. That remarkable manifestation of sympathy and regret attested the high estimation in which he was held, yet his worth was not fully appreciated till God took him away.” . . . “His removal occasioned an extraordinary measure of excitement and sorrow.”

2.—HODSON, HENRY JAMES, who spent his youth as a pupil teacher, and thereby acquired the habit of speaking so as to interest those who listened to his narrative, gave up educational work for the Press, and served for many years on a local newspaper, being a rapid “note” taker. The uncertain hours necessitated his return to scholastic work, and he established a successful private school. He was asked in 1877 to take the pastoral oversight of the General Baptist church at Union Place, Longford. Last year he resigned owing to dangerous symptoms of ill health, and his name appeared in the Year Book as a General Baptist minister “without pastoral charge,” he being an attendant under the pastorate of the Rev. W. J. Henderson, B.A.; exemplifying in his own person the tendency to amalgamation between the Particular and General Baptists. He was very much beloved, and an indefatigable worker. During his pastorate additional accommodation was provided for the Sunday school, though the large number latterly out of employment in Longford rendered advance difficult. He died after a long weakness, without hope of recovery, yet was through all full of cheerful resignation and hope of the better land. He was able to attend to his school up to the time of his death, Oct 11th, 1888. So the worker found rest.

3.—PARKER, JOHN RICHARD, was born at Portsmouth in 1835. He was the child of a good mother. Converted very early in life, he joined the church, and at once threw all his youthful energy and ardour into all kinds of good work, preaching frequently. He was baptized at the age of twenty-one, and now, under the advice of some well-known Christian ministers, he was led to devote himself wholly to the ministry. He gave up a good position, in which he was rising rapidly, to do this. His first charge was at Lockerby, where he laboured unremittingly for four years with great success, preaching many times in the week and three times on the Sabbath. From Lockerby he removed to Upton-on-Severn, where he remained nearly five years. From Upton to Carey chapel, Moulton, where a happy and successful term of eleven years was spent. The chapel was enlarged, and a beautiful tablet erected to the memory of Dr. Carey. A large number were added to the church. “To God be the praise,” he writes. From Moulton to Castle Donington and Sawley, where another five years of service were faithfully discharged; and in 1881 he came to Salem, Longford. Here, after six years of labour, and in the thirty-first year of his ministry, he has “fallen asleep.” In all his pastorates there was the same indefatigable zeal, persistent energy, loving solicitude, transparency of character, and purity of life. His latest services were given to Longford: his ripened experience, his fullest Christian love and grace. For some time before he died an insidious foe was undermining his strength, and while he struggled with it heroically, his friends feared the worst. He was filled with hope that he would be raised up again—and yet there were pronouncements of coming dissolution, and a manifest ripening for the kingdom. When preaching at Well Street, and with greatest difficulty (almost the last time he preached), he said in the vestry at the close, “The Gospel I have preached to others is my own solace and comfort now, and Christ is my unflinching support.” To the doctor, one day, he said, “I am not to get well, doctor.” He replied, “You do not want to get well, do you?” “Oh, well,” said Mr. Parker, “I am ready for home; ready for home. I should like to live a little longer and preach Christ, but I am ready for home.” When suffering very greatly one day he repeated, “Jesus, lover of my soul,” to the verse beginning—

“Thou, O Christ, art all I want,  
More than all in Thee I find.”

And often in a morning he would say—

“I am nearer home to-day than I have been before.”

The last Sunday he spent on earth his thoughts were fixed on heaven, and he said, “I am weary and want to go home. I shall be in glory next Sunday, and that *will* be glory for me.” A little time afterwards he passed calmly away. T. G.

4.—ISAAC STUBBINS was born in the village of Fleet, in Lincolnshire, Jan. 2nd, 1813. As a youth he resolved to obey the scriptural injunction to "believe and be baptized," and a few years afterwards, before attaining the age of 21, he was admitted to the General Baptist College, then at Wisbech, under the original and earnest headship of the Rev. Principal Joseph Jarrom. He was a very welcome supply, and seemed very devoted in personal conversation with unsettled enquirers. He had as a fellow student John Goadby, afterwards D.D., and uncle of the late Professor. Young Goadby going to India inspired others, and Mr. Stubbins soon also wished to be a missionary, and being accepted by the committee, he went to Wymeswold to receive instruction in Oriya from the Rev. O. Lacey, who was then taking rest in England. He became engaged to Miss Benton, and such were the committees' and doctors' certificates of those days, that he married her a few days before his valedictory services at Fleet, July 7th, 1836. The young missionary, with the enthusiastic sympathy of his young and devoted wife, threw himself with intense ardour into the work,—but in about six weeks after landing in India, Mrs. Stubbins died of a contagious influenza she caught in Calcutta. Mr. Stubbins, after a short stay at Cuttack, removed to Berhampore, and became an adept learner of the vernacular. In about six years he had his old fellow-student Mr. Wilkinson, and earnest Mrs. Wilkinson, for colleagues, and in 1840 he was married to Miss Kirkman, formerly of Barlestone. In 1843 he came home for a much needed holiday, and his appeals worked wonders in arousing the churches. During this visit to England the Rev. J. Buckley, another fellow student, had his life on fire with the missionary zeal; thus that pious veteran missionary of later years entered on the work. Mr. Stubbins returned in 1845 and resumed his work as one of the most fluent and eloquent preachers in the vernacular. In 1859, owing to impaired health, he came to England again and stayed three years. Returning again he renewed his labours at Cuttack; but the health of Mrs. Stubbins gave way, and after a period of racking anxiety she died, while on the homeward journey. He came to England again and preached for some years at Quorndon, where he married Miss Balm. He shortly removed to Leicester, being a member of Friar Lane church, where his brother-in-law, Mr. Pike, the Missionary Secretary, was pastor. On the formation of the church at New Walk he joined that community, and was very desirous to do his best to promote the welfare of the cause. It was touching to hear him talk of God's work and workers. The first communion service at New Walk after Mr. Buckley's death found him bearing tender witness for his old fellow-worker. He seemed to strangers stern,—perhaps ruggedly masterful; but a good look into his eye and the feel of his hearty grip of your hand reassured you, and you found that the rugged eyebrows shielded a tender eye which glanced the ardour of a genial heart. He died March 26th, 1889, and memorial sermons were preached by W. Ashby, of the New Walk church, and in other chapels around, his name was well and touchingly spoken of.

5.—STUBBINGS, WILLIAM, commenced his career as a stated preacher or minister in 1835, so that he had completed a Jubilee season of work. He was one of those earnest men like Cornelius Gregory who started the Wheelock Heath church, who felt that the planting of a church was like the planting of an oak, and was work done for a future generation. They looked to fruit after many days. He was a plodding man, who quietly went straight at his work. When he came to the Association meetings he liked to be introduced to new men—whose names he had read of in the "Magazine"—but of late his appearances were rare, as Northallerton is far away from General Baptist centres. In 1866 he purchased at his own risk the old Wesleyan chapel at Northallerton for the use of the weak church which had been "formed" some twenty years previously, collecting about half the money and submitting to a mortgage for the remainder. The earnest old gentleman was regular with his interest, and succeeded in reducing the mortgage to £40, and in 1878 in securing funds to erect a small house. He was of late unable to preach regularly, and the roll of church members was not carefully kept. The villagers used to go simply to hear old Mr. Stubbings, and many through his word believed or otherwise had their faith strengthened. The sturdy, faithful worker died on Thursday, June 20th. The funeral took place on the following Saturday—a few days before the Association met. The Rev. A. C. Perriam, as pastor of the Dewsbury church and representing the Conference, conducted the funeral service.

# REPORTS OF THE CHURCHES.

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**ASHBY AND PACKINGTON.**—Since the last Association our list of members has been revised, which will account for the reduction of our numbers. We are pleased to report that the Rev. T. A. Plant, B.A., commenced his ministry amongst us in January last and was ordained to the pastoral office on the 8th of May. Our congregations have much improved. Several have been added to us by baptism, and our prospects are altogether very cheering.

**AUSTREY.**—Our congregations at *Polesworth* and *Warton* continue good, and the Sunday schools well attended; but at *Austrey* and *Appleby* there is but little improvement. The Village Churches' Board still continues to afford us help by way of supplies. We have recently sustained a severe loss by the decease of our oldest friend and deacon, Mr. George Marshall.

**BACUP.**—We are glad to be able to report a steady increase during the past year. Eleven have been baptized from the Sunday school—for these we are truly thankful, and we pray that they may be a great blessing to us as a church, and that more good may be done in the name of the Holy Child Jesus. As a church we are at peace. We have now two candidates for baptism, which cannot be included in this return. We hope these also will be a blessing to His cause.

**BARTON FABIS.**—We report a year's steady work, and, notwithstanding lessened numbers, real progress. In the autumn of last year the Rev. G. E. Payne, of Burton-on-Trent, accepted our call to become co-pastor with Mr. Godfrey, and his earnest labours both in the pulpit and out have met with ready acceptance. We have renovated our Barton chapel at a cost of about £120, the greater portion of which has been already raised, and we hope soon to clear off the remainder. Classes have been organised and conducted by our pastors at *Barton* and *Bagworth* for the mental and spiritual improvement of our young people, though not confined to them; the attendance at which has been good and well-sustained, and which cannot but result in fitness on the part of the members for Christian service. A Sunday evening prayer meeting is conducted by us in the village of *Nailstone*, where some of our members reside. Bible classes for adults are conducted by our friends at several of our chapels either on Sunday mornings or week evenings. At *Desford* special evangelistic services have been held, which have revived the spiritual life of our friends there, and have led to increased energy in Christian work, which we believe will soon result in additions to our numbers. We feel the effect in some portions of our district of strenuous, not to say unscrupulous, efforts put forth by the sacramentarian upholders of "the Church as by law established," with the avowed object of exterminating Nonconformity. But we still believe that no forms devised or misused by man can supplant the gospel ordained by God. So "we preach Christ crucified" as the only ground of the sinner's hope, and the true inspiration of the Christian life. We have reduced the debt somewhat upon our *Bagworth* and *Newbold* chapels. Our congregations on the whole are a little better than last year, though the number of our Sunday scholars is slightly reduced. Peace reigns within our borders, and hope is present to cheer us. The republication by the venerable Thomas Cook, of the *Life and Works of our churches' most famous pastor, Mr. S. Deacon*, is an event of interest. In connection therewith a large and most interesting gathering took place at *Barton* on April 1st, when Mr. Cook kindly entertained us as a church to tea, and placed a handsome "Deacon Memorial" book-case in our ministers' vestry. The evening meeting, when hallowed memories of departed workers, and the spiritual conquests they won, were recalled to mind, will not be soon forgotten by us. The year's review, while showing cause for humiliation, yet awakens devout thankfulness and cheerful courage.

**BEDWORTH.**—We are thankful for the mercies of another year. We have had the Word faithfully preached by our local brethren, for which we feel very grateful, but should have liked to have seen more fruit from their labours. We have renovated

and improved our chapel, at a cost of £40, which we have paid, and also reduced the chapel debt £5. We are sorry to record diminished numbers, owing to our friends leaving us for the large cities. Our Sunday school still continues in a good condition. Altogether, though some of our dear friends have left us, there is much for us to take courage, and press forward in the name and strength of the Lord.

**BELPER.**—The state of our church is not what we could desire. Our Sunday evening services are fairly well attended, but our week-night services are not so good. Our Sunday school on the whole is well attended, though we have to report a decrease in number. We hope ere long, by God's blessing and guidance, soon to have a revival of His work in our midst.

**BERKHAMSTEAD.**—There has been no feature of exceptional interest during the past year. The various agencies of the church are sustained, as the annual report sent will show.

**BIRCHCLIFFE.**—It is with feelings of gratitude on the one hand, and disappointment on the other, we again return our annual report. Our esteemed pastor has laboured amongst us with his usual earnestness and zeal; the word of the Lord has been faithfully preached unto us, but not with that amount of success which we have looked for and expected. Our services on the Sabbath-day are well attended, and the prayer meeting on the Sunday evening seems to be enjoyed by a numerous gathering. The children's services, conducted by our minister, are still continued and are much appreciated, and we trust will, by God, be made a blessing to the scholars, their parents, and friends who attend them. The teachers in the Sabbath school are still working among the young, and not without success, as several of the scholars have been added to the church during the past year. Our Young Men's Christian Association, and also the Band of Hope active members, are, we trust, doing a good work among our young men and maidens; which we pray may be the means of bringing them into the way of peace.

**BIRMINGHAM, Highgate Park.**—The great event of the year has been the successful erection and opening of our new church, at a total cost, including freehold site and furnishing, of nearly £5000. We thus occupy a position widely different from that we have occupied for many years past, and have a greatly improved outlook. It is too early yet to speak with confidence of the success of our venture, but so far, we have much, if not everything, to encourage. The ordinary work of the church, in all its departments, has been carried on with as much vigour as could be expected from a small band of workers weighted with a great extraordinary undertaking; and not without success. The state of the church is one of complete concord, hearty co-operation, and bright hope.

**BIRMINGHAM, Longmore Street.**—We have worked on hopefully and prayerfully during the year, and our labours have not been in vain in the Lord. Thirty members have been received during the year, twelve by baptism, eighteen by transfer; and, after deductions, we have an increase of twenty-two, making our number ninety-five. There is a great desire for the salvation of souls, and the spiritual life of the church is good, and brotherly love exists among us. The services and meetings for prayer are well sustained, and the number of workers has increased. The income and expenditure have about balanced. Four open-air services are held weekly; and there are twenty tract distributors, visiting as many districts weekly. A spirit of earnest prayer is in the church, for we feel that our help is in God. We have one great anxiety—the mortgage upon our chapel (£730) having to be repaid, but this we hope to overcome with the help of the Association. Once more we say, Brethren, pray for us.

**BOSTON.**—In reviewing the work carried on in connection with our church during the past year, we feel that we have great cause for thankfulness to the giver of every good and perfect gift. Our pastor has been very earnest and faithful in the preaching of God's word, and conversions have cheered us; and we are expecting good results from our various agencies and auxiliaries. Our Sunday schools are well attended, and we have many good and self-denying and regular workers amongst us. Several from our church have passed away to their reward; we cannot help specially noticing the oldest member in our church, our respected Brother James Stevenson, who departed this life on the 9th May, at the ripe age of 98. He was received into the fellowship of the church, October 4th, 1818, so that his membership extended over seventy years. Our erasure column is large, but this is owing to the revising of the

church book, made necessary by the recent history of the church. Upon a thorough examination we discovered that for some years past an error of fourteen had entered into the statistics, so that our membership had been reported more than it actually was. The enclosed numbers are correct. Our prayer is for more Christian love, so that we may not hinder the good seed from bearing fruit.

**BOURNE.**—We are able thankfully to report some progress, although the conditions which affect churches in agricultural districts have not materially improved. Numerically we have more than held our own, having baptized seventeen, mostly from our Sunday schools; but our loss by death and otherwise nearly balances our additions. Our pastor labours earnestly and with unremitting zeal for the salvation of men and the welfare of the church. Our local preachers continue their arduous work with diligence and cheerfulness; and our Sunday school teachers have been much encouraged by the additions above referred to. We are glad to testify that the interest we have for many years taken in the villages around has been fruitful of reflex blessing to us as a church. Although one church, we are practically a federation of churches, by which our spiritual influence is spread over a large area, and we often receive both sympathy and practical help from our village friends.

**BRADFORD, Belhel, Allerton.**—We rejoice together as a church and people in being able to report a most successful year's work for Christ. Since the settlement of our pastor, the Rev. W. Wynn, our work has grown in every way. God has blessed us more than we deserved, asked, or thought. His labours have resulted in a thorough system of church government being established, the congregations becoming doubled, and the sittings being let on a large scale. Forty-five have been added to the church roll, most of whom have confessed faith in Christ by baptism. Independent of pew rents we now have two collections every Sunday, which keep us out of debt. A most successful feature of our work is the pastor's Tuesday evening Bible class, which has grown from 19 to 160 members over sixteen years of age, having an average attendance of 100. The attendance at the week-night prayer meeting has trebled. A young men's mutual improvement class has been started, having a membership of 45. A visitation scheme has been blessed, under which the village and neighbourhood are visited by twenty-four of our members taking separate districts. We need larger schools; but Mr. Wynn has offered to meet the difficulty by conducting a Bible class on Sunday afternoons in the chapel, to which all the elder scholars will be transferred. We praise God that He is thus blessing His servant's ministry amongst us; and being at peace with each other, we look forward to larger blessings.

**BRADFORD, Tetley Street.**—We are glad to say that since our last report we have again in our midst a settled minister in the person of the Rev. Sandy Kent, late of Lineholme, Todmorden, who commenced the pastorate of our church on January 1st, 1889. Since then our congregations have improved, and we trust that the future may bring us still increased blessings and prosperity. We have lost, by death, a deacon who had been connected with the place a great number of years; but we trust that our loss is his eternal gain. Our Sunday school, Band of Hope, and Ladies' Sewing Society are in a healthy condition. We had a sale of work in February, the object being to raise money for the renovating of our chapel, and we are thankful to say we realised the sum of £165; and if we can get sufficient money we are intending to have the chapel re-pewed with pitch pine, and put in a thorough state of repair.

**BRADFORD, Infirmary Street.**—The past year has been one of quiet and earnest work, and though we have not seen great results, we have much reason for gratitude and hope. Our pulpit has been well supplied by ministers, students from Rawdon College, and lay preachers, who have faithfully declared the gospel unto us; but we have to lament the small attendance, especially at the morning services, and the little advancement in regard to conversions amongst us. But our earnest prayer is that God may pour out His Holy Spirit upon us, so that the cause of our sorrow may be taken away, and that many may be gathered unto His kingdom. Our Sunday school continues to be well attended, and we believe a good work is being done there. The prayer meetings are also better attended, which is a very hopeful sign, for which we are deeply thankful; and we are expecting that from these two sources great glory may be gained to the church of Christ amongst us. We have lost four members by death; one had been a member of our denomination for over sixty years, leaving behind her the testimony that to her to live had been Christ, and to die was gain.



BRADFORD, *Allerton, Central*.—We thankfully record a substantial increase in our membership, chiefly from the Sunday school, and we have a number of enquirers. We should like to see an increase in the attendance on our week-night prayer meetings, which is not so large as formerly. We have, however, a Young People's meeting, which is well attended and helpful to the young Christian life of the school and church. While grateful for what has been done, we desire still greater blessing and more spiritual power.

BURNLEY, *Enon*.—We are happy to report a steady growth spiritually. Our pastor is ever ready to lead and help in all that tends to spread the cause of the Master in our midst. Amongst our friends we have many willing workers, but sad to say, there are some who have a name to live but are dead. Our mission is doing a good work, but we sorely need more commodious premises. Financially we are better than in past times, and hope, by the blessing of God on a determined effort, before the end of the year to be entirely free from debt.

BURTON-ON-TRENT.—*New Street*.—In some respects a good year; in others not so well. More money raised for Sunday schools and Foreign Missions than ever before; but we need more personal piety, and long for more conversions.

*Parker Street*.—Not very satisfactory. Last autumn we took over from the old trustees the property, burdened with a debt of six hundred pounds; they wished to be relieved of the liability. We have continued to see the place supplied, but at present have not seen any great results.

*Overseal*.—In excellent condition—a number awaiting baptism. Our friends know some of the difficulties which village nonconformity has to endure, but we stand by them, and help them as much as we can.

*Cauldwell*.—Chapel thoroughly repaired; congregations usually good; and this mother church bids fair to last another century.

CARLTON.—We have nothing special to report, but are in a good position now as regards the Sunday school.

CHATTERIS.—We have gone on steadily in Christian service during the past year, receiving the blessing of God in some measure upon our work. We are grateful to say that while we have received some into church membership, we have others who, it is hoped, will offer themselves for baptism. We have decreased our chapel debt by some few pounds. The Sunday school has increased, the number of scholars being 206, which, adding the scholars connected with our branches is brought up to nearly 300. A new chapel to accommodate 100 persons is being erected on the *Forty Feet Bank*, also a cottage for the caretaker, at a cost of £300, and in a few months will be opened. A week's services were held at *Mepal*, conducted by our pastors and helpers, which were attended with the divine blessing; three persons deciding for Christ. Our congregations are good, and the spirit characterising all our meetings is those of peace, love, and unity.

CHELLASTON.—We have to report a smaller number of members on account of scarcity of work in our village. We are having our chapel repaired and painted at a cost of nearly £30, which for a small church like ours, requires considerable effort.

CHESHAM.—We have to report a year of steady progress in the Master's work. We have not been privileged to add to our number by baptism as last year; in many cases our hopes "at present" have not been realized. But notwithstanding this, we feel deeply that we have much to be thankful for; God has undoubtedly been in our midst to bless us. Our congregations are as large and as attentive as hitherto; our pastoral ministrations are earnestly and faithfully given and richly enjoyed. The charitable institutions are generously supported. The village work is efficiently carried on by bands of earnest workers who are encouraged by the increasing number of attentive hearers. The superintendent reports overflowing schools, and is grateful for the assistance of a devoted band of teachers. We have sold one-fifth part of our new chapel site for little less than half we gave for the whole, for an approach road to the Metropolitan Railway Station, to be opened in July; we shall now have a site free of debt, and ample room left for the erection of chapel and schools, in the best part of the town. We wish we could see our way clear to build: our needs are great and urgent, and we feel that our work could be carried on more successfully and tend to enhance and increase the extension of the Redeemer's kingdom, if we had ample and more comfortable chapel, schools, and class-rooms.

**CINDERHANK.**—We have much reason for thankfulness in the present condition of our cause. Our congregations are good; the Sabbath school is well attended, and may be increased if we had better accommodation; our present room not being half sufficient. We are raising funds to erect a new school-room, and hope to complete the erections before the end of the summer. Nine have been baptized and added to the church, and we have several candidates waiting for baptism. The members are united and putting forth earnest efforts to extend the kingdom of Jesus.

**OLAYTON.**—We have cause for thankfulness to the Giver of all good, who has so mercifully blessed us during another year. In the month of November we had a week of evangelistic services from Messrs. Harmer and Parker (Mr. Spurgeon's evangelists); the services were well attended; many were led to a decision. God has revived His work and blessed the preaching of His word. During the year we have added twenty-eight to our church by baptism—twenty-two are from the Sabbath school, and six from the congregation. The congregations on the Sabbath are encouraging, but our week-night services are not so well attended as we could wish. The ordinances of the Lord's supper have been well attended, and have proved times of refreshing from the presence of the Lord. Our Sunday and day schools are in a very prosperous condition, and there are many tokens that the labours of the teachers are not in vain. Our present place of worship, which was erected 1830, has now become too small, and we have resolved to build a new one; a committee has been elected from the church and congregation to take steps necessary for this object. We are now canvassing the friends for subscriptions, and so far our efforts have been very successful.

**COLWELL.**—We are pleased to report that all is well. Our congregations of late have increased. We have had four baptisms (one from the Sunday school); they were received into the church. Very soon more will follow.

**COVENTRY.**—Looking over the year we have cause for gratitude, and we are glad. Looking towards the future, we have room for hope, and hereby expect blessing. Peace prevails in our midst, and our congregations still slowly improve. Gentle influences are at work, and a gradual work is going on. Some few have given themselves to Christ, and have united with us as a church. These have not been so numerous as we wished, but there are tokens of coming good. The interest of the young people in school and church is cheering, and we confidently anticipate a rich harvest. At the commencement of the year we revised the church roll, which had been neglected for years, hence the somewhat large decrease.

**CREWE.**—In November last the Rev. E. T. Dunstan resigned the pastorate, and the church, in conjunction with the Home Mission Committee, gave the Rev. R. P. Cook an invitation, which he accepted and commenced his ministry on the last Sunday in March. Since then, the congregations have improved, and there are a number of enquirers who we hope will join the church shortly. We feel that our financial burden impedes our progress, and are now making a special effort to reduce the debt of £300. The Sunday school is well attended.

**CROWLE.**—The church at Crowle is in a sweetly harmonious condition; the spirit of love prevails—we know of no single exception to this fact. A good work is going steadily on, and further additions are confidently expected very soon. The branch mission work, commenced last year, is still very encouraging. The congregations vary to some extent, but the spirit of enquiry is manifest, and great good is being done. God is with us, and His word is with power.

**DENHOLME.**—Our report for the year is rather humiliating than joyous. We have no additions to report, but our annual revision of church roll and death rate have diminished our numbers. We had two weeks of special services last winter, conducted by Messrs. Harmer and Parker (Spurgeon's evangelists), and although they laboured very faithfully in our midst, we are sorry to have no additions as the result. Our great need is the quickening and regenerating work of the Holy Ghost.

**DERBY.**—*St. Mary's Gate.*—The Rev. Abraham Mills, lato of Chester, entered his ministry on the 2nd of June. There are many prospects of zealous effort and genuine sympathy in all the working institutions of the church.

**DERBY, Osmaston Road.**—The past year has been a trying one to our pastor, who, through much suffering and physical depression, in addition to his ordinary

duties, has had to bear the responsibilities of the Presidential Chair. In church, schools, and our branch at *Pear Tree*, solid work is being done in a spirit of earnest cheerfulness and good feeling, for which we cannot be too grateful. Nine candidates await baptism, and others are seeking to live a higher life. Our finances are well sustained, our congregations good, and our various organisations active. We are of good cheer, and sanguine for the future.

**DERBY, *Watson Street*.**—We still continue our labour of love. Our Sabbath school keeps up well, and our congregations on a Sabbath evening are good, but our week-night meetings might be better attended. Our young people are very earnest and ever ready for any good work. We still maintain our finances, and have reduced our debt on the chapel and school-room to about £100, which the Committee of the Baptist Building Fund have lent us, and for which we are very thankful. Our pulpit continues to be well supplied by the members of the Derby and Derbyshire Preachers' Association, the Rev. W. Underwood, D.D., and other friends. Our tract society continues to supply the neighbourhood with useful evangelical tracts, which we have reason to believe are productive of much good.

**DEWSBURY.**—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him." We have now a band of young enquirers, numbering about twenty-five. The occasion that has brought them to the front, is a fortnight of united evangelistic services recently held in the town, in which all the free churches joined. An earnest spirit prevailed, and the enquiry rooms were thronged chiefly with young people connected with the Sunday schools. Our contingent is represented by the above numbers, for which "we praise the Lord and give thanks." The spirit of Christian union still prevails, and is finding expression in occasional afternoon Bible readings, and evening meetings for the furtherance of a purer spiritual life and more practical Christian living. Aggressive out-door work is also projected for the summer months. We find this more profitable than discussing or emphasizing denominational or doctrinal differences. There is special need among us, as elsewhere, for a determined resistance to the all-absorbing pleasure-loving spirit of the age that now so largely dominates both the church and the world, and we are thankful that there is being evoked amongst us a strong and common resolve to confront and check the evil. This sensuous pleasure-spirit is the foe that meets us everywhere in our Christian efforts, and is a greater obstacle to our success in evangelistic work and to a permanent revival of true religion than the "Modern Scepticism" that we hear so much of now-a-days in sermons and magazines; but possibly we are not sufficiently "cultured" in this benighted locality to be open to the attack of so intellectual and subtle a foe. Our energies and auxiliaries are in lively operation, and our need for more space in which to grow in connection with our school and other agencies is so pressing, that we have been driven to arise and build. We are now engaged in enlarging existing classrooms and erecting a lecture-room. Last month we baptized eleven, and are looking forward to the joy of seeing very shortly a further number put on Christ in baptism.

**DOWNTON**—The evening congregations are much improved, and there are encouraging signs that the seed sown has fallen into good ground.

**DUFFIELD.**—Our state as a church is much the same as when we last reported. We have during the year been blessed and refreshed by the Lord's presence, and have had the gospel faithfully and regularly preached; and although we are not able to report any additions, we are confident that our labour has not been in vain. The fruit must appear, though after many days. Our Sunday school is not so large as formerly, owing to adverse influences in the village. We have had some very good Band of Hope meetings during the winter. Our congregations are rather better now than some time ago.

**EARL SHILTON.**—We are truly thankful to record that during the past year the church has been in a more hopeful and prosperous condition than for many years past. The public services are well attended, and the interest taken by the congregation in efforts made to make the chapel more comfortable and the services brighter is very lively.

**EASTWOOD, *Bill Top*.**—The word of God has been faithfully preached by the Notts. Local Preachers and Students from the College, and through the mercy of God a good number of young people have joined the church, and others are seeking the Lord. Our finances have been better with the increase of congregations. £10 have

been paid off the debt. We have a very good school, but many of the teachers do not attend so regularly as we could wish; and some of our older members do not attend the means of grace so often as we could desire. Still our prayer meetings are well attended, and our hope is in the Lord. Brethren, pray for us at Eastwood.

**EDGESIDE.**—Through the manifold goodness of our Father in heaven towards us, we have had the gospel faithfully preached by our pastor. The attendance at our morning services is not what we should wish it to be, but in the afternoon it is very good. Since our last report the time for us has seemed to be that of sowing, hoping, and toiling for the Master. We praise the Lord for the tokens received of those coming into our church from the Sunday school, praying that the time may not be far distant when we shall see the fruits of our labours in the salvation of those with whom we daily and from Sunday to Sunday come in contact, through the Spirit of Christ manifest in us and by us.

**EPWORTH and BUTTERWICK.**—As a church we are thankful for that measure of success which has followed the labours of another year. Our beloved pastor has continued to labour with increasing acceptance and usefulness amongst us, and as a result three have been added by baptism to the church. Although this is by no means to be looked upon as a large increase, yet it is a very pleasing one, as all the dear friends added are likely to be very useful and honourable members of the church of Christ. We desire also to record our gratitude to the Rev. J. E. Bennett, of Lincoln, for his extreme kindness in serving us, first as the Association's messenger, and then for his sympathy and aid at our chapel anniversary. We wish also to express our deep sense of obligation to the church at Lincoln in giving up their pastor to serve us, free of charges, they finding their own supply for his pulpit; and we believe that if our large churches would act more on this principle much good might be done amongst our weak village churches. Our teachers in the Sunday school continue to labour with commendable zeal and earnestness amongst the young, and we believe their labour is not in vain. The three brethren who have been baptized are all teachers in the school. Our cause at *Butterwick* has somewhat revived during the year and a more decided interest is manifest there. We hope soon to see some decide for Christ and join His people. During the year we have put a new harmonium in the chapel which was opened on Good Friday, the friends coming forward most energetically and enthusiastically, which resulted in raising the needful funds, and a little to spare.

**GRANTHAM.**—We find it difficult to describe our state as a church. If we may judge from the actions of most of our members we are forced to the conclusion that they have very little faith and that they are almost in the same state as the church at Sardis was when the Apostle John saw the vision on the Isle of Patmos. We have struggled on for the last two or three years but we seem to have met with no success, and if any kind friend would but help us to clear the debt off the chapel and we could receive assistance from other sources we still believe that a good General Baptist cause might be established in Grantham, but if not we are afraid we shall have to give up. We pray that God will open up a way so that His name may have the glory.

**GREAT GRIMSBY.**—The past year has been one of great and we trust solid work. Our increase of membership has not been large, but a good work is going on, especially amongst the senior scholars, several of whom are now waiting to unite with us in church fellowship. The congregations have steadily increased and our week-night meetings are fairly well maintained. Our losses by death have been heavy. Through the death of Mr. White, the church has lost a most liberal supporter and its principal trustee, and in Mr. Whitmoor, our secretary and junior deacon, we have lost an earnest worker and much loved friend. Our Sunday school has considerably increased, and the teachers are devoted to their work, but we are sadly crippled in this department for want of accommodation. The friends have tried hard to purchase some adjoining property, but without success. Yet we have much reason to thank God and take courage. The church is happy and united, a prayerful spirit prevails, hopefulness abounds, and our earnest prayer is that we may soon see a much larger measure of success.

**HALIFAX.**—The settlement of a pastor is an event of great importance touching the weal or otherwise of any church. In our case we have no reason to doubt the soundness of our decision when we "called" the Rev. Carey Hood. Old men and

maidens, young men and children, largely enjoy the bold and fearless declaration of the "Counsel of God." We trust with the earnest co-operation of the church, that we shall yet see great prosperity in Zion, of which we have enjoyed a foretaste. In all branches of church work we find willing helpers, and our auxiliaries are energetically carried on, with a fair amount of success. The financial support of our denominational institutions reveals no diminished interest therein. Our branch at *Lee Mount* maintains a healthy and vigorous activity, the school numbering over one hundred scholars more than the parent institution.

**HATHERN.**—Another year's labours have been put forth in our church and school, and though we do not see such good results as we desire to do, yet we are not without proof of the divine blessing resting upon our labours. The word of God has been faithfully preached to us and we have proof that it has not been preached in vain. God has blessed it to the salvation of souls, and though we have had no additions to our church we are cheered by the fact that we have a number of candidates for baptism and fellowship. Our congregations are fairly good, and the prayer meetings are well attended. Our Sunday school is still cheering, and we are praying that from its numbers our church may increase. We have much to be thankful for, and pray for a still greater outpouring of the Holy Spirit.

**HEPTONSTALL SLACK.**—Our usual Christian work has been carried on during the year with regularity and some measure of success. The labours of our pastor are faithful, and are highly appreciated amongst us. Our Sabbath school and public prayer meetings are powerful for good in our midst, leading our senior scholars and others to decide for Christ. At the beginning of the year we closed our chapel for cleaning and alteration of rostrum, communion, and baptistery, and furnishing of the same at a cost of £180. The funds we had in hand, and the collections at the re-opening, left us with a debt of about £30 to £40, which we hope soon to discharge. Our friends at *Broadstone* are continuing to increase their chapel building fund. Their services are pretty well attended, and the labours of our lay brethren are highly esteemed among them. At *Blakedain* the congregations are somewhat small but regular.

**HINCKLEY.**—The past year has been an eventful one in our history. An unusually large number of members has been added to our church roll, and the cause of God has considerably revived amongst us. During the whole of the year our esteemed minister has been enabled still to carry on his work with his usual efficiency and acceptance. Our services have been well sustained, and our Sabbath congregations have considerably increased. Our prayer meetings and evangelistic services have resulted in great good. It has been found necessary—especially for affording increased accommodation—to make extensive alterations and improvements in the chapel. New galleries have been erected, and also an organ. Though the outlay has been considerable, we have been greatly encouraged through the very generous help we have received by subscriptions and donations, and at the re-opening services. We hope soon, by strenuous and persistent effort, to clear off the remaining debt. Our Sabbath school has increased in numbers and is well sustained.

**HITCHIN.**—Although twenty-seven members have been added during the present pastorate, the number on our church roll is twenty-three less than it was two years ago. This apparent decrease is due largely to revision, and when the work is completed we shall report a smaller number still. We have been called also during the year to part with many friends—some of them, like Mr. and Mrs. Perry, deserving special notice in our report, by reason of their long and useful service with us. Looking at the brighter side, we have established a Benevolent Society, which is working usefully. We have also the prospect of opening an organ in about two months' time, towards the cost of which we have already in hand or promised about £200.

**HOSE.**—Our congregations are better than last year. We believe the church work in all departments is well carried on, but the most pleasing and hopeful is that amongst our young people. A "Young Christian Band" has been started in connection with our Sunday school, *Clawson.*—We can report no better state than last year.

**HUCKNALL.**—The past year has been one of anxiety and trial. Our pastor ended his ministry with us last September, and there was not that spirit of unity amongst us so essential to success. Our pulpit has been well and efficiently supplied

by local brethren and students from Nottingham College. Our congregations are much as usual. We have enlarged our school-rooms, and our school is prosperous, as also is our Band of Hope. We have now accommodation for anything we are likely to require, and ought to be a power for good in this young and rising town of 13,000 inhabitants. May the Spirit of the Lord lead us in the way we ought to go, and send peace, unity, energy, and devotedness that much good may be accomplished. The fields are already white unto the harvest.

**HUGGLESCOTE.**—We have had a trying year. The removal of our late pastor to Halifax occurred at a time when we were unprepared for the consequent unsettlement. This has shewn itself chiefly in our congregations, which have scarcely been up to the average. We have striven, however, to maintain our several institutions, and have been successful in securing acceptable pulpit supplies from amongst the ministers and students of our own denomination. We have given, and the Rev. C. Barker, of Fleet, has accepted, a very cordial invitation to become our pastor; he commenced his ministry here May 5th. Our number of membership is decreased. This is owing to a more complete revision of our church roll. Our Sunday school is full. The day school satisfactory in all respects; our staff energetic and successful; the result of the year's Government Examination being, 96 per cent. of scholars passed: merit grant, "Excellent" for the 4th year in succession. We are compelled, for want of room, to enlarge our school buildings. We hope to be able to provide considerable class-room accommodation for our Sunday schools. We have been obliged to decline to receive many scholars lately in our day school. The value of unsectarian education, and the claims of the Nonconformist children in the village, make it imperative that we should undertake this work.

**IBSTOCK.**—We are happy to say that our work is progressing in a most encouraging manner. We have several enquirers. The friends are united, and have a mind to work.

**ILKESTON, Queen Street.**—As will be seen by statistics we are not so strong numerically as we were last year, but we have reason to believe we are stronger spiritually. Many have been the battles we have had to fight against sin and Satan, but many have been the victories we have been enabled to win. Though we have not added any fresh converts to our membership we feel sure converts have been made, and that through the word (as it is preached to us both by student and lay preacher) many are with us to-day who would otherwise have relaxed their Christian efforts and drifted away into a life of inactivity and probably into sin. So we thank God for His word, and for His goodness which has been manifest in our own experience over and over again. We are much indebted to our friends at the College for the very great help they have rendered to us during the past year, and we take this opportunity of tendering to them our sincere thanks. The Association Secretary asks, "Are we all well?" Though we cannot answer exactly in the affirmative, we are thankful we are not so seriously ill as we were some time ago, and if not quite well we hope to continue convalescent. Our school would be improved if teachers were a little more diligent in their attendances. Our week-night services are maintained, but would be much more useful and enjoyed if our friends would sacrifice a little (if needs be) to be present. Our general church life would be greatly enhanced if we could keep more of the spirit of unity in the bonds of peace, and catch the spirit of prayer which lays hold upon God and cries, "I will not let Thee go except Thou bless me." Our financial position is much improved. A little over a year ago, when the Rev. J. K. Chappelle left us after a ministry of only fifteen months, we were £25 in debt on our church current account; since then, by the generosity of our friends, we have reduced that debt to about five or six pounds beside meeting all other liabilities (save one five pounds to the G.B.B.F.), and these are not light, having at least £32 per annum to pay for interest alone. Still we are not discouraged, but hope, with the revival of trade, the spirit of liberality will also continue to grow, and that there will be an abundance of all kind of material for carrying on the Lord's cause.

**ILKESTON, South Street.**—We cannot but thankfully recognise that the good hand of God has been upon us for good during the past year. The church has increased in numbers. Most of those baptized have come to us through the Sunday school—the fruit of faithful labours. We gratefully acknowledge the services of the students and lay preachers who have so faithfully and efficiently supplied the pulpit.

ISLEHAM.—We have to report our special work for the year to be the erection of a new stairs to gallery of chapel for the accommodation of worshippers; the formation of a Band of Hope by the pastor's wife; and also an adult teetotal society. All departments of our work are being carried on efficiently.

KEGWORTH & DISEWORTH.—We have again to record to the praise of God that we have been brought as a church safely through another year. If we are not very much more numerous than we were 12 months ago, we have at least been enabled to hold our ground, which is cause for thankfulness when we remember how in these times our villages and rural districts are being steadily depopulated. There has not been anything special in the operations of the church during the year, or anything very striking in results. Our congregations have been good and our Sunday school well maintained. The classes conducted by our pastor during the year are full of promise. Peace and good-will reign in our midst; work is abundant all around us; and we pray that not only we but all the Associated churches may realise the preciousness of successful work for Christ.

KIMBERLEY.—We are glad to give a favourable report in regard to the work that is being carried on here. Services fairly well attended, number of members on the increase. The Sunday school is also well attended; several new scholars added recently. Portion of new boundary wall erected at a cost of £9. Are trusting for a continuance of Divine help and favour.

KIRKBY WOODHOUSE.—During the past year we have no features of special work to report. The conditions of the church are much the same as reported last year. Our Sunday school is in a healthy condition; many of the senior scholars are seriously inclined, and we hope are anxiously seeking for vital union by faith with Christ for salvation.

KIRKBY-IN-ASHFIELD.—We are glad to report that our church at the present time is in a hopeful and prosperous condition. We had a baptism of three the first Sunday in June—one a Primitive who has worshipped with us for thirteen years, and has now seen it her duty to follow Christ through the baptismal stream: she is 70 years old. Our pulpit has been well supplied during the past year with local preachers and students of our College. The Rev. A. Firth, of Mansfield, has preached for us in the week evenings, also presided over our church meetings, which has contributed very largely to the peace and prosperity of our church. Our prayer meetings during the past few months have been well attended and seasons of blessings. Our earnest prayer and desire is that these are only the droppings before a shower.

KIRKBY, EAST.—The past year has been an eventful one in our church history. We have enjoyed a season of gracious awakening, and have decided to build a new house for God, capable of seating about 500 worshippers. To enable us to do this we have bought and paid for 287 yards more land at a cost price of £45—making our total area 887 yards. We have also paid off the £37 10s. which remained upon our present school-room, and have now in bank and in promises nearly £150 towards new chapel. Messrs. W. & R. & F. Booker, Nottingham, are the architects, and the contract is let to Mr. W. Bains, of East Kirkby, for £1310, exclusive of heating and gas fittings. The contract includes three vestries, which are a necessity to meet the rapid increase in the school. Our regular services are well attended and the truth spoken by local brethren and students from our College is listened to with gladness. Mr. W. Towle (student) has conducted a Bible class during the winter, and his earnest practical words have, under the Holy Spirit's guidance, been a means of great good. Our week-night meetings are fairly attended, while our Sunday school and Band of Hope continue to flourish. We thank God for the "Sunday Closing Bill." We have five candidates for baptism and fellowship, and others whom we trust are enquiring for the way of peace. The future is not all plain, but our trust is in the living God.

KIRTON-IN-LINDSEY.—Our report for the past year is not so encouraging as we would wish, still we are not without hope. The word of the Lord is earnestly preached by the pastor, and the services are fairly well attended. Several young people have confessed Christ—some from the Sunday school—and we hope soon to see them joining the church. Several of our dear aged members are too infirm to attend the means of grace but are happy in the love of God. Our Sunday school is in a healthy condition, with a good staff of Christian workers.

LANDPORT.—We thankfully and gladly report that the work in the various departments of our church is being prosecuted with cordial unity and earnest purpose, and the labours of our pastor are appreciated by the people and owned and blessed of God.

LEEDS, *North Street*.—We observe with pleasure signs of spiritual awakening among our elder scholars, and hope soon to welcome some of them to our fellowship. Our school was never more flourishing, and as we have quite as many scholars as we can accommodate we shall be glad to see our way to carry out an enlargement scheme. We are working harmoniously and have much reason for thankfulness.

LEEDS, *Wintoun Street*.—The chief work during the past year has been the renovation of the chapel, which was very much needed. All the liabilities were met by the few people making an effort by means of a bazaar held in March. There are evident signs of improvement, but not to the extent we had hoped for. Now that the chapel is cleaned we are hoping for better things.

LEICESTER, *Friar Lane*.—The review of the past year is one of encouragement and hope for the future, and calls for sincere and heartfelt gratitude to our Heavenly Father for His gracious dealings with us as a church and people. It is our joy, and of His abundant grace we can say once more that we are a united band of Christian workers striving together for the faith of the gospel, which in these times it is our privilege to say is faithfully and earnestly preached amongst us, attended with many signs of the divine approval and blessing. The general work of the church is steadily progressing. Our meetings for public worship and prayer (Sunday mornings excepted) are well attended and sustained, and many hearts have, under the Divine Word, been touched with a spirit of earnest enquiry and consecration to the Master's service. United and devout efforts have in various ways been taken up by the young people to consolidate and increase the usefulness of the church, and God has graciously smiled success upon them. The Sunday school, as the nursery for the church, is fulfilling its appointed mission, and devoted hearts and hands are toiling in the Saviour's vineyard, patiently waiting the reward of His unfailing promise. The Band of Hope has surpassed the most sanguine expectations of its promoters. Children have gathered in large numbers, and many pledges have been taken. The ladies of the sewing society continue untiring in their labours and have rendered most valuable service in aid of the church fund. Much blessing has attended the open-air mission. The meetings on the week-night and Sunday were well sustained and largely attended, the singing in many cases being used of God to awaken concern and contrition for sin, and the Committee have strong faith in this branch of work as a source of great and permanent good. Our branch church at *Fleckney* is now in a very hopeful and prosperous condition, deriving much of its vigour and usefulness from the regular and frequent visits of our pastor, which, under the divine blessing, are productive of much spiritual good.

LEICESTER, *Archdeacon Lane*.—Our report for the past year, in some respects, is not satisfactory, for although the Word has been faithfully proclaimed amongst us, our additions to the church have been less than usual, while a more than average number of removals leaves us with a slight decrease in our numbers. The interest in our Sunday services has been fairly well maintained, but we still have to deplore a lack of interest in our Monday evening prayer meetings and Wednesday evening services. Our financial position is better now than it has been for several years past. The proceeds of a bazaar held during Christmas week enabled us to clear off the adverse balance reported last year, thus relieving us of one cause of deep anxiety, for which we are truly thankful to the Giver of every good. The work of our large and still increasing Sunday school is carried on by an earnest and devoted band of teachers, and although we cannot report as large a number of scholars being brought to the Saviour as we had the joy of doing last year, yet the good seed has been sown, the fruit of which we believe will be reaped in time to come. The Band of Hope has been vigorously carried on. Splendid work has been done in instilling temperance principles into the minds of the young. It now numbers over 600 members. The tract and benevolent societies have continued steadily in their work, and signs are not wanting that their work has been appreciated and spiritual good resulted from their labours. The meetings of our young men and women's mutual improvement society have not been so largely attended as last year, but real useful work has been done. We regret to report that for some time our pastor's health has been failing,



but through the kindness of Mr. Cook, and with the unanimous desire of the church, he has gone to America for two months, seeking renewed health and strength. Our earnest prayer is that in the good providence of God we may welcome him back again amongst us thoroughly restored, and that he may be better fitted than ever for carrying on the work of the Lord amongst us.

LEICESTER, *Dover Street*.—Owing to our unusually heavy losses by death, removals, and other causes, the year just closed has not been so satisfactory as previous years. In other respects we have cause for thankfulness and encouragement. Our Monday night prayer meeting is well attended, but the service on Wednesday is not. Our teachers, local preachers, and temperance workers continue to be actively engaged. We have given special attention to the social and physical needs of our young people by the formation of athletic and swimming clubs, the latter for both sexes. Our scholars and teachers were busily engaged during the winter preparing for a bazaar, which was held at Easter in our school-room, by which the sum of £273 was cleared. In addition to this sum we have further reduced our debt about £200, leaving only £105 to be paid. We are thankful for what we have thus been able to accomplish. Unfortunately a considerable debt was handed down to us, which, together with an outlay on chapel and schools of over £5000, has heavily taxed our pecuniary resources during the last sixteen years, but which happily is now so nearly paid off. Our juvenile auxiliary to the Foreign Mission is very encouraging, the sum raised thereby this year being over £54.

LEICESTER, *Carley Street*.—During another year the Word of Life has been faithfully preached by our pastor. We regret our prayer meetings are not better attended. There has not been that progress amongst us we could desire. The chief event of the year has been the opening of our new schools. We are pleased to report they are filled with scholars. We shall be grateful for any help towards liquidating the debt which remains upon the schools. The church sewing meeting, school sewing class, tract, and benevolent societies, and Band of Hope are all at work. We have adopted the pleasant Sunday afternoons in our chapel and trust by this means, many may be brought to the fold of God.

LINCOLN.—We are happy, united, and increasingly prosperous. We continue and enlarge all our varied efforts. Our educational classes for young men and young women, our open-air services in the summer, our fortnightly lectures on church history, our teachers' preparation class, are all doing well. Our "Monthly Echoes," from our pastor's preaching, are circulated to the number of 3000 per month. In addition to all these, our pastor visits the foundries and talks to the workmen at breakfast four mornings every week. By any means and by all means we strive to carry to all around us the gospel of God, the Father of *all* men, Christ the Saviour of *all* men, and the Holy Spirit the quickener of *all* men. We are this year making a strong and determined effort to clear off the £1000 of debt on our chapel property. We hope to succeed, and shall certainly do so if some of the wealthy men in the denomination will spare a little. The Sunday school is prosperous. In the scripture examination of the Sunday School Union all our scholars who entered passed with one exception, and four out of the five prizes offered for competition were secured by those of our scholars in the junior division.

LINEHOLME.—The past year has been one of change. Our beloved pastor, the Rev. S. Kent, who for about five years preached the gospel and laboured among us, resigned the pastorate in October last, on account of his wife's failing health, but our prayer to God is that she may be speedily restored, and that the divine blessing may rest upon their labours in their new sphere of usefulness. Our pulpit has been well supplied by ministers and local brethren. The bond of love and unity still exists among us, and we are hoping that God will direct us to a man after His own heart who will faithfully preach to us the gospel in all its simplicity and power. Our congregations are not so good as they were during the winter months. Our Sunday school and Band of Hope are still in a flourishing condition.

LONDON, *Commercial Road*.—There is nothing of special moment to record this year. The various institutions of the church have been kept up with interest, but the Sunday school is under the mark of last year. The Temperance Guild is a new feature, and gives good promise for the winter months. The triennial election of deacons took place recently and passed off admirably. We have just renovated the school-room and class-rooms, and the exterior of the whole building, at a cost of

about £150, and we hope to pay for it while the paint is fresh. Losses through removals discount our work most sadly, but this is hardly to be wondered at, since we dwell within the radius of that ill-fated circle, which, more than any other in all London, is unfavourable to places of worship.

LONDON, *Borough Road*.—The past year has been one of active work, earnest prayer, and precious blessing. Four brethren have been chosen by ballot as elders of the church; a series of monthly week-night sacred musical services for the people have been full of interest; the poor and afflicted have been liberally assisted from a fund of a hundred guineas raised by an appeal in the *Daily News*; neighbouring churches were aided in their efforts to succour the poor by contributions from the funds; during part of the winter a B.A. of Cambridge University was engaged to assist the young men in their secular studies; all the societies and mothers' meetings are doing good work; but the Sunday school especially has had showers of blessing. Seventeen of the elder scholars have joined the church, and devoted themselves to teaching, tract distribution, and open-air services. The church roll has been carefully revised and church discipline faithfully enforced. Foreign missionary enterprise has our most cordial support and prayers. At the close of the year the financial condition of the church funds was a theme of thanksgiving to the Lord. The pastor has now been with us fifteen years, and is greatly encouraged by the ever increasing sympathy and co-operation of the church.

LONDON, *Church Street*.—We are thankful for mercies enjoyed, but earnestly desire an increased attendance at the Lord's-day services, and a large addition to our membership. The institutions of the church are generally well supported, and a spirit of concord and brotherly affection prevails. The resignation of our esteemed pastor, Rev. R. P. Cook, has been followed by a unanimous invitation to Mr. J. F. Archer of the Nottingham College, and we look forward to his settlement among us in the hope of much spiritual profit, and that many may give themselves to the Lord and to us according to His will.

LONGFORD, *Union Place*.—We are not making any progress, and are not able to send any reliable statistics. Our present roll of members is entirely misleading. From one cause or another we have omitted to revise our list, in hope that some whom we seldom see would take a more lively interest in us.

LONG SUTTON.—During the past year we have been busily engaged in re-seating and renovating our chapel, inside and outside, which has cost about £300. The alterations have made a great improvement. Our spiritual progress has not been outwardly what we anticipated it would be by additions to the church, but we rejoice to see hopeful signs of grace in many hearts and lives, and trust that those who are not far from the Kingdom of God will enter in. In our Sunday school we have a large number of young people, some of whom are the disciples of Jesus, and will shortly rise up and follow Him.

LONG WHATTON & BELTON.—We are thankful for the peace and harmony we enjoy in our little church. We have had the Gospel faithfully preached to us during the past year by our local brethren, who have attended their appointments well, and though we have not seen the results we could have wished, we pray that we may still have the seed sown amongst us, and that it will spring up and bring forth fruit in God's appointed time. We have enclosed our burial ground by building a new wall, at a cost of £50. At Easter we had a tea and concert towards reducing the debt, and God crowned our efforts with success. We cleared seven pounds, for which we are thankful. We have nothing to report from *Belton*, as they separated from us 12 months ago.

LOUGHBOROUGH, *Baxter Gate*.—We are thankful to report that the life of our venerable and beloved senior pastor is still spared, and although unable to preach, he occasionally officiates at other services. Our junior pastor has been enabled to discharge his varied duties very efficiently and with general acceptance. The additions by baptism have been numerous, and we still have many enquirers. We owe much of the ingathering, under God, to the visit of the Rev. R. Balmie, who conducted a fourteen days' mission in February last. We have also had a Temperance mission conducted by the Rev. J. M. Hewson, from which has grown a flourishing Temperance society. Our Sunday school increases in numbers and maintains its general usefulness, but we lack in some departments a sufficiency of teachers. We have wiped the debt off the new schools, and are anxious to incur another by the

erection of class-rooms, which are much needed. The Young Men's Mutual Improvement Society, Band of Hope, Dorcas Society, Girls' Sewing Class, and Minister's Bible Class, are more or less prosperous. High class lectures by the Rev. Chas. Clark and B. J. Malden, Esq., have been much appreciated in connection with the "Lectures and Concerts for the People." Our prayer meetings have been well attended; the Wednesday night services having suffered from unavoidable interruptions. The finances are not satisfactory; a deficiency of £30 having to be made up by special subscription. Our losses by death have been numerous, and we have also been called to sympathise with the wife of our junior pastor in a bereavement which has deeply affected the whole denomination.

LOUGHBOROUGH, *Wood Gate*.—Just recently we have lost by death our valued brother, T. W. Marshall. To the denomination he will be known as College treasurer, and years ago a very acceptable pulpit supply; but to us, just after the death of the Rev. J. Goadby, in 1859, he was of great value, and Wood Gate has reason to record his name with thankfulness. We have this year commenced a Gospel Temperance and Domestic Mission, which promises to be of considerable utility. The Bible-woman in connection with it is working with energy and success. All our church institutions are in a healthy state, and our pastor growing in power and in our esteem. Progress statistically seems slow, but we believe we are not labouring in vain.

LOUTH, *Northgate*.—During the year a Christian Band has been established, and is very successfully carried on. We have had serious trouble with our school premises, and have at considerable expense new roofed and otherwise improved them.

LOUTH, *Eastgate*.—Once again we have with thankfulness to report a year of faithful hard work on the part of our pastor, Rev. F. Norwood. His preaching is greatly appreciated and the congregations on Sundays have increased. We have recently had cause for rejoicing by reason of some of our senior scholars joining our ranks, but at the same time have lost several good helpers owing to removals. We are grateful for the hearty co-operation of our band of Sunday school workers, and we trust that their labours as well as those of our pastor may be abundantly rewarded. During the year we have succeeded in renovating the stonework round the church premises and in re-decorating the interior. This has cost about £40, all of which has been raised without any interference with the weekly contributions.

LYDGATE.—The Word has been faithfully declared unto us. We dwell together in peace. Evangelistic services have been conducted in our midst by Messrs. Harmer and Chamberlain, resulting in the quickening of divine life in our hearts, and the conversion of many sinners, some of whom have already joined the church, and others are waiting to be baptized. Our Band of Hope prospers and has the full sympathy of the church. The Sabbath school is well attended and is doing a good work. We are thankful for the signs of the times, and would pray for grace to work and faith to believe, confident that God has greater blessings in store for us.

LYNDHURST.—Our report is somewhat more encouraging than last year. One of our Sunday school teachers and a son and daughter of the pastor have been baptized. All our teachers are now church members, and though we require more help in the school, the attendance of scholars has been well sustained. A greater spirit of union and earnestness prevails. The various church agencies have been kept up. The attendance at the Sunday morning service and at the prayer meeting is improved. We trust the tide has turned, though we are yet far from high-water mark. We contemplate enlarging our school-room. A working party is preparing for a sale of work.

MACCLESFIELD.—The church is steadily holding on her way. The Word is being preached and hopes are entertained for future good. No extra features of work or service call for remark. We have again set our minds to help the Foreign Missionary Society, the College, and Home Mission. The Sunday school is very promising, and fresh faces are seen at our services. Considering great difficulty, our signs are very hopeful.

MANSFIELD.—We have to report a year of steady work and united fellowship. We would gladly have reported a larger increase, but we must be content to work and wait for the reaping time. We have many in our congregation who are decided Christians but have as yet no desire for church fellowship. We are anxious about increased class-room accommodation which is greatly needed for our elder scholars.

A bazaar for the minister's house fund was held last November; proceeds over £71. We have had a branch cause at *Mansfield Woodhouse* for over ten years. The chapel we rented was sold by auction. We felt compelled, with having a small band of earnest workers and a Sunday school, to purchase. It has cost us £180. It is a nice small building, and has been placed in trust as a General Baptist chapel. We intend holding a bazaar soon, and shall be thankful to receive help for this piece of *real Home Mission work*. We have lost by death one young woman there. Our field is large. Oh for sufficient faith to go up and possess the land!

MARCH.—Since our last report God has done great things for us, whereof we are glad. He has opened the windows of heaven and poured out blessings upon the labours of past years, and the special evangelistic services held this year, so that there have been thirty-five added to our number by baptism, and we rejoice to know there are more on the way. The effect has been great encouragement and quickening to pastor and people. To God be all the praise.

MARKET HARBOROUGH.—The year has been one of steady though slow progress. Our congregations have increased, and good work has been done by our minister, not only in the church but in the Bible and private class, also in the school and Band of Hope. The week-evening services have been well sustained. Thanks to the generosity of our good friend, Thos. Cook, Esq., Leicester, and other friends, £150 has been paid off the chapel debt. We thank God for the work done, and look forward with cheerfulness to the future, encouraged by the help given us in the past.

MEASHAM & NETHERSEAL.—We have nothing special or sensational to report. The past year has witnessed much prayer and persistent work by the true leaven among us. Nevertheless, if we were compelled to take the tabulated results as the actual measure of our success, we might be discouraged; but we have every reason to believe that it is far otherwise. We are often exercised very much as to what course to take to induce the many who manifestly linger "not far from the kingdom" to come over the border line. All the ordinary branches of our church work are in fairly healthy condition. Our congregations are hopeful as to numbers, though improvement is very desirable on Sunday mornings and weeknights. The Sunday school still continues to do a useful work amongst our young people. As in previous years we have done what we could for our Denominational Institutions. We feel very deeply the need of a more universal unity both in aim and effort for the advancement of the highest and best interests of the Saviour's kingdom in our midst. *Netherseal* remains almost stationary. The usual services have been kept up throughout the year and constantly attended by the same faithful few. A slight improvement at the week-night services has been observable during the winter which has encouraged us much.

MELBOURNE & TICKNALL.—Our congregations have been good, it having been difficult, at times, on Sunday evenings, to find accommodation for the increasing numbers who attend. In addition to a few friends who have been baptized, ten young persons from the girls' school have come forward as candidates for fellowship, and we are hopeful of others. The chapel is being re-painted, and a sale of work is arranged to be held in the autumn to defray the expense. Our cause at *Ticknall* has sustained a heavy loss in the removal of a family which has been for generations among its more prominent resident helpers, and we are keeping alive our testimony to the truth in that place under some discouragement.

NANTWICH.—Though we are not able to report any striking incidents in connection with our work during the past year, we should be ungrateful not to acknowledge the loving kindness of the Lord vouchsafed to us as a Christian church. Our present position is that of anticipation for greater blessings. If we cannot rejoice in present prosperity we may consider God's mercy to us in the past as the earnest of other blessings of the same kind in the future. There have been encouraging evidences of liberality displayed by our people, as upwards of £25 in special subscriptions have been raised for the Sunday school. This effort was made by the superintendent, officers, and teachers, for the purpose of wiping out an existing debt on the school funds, which is now entirely removed by the result already mentioned. Our chapel has also been renovated and heated with hot water apparatus. The appearance is now exceedingly attractive and comfortable. Our congregations during the past year have been fluctuating, and the week-night meetings have given cause for considerable anxiety. The Sunday school is still prosperous, but more teachers

are urgently needed. The mission services at *Willaston*, to which reference was made in our last report, have only been partially resumed—one service in each month being held. The weekly offerings and other finances are considered satisfactory. We fear our drawback to progress is a want of real interest on matters of vital and supreme importance pertaining to the extension of the Redeemer's kingdom.

**NAZEBOTTOM.**—We are pleased to report that we have invited the Rev. S. Peacock, late of Rothley and Woodhouse Eaves, to become our pastor. He accepted the invitation and commenced his ministry on March 3rd. His earnest Gospel preaching is much appreciated, and our congregations have considerably improved. Our week-evening prayer meetings are also much better attended. Our Sunday school has increased; the need for more teachers is felt. We have paid off the balance left on our Renovation Fund. Our prospects are hopeful.

**NETHERTON.**—Our place of worship is very well attended on Sunday evenings, and the week-evenings also, and we have good services, taking them all round, but we lack something we cannot find out—so far as bringing souls to Christ. We have good supplies, and the services of the Rev. J. Aust, of Cradley Heath, have been of very great service on Thursday nights.

**NORWICH.**—For manifold mercies through the year we are deeply thankful. We have been able steadily to keep at work, and notwithstanding many discouragements we are greatly cheered by actual and hopeful success. Our Sunday congregations are about as usual, but there has been a decided improvement in the attendance and spirit of our week-night services. Our chapel has been cleaned and renovated at a cost of £150. We have sent £36 Os. 3d. in aid of our Orissa Mission, and £4 through Mr. Baynes toward the China Famine Fund; the largest amount for the Mission in the church's history. We have also found it necessary to enlarge our Sunday school class-rooms to meet the growing needs of our scholars. A visit in May, on the occasion of our Sunday school anniversary, from Mr. S. D. Rickards, of London, did us great good: several were convinced of sin, and some found the Saviour.

**NOTTINGHAM, Arkwright Street.**—We have to report a year of quiet but we trust abiding work for the Master. On the whole the services have been well sustained, although an improvement is desirable in the attendance on Sunday morning. The week-evening service and prayer meeting have been well attended. Our Sunday school is steadily increasing in numbers and efficiency. Several of the senior scholars have joined the church during the year, and others we hope will shortly come forward. We have had several other additions to our numbers, but on the other hand, our loss on account of removals has been considerable. We are very pleased to report the settlement of Mr. D. P. Packer as our pastor, and we have every reason to believe that with God's blessing upon his devoted spirit, and our united labours, our church will become consolidated in this new neighbourhood, and that many who have already been seriously impressed will ere long cast in their lot with the people of God.

**NOTTINGHAM, Broad Street.**—There are no circumstances which call for notice in the experience of the church during the past year. The several organisations in connection with it are in a fairly healthy condition, and the earnest and faithful labours of our pastor continue to be blessed in the conversion of sinners and in the building up of the church. The prospect of Christian work at our *Edwin Street* Mission is broadening and hopeful.

**NOTTINGHAM, Carrington.**—We have to regret the loss of our pastor, who has removed to another sphere of labour after nearly three years of hard service for the Master. We are now without a shepherd but are looking unto the Giver of all good to direct us as to the future. Our congregations have been good. The Sunday school is in a flourishing condition. The Band of Hope has added many to its numbers. The Benevolent and other auxiliaries are doing their work well.

**NOTTINGHAM, Mansfield Road.**—The past year has been one of quiet useful work. As a church we have sustained severe losses by death since last Association meeting. More prominent among those who have been taken from us was Mr. Thomas Goodliffe, who entered into his rest on June 3rd, 1889. As secretary of the church and in various other offices, he was an earnest, untiring worker, whose presence and help we shall sadly miss. During the past year a Mission Sunday

school has been started in Paradise Place, Barker Gate, under the superintendentship of Mr. P. H. Stevenson. The movement has been attended with all reasonable success, and we hope in due time to commence a Mothers' Meeting and week-night meetings for young people. These are the only facts in our church life calling for special remark. The various institutions in connection with the congregation have been well sustained, and are in a healthy condition.

**NOTTINGHAM, Lenton.**—The past year has been one of quiet and sustained work. The Gospel has been faithfully preached, and Christian work has been faithfully done. Although the removals outnumber by one the slight increase in church membership, yet we trust that there has been a deepening and strengthening of the spiritual life. The Sunday school shows an improvement in every way—both in scholars and teachers. The Band of Hope is also in a prosperous condition; whilst the social element has not been neglected by the Social Guild, with its meeting and public lectures. The Ladies' Sewing Society has done good work, they are now looking forward to a Bazaar on behalf of the Church Funds, which they intend to hold as soon as possible.

**NOTTINGHAM, Old Basford.**—The year has brought us trials and blessings, both temporally and spiritually. Notwithstanding the very depressed state of trade in our district, we have been enabled to meet our expenses. Our Sunday evening and week-night services have been fairly well attended. The gospel has not been preached in vain, a goodly number of converts have been added to the church. Our Sunday school, Benevolent Society, Band of Hope, and Mutual Improvement class, have continued their useful labours with success. We have decided to clean and paint our chapel during the summer. Our branch still shows signs of spiritual life and prosperity. New schools are being erected, which will also be used for public worship. Six memorial stones were laid on May 25th, when there was a large gathering. Tea was provided in the Board Schools, when over 500 sat down. A very successful meeting was held in the evening, and the total proceeds of the day amounted to about £120.

**NOTTINGHAM, Bulwell.**—As a church we have not been able to accomplish during the past year all we could have wished. Our congregations are very small. Still we have not been without tokens of the Divine blessing. We held a bazaar at Easter, which realised over £50, towards reducing the chapel debt. This, together with £20 previously in hand and help we are expecting from some friends, will enable us we hope to clear off £100 by the end of the year.

**NOTTINGHAM, Radford.**—The congregations and school steadily growing; other things about the same.

**NOTTINGHAM, New Basford.**—We have nothing to record more remarkable than the fact that in our church there prevails a feeling of profound thankfulness that Providence has directed us to the choice of a pastor who becomes increasingly dear to us, for the truth he preaches, and the light he reveals. Within the last few months we have adopted the method of collecting the offertory at each service, and, receiving a generous response, the result has been to beat, somewhat, the depression in trade, which still continues here, and to enable us to do more with our finances than the church has previously accomplished. Our week-evening service is much appreciated, and our Sunday school and other institutions are in a flourishing condition.

**NOTTINGHAM, Woodborough Road.**—We have not much to report concerning our church life and history during the past twelve months. Steady though quiet progress has been made. The varied institutions connected with the church have been well sustained, our Sunday school in particular being in a flourishing state. Our young people have taken great interest in the foreign mission, and have done well in it. Our finances are improved by the special effort made to clear off an old debt on current account, and during the year we raised for all purposes more than £570. There has been of late a decided revival of interest and quickening of the spirit of enquiry among us, which has resulted in several additions to our fellowship, and from which we anticipate much larger ingathering. We have a number of candidates now seeking admission to the church.

**NOTTINGHAM, Hyson Green.**—The past year has not been marked by any special features of interest. We have gone on steadily in our work for the Master; and although we have had to labour under depressing influences, we are not without

signs that God is blessing our efforts. The attendance at the services (especially Sunday mornings and week-evenings), is not so good as we could wish. A number of our members have removed to a distance. Our death-rate has been unusually high, and on the revision of our church roll it was found necessary to erase several names for non-attendance; so that our numerical strength is rather less than last year. Through the continued depression in the industries of the town our finances have caused much anxiety; and it was only by special efforts and severe economy that we were enabled to meet our liabilities for the year. With respect to the trust fund, the money usually raised by a sale of work, to help to meet our interest charges, has this year been obtained by direct monetary contributions. Our school work is progressing favourably, a good number of scholars and nearly all the teachers being church members. We are pleased to notice that our choir has during the year rendered us excellent service. Our Benevolent Society has, on a small scale, done good service amongst the sick, and during the winter rendered valuable help to the poor.

**NUNEATON.**—We are glad to be able to report a more than average amount of prosperity during the year. Special services held in the town have done good. There has been a quickened state of religious feeling among our young people. Besides those mentioned in the statistics as having been baptized, we have eleven candidates for baptism; and other members of the congregation give evidence of a change of heart, and will probably soon make their baptismal confession. We greatly need more class-room accommodation for our elder scholars, and hope by and by to make an effort to supply the need.

**PETERBOROUGH.**—We have to be grateful for an encouraging amount of prosperity. We have renovated and improved our Queen Street chapel, and erected a new organ, involving an outlay of more than £500, which amount is nearly raised. We have also been cheered with spiritual results, especially amongst the young. We have now more than 500 members, and with an earnest and faithful minister; a business-like diaconate; a large Sunday school, supplemented by branch schools, with Bands of Hope attached; a band of young men who hold services in the lodging-houses of the city and in the open air; and a staff of local preachers who supply our stations, and assist other churches in the district—we feel that with such strength we ought to exert an influence for good. We have not had a wave of revival as some churches have, but plodding industry has resulted in steady progress. Death has been amongst us and removed some to higher service. We have just had our chapel anniversary services, and have been favoured with the efficient services of the Rev. Dr. Burns and Rev. Archibald G. Brown, of London. We greatly enjoyed their setting forth of Gospel truth. We are thankful that our foreign mission funds have been nobly sustained, while our other denominational institutions have not been forgotten. We desire a stronger faith in God, and a deeper spiritual life, that our joy may abound and our usefulness be increased.

**POYNTON.**—At present we are only able to keep up our members, which is a source of anxiety. We are knit together in unity, but there is need of greater zeal on the part of several of our members to cope with the many adverse hindrances to nonconformity in our village.

**QUEENSBURY.**—Several interesting events have taken place during the past year. In July we had a hearty gathering to "Welcome Home" our pastor and his wife from their wedding tour. In August we held a bazaar towards the funds of our new school premises, and (together with subsequent sales) realised £280. In October, Messrs. Harmer and Parker, evangelists, were with us for a week. As a result a number from our congregation have become church members, and many of our scholars have attended weekly Christian Band meetings. In March we elected five additional deacons and also issued our first church year book. We have resolved to beautify our sanctuary this year, and are hoping also that the "beauty of holiness" may be seen amongst us in an increasing degree.

**QUORNDON, BARROW, and MOUNTSORREL.**—*Quorndon.*—No particular change to report. The students from our College continue to supply our pulpit acceptably. Congregations on Sunday evenings fair, but small in mornings. The Sunday school is prospering.

*Barrow.*—The work of the church has been well maintained during the year. Congregations up to the average. The Sunday school has increased. Week-night

services and Bible class well attended. There are several candidates for baptism. Generally speaking we have cause for cheerfulness.

*Mountsorrel.*—The friends are working hard for the chapel debt with sewing meetings, &c. The prayer meetings are fairly well attended and a good feeling prevails throughout the church.

*Woodhouse Eaves.*—During the past year strenuous efforts have been made to reduce the chapel debt. At Christmas a sale of work was held. The proceeds amounted to £30, and this enabled us to pay off what remained of the money borrowed at interest. Another effort was made at Easter, realizing £10. This was paid to the Building Fund, placing us a year in advance with our payments. Our congregations are not so good as we could wish. Nonconformity becomes more and more difficult to sustain in our villages.

**RETFORD and GAMSTON.**—We are still working and waiting for more manifest tokens of God's power amongst us. Four young friends from the school are waiting to confess Christ by baptism. All our different departments of Christian work are in full swing, and although we have had no additions to the church we have gained much ground in unity and love one toward another. We have lost by death one of our former earnest workers. The Sunday school is in a prosperous condition. The cottage meetings have proved a great success. The week-night services have been well sustained. Our dear pastor is untiring in his endeavours to deepen the work of grace both in the young and more advanced in life. We are thankful to see several of our young friends willing to help forward the work as best they can. The ladies' sewing society has rendered invaluable help as usual. The Lord hath been mindful of us: He will bless us. *Gamston* as last year.

**ROTHLEY.**—We are happy to be able to report satisfactory progress during the past year. The depressed and unsettled condition of the church reported last year is passed away, we hope never to return. Our church and prayer meetings have been well attended compared with the previous year, and our congregation is much better than it was. The gospel has been faithfully preached with telling effect by our local brethren, who take great interest in the young people's Sunday afternoon Bible class. It is well attended and is doing a good work. Five ministers from Leicester and Loughborough have kindly given us nine week-night services, which we believe have been greatly blessed by God. Seven have been added to the church by baptism, and some restored; others we believe have given their hearts to the Lord who will soon obey their Saviour's command: "He that believeth and is baptized shall be saved"; and there are others who are very anxious about their soul's salvation. Our school is in a better state than last year. The number of scholars remains about the same although the teachers have almost doubled. Among those added to the church most are from the Sunday school.

**SHEEPSHED.** We have the gospel faithfully preached amongst us, and we are thankful to those friends who have supplied our pulpit. We have four candidates for Christian fellowship. Our losses are mostly by removal on account of employment and have become united with larger churches.

**SAWLEY.**—Since the last Association we have invited Rev. G. Towler, of Andlem, to the pastorate, who commenced his labours with us in October. We are glad to report that his faithful ministrations have been much appreciated. The congregations have improved, and the prayer meetings, which are seasons of much refreshing, are better attended. We have added a few by baptism, and trust the good seed of the kingdom as it is sown will yield a further harvest of precious souls. The various agencies of the church continue their useful work, and our constant prayer is that the divine blessing may accompany them. At our request, the Midland Spring Conference admitted us as a separate church.

**SHEFFIELD.**—In reviewing our work for the past year we are much encouraged by the growing usefulness of our various organizations. We have no brilliant successes to record, but there is a steady addition to our numbers of those who are being saved, and a deepened interest in the services of the sanctuary. Our pastor still labours happily among us, and his services meet with warm appreciation. During the winter months a series of very successful Saturday evening entertainments for the people have been held. These meetings, which were all free, were promoted, and for the most part sustained, by a band of earnest young men and women, who



are seeking, during the summer months, to reach the people by means of out-door evangelistic services on Sunday and Wednesday evenings. Our Sunday school is in a very healthy state; the attendances of both teachers and scholars have largely increased, and hopeful signs of effectual teaching are directly manifest. We have similar gratifying results in our Band of Hope. There is an average attendance of over a hundred at the weekly meetings. The chief feature in our work for the present year is connected with the celebration of our Jubilee. To mark our gratitude to God we are endeavouring to free ourselves from debt, and to adapt our premises more completely to our work. A sketch of our "forward movement" will be found in the *Magazine* for June. When the time comes to blow the trump of jubilee we hope to have accomplished our object and to be ready to press towards the mark of a fuller consecration in the Master's service, and a larger and more effective ministry for the kingdom of God.

SHORE.—Since our last report the Rev. J. Haslam Jones, at the unanimous invitation of the church, has undertaken the pastorate. He commenced his ministry amongst us on the first Sunday in October last. Our congregations have been very good. The spiritual life of the church is increasing, and we rejoice to report that the united work of pastor and people has not remained unblest. In evidence of this we can point to the increase of our church roll, and the numerous attendance of friends at our prayer meetings. The Sunday school work has been carried on with usual vigour and earnestness, and the teachers are rejoicing to-day over the signs of our Heavenly Father's favour. In connection with the school it has been decided to organise a teacher's preparation class, and a daily Bible reading society. We thank God for the successes of the past and look prayerfully and hopefully into the future.

SMALLEY and KILBOURNE.—*Smalley*.—As a church we are thankful to record the mercies of another year. Though our numbers have decreased a little through removals and by the hand of death, we are thankful for the one soul baptized, who is now a useful teacher in the Sunday school. We have lost four members by death, one a deacon in his 90th year, and one a teacher in the Sunday school. Three have removed from us, but still we are hopeful. Our pastor still labours earnestly, and his services are much appreciated. The Sunday school is in a good state, and we hope ere long having the joy of reaping an abundant harvest.

*Kilbourne*.—We are pleased to report that during the past year improvements have been effected by painting, &c., at the cost of £21. Our congregations on the whole are very good, and we have encouraging signs of having an increase in members. Our pastor is a faithful working servant for the Lord; his pastoral visits are very good, calling upon the poor as well as the rich.

SMARDEN.—The statistics represent two years' work, the figures not having been altered last year. We are glad to report progress amidst many difficulties. There is great hope from the young, who attend largely our services. The new schoolroom we have been able to erect this year will largely increase our facilities in this direction. Our Sunday and week-day services are well attended, and the people are united and full of earnestness. We thank God and take courage.

SPALDING.—As a church we have cause for profound thankfulness. Our congregations are good, and the Lord has given testimony to the word of His grace. The village preachers have been very earnest and devoted in their work, not only supplying our own out-stations, but rendering efficient aid to adjacent churches. Sunday schools are prospering, and several of the young people have been added to the church. On the whole we review the year with pleasure and gratitude.

STALYBRIDGE.—Earnestness and faithfulness have characterized the labours of those connected with both school and church during the past year. It has been a time of sowing rather than of reaping, but already there are signs of a spiritual harvest. The chief feature has been our work at *Dukinfield*. Twelve months ago some anxiety was felt in consequence of not being able to obtain a renewal of the lease, but this has been removed. The chapel and schools, together with adjoining cottages (necessary for future extension), have been purchased for £700, and our seven years of earnest work has been brought to a triumphant issue. The pulpit is efficiently supplied by our own local preachers, with occasional visits from the pastor. In consequence of this aggressive work, we have been unable to increase our school accommodation at home, but now that our mission church is firmly established, we are waiting to hear the command of the Master, "Arise and build."

STANTON HILL.—We are happy to report that we have had the word of life faithfully preached during the past year by students from the Baptist College, Nottingham, and by our local brethren. Our Sunday services are not so well attended as we could wish; we are sorry also to have to state that our week-evening prayer meetings are very badly attended. We have a debt on our chapel of a little over £500, which lies very heavy on so few, as so many of our members have left their best friend and gone into the world again. Still we mean, by the help of our heavenly Father, to keep fighting on at His command, and offer all our works to Him. Brethren, pray for us.

STAPLEFORD.—We are not in such a prosperous condition as last year, but trust by the help of God we shall be blessed in the good work.

STOKE-ON-TRENT.—We have not by any means realised our great desire and hope, yet we have not been without some tokens of the divine presence and power. Though the additions have been small, we trust that the time of harvest is near at hand. Our pastor has laboured earnestly and diligently amongst us; the congregations are fairly good; Sunday school work has been successfully pursued; the Band of Hope and Temperance Guild are in a flourishing condition. Through the greater part of last year our friends were preparing for a bazaar, which was held about Christmas last, and more than realised our most sanguine expectations. We have reason to be thankful to the Almighty for past and present blessings, and, by His help, hope to do more in the future than in the past.

SUTTON ST. JAMES.—During the year the Lord has been with us in our work. In all three places, *St. James, Tydd St. Giles, and Gedney Hill*, under the pastoral oversight of the Rev. D. C. Chapman, and with the valuable help of the Eastern Conference Local Preachers' Association, the congregations have been well sustained, and especially at *Tydd St. Giles*, where there has been a very marked increase. We have had four baptisms at *Tydd*, and four at *St. James*, and at both places there are hopeful signs of others uniting with us before long. At *Gedney Hill* we cannot report any baptisms as yet. There being no church membership with which to identify the baptized, has its influence in keeping them back. We have established a monthly communion service, at which a number of Wesleyan friends and a few Baptists meet in hallowed fellowship. It is our earnest prayer the Lord may soon lead them all through the water, when we should have a prosperous cause. As it is, the Lord is blessing the word, and the people come in numbers to hear the truth. Our Sunday schools at *St. James* and *Tydd* have considerably increased, and several of the young people are under anxious concern about their souls. The financial condition of *St. James* up to the end of the year was most encouraging, there being a good balance on the right side. This year we cannot expect to be in such a condition, as the church has decided to pull down the old cottages joining the chapel, they being chapel property, but untenable, and rebuild two good houses, one being for the minister. To accomplish this task means a sacrifice for a time, but our hope is in God, whom we are confident will help us through.

SWADLINCOTE.—If earnest effort and generous giving on behalf of the cause of Christ are to be regarded as the measure of spiritual vitality, then as a church we have much reason for heart searching and deep humiliation. The active workers among us are few, those "who sit at ease in Zion" are many, and the contributions of all are a long way from reaching the standard of the poor widow's two mites. We greatly need a new shedding forth of the love of Christ in our hearts, which will fire us with a holy enthusiasm and lead to a fuller consecration of all our powers and possessions to Him who gave Himself for us. We regret to have to report diminished numbers. Our losses are double our gains. We mourn over some who walk disorderly and have removed their names from our church roll. There are, however, promising aspects in our church life. Our various agencies are in fair working order. Since the removal of the Rev. B. Dickins in March last the pulpit has been mainly supplied by students from our College, and their services have been most efficient and highly acceptable. We would that "the truth as it is in Jesus," to a much larger extent, took possession of our minds and hearts, and influenced our lives.

TODMORDEN.—During the year our work has been somewhat interrupted in consequence of our pastor's absence for a session at Glasgow University, but he has resumed his work (commencing with his ordination services on Good Friday) with

every prospect of success. A revision of our school register shows a decrease as compared with last year, but really there is an increase in actual attendance. The Band of Hope and Mutual Improvement Class have worked well. Short time in the factories is at present giving us some anxiety, but we hope for an early improvement in the cotton trade. The week-evening services are improving. The young people connected with the church are more interested and active in the cause.

VALE.—As a church we are peaceful but wanting in zeal. The duty of public prayer is not embraced as widely as it might be. May it become a felt necessity by every member of the church. We have not laboured in vain during the year; five have been added by baptism, and we have a number of young men and women whose conversion and public consecration to Christ by baptism we are hopeful of seeing soon effected. The school is doing fairly well. May God raise up a staff of efficient and willing workers. Death has removed one of our best teachers as also a few scholars. May this death be the salvation of many who are left.

WALSALL, *Stafford Street*.—The work has been carried on during the year much as usual. Our various organizations are in full working order. The chanting of the psalms has been introduced into our public service and we believe with much interest and profit. We have added a few members by baptism and letter, and lost a few by transference and erasure. We have some enquirers, but just the present appears to be rather a sowing than a reaping time. Two special features of the year may be named. (1) The preparing and holding of a bazaar on behalf of our chapel building debt of £400, and which, we are pleased to say, resulted in the entire removal of that burden. (2) Our preparation to entertain for the first time in Walsall the Association and which we trust was found as efficient as it was hearty.

WALSALL.—*Vicarage Walk*.—The year has been one of steady work and growth, although the additions to the church have not been so numerous as last year. The attendance at the public services has increased, and all the church agencies, especially the Sunday schools, are energetically carried on. In May last we commemorated the 10th anniversary of the opening of the chapel, which has during the year been painted and decorated throughout. Death has again visited us and removed a valued church officer in Mr. Robert Madeley, who died calmly confident in the Gospel of Christ. In the midst of great losses and bereavements we look to the great Head of the Church and pray Him that "He would send forth labourers into His harvest." A spirit of enquiry is amongst us, and we are glad to report a number of candidates for baptism.

WENDOVER.—We desire to record our thankfulness to our Heavenly Father for the mercies of another year. We commenced the year without a settled minister,—our last pastor, Rev. F. Wynn, having removed to Barrow-in-Furness. After earnest prayer to the great Head of the Church for guidance in the matter, we were guided to Mr. B. W. Jackson, of Dr. Clifford's Preacher's Institute, London. The church gave him a unanimous and cordial invitation which he accepted, and commenced his labours amongst us in September and was ordained in January last. Our congregations on Sundays are very encouraging, and the Lord's Table well attended. The prayer meeting and week-night services are very good and our cottage meetings at *Scrubwood* and *Wendover Dean* are a great success, and we trust that a great blessing will be the result. The Sunday school is in a healthy condition, also the senior class for young women. The pastor has a bible class for young men, and a week-night improvement class for both sexes, with a membership of forty. We have an increase to the church by baptism of two young friends from the Sunday school, and there are three candidates from the congregation, and several more enquiring the way of salvation. It is the earnest prayer of every member of our church that the Holy Spirit may dwell in our midst with power, and that our church, by the unceasing growth of the spirit of love, faith, and unity, may honour and strengthen the denomination to which it belongs.

WEST VALE.—Many of our members having removed to a distance and others having ceased to attend, we have revised our church register, which accounts for the reduction of our numbers. As a church we hope we are somewhat more spiritual and our congregations continue to increase. Our pastor's ministrations of the word of life have been helpful, and his services have met with high appreciation; some have given their hearts to the Lord, and we hope they will soon unite with us. Our

Sunday school is very encouraging, and the attendance of the teachers is very commendable; one feature, however, common to the locality gives us pain, viz.: the early age at which our youths cease to attend. We are pleased to say that this does not apply to the females. We are sorry not to have done more for our denominational institutions, but are engaged in an effort to reduce our debt, and hope to improve ere long.

WHITWICK.—We regret very much that we are not able to report good progress. The means of grace are not so well attended as we desire. We are just revising the church roll, therefore are unable to send a statistical report. We have received five by baptism, and lost five by death and other causes,

WIRKSWORTH.—We are hoping for better days.

WISBECH.—The past year has been one of quiet and steady work with us. The ministrations of our pastor have been very acceptable and well appreciated. We have lately started a class during the week for the senior scholars, conducted by our pastor, and we hope it may prove to be the missing link between the Sunday school and the church. Our school is prospering. We have twenty teachers; over twenty classes, containing 150 scholars; one class consisting of poor men taken from the streets. We have five local preachers, all deacons.

WOLVEY.—In looking through the historical account of the church we find it is one hundred years since the chapel was first opened by the Rev. Dan Taylor, of London. We intend to paint and do necessary repairs at the chapel and to enlarge the school-room; and also to hold special services about the 20th of October, when we hope to get some outside help. The number of names on our church roll is considerably reduced since we last reported, but it has not been revised for many years, which will account for it. We have five candidates for baptism and fellowship.



# PUBLIC SERVICES.

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THE public services in connection with the meetings at Walsall comprised the following :—

MONDAY evening, 8 p.m., at Stafford Street chapel, Addresses of Welcome by Rev. G. Barrans and Rev. A. Hampden Lee, suitably responded to by Rev. W. H. Tetley and Rev. J. Fletcher.

TUESDAY morning, 7 a.m. Morning service at Vicarage Walk chapel conducted by Mr. Heath, and sermon by Mr. Kenneth Bond.

At 6.30 p.m., Home Mission meeting at Vicarage Walk chapel, the Mayor of Walsall in the chair. Statements by Rev. R. P. Cook, Secretary, and Mr. R. Pedley, J.P., Treasurer. Addresses by Rev. J. E. Clapham, Secretary of Wesleyan Home Mission, and Rev. G. H. Bennett, of Bourne. Collection £20 8s. 6d.

WEDNESDAY, 7 a.m. Morning service conducted by Mr. F. G. French—sermon by Mr. C. Perry.

At 9 a.m., Sunday School Conference at Bridge Street chapel. Chairman, Mr. Alderman White, J.P., of Birmingham. Paper read by Mr. S. Allechurch, of Coventry, and discussion opened by Mr. A. Clemerson, of Loughborough.

At 11 a.m., Association Sermon in Stafford Street chapel by Rev. S. S. Allsop.

At 6.30, Foreign Mission meeting at Stafford Street chapel, Surgeon-Major W. D. Stewart, M.D., of H.M. Indian Service, in the chair. Statements by Mr. W. B. Bembridge, Treasurer, and Rev. W. Hill, Secretary. Addresses by Mr. R. Foulkes Griffiths, Rev. Dr. Dale, Rev. W. Miller, and Rev. P. E. Heberlet.

THURSDAY, 2.15 p.m., Local Preachers' Conference at the Presbyterian church, Hatherton Street, Mr. Councillor Binns, of Halifax, in the chair. Mr. Councillor Hopwood delivered the Address, the discussion being opened by Rev. A. C. Perriam.

At 6.30 p.m., College meeting, Sir Walter Foster, M.P., in the chair. Statement by Rev. C. W. Vick, Assistant Secretary. Addresses by Rev. W. Evans and Rev. W. T. Rosevear.

There was a Ladies' meeting at 3 p.m. on WEDNESDAY afternoon, conducted by Mrs. Fletcher, Mrs. Wilshire Hill, Miss Barrass, and Miss Taylor, when Zenana work, and other modes of helping the Association, were discussed.

## SOCIETIES, &c., CONFERRING SPECIAL BENEFITS

In cases of Blindness, Deafness, Infirmity, &c., to which Pastors of General Baptist churches sometimes lay claim on behalf of poorer communicants. Also Societies making grants of Books and helping Students, &c.

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*General Baptist College (Nottingham).*—Four years tuition and board. Application by intending ministerial students to be made to the Secretaries:—Rev. W. Evans, Leicester; Rev. C. W. Vick, Loughborough.

*General Baptist Fund.*—Grants of books to young ministers, and of sums not exceeding £5 per annum for three years to pastors in exceptional need. Treasurer: Rev. J. Fletcher, 322, Commercial Road, E. Applications should be sent before April 1st each year to Rev. Alf. J. Marchant, 4, Clarendon Villas, Ashford, Kent. Among the managers are three members each of Bethnal Green and Commercial Road, &c., churches, and Rev. J. Clifford, D.D., Rev. W. Harvey Smith, Rev. H. Solly, Rev. R. P. Cook. Income £120 per annum.

*General Baptist Priscilla Pierce Charity, &c.*, administered by the Old Assembly, give grants of about £5 to weak churches mostly south of London. Treasurer: Mr. Henry Green. Secretary: Rev. J. A. Brinkworth. Income £196 yearly.

*Book Fund.*—Secretary: Rev. G. M. McElwee, M.A., B.Sc., Nottingham. Applications on behalf of village pastors needing books should be made by laymen enclosing donation. Only a limited number of applications are granted.

*Baptist Union Education Fund.*—Grants sums varying from £7 10s. to £15 in aid of tuition of pastors' children. Secretary: Dr. S. H. Booth, The Mission House, Furnival Street, Holborn, E.C. Income £210 yearly.

*Baptist Union Augmentation Fund.*—Gives grants to members whose salaries may be between £60 and £150 per annum. Applicants should be supported by a donor of £10 or by two donors of £5 when possible. 146 pastors aided last year. Income £2920. Secretary: Dr. Booth, The Mission House, Furnival Street, E.C.

*Baptist Union Annuity Fund.*—Gives special grants out of voluntary income in aid of policy holders being Baptist ministers. Secretary: Dr. Booth, Furnival Street, E.C.

*Baptist Total Abstinence Association.*—Secretary: Rev. H. Trotman, 93, Warwick Road, Paddington, W. Ministerial membership 1267. Students 216.

*Religious Tract Society.*—Occasionally makes grants of books at half price to needy School Libraries, &c. Apply to the Secretaries, 56, Paternoster Row, E.C.

*Bible Translation Society.*—Secretary: Rev. J. Trafford, M.A., 83, Lordship Park, Stoke Newington, N. Income, £2147. Publishes translations of the New Testament in which *baptizo* is translated.

*Ward's Trust.*—Gives grants to proficient ministerial students for proceeding to University work. Number of students at present aided, 5. Secretary: Rev. Dr. Booth, The Mission House, Furnival Street, E.C.

- Williams Scholarships*.—(1st) Fifty pounds for two years, open to students who have taken a degree and declare a wish to study two years more for the Protestant dissenting ministry. Examination in writing—October. (2nd), Forty pounds for three years, at Glasgow, for persons entering Protestant dissenting ministry. Preference to sons of poor Presbyterian ministers—equally qualified. Applications from natives of South Britain, with certificate of character, age, &c., &c., before Sep. 20th, to the Trustees of Williams Scholarships, Library, 16, Grafton Street, W.C.
- Dissenting Deputies*.—Secretary: Mr. Alfred J. Shephard, 31, Finsbury Circus, E.C. Attends to matters connected with civil rights of Baptists, Independents, and Presbyterians.
- Society for the Relief of Aged and Infirm Ministers*, (Presbyterian, Independent, and Baptist).—Relieved in the year, 67. Annual income, £650. Secretary: Rev. P. G. Scorey, 53, Oakhurst Grove, East Dulwich, S.E.
- Bishop Hall's Charity for Bibles*.—Treasurer, &c.: John Wellings, Esq., 5, Willoughby Road, Hampstead, N.W.
- Hussey's Book Charity*.—Grants books to public libraries, schools, and other religious institutions. Secretary: J. M. Claybon, Esq., 21, Great George Street, Westminster.
- Society for Distributing Scripture Truths* by roller texts, &c., at stations, hospitals, workhouses, &c. Secretary: Mr. W. Woodhouse, 47, Pevensey Road, Eastbourne.
- Sunday School Union*, 56, Old Bailey.—Occasionally makes special grants or reductions to committees starting a library.
- Willat's Charity*.—For appointing in different parishes in England and Wales and Ireland, persons under the name of "The Poor Man's Guide to Eternal Life," to visit residents of the poorest and lowest classes, to read good books, pray with them, &c. Treasurer: T. F. Inman, Esq., 4, Queen Square, Bath. Income yearly £1029.
- Maundy Charities*.—Fourteen hundred persons relieved, fifty shillings or so each. Recommendation of vicar needed.
- Evangelical Alliance*.—Secretary: 7, Adam Street, Adelphi, W.C.
- Lord's Day Observance Society*.—Secretary: Dr. Gritton, 20, Bedford Street, Strand, W.C.
- Lady Hewley's Charity*, (1704).—Makes grants to Baptist, Independent, or Presbyterian ministers or their widows, to poor churches without pastors, or to students. Application on official forms before March 15th or July 15th. Grants of £40 to students, and of from £5 to £25 to others. Number benefited, 413. Amount distributed annually, £5004. Secretary: G. A. Crowder, Esq., 55, Lincoln's Inn Fields, W.C.
- Bible Society*, Queen Victoria Street, E.C. — Occasionally makes grants to schools, &c.
- Solomon Bate's Charity*.—£40 annually. Mr. G. Ballard, Tenterden; Mr. T. E. Slaughter, Sandhurst, Kent.
- Wilkinson's Charity*.—Secretary: Rev. W. Farrer, Oakleigh, Arkwright Road, Hampstead, N.W. Income £1204. Grants sums under £15 to pious poor.
- United Kingdom Beneficent Association*.—Secretary; W. H. Hart, Esq., 4, Berners Street, Oxford. Donors of five shillings have one vote—votes of unsuccessful candidates carried forward. Income £16,812. Grants annuities up to £25 to persons of middle and upper classes above forty and too infirm to earn a living, who must be introduced by a member, and give two references, one of which must be minister or clergyman.
- Protestant Blind Pension Society*, 235, Southwark Bridge Road, S.E.—Subscribers of half-a-guinea have one vote. Pensioners number 355. Income £2756.

*Hetherington's Charity for the Aged Blind*.—M. S. S. Dipnall, Esq., Christ's Hospital, Newgate Street, E.C. Applications to be made on official forms. Total income £7520. Not applicable to Wales.

*Deaf and Dumb Children*.—Asylum for support of Indigent, &c. Offices: 93, Cannon Street, E.C. Subscribers of half-a-guinea have one vote. Candidates must be between 7 and 10 years of age. Forms of application from Secretary—must be sent in before third Monday in April or October. Income 12,000.

*Blind (Cames) Charities*.—Secretary: Henry Jackson, Esq., Cordwainers' Company, 7, Cannon Street, E.C. Blind men over 45 and women over 40 who never begged, and reside within 100 miles of London. Official application forms from Secretary.

*Christian Evidence Society*, 13, Buckingham Street, Strand, W.C.—Secretary: Rev. T. T. Walerman, B.A., Promotes examinations and classes.

*Truss Society, (City of London)*.—Relieved 9394 patients last year among ruptured poor. Secretary, J. Whittington, Esq., 35, Finsbury Square. Income £4190.

*Chapel Trustees*.—Information relating to trust deed difficulties may be had by General Baptists from the Secretary of the Board of Trustees, J. Wallis Chapman, Esq., 11, Sutherland Gardens, W., or from the Secretary to the Association, 61, Cecile Park, Hornsey, N.

*Baptist Library*.—Available to ministers, &c., by written order of Mr. Baynes. Situate at Mission House, Furnival Street, Holborn. Valuable books relating to Missions, Indian Languages, &c.

*Williams Library*.—Valuable theological books, 16, Grafton Street, from Gower Street, W.C. Available to ministers, &c., resident in Country or in London. Three volumes well printed Catalogues. Apply to the Rev. the Secretary.

## SECRETARIES OF CONFERENCES \* & SUB-CONFERENCES.

MIDLAND:—Rev. Alfred Firth, Mansfield, Notts.

SOUTHERN:—(*Chairman is Rev. W. J. Avery, Westbourne, Oakworth Road, Hornsey.*)—Secretary: Rev. R. P. Cook, Crewe.

LANCASHIRE & YORKSHIRE: Rev. W. Stone, Vale Parsonage, Todmorden.

EASTERN:—Rev. T. H. Smith, Chatteris.

WEST MIDLAND (Warwickshire, &c.):—Rev. A. H. Lee, Highgate Road, Walsall.

CHESHIRE:—Rev. Price Williams, Nantwich.

ORISSA—(Sub-conference):—Rev. T. Bailey, Cuttack, India.

ROME—(Sub-conference):—Rev. N. H. Shaw, 154, Via Urbana, Rome.

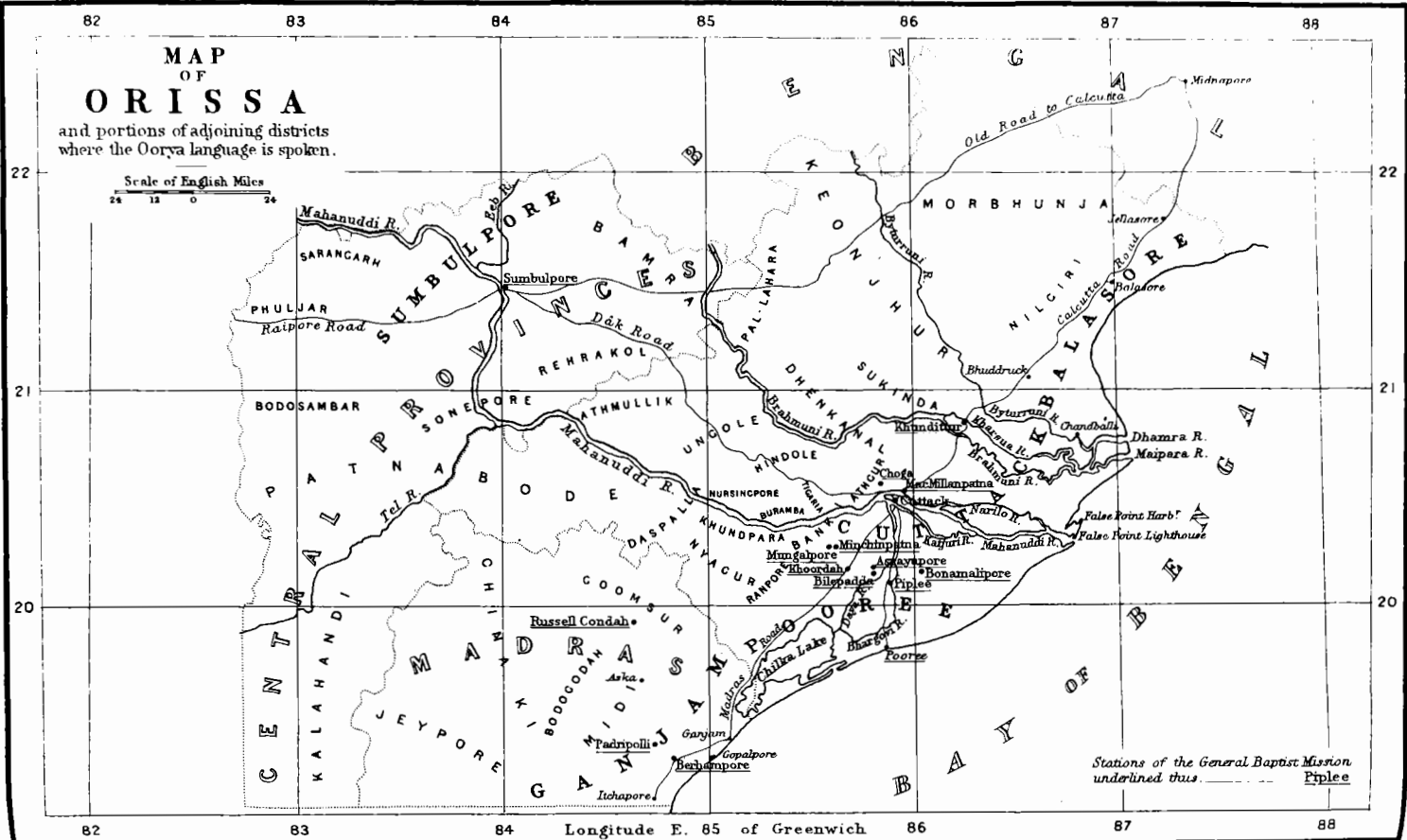
\* Conferences are independently associated directly with the Association, and possess certain nominating powers. Sub-conferences are associated with one of the Departments of the Association.



# MAP OF ORISSA

and portions of adjoining districts where the Oorya language is spoken.

Scale of English Miles  
24 12 0 24



Stations of the General Baptist Mission  
underlined thus: Piplee

Longitude E. 85 of Greenwich

THE SEVENTY-THIRD  
ANNUAL REPORT  
OF THE  
GENERAL BAPTIST  
MISSIONARY SOCIETY,

PRESENTED AT THE  
PUBLIC MEETING  
HELD IN  
STAFFORD STREET CHAPEL, WALSALL,  
*ON WEDNESDAY, JUNE 26th, 1889.*



DERBY :  
PRINTED BY WILKINS AND ELLIS, 12, ST. PETER'S STREET.  
1889.

FORM OF A BEQUEST TO THE SOCIETY.

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*I give and bequeath the sum of £                      sterling unto the Treasurer  
for the time being of the General Baptist Missionary Society, upon trust  
for the use of that Society; the same to be paid out of such part only  
of my personal estate as shall not consist of mortgages or chattels real,  
within    months after my decease.*

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Devises of land, or money charged on land, or secured on mortgage of land or tenements, are void; but money or stock may be given by Will if not directed to be laid out in land.

# OFFICERS AND COMMITTEE FOR 1889-90.

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## Treasurer :

W. B. BEMBRIDGE, Esq., *Ripley, near Derby.*

## Secretary :

REV. WILLIAM HILL, *Mission House, 60, Wilson Street, Derby.*

## Honorary Members of Committee :

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UNDERWOOD, Rev. Dr. *Burton-on-Trent.*

ORTON, Rev. WILLIAM, *Leicester.*

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TETLEY, Rev. W. H., *Derby.*

ELLIS, Mr. E. C., *Derby.*

WEIGHTMAN, Mr. W., *Boston.*

FLETCHER, Rev. J., *London.*

WHERRY, Mr. W. R., *Bourne.*

*And all such General Baptist Ministers as are Members of the Society.*

## Auditors :

MR. JAMES BANNISTER, *Burton-on-Trent* ; MR. S. HALL, *Derby.*

## Bankers :

MESSRS. SAMUEL SMITH & Co., *Derby.*

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Contributions on behalf of the Society may be paid to the account of the Treasurer.  
at Messrs. Smith, Payne, and Smith's Bank, London.

THE SEVENTY-THIRD ANNUAL MEETING  
OF THE  
**General Baptist Missionary Society**

WAS HELD IN  
STAFFORD STREET CHAPEL, WALSALL,

ON WEDNESDAY, JUNE 26th, 1889.

Surgeon-Major W. D. STEWART, H.M. Indian Medical Service,

IN THE CHAIR.

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The Meeting commenced by singing the hymn, "All hail the power of Jesus' name;" after which the REV. GEORGE TAYLOR, of Norwich, formerly of Orissa, offered prayer.

The Chairman, who had spent more than twenty years in the Indian Medical Service, delivered a most interesting, instructive, and inspiring address, which the Committee have the pleasure of printing in the present Report.

The Secretary presented the Annual Report, from which he gave one or two brief extracts.

The Cash Account was presented by the Treasurer, who urged the importance of *Zenana* work.

Earnest and eloquent addresses were delivered by MR. R. FOULKES GRIFFITHS, Barrister-at-law; and the REV. DR. R. W. DALE, of Birmingham. The REVS. W. MILLER and P. E. HEBERLET, who had just arrived from India, briefly addressed the Meeting.

The REV. E. W. CANTRELL, of Birmingham, proposed a hearty vote of thanks to the Chairman and Speakers, which was seconded by the REV. J. MADEN, of Nottingham, and carried unanimously.

## ADDRESS BY DR. W. D. STEWART.

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It is now sixty-eight years since your pioneer missionaries first went to Orissa. The difficulties seemed almost insuperable, but nothing daunted, they persevered in what seemed to others a hopeless task : at times their own faith faltered, but they encouraged one another in the Lord, and after years of toil were cheered by the sight of men coming forward seeking light, and desiring to be taught in the new way.

We thank God for having put into the hearts of your forefathers this desire, and for the faith which inspired such men as Bampton, Peggs, Lacey, and Sutton to lay the foundation of a Mission whose seventy-third anniversary we are met this day to commemorate. Often prostrated by sickness, they rejoiced in their sufferings. Men and women—a noble band—fought valiantly for the truth against opposition, and in the face of danger and hardship inseparable from residence in a country and climate quite new to them. Living in India in 1821 was a different matter from what it is in 1889. We cannot but admire the self-denial and devotion of these pioneers of the Cross whose names are now household words in Orissa.

To me it is a great pleasure to meet with the descendants of so worthy an ancestry ; on you has fallen the mantle of your fathers, and yours is the legacy and privilege of pushing well to the front the same Gospel work, and to let nothing be wanting on your part to gain for it prosperity and success.

It is scarcely necessary for me to allude to the good work that has been done by your Missionaries in Orissa. I cannot refrain from stating what must have occurred to other visitors of native Christian communities. All of us acknowledge

### THE VALUE OF A CHRISTIAN HOME.

You will rejoice to know that native Christians are in their humble way enjoying the untold blessings that attend such homes. I would particularly mention the prominent feature noticeable in such families, viz., how the mother of the household has risen to her true position, how she enjoys the confidence of her husband, the affection of her children, and the esteem of her friends, how she receives her visitors and is able without undue restraint or reserve to express her opinions and communicate her wishes, and thus add to the dignity of her position.

### THE SABBATH DAY.

I would also mention how in a distant land and surrounded by so much idolatry the Sabbath Day is held in reverence, and how numbers of men, women, and children may be seen from an early hour going to worship God in his appointed way. Children are assiduously taught in Sabbath Schools early to know and love Jesus. While Christians thus worship God, strangers look on and listen. The song of praise and teaching of the word impresses them with reverence. Sights and sounds

like these are the result of the years of labour in which your servants have been engaged, and which it has pleased God to bless.

#### FIELD OF LABOUR.

Your Missionaries were directed by God to choose Orissa as their field of labour. It was a bold step for Bampton to fix his residence at Puri, a place still known as perhaps the greatest centre of idol worship. The numbers that flock to the shrine are decidedly less than in former years. Thanks to Christian effort, an improved administration, to education and enlightenment, the atrocities and sufferings that marked the epochs of former festivals are now things of the past. It is, however, felt that while education and sanitation are doing their best in the interests of humanity, much still remains to be done. The Lamp of Truth has still to be held aloft by your messengers to raise the people from their deep darkness, and to show the way to Eternal Life.

#### LADIES OF THE MISSION.

The help given in all their labours by the wives of Missionaries, and ladies associated with them, cannot be too highly praised. The quiet and unostentatious manner in which they carry on their work is its chief attraction. In her visits to private families, her intercourse with mothers and children, her ministrations to the sick, in the ready ear and heart she has for all applications for sympathy and help, the good wife of a missionary renders at least as important service as the missionary himself. The ladies of the Zenana Mission have found a welcome in many a native family and obtained opportunities of imparting Scripture truth not only to women, but also to men who not unfrequently become willing listeners. Among these zealous workers I may instance Mrs. Buckley and Miss Packer as missionaries of the highest order, ladies who have been succourers of many in the Gospel of Christ.

The preaching of the Gospel has been, and still is, your main method of work, but from an early period you have

#### UTILISED THE PRESS

as an important aid in diffusing knowledge. The printed page has found its way to places long before the heralds of the Cross made their appearance. In many ways the Mission Press has rendered efficient and valuable service. As this Press was the first that was established in Orissa, so the Mission School was the first English institution opened for the education of natives of the province. It, too, has done useful service.

#### NATIVE MINISTERS.

The native ministers have for a series of years rendered acknowledged good service in the mission field. In itinerant preaching, in charge of pastorates, in the work of translation, and as teachers in the mission school and college, they have proved themselves efficient aids. It is needless for me to give the names that form a long list of worthy and good men who have rendered life-long and faithful service with the European brethren, but I may specially refer Shem Sahu, who has risen to occupy the foremost place among the native pastors. He has had the benefit of an English education, which by laudable self-culture he has increased, and has thereby been enabled to become more efficient as a preacher and to render special services in

different departments of work. He has gained the esteem of his fellow-citizens as one of the leading members of their community, and is a native pastor of whom your own, or any other missionary society, may be justly proud. It would greatly strengthen your hands if you had more men of his stamp, who has not inaptly been described as the 'Spurgeon' of your native church.

#### MISSION COLLEGE.

For the development of the native ministry, upon whose efficiency you must in future largely depend, next to their special fitness for the work, it is of essential importance that they be men whose natural capacities and talents are improved by the best culture you can bestow. In view of the altered condition of native society together with the progress of education, it is for your committee to consider whether special efforts should not be made, *first*, to obtain candidates for the native ministry with good preparatory education, and *secondly*, so to equip the mission college that it shall from time to time send out men efficient and thoroughly qualified to discharge the important duties that will devolve upon them.

#### MISSION HIGH SCHOOL.

An important step towards the attainment of these objects has been made in the establishment of the Mission High School. Commenced at the earnest solicitation of the native Christian community, it has risen from year to year, increasing in efficiency and in good results. It is not my purpose to dwell upon the importance of missionary schools and colleges as an adjunct to mission work. I cannot, however, forbear adding my testimony to their value as a facile and ready means of sowing good seed, which must eventually bear fruit. The superior education native youths receive unsettles their religious views and leads them to disbelieve the doctrines and disregard the practices of their fathers. The sense of personal responsibility and moral obligation becomes weakened and lost. Under such circumstances is it a small matter that they should have the opportunity of reading the best of books and listening to the teachings of Him who spake as never man spake? As they daily thus commence their work and hear the earnest simple prayers for God's blessing and guidance, their hearts cannot fail to be impressed with solemn thoughts leading to higher and better things.

#### CANDIDATES FOR THE NATIVE MINISTRY.

It is, however, my present purpose more to dwell on the advantages of the Mission School as an institution from which to obtain suitable candidates for the native ministry. As the school rises in the educational scale and attains the position of a college, so will your young men be lifted in the social scale and enabled to seek advancement. Those choosing to enter the ministry will certainly be better prepared to enter on their special studies; those embarking in other spheres of labour will obtain a status which will increase their usefulness as leading members of the Church, while all will leave the schools imbued with spiritual and moral teaching which they can never forget. This brings me to my second point, the development of the Missionary College and the appointment of a suitable staff to superintend and take part in the work. In worldly matters and concerns, whatever the undertaking, the best men are sought out and sent. In work pertaining to God, and in which you



have a deep and devoted interest, shall no special effort be made to procure the best that really is and not be content with the best that may come forward? Perhaps

SOME YOUNG MEN THINK THEMSELVES TOO GOOD,

and fear that their time and talents will be lost if employed as missionaries in a foreign land. If so, they make a great mistake. As regards India they will remember that the Hindoo mind, naturally intelligent and cultivated by its native literature, is receiving a powerful impetus from association with the high culture and civilization of the west. The finer feelings are tender and deep and quick to perceive and understand the movements of a kindly heart. When approached in a right spirit they welcome those who are their real friends. In work amongst such people the very best of your cultured minds will find genial employment and reap a rich reward. Let, then, the very best come forward, best in body, mind, and soul; men with clear heads, cultivated minds, and hearts all on fire with love to Christ; men full of faith and large-hearted charity; men of God, whose highest ambition is to preach the doctrines they profess more by the living testimony of a life in Christ which shall commend itself alike to all men, of whatever creed, class or condition. The brethren who are now in the field will gladly hail the advent of some of your best men to help them in their arduous tasks; they need every help, and look for the prize-men amongst you. Shall they look in vain? Will the native christians and native ministers look in vain? Your fathers have done much; stimulated by their example and seeing so much good done, will you not do more? The work in Orissa is particularly yours; your heart is in it, and in offering for it, see that you withhold not your best and choicest gifts.

To sum up—it is incontestable that your Foreign Mission work in Orissa has accomplished a great deal; facts speak for themselves: what we have seen and know, that we testify. Like your Home Mission work, however, the Foreign Mission work requires fresh organization, an increased interest and a lively sense of the responsibilities that rest upon you as Christians. Your Executive Committee will have carefully to consider present actual acquirements.

Let us all keep in view the one great object—the glory of Christ and the advancement of His Kingdom. Forgetting all personal matters, sinking all petty differences, let us, with sincere love to Christ, throw our hearts into His service, ‘always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’

# REPORT.

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MISSION Work in India is hindered and hampered by the great and growing poverty of the people. Sir William Hunter, than whom there is no greater authority, observes: "The extent of the evil may be thus stated. Two-fifths of the people of British India enjoy a prosperity unknown under native rule; other two-fifths earn a fair but diminishing subsistence; but the remaining fifth, or *forty millions*, go through life on *insufficient food*."\* In referring to Bengal, Sir William remarks: "Of the sixty-three millions of Bengal, including the protected states, forty millions, as nearly as I can estimate, are well fed; ten millions suffer hunger when the harvest falls short; and *thirteen millions are always badly off*—in fact, do not know the feeling of a full stomach except in the mango season."\*

How far this great and growing poverty is owing to the rapid increase of the population—to the difficulty of obtaining arable land—to the exhaustion of the soil, through inadequate cultivation—to the uncertainty of the seasons—to the absence of manufacturing industries—to the increasing cost of Governmental administration, or to other causes—it is not for us to say. We simply recognize and state the sad fact, and its hindering and hampering influence upon Mission work.

In Orissa, many of our native Christians are undoubtedly better off than they would have been as heathen, but their rapid increase, and the difficulty of obtaining remunerative employment, has brought many others to a state of poverty, which has rendered them helpless—has distressed and perplexed the missionaries—and made the religion of Jesus appear anything but attractive in the eyes of the heathen.

With the view of meeting these difficulties, different kinds of handicrafts have been introduced, as weaving, carpentering, and blacksmithing. Jungle land has also been secured and cleared, and many have been

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\* England's Work in India. By Sir W. W. Hunter, C.I.E., LL.D.

instructed in the art of farming. None of these methods, however, have sufficed to meet the growing necessities of the native Christians; and to the missionaries it has still to be said, "The poor ye have always with you." In their endeavours to put the Christians in a position by which they might obtain a livelihood, the missionaries have received liberal help from friends both in England and India.

During the past year another scheme has been inaugurated. Knowing the dilemma in which the Christians and missionaries were placed, a gentleman in government service, an old friend of the Mission, formerly located in Orissa, has proposed *emigration*, and has provided funds for the purpose. With the concurrence of his colleagues, Mr. Heberlet has been endeavouring to bring the scheme to a practical issue. Respecting the necessity for it, and the manner in which he has endeavoured to carry it into effect, he thus writes:—

"Returning to Pipli after an absence of twelve months, and under greatly altered circumstances, I found that the condition of the people, once more committed to my care, had also changed in regard to temporal things, and not for the better. Their needs were great when I left them, but greater when I came back. Seeing their necessities, and that there was no prospect of bettering their condition so long as they continued to cling to a place, the resources of which were utterly inadequate to meet their needs, I gladly hailed the prospect opened up by the suggestion of a gentleman highly placed in Government service, formerly in Orissa, but now in Assam, that the needy ones should emigrate to that Province. Any number could find employment on tea-gardens there. Our people were very averse to entertain the idea of leaving their native land, but when it became clear to them that there was no alternative between doing that and starving, four families set out under my care. I went in order to see for myself what prospects were before them, as I intended to urge emigration upon the attention of all the needy ones in our Christian communities. I found that the prospects were good for all who were prepared to work, and, on my return, organized and despatched another party to Sylhet, where the first party had been located. After this I went down to Berhampore, and got together a third party, sending them to Cachar, where a very favourable opening presented itself. The three parties in all numbered one hundred and fifty-five emigrants, including children, and I am glad to think that these have been placed out of reach of that grinding poverty that oppressed them in their own land. I hoped I should have been able to send yet another party before leaving Orissa, but failed in this, owing to the unwillingness of even the needy ones who remained to forsake their homes. There are still a great many poor ones among the people, and the high price of rice this year puts them into

severe straits. While I was absent in Berhampore,\* at the time that famine seemed imminent, the shopkeepers ceased selling from their stores. Rice could not be had even for money, and Mr. Lacey was obliged to hurry from Pipli into Cuttack to obtain a supply for our people."

It may be said, we know, that the business of the missionary is with the *souls* of men; but if he resemble his Divine Master—who wrought miracles to supply the hungry with food, and who healed all manner of sickness and disease among the people—he will not be unmindful of their *bodies*. How far this emigration scheme will answer remains to be seen. To remove our Christians from their native country, of which they are passionately fond; and to take them away from the religious privileges to which they have been accustomed, is a great trial, and a serious disadvantage. Nor do missionaries wish to part with those for whom they have laboured, watched, and prayed, and whose removal will afford the carping critic and worldly statistician a pretext for crying 'failure!' Still, if their converts are benefited, they will rejoice even in diminished numbers; "for herein is the saying true that one soweth and another reapeth." The very fact of their being scattered throughout India and Burmah may turn out to the furtherance of the Gospel; and though for a season, if need be, they are in heaviness through manifold temptations, the trial of their faith may be found unto praise, and honour, and glory, at the appearing of Jesus Christ; and so, in ways they know not, and would not have chosen, missionaries and their converts may receive the end of their faith, even the salvation of souls.

### FINANCIAL STATEMENT.

	£	s.	d.
TOTAL RECEIPTS for the year have been ..	7,903	2	0
TOTAL PAYMENTS .. .. .	7,923	14	11
LEAVING A BALANCE due to the Bank of	20	12	11

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\* From recent telegrams in the public papers, it will have been seen that, in the District of Ganjam (of which Berhampore is the principal town), scarcity has developed into famine and cholera; that thousands of poor people have perished from starvation and disease; and that many thousands more are in an emaciated condition, and have to be supported by public works, or gratuitous relief.

THE RECEIPTS have been as follows:—

	£	s.	d.	£	s.	d.
General Contributions .. ..	3,022	18	1			
Miss Barnes's Legacy .. ..	395	0	0			
Part of Dr. Sutton's Fund .. ..	350	0	0			
Dividends and Interest .. ..	212	1	5			
Nett Proceeds of Bazaar .. ..	862	11	6			
	<hr/>			4,842	11	0
Special Funds .. .. ..				265	7	3
Contributed in India .. ..				2,610	10	6
"    Rome .. ..				184	13	3
Balance Due to the Bank .. ..				20	12	11
	<hr/>			£7,923	14	11
	<hr/>					

THE DISBURSEMENTS have been:—

	£.	s.	d.
Balance Due to Bank, May 1st, 1888 ..	887	10	10
Orissa Mission .. ..	2,858	10	5
Sums Received and Paid in India ..	2,610	10	6
Rome Mission .. ..	484	13	3
Assurance, Premiums, and Annuities to Widows ..	301	6	1
Annuities and Interest .. ..	142	3	2
Agency, Deputations, and Supplies for Ministers ..	262	8	0
Travelling Expenses .. ..	67	3	5
Printing Reports, <i>Observers, Juvenile Herald</i> s, &c. ..	165	2	11
Boxes, Books, Cards, Stationery, Postage, Carriage, &c.	144	6	4
	<hr/>		
	£7,923	14	11
	<hr/>		

In the Receipts for General Purposes, it will be noticed that £395 have come from a Legacy by Miss Barnes, who died more than forty years ago, leaving £450 to the Society at the death of her servant.

Also, £350 from Dr. Sutton's Fund. This consisted of £1,000, given to the Society many years since.

Also, £862 11s. 6d. proceeds of the Bazaar; in all a total of £1,607 11s. 6d.

Had it not been for these extra sums, *this* would have been our debt, minus about £200, which may be reckoned as the average amount received by legacies.

It will thus be seen, as stated and repeated in previous Reports, that the ordinary Income is about £600 below the Expenditure. Unhappily, too, the receipts from many churches have *declined*. The highest point

attained was in 1886, when the total amount reached was £3,504 0s. 5*d.* In 1887, it fell to £3,330 12s. 6*d.*; in 1888 to £3,111 3s. 4*d.*; and this year it is £3,022 18s. 1*d.* By a reference to the "Comparative List," as published in the Annual Reports, it will be seen how this decline has arisen. In some cases it has, no doubt, been caused by deaths, removals, or commercial depression; but these will not account for it altogether. The Committee are persuaded that it arises more from deficient organization, than from an inability to contribute. Most earnestly and affectionately, therefore, would they urge upon all Churches and Sunday Schools—small or great, rich or poor—to organize themselves for Mission purposes. With an efficient organization, and the cultivation of the missionary spirit, they are quite certain that the amount required will be easily raised; and that constant anxiety, in regard to what is expressed by that little, but distasteful word, *debt*, will soon become a thing of the past. *Malachi*, iii. 10.

#### REPORT OF ORGANIZATION COMMITTEE.

The sub-Committee appointed to promote organization among the churches for missionary purposes, presented the following report to the Annual Committee Meeting at Walsall, which was adopted. It is earnestly hoped that its statements may be pondered and its suggestions acted upon:—

In presenting their report for the past year, this Committee regret to state that the decline recently observable in the contributions from the churches does not seem to have reached its lowest level—the total this year falling short of 1888 by nearly £100. Among the village churches the diminished contributions are the accompaniment of a declining membership; but it is especially discouraging to find that some of the larger and wealthier churches, amid signs of reviving trade, are exhibiting a lessened liberality. We find there are ministers who only occasionally, in prayer, sermon, or address, allude to the subject of Missions, and whose personal contributions, together with those from the members of their churches, are either sadly inadequate or conspicuously absent. There are churches where no organization exists for sustaining interest or collecting funds, some of which, when written to, do not reply. There can be no doubt that, in many places, there is a painful want of missionary enthusiasm—all the more difficult to comprehend, and all the more trying to bear, in the presence of the larger burdens cheerfully borne by other churches. Your Committee is of opinion that the solemn responsibility rests upon ministers and leading laymen as to what the future of our Society shall be; that much might be done within the churches by steady organization; that bright and earnest missionary services might be arranged by ministers of towns for the villages in their neighbourhood; and that an earnest call exists for special prayer that our present difficulties may be removed.

## THE MISSIONARY STAFF.

During the past year several changes have taken place :—

MISS LEIGH, owing to the Ladies' Society being compelled to reduce the number of its agents, has been accepted as one of the agents of this Society. She is still engaged in the Female Orphanage at Cuttack, where for sixteen years she has rendered most valuable service in the educational department.

The REV. J. and MRS. VAUGHAN have returned from furlough in England to their former station, Sumbalpur, where, in renewed health, they are carrying on their important work.

The REV. THOMAS RUTLAND, of the General Baptist College, Nottingham, and a member of Dr. Clifford's church, Westbourne Park, London, has been accepted for work in Orissa. His ordination and valedictory services took place in Dr. Clifford's church on Sunday evening, February 24th. Mr. R. has been appointed to Ganjam, in Madras, where he has safely arrived, and is now associated with his former fellow-student, Mr. Lacey.

The REV. P. E. HEBERLET, having given to the Mission ten years of faithful service in Orissa, has, in accordance with the regulations of the Society, come to England on furlough. It is hoped that this, his first visit to England, may be rendered a great blessing to himself and the churches, and that in due time he may return to his chosen field of labour.

The REV. W. MILLER.—Owing to the failure of his health the Rev. W. Miller has been compelled to retire from active service and return to England. He first went to Orissa in 1845, and for the unusually long period of *forty-four years* (longer than that of any other missionary) has been a faithful and devoted agent of the Society. In itineracy among the people; in the establishment and management of schools, orphanages, and villages; in the preparation of Oriya literature, and in many other ways, he has rendered extensive and invaluable service. The friends of the Mission generally will join with the Committee in according to Mr. and Mrs. Miller a most hearty welcome on their return to England, and in the earnest desire that, during their remaining days, they may richly enjoy the Divine presence and blessing.

TO MISS MILLER and MISS BARRASS (who have returned to England,) the Society is greatly indebted for the useful service they have rendered, more especially in connection with the English and native Sunday Schools, and in the various classes and meetings formed for the benefit of native christian women.

## LIST OF MISSIONARIES AND NATIVE MINISTERS,

*Showing the year they entered the service of the Society.*

## MISSIONARIES.

MRS. BUCKLEY	1841	MRS. HILL .. .	1888
THOMAS BAILEY	1861	ALEX. H. YOUNG, M.A. ..	1885
MISS LEIGH ..	1872	ELI BREARLEY ..	1886
JOHN GREGORY PIKE	1873	ROBERT LEE LACEY	1887
JOHN VAUGHAN ..	1878	THOMAS RUTLAND ..	1889
MRS. VAUGHAN ..	1878	*MISS PACKER	1854
†PERCIVAL E. HEBERLET ..	1878	*†MISS BARRASS	1882
JAMES FREDERICK HILL ..	1884	*MISS HILL	1884

## NATIVE MINISTERS.

POOROOSOOTUM CHOWDRY ..	1836	BALAJI JENNA	1875
SEBO PATRA ..	1841	NILADRI NAIK	1876
DAMUDAR MAHANTY	1841	DULI PATRA ..	1877
TAMA PATRA	1849	DANIEL DAS ..	1877
MAKUNDA DAS	1849	BALUNKI PADHAN	1881
THOMA SANTRA	1856	BALA KRISHNU RATH	1881
SHEM SAHU	1856	KOPILESWARA DAS	1883
MAKUNDA SAHU ..	1867	JACOB SAHU ..	1883
HARAN DAS	1867	KRUPASINDHU MAHANTY ..	1884
ANUNTA DAS .. .	1872	NITYANUND BEHARA ..	1885

\* Agents of the Society for Promoting Female Education in the East. † In England.

## STATISTICS OF MISSION CHURCHES.

Owing to removals, the absence of missionaries, and other causes, the statistics are not so complete as usual. Those given, are from Cuttack and Sambalpur. From these two churches the increase and decrease during the year ending March 31st, 1889, have been as follows:—

<i>Increase</i> —Baptized, 63; received, 7; restored, 6 ..	Total, 76.
<i>Decrease</i> —Removed, 6; excluded, 5; dead, 7	18.
<i>Nett Increase</i>	58.

## GENERAL STATISTICS.

The General Statistics for the year ending March 31st, 1889, were as follows:—

English Missionaries (male and female)	16
Native Ministers	20
Ministerial Students	6



Mission Stations	..	..	..	17
Mission Chapels	..	..	..	19
Mission Churches	..	..	..	16
Church Members	..	..	..	1390
Total Native Christian Community	..	..	..	3710
Baptized since the commencement of the Mission				2291

## In Memoriam.

One by one the old friends of the Mission are rapidly passing away. At a recent meeting of the Committee no less than four brethren were reported as having been removed by death. The Rev. Dr. Underwood was requested to draw up a brief statement concerning these brethren for record in the Minute Book, and has supplied the following:—

The Missionary Committee, at its meeting in Derby on May 30th, deemed it a solemn duty to record among its minutes the recent decease of no less than four brethren, widely known and much beloved, who have rendered great service to the Society in various ways and during many years. They are named in the order of their deaths.

1. JOHN MORRIS STUBBS died at Dudley Lodge, Harrow-on-the-Hill, to which he retired from daily business in London. He was a liberal subscriber to the Mission and set a good example to other heads of families by adding to his own subscription smaller sums for all his children. The Orissa Missionaries and their wives became known to him by his hospitality in receiving them into his house, during their sojourn in town, on their going out to India, or their return.

2. PROFESSOR GOADBY'S removal will be remembered as both sudden and premature, and as having occasioned an extraordinary measure of excitement and sorrow. The "very great company" collected at his funeral made his burial place, the Nottingham Cemetery, like "the floor of Atad," where Jacob was interred, and where "they mourned for him with a great and very sore lamentation." That remarkable manifestation of sympathy and regret attested the high estimation in which he was held; yet his worth was not fully appreciated until God took him away. It belongs to the Committee and constituents of the College to speak more largely of his official labours; but his services to the *Mission*, by tongue and pen, were so numerous and useful as to entitle him to our most grateful remembrance. Who will take his place? is a question easy to ask, but hard to answer. Its solution is not too hard for the Lord.

3. ISAAC STUBBINS has been known to our churches as one of the best and most useful Missionaries in Orissa. Since his final return to England he has taken an active part in the home work of the Society, and has generously contributed to its funds. He was a man greatly beloved in the family and social circle for his affability and gentleness. He finished his honourable course at Leicester, March 26th, at the ripe age of seventy-six years.\*

\* For a memoir of the Rev. Isaac Stubbins, see *General Baptist Magazine* for May, June, and July, 1889.

4. The last name on our mournful list is that of THOMAS W. MARSHALL. During the greater portion of his active life he was the trusty Manager of Middleton's Loughborough Bank. Throughout the same period he spent his Sundays in local preaching, in which employment he was not only acceptable, but popular. For about thirty years he acted as Treasurer of the College, and in that capacity benefited the Institution by his position at the Bank, beyond what any of his predecessors had the power to do.

Taking the three together the Committee may truly speak of them as "chief men among the brethren;" and whilst grateful to God for giving such men to us, we would "wisely consider of His doing" in taking them from us. To the bereaved families we tender our most affectionate condolence, and commend the widows and fatherless to the wise and loving care of our heavenly Father.

#### DEATH OF MRS. PIKE.

In the *Missionary Observer* for November and December, reference is made to the sudden and unexpected death of Mrs. Pike. This sad event occurred at Sambalpur on September 19th, 1888. Our beloved sister had just completed her thirty-eighth year, and the loss of one so young; so useful to her husband and the Mission; and with the prospect, apparently, of so many years of further service has caused much sorrow. The brethren in Orissa expressed their sympathy in the following resolution:—

*Agreed*:—That we express our heartfelt sympathy with our beloved brother Pike in the grievous loss he has sustained in the death of his wife. We magnify the grace of God which permitted her for so long a time to render useful service in the interest of the holy cause and as a faithful help-meet to her husband; and rejoice in the hope that "absent from the body" she is "present with the Lord." We pray that in his hour of deep sorrow the Lord may be to our brother an abiding consolation, and that his now motherless children may be the objects of the Heavenly Father's special care. We also express our tender sympathy with Mr. and Mrs. Freeman, the parents of Mrs. Pike, and with other members of the bereaved family in the great loss they have sustained.

#### DEATH OF GHANU SHYAM NAIK.

Another serious loss to the Mission has been occasioned by the death of Babu Ghanu Shyam Naik, which occurred on the 18th of August. Respecting this departed brother, Babu Shem Sahu has furnished the following interesting information:—

Babu Ghanu Shyam Naik is a name which has long been associated with the cause of Christ in Orissa. Our brother was born in 1824 at Bhoirapore, a village in the district of Cuttack. He was about seven years old when his father, Doytary Naik, one of the first converts and preachers of the Orissa Mission, renounced heathenism. Thus brought in earlier years under Christian influence, he received his first Christian light from Mrs. Charles Lacey, when reading in one of the Mission Oriya Schools established in the town, which were periodically examined by her. But the religious impression which led him to decide to be Christ's till death, was produced by a sermon he heard from Luke xv. 10, preached by the late Rev. I. Stubbins; and he was baptized by Dr. Sutton, June 30th, 1839.

In 1846 he was admitted as a student for the Christian Ministry into the Mission College, Cuttack, and after three years' preparatory study was received in 1849 as a Native Preacher. From that time up to the close of his earthly career he nobly and faithfully served the churches in Orissa—for a period extending over forty years.

As a Christian, our brother had, like all of us, his weak points, but it can safely be said that he was a man of devotion and prayer; he was very decided in his attachment to Christ and his Gospel and rejoiced in Him as a living Saviour.

As a preacher among the heathen he was invaluable, and well able to assail the customs, false hopes, and general system of Hindoo idolatry with force and propriety. His sermons in the chapel were thoroughly evangelical, useful and edifying.

Death came upon our brother rather suddenly, but he was found fully prepared for the important crisis. When his health and strength failed, his mind was stayed on the Rock of Ages: and he several times expressed his confidence in Christ in the words of the apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Our brother peacefully breathed his last on August 18th, 1888. His death has been a great loss to the Mission, but we pray to the Lord of the harvest to "send forth labourers into His harvest."

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## ORISSA.

ORISSA, in its widest extent, or including that part of India over which the Oriya language is spoken, has no regularly-defined boundaries. It may be said to lie between the eighteenth and twenty-third degrees of north latitude, and the eighty-second and eighty-eighth degrees of east longitude. On the north it is bounded by Bengal; on the south by the river Godavery; on the east by the Bay of Bengal; and on the west by the Central Provinces. From north-east to south-west it may be estimated at four or five hundred miles in length, and from fifty to two hundred miles in breadth.

For administrative purposes, the ancient country of Orissa has been divided into three separate portions, and the Oriya-speaking people are now placed under the respective Governments of Bengal, Madras, and the Central Provinces. In an *official* sense, Orissa only includes that part of the country ruled by the Lieutenant-Governor of Bengal. *This* is the Orissa described by Dr. Hunter in his excellent work on the Province—no account whatever being taken of those ancient parts of the country now included in the Presidency of Madras, or of the Central Provinces. From a *missionary* point of view, Orissa includes the whole of the territories occupied by Oriya-speaking people, irrespective of the Government under which they are placed. Clearly to understand this definition is very desirable; for, by speaking of Orissa sometimes in an *official*, or modern sense, and sometimes in a *missionary*, or ancient sense, many of the conflicting statements have arisen in reference to the size and population of the Province.

## THE POPULATION OF ORISSA.

According to the census of 1881, this vast district contained a population of 9,100,769. Of this number, it is estimated that about 7,000,000 speak the Oriya language; the other languages spoken being Hindustani, Bengali, Telugu, Hindi, Khond, and the various dialects used by the aboriginal tribes dwelling in the hill-tracts of Orissa. In all these languages the missionaries, or native brethren, are able to make known the Gospel, so that, if they had the opportunity, the people might "hear in their own tongue, wherein they were born, of the wonderful works of God." But, alas! for the want of sufficient labourers, by far the great majority must pass into eternity without having *once* heard the name of Jesus!

According to custom, an account is now given of our various stations, beginning with the most southern:—

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 BERHAMPORE, GANJAM.

*Missionary*:—PERCIVAL E. HEBERLET.

*Native Pastor*:—NILADRI NAIK.

*Native Preachers*:—KRUPA SINDHU MAHANTY; TAMA PATRA.

Ganjam, of which Berhampore is the chief town, is the most northerly district of the Madras Presidency, and possesses an area of 8,311 square miles. According to the census of 1881, it had a population of 1,749,604. There are 16 towns, and 6,879 villages: of the latter, 2,706 are in the Agency, or Hill Tracts, where, until a few years ago, the rite of human sacrifice was practised.

Berhampore, the head-quarters of Government in the Ganjam District, possesses all the public buildings and establishments of a station of first-class importance—sessions' court-house, magistrates' court, district jail, and police-station; college; an Episcopal and Roman Catholic church; college, hospital, post and telegraphic offices, &c. There is also a branch of the Madras Bank, and a considerable trade is carried on in rice, sugar, and silk cloth. Population in 1881, 23,599.

Missionary operations commenced here in 1825, when the town was visited by the late Dr. Amos Sutton. Erun, the first native convert of the Mission, was baptized by Mr. Bampton in the Ramalingum tank at Berhampore, December 25th, 1827.

This station has, unfortunately, been without a resident Missionary

during the past year. To many of the native Christians, as well as to the people generally, it has, owing to the scarcity of food, and the prevalence of disease, been a year of great privation and suffering. Throughout the Ganjam District, and other parts of Orissa, there are, in ordinary times, great numbers of those described by Sir William Hunter as "the permanently hungry population;" people who just manage to live from hand to mouth, and to whom scarcity means famine, starvation, disease and death. From the accounts in the public prints, it will have been seen to how deplorable a condition the people of Ganjam have been reduced by famine and cholera, and that from a thousand to fifteen hundred persons have died weekly. Had a thousand only died in one week in London from famine and cholera, what a sensation it would have caused! Yet the death of ten times that number of Her Majesty's subjects in India excites but little interest in England. Even the members of the House of Commons, who will gather in large numbers to discuss questions of minor importance, will scarcely muster in sufficient numbers to form a House, when questions affecting the weal or woe of the two hundred and fifty millions of Her Majesty's Indian subjects have to be considered. Would that our legislators realized their power and responsibility in relation to the people of India!

All honour to the Governor of Madras who, in the present crisis, is endeavouring to supply the able-bodied with labour, the women and children with food, and the diseased with doctors. What, however, is particularly needed is, that some means should be devised by which the temporal circumstances of the people can be *permanently* improved. No doubt many difficulties stand in the way, but some of these might be overcome.

In reference to the work of the station Mr. Heberlet writes:—

Having had the Pipli and Puri District committed to my care during the past twelve months, while retaining charge of Berhampore, I found my hands so full of work connected with that District as to be able to pay only one visit of inspection to the latter station, about the end of October, staying there till the 13th of November. The native pastor, Niladri Naik, looked after everything in my absence, keeping up a constant correspondence with me, and managing matters to my entire satisfaction. It is with sincere pleasure I acknowledge the valuable assistance rendered by him in all matters pertaining to the station, and record my opinion of the zeal and faithfulness with which he has laboured during the year.

#### DISTRESS AND DISTURBANCE.

At the time of my visit the whole of the District was in a very disturbed condition. The failure of the rainfall had caused great scarcity, and famine was apprehended. Many were reduced to great straits, and becoming desperate took to thieving and plundering, so that a general feeling of insecurity prevailed everywhere. Thieves became highwaymen, and, falling upon travellers, rifled them of all they had; people

carrying their wares to market were stopped, and dispossessed of their goods, and sometimes in the market an uproar was created, and the shops plundered. Villages, and even towns, were plundered in broad daylight. The Berhampore bazaar was looted, so that the shopkeepers would not again open their shops to sell food to the hungry people till the military came to the help of the police, and sepoy's patrolled the streets. There was rioting, accompanied by bloodshed, at Aska, twenty-five miles from Berhampore, and a detachment of troops had to be sent there to quell it. Another detachment proceeded to Chikti in another direction; and at one time it was said that 800 armed men were wandering about in bands, plundering. Many were Konds from the hills of Goomsoor, who had been reduced to starvation point and had come down to plunder the plains. During my stay in Berhampore the famine commissioner came up from Madras to inquire into the state of affairs, but curiously enough just as he arrived there was a heavy fall of rain, and at one stage of his tour in the District he was detained by continuous rain. Men's hopes revived when they saw the rain descend, and it did incalculable good to the crops that were not utterly burnt up, but it came too late to avert all distress, and much scarcity is still felt. Our Christian people have shared the general distress, and many of them have been much straitened.

#### REPORT OF THE CHURCH BY THE NATIVE PASTOR.

Regarding the Church at Berhampore, the pastor reports: "There has been no accession to the Church by baptism, but on the other hand no one has been excluded during the year, so that in this respect the state of the Church may be pronounced good. The services of the Lord's house have been well and faithfully rendered, but I am constrained to say with regret that many of the brethren and sisters have almost entirely given up attending the morning service and the prayer-meeting. In spite of much instruction and persuasion they will not alter or amend. If we could see the younger members of the Church increasing in zeal for righteousness and the service of the Lord as we observe the bodily strength and vigour of the senior brothers and sisters decaying, it would be the occasion of much rejoicing, but this not being so we are constrained to say, as the Apostle did with a sorrowful heart, "They seek their own, not the things of Christ."

Preaching in the town and surrounding villages has been systematically carried on, and sometimes we have been so rejoiced in our work as to feel sure that the Lord was at hand and worked with us.

Just as last year fever invaded the town and brought sorrow to many, so this year small-pox has afflicted many; but of those among us who suffered, all, but one young girl, have been restored by the mercy of God. Yet has the visitation not left us entirely, and now the cholera has also entered into our midst. I would have endeavoured to write a fuller report, but just now the disease is raging round us, and it is not a time for writing. In the town and round about us more than twenty are daily carried off, and but yesterday four in our Christian village were attacked. Concerning three of these there is some hope, but about the fourth there is as yet no hopeful sign that he may recover. Pardon me, therefore, if I now cease writing.

Mr. Heberlet continues:—

I have been translating Niladri's vernacular report, and the concluding portion will shew that Berhampore is threatened with another visitation of sickness this year, as it was two years ago. The great scarcity of water seems to aggravate, perhaps to generate, the epidemics that visit the town. Some time ago Niladri wrote to tell me

that owing to the deficient rainfall last year the wells and tanks were running dry much earlier even than usual, and great difficulties awaited them. It is a time of peril. May God in His mercy interpose to shield His people, and keep their hearts in peace.

The two deacons, Daniel Mahanty and Paul Patra, continue to abound in every good word and work, and some of the Church members are fellow-helpers to the truth, but the greater number do not realize their responsibilities in the matter of service, and no large measure of prosperity can attend the Church till they do so.

#### SUNDAY SCHOOL.

The report of the Superintendent of the Sunday School has not yet reached me, but the work is carried on persistently and faithfully, and will surely bear fruit. I could see while I was there that the children came gladly, and the only cause of complaint was about the lukewarmness of some of the teachers. A meeting was held while I was there to remedy this defect, and I trust the plans adopted have had the desired result.

#### THE YOUNG MEN'S MEETING

was regularly held, but I have no report to present concerning it. The Church has continued month by month to contribute the larger half of the pastor's salary, but were all the Church members animated by the same spirit that moves some of the prominent ones, they might soon pay the whole of it. The cost of annual repairs to the chapel is also met by calling upon each one to contribute something. May God lead His people to give not only their money, but *themselves*, to further His cause on earth!

#### PADRI POLLI.

*Seven miles north-west of Berhampore.*

*Native Preacher* :—JACOB SAHU.

Mr. Heberlet, in reporting upon this agricultural location, writes :—

The distress prevailing all round told very much on the poorer of the people in this village, many of whom suffered much from want of food, and had to resort to jungle leaves and roots to eke out a handful of rice. In these circumstances, when it was suggested to them to emigrate to Assam, where any number could find work, and food was abundant, they gladly embraced the opportunity, and I despatched a company of thirty adults and youths, and nearly as many children, to Cachar. They went to labour in a tea-garden, and recent accounts shew that they have greatly benefited by emigrating. This exodus, reducing, as it did, the pressure upon the land and resources of the village, has also been beneficial to those who stayed at home.

Spiritually considered, the condition of the people is, on the whole, not to be rejoiced over, though there are examples of consistent conduct among them, and a small beginning was made towards self-help.

## RUSSELL KONDA.

*Native Preacher* :—BALAJI JENNA.

There has been a decided improvement in this village, due to the influence of the preacher, and the people are in a better condition than they were, but there have been no accessions to the Church. Balaji reports that he has preached regularly in the Bazaar, and for a month was aided by the colporteur from Berhampore, who was sent to sell books and tracts. A Sunday School is conducted by the teacher ; an examination was held and prizes distributed.

### BOOK SALES.

The amount of sales effected last year was omitted from last year's Report. For two years it has been Rs.195. This is, I think, an encouraging figure for this District. A colporteur maintained by the Madras Auxiliary Bible Society has also been diligently employed in selling Telugu Scriptures, not included in the above figures.

### BIBLE WOMEN.

The two Bible Women have gone out day by day, and furnished me with a detailed report at the end of the month. The reports shew that they are diligent, but no tangible results are yet recorded, and the work is a work of faith.

### COLD SEASON TOURS.

Krupa Sindhu has furnished a report of a tour by himself and his brethren. They were out just a month, and preached the Word in sixty-three villages. Some of the ground passed over was entirely new and the listeners exclaimed that strange things had been brought to their ears that day. At one village the preachers came across a silversmith whom they had met years previously at Atgarh and instructed in the truth. He seemed to have a sincere faith in Christ, and rejoiced to meet His servants again. Professing his readiness to be baptized he said he would visit Berhampore for the purpose as soon as he could find leisure. In another village a man was encountered who had been enlightened by means of some tracts obtained several years previously, and whose walk and conversation is now such that he may be regarded as a fellow-helper to the truth. He joined with the preachers in instructing the people of that place. Sorada was visited on this tour, and the preacher comments upon the condition of the Roman Catholic native Christian community located here. They differ in no essential respect from the heathen round about them, and are held in the most complete subjection by the priests, who rule over them as lords. The preacher regrets that we have no station here to let the light of Gospel truth shine upon their darkness and enlighten them.

### AMONG THE KONDS.

Niladri writes an account of a tour in company with Benjamin, the Bible Society's colporteur. They journeyed about for a month and a half, and visited 150 villages and three markets. Their way led them to the hills in Goomsoor, among the Konds, and in many of the places they had to employ an interpreter, as their speech was not understood ; but in several instances they met with such deep and earnest attention that their hearts overflowed with joy, and all the weary climbing over rough



hill paths was forgotten. At Udegiri, distant from Russell Konda one day's journey, the native sub-magistrate urged upon the preachers the desirability of a mission station being established there. It is an important place, having the sub-magistrate's court, a dispensary, school, and post-office, and having a large number of inhabitants. The sub-magistrate said he would subscribe towards the location of a mission station there, attend the services, and do all he could to further the cause. Surely the Spirit of God caused him to speak as he did, and herein may we see clearly, not in visions of the night, but in the light of day, a man standing in the midst of the Kond country and saying, "Come over and help us."

Mr. Heberlet thus concludes :—

In drawing to a close I am reminded of the words of Nehemiah, from which Bala Krishna preached the Conference sermon last year : "The work is great and large, and we are separated upon the wall, one far from another." There are gaps great and wide between the few workers here, and this Kond country forms one, to fill up which, other willing hands are needed. Is the need still to remain unsupplied? the invitation of a heathen man to the churches of Christ to put forth new efforts in His cause to go unheeded? May the love of Christ constrain some who read these lines to say, "Here am I; send me."

## CUTTACK.

*Missionaries* :—THOMAS BAILEY, J. FREDERICK HILL (*in charge of the Press*); AND A. H. YOUNG, M.A.

*Superintendents of the Female Orphanage* :—MRS. BUCKLEY, & MISS LEIGH.

*Zenana Missionaries* :—MISS PACKER, MISS BARRASS, AND MISS HILL.

*Native Pastor* :—SHEM SAHU.

*Native Preachers* :—POOROOSOOTAMA CHOWDRY, SEBO PATRA, DAMUDAR MAHANTY, MAKUNDA DAS, HARAN DAS.

CUTTACK has been the capital of Orissa for nine centuries. It has been under British rule since 1803. The Mission was established in 1822. The population of the district at the last census was 1,730,165 souls. It was divided as follows:—Sudder Sub-Division, 847,232; Jajapore Sub-Division, 499,498; Kendrapara Sub-Division, 391,435. The population of the town is a little more than 50,000.

## BAPTISMS.

*Forty-five* persons have been baptized during the year. Even in our large Mission church this is a great number, and compares favourably with most former years. Nearly all the newly baptized are young, and some of them are intelligent and promising. We pray that they may be kept faithful and consistent, and that they may exercise the

powerful influence for good, in the community, that their numbers and youthful zeal justify us in expecting from them.

#### THE STATE OF THE CHURCH.

Babu Shem Sahu, the native pastor of the church, reports as follows :—

As in all Christian churches so in the one at Cuttack, there are some over whom we can rejoice with exceeding joy: while there are some also who, notwithstanding the Christian privileges they enjoy, evince such a deficiency of Christian character and affection, as to excite doubts at times concerning them. Upon the whole we are thankful to say that a happy state of things is visible among the people. The means of grace by many are prized, and are evidently beneficial; some are improving in Christian knowledge and are exhibiting fairer fruits. Efforts have been made during the year to induce the people to give systematically and generously to the Lord's cause: and although there are many who for some reason or other are sadly wanting in this Christian grace, yet we rejoice that there are others who recognize the claims of Christ on their substance and are giving generously.

Young men and women form a conspicuous part of our Christian community, whose spiritual welfare has always called forth our prayerful solicitude. We are thankful that a great number of these have been baptized during the year. We rejoice over them with fear and trembling, knowing the temptations by which they are surrounded; and earnestly pray that they may be kept faithful unto the end.

#### DEATHS.

During the year under review death has executed his commission on several of our members.

#### SERVICES IN ENGLISH.

Respecting these services the Rev. T. Bailey writes :—

The services in English have been continued as usual. The comparatively large number of European and Eurasian families resident in this station, and the ever-increasing spread of English education among the natives, render these services an increasingly important part of our work. The ordinary congregations on the Sunday evening have been well-maintained, and on several special occasions a large number of natives, including some of the most respectable in the town, have been present in the chapel. In the case of many of these curiosity has probably been the prevailing motive, but the singing is an attraction, and there is undoubtedly also some appreciation of the truths proclaimed. Whatever the motive may be, we welcome the fact as an evidence that the rules of caste are more liberally construed than in former years, and that time-honoured superstitions and prejudices are fast wearing away. The unexpected death, during the year, of a young gentleman, the agent in Cuttack of the British India Steam Navigation Company, who occasionally attended the service, was

very affecting and produced a deep impression. Our friend was a Scotchman of good Presbyterian connections, but like too many of his class, had for some time almost entirely neglected his spiritual concerns. As the end approached his anxieties were aroused, and we had much satisfaction in visiting him, and have reason to believe that he died "looking for the mercy of our Lord Jesus Christ unto eternal life."

Two young persons have been baptized, the Misses Harriet and Phoebe D'Sonza. They are members of a family which has been connected with the mission for many years; the father's name now standing first on the church register, he having been baptized in 1835. Our friends are of blameless reputation and our prayer for them is that they may continue steadfast in the faith and increase in the enjoyment of every spiritual blessing.

#### THE JUVENILE SERVICE

held on Sunday mornings continues to be appreciated. It was established for the benefit of the young people in the congregation, including the inmates of the European Orphanage. Mr. Swinden has been enlisted as an additional helper in conducting it, and his services have been acceptable. As a means of contact with the young with a view of leading them to Christ, we prize this service very highly, and pray for its increasing prosperity.

#### TUESDAY EVENING PRAYER MEETING.

Owing to several changes that have taken place, the attendance at this service has fluctuated, but on the whole it has well maintained its position, and continues to be a source of genuine enjoyment and profit.

A few of our friends have also joined in a course of Bible reading which has proved very interesting and instructive.

#### THE ORIYA SUNDAY SCHOOL.

Babu Anam Chunder Das, the energetic superintendent, furnishes the following particulars :—

This useful institution has completed its fifteenth year, and is held after every Sabbath morning service in the ample accommodation provided for it in the Sunday School buildings.

We have been much encouraged during the past year by the baptism and admission to church membership of eighteen of our scholars, and we hope others will soon follow, there being five further applicants from among them. Two of the advanced scholars have been admitted as teachers.

The anniversary sermon was preached on Lord's day the 30th January, 1889, by brother Makunda Das. The collection on the occasion amounted to Rs.21 6as. 9½p.

Teaching according to the International system, which was introduced towards the latter part of the year before last, has been regularly carried on throughout the year under review. A preparatory class for the teachers and pupils is held every week.

The attendance of the pupils has been very satisfactory. The school is under the management of a superintendent assisted by two secretaries, and twenty-five teachers of both sexes.

The boys' department consists of sixteen classes, and that of the girls' of nine. The money contributed by teachers and scholars amounted to nearly fifty rupees.

As a further expansion of the work, a Bible class for young men has been opened, which is held on Sabbath days, under the presidency of the missionaries alternately.

We record with regret the serious loss which the school has sustained in the departure of its energetic teachers, the Misses Miller and Barrass. The absence of the latter will we trust be a merely temporary one, but that of the former we fear is permanent and a loss which cannot be easily replaced.

#### THE ENGLISH SUNDAY SCHOOL.

Mr. Bond, the superintendent, reports as follows :—

The School has been carried on as usual, meeting for an hour on Sunday afternoons in the commodious Sunday School building, used also as a day school and general meeting room.

The annual treat was given to the children in the form of a picnic at Macmillanpatna, the water trip to and fro being much enjoyed. The prizes were distributed in the following month. Statistics :—Teachers, 9 ; Scholars, 60 ; Classes, 9 ; Library about 100 books.

#### YOUNG MEN'S RELIGIOUS ASSOCIATION.

This association was established on the 24th December, 1870. Babu Panoo Sahu is the president. There are 88 members on the roll. Services are held every Saturday evening ; there are also monthly and quarterly meetings which are conducted by the members of the association. Bazaar preaching has been occasionally engaged in.

The society has a fund, from which they were able to contribute thirty rupees in aid of the Calcutta Auxiliary Bible Society in the year 1888.

#### WORK AMONG WOMEN.

Miss Packer writes as follows :—

Six Bible women have continued their work regularly during the year, having met with little opposition and being generally well received. In the hot and rainy seasons they worked in Cuttack and its neighbourhood, but in the cold season they went out two and two in the district for a month at a time, and in all cases they found many persons willing and even anxious to hear them. One very interesting tour was made by two of them in the Khoordah district at the time of the annual festivals, and for three days the Bible women were constantly employed in speaking to the women who had come on pilgrimage. Many of these heard with great attention, asking questions which proved their interest in the message of salvation.

#### THE MOTHERS' MEETING.

The attendance of the members has been regular and punctual, and it is believed that the women feel the benefit conferred upon them by the useful instruction they receive. By the departure of Miss Miller and Miss Barrass for England a great loss has been sustained, but Mrs. Hill has kindly undertaken the office of secretary which from the beginning has been filled by Miss Miller. On the Saturday previous to Mr. Miller leaving Cuttack, prizes were distributed for the best samples of needle-work and for unbroken attendance. After the meeting, permission was asked by the members to read a farewell address which had been spontaneously prepared by them, and at the end odes were sung which had been composed in honour of Miss Miller and Miss Barrass. After the meeting had broken up several of the members remained to commit the friends who were leaving us to the care and protection of our Heavenly Father.

### DAUGHTERS' OR JUVENILE WORKING MEETING.

The interest shown by the young people has been unabated, and the attendance is good. Present number of members, 44.

### THE TEMPERANCE SOCIETY AND BAND OF HOPE.

The Rev. W. Miller reports as follows :—

The Annual Temperance Meeting was held on Friday evening, 30th November. Mr. Bond presided. The speakers in English were Rev. A. B. Boyer, Balasore, and Mr. Treverton, who had but recently arrived from London, and the Secretary of the Society, Babu Anam Chunder Das. The audience, composed of Europeans and Natives, Hindus, Mussulmans, and Christians, was large, and seemed impressed by the powerful illustrations brought before it of the frightful evils attending the use of alcohol, and the benefits conferred by total abstinence upon all who practise it. Eighteen persons, chiefly non-Christian, took the pledge at the close of the meeting.

Another large and enthusiastic meeting was held, when addresses were delivered by Babu Jagu Mohun Roy, Rev. A. H. Young, M.A., and Babu Joyanund Singh. Twenty-two took the pledge, thus making an addition of forty during the year. On 31st March the number of members was 259 ; Band of Hope, 202 ; total, 461.

### THE PROTESTANT EUROPEAN SCHOOL.

This Institution (Mr. Bailey remarks) continues its useful course. It has a Head Master and Head Mistress from England, and is under Government inspection, and in the percentage of passes obtained, holds a high position among the European Schools in Bengal. There are few mofussil stations that have so good educational advantages as are here afforded to European children.

Three pupils obtained certificates in the Primary Scholarship examinations held in December, and two of the old pupils have passed the Entrance Examination of the Calcutta University, and are studying for the First Arts Degree. There are about 70 pupils. We wish the Institution continued and increasing prosperity.

### MISSION ENGLISH HIGH SCHOOL.

The condition of the School (remarks Mr. Young) is this year better than it has ever been, and the general results of the work more satisfactory. The attendance rose to 138, and during the greater part of the year has been over 130. The Joint Inspector of Schools for Orissa visited the School last August, and in his official report, said : "There has been a marked improvement in the quality of the results since I visited the Institution last year. The boys seem to be under good discipline, and to be receiving generally careful and intelligent instruction. The management of the school is all that could be desired." One of the pupils last year passed the Entrance Examination. Our warmest thanks are due to the Mission Committee in England for the help rendered to the funds of the School.

### THE CHRISTIAN BOOK ROOM

is reported of as follows by Mr. Young :—

In writing of our Book Room there is this year little of interest which has not been formerly recorded. It is open every day except Sundays for the sale of religious literature in English, and in several of the vernacular languages. Preaching

or conversation is carried on daily by the man in charge, and by some of our preachers as they have opportunity. Often persons who come from the country on other business find their way to the Book Room, and have long conversations and arguments with the keeper, who was formerly an inmate of one of the monasteries in Puri, and is therefore well acquainted with the secrets of the Hindoo religion. Often such persons have read some of our tracts, given or sold to them in the country by our brethren while out on their preaching tours, and they again and again say they have lost faith in their own religion, and that the Christian religion is true, though they have not the force of conviction or the courage to forsake the former and embrace the latter. The income for the past year was about 767 rupees, of which more than 15 rupees were for books in the native languages. Our hearty thanks are due to the Religious Tract Society, and to the British and Foreign Bible Society for the favourable terms on which they let us have their publications.

#### PREACHING IN THE BAZAARS.

Respecting bazaar work in the town, Mr. Young writes :—

According to the usual plan the work in the bazaars has been regularly carried on. It seems to me that during the very few years I have taken part in this work there has been a gradual decrease of opposition to the preachers in their endeavours to set forth Jesus Christ and Him crucified in the hearing of the people. During the past year there was not nearly so much annoyance or loud and violent discussion as there was six years ago, and I believe the brethren who have been for a long time engaged in this kind of work could witness to the change that has taken place. A good part of the opposition we did have was different in kind from that of former years. The Brahmos have sometimes argued with the brethren concerning the Divinity of Christ, though not so often as they used to do, and on one occasion I had a long conversation with some young men having materialistic and agnostic ideas, and who seemed to think that their views received much support from the presence of so much evil and suffering in the world. While at different preaching stations in the town I often found that many of those who listened to the preaching and bought tracts belonged to different parts of the country round, which shews that when we preach and sell tracts our message often goes farther than we at first think. May the Lord bless His own truth as He thinks best.

#### COLD SEASON PREACHING TOURS.

A journey of fourteen days was made by Mr. Miller in company with his daughter, Miss Barrass, and three of the native brethren. Concerning this Mr. Miller writes :—

Between Cuttack and Kendrapara several villages were visited, and encouraging opportunities were realised of making known the word of life to the women as well as the men met with. After a stay of two days at Kendrapara, we passed on to the Jumboo river. The ladies' visit to some of the villages for the first time occasioned great excitement, and in almost every instance they were welcome, allowed to go into the houses and court yards, and to address deeply interested congregations. The singing of hymns, and being spoken to in their own language by two mem-sahibs, about God's love to the world in the gift of His Son excited intense surprise and often made a deep impression which exhibited itself in unmistakeable signs. Questions, numerous and amusing, were of course asked, and a request to be visited

again was made. Several instances of good from the labours of the former year came to light. One female who could read well and to whom a copy of "Peep of Day" had been given, had kept her promise to read it in the presence of her friends. One man had committed to memory a hymn on the happiness of heaven, and when it was being sung joined heartily in the singing. Passing through the Jumboo Canal we stayed a couple of days at Hough Patna. Here, in addition to the ordinary services, two exhibitions of the magic lantern were given. On the second occasion the chapel was crowded, principally by Hindu women from the neighbouring villages. Hymns were sung and instruction given in a way that excited the astonishment and delight of these poor females, and which to the end of their lives they will never forget.

From what was witnessed on this tour of the eagerness of the females to listen to Scripture teaching from the lips of their own sex, we are fully convinced that the time has come for female agents to be employed in itinerating among the villages. In this way an attack would be made on the very stronghold of idolatry and superstition by enlightening the mothers and daughters of Orissa. Two European and two native labourers with a magic lantern might in one season do an immense amount of work for the Master.

Respecting a tour in the 'Herald', Mr. Bailey has supplied the following particulars :—

I left Cuttack in the mission boat 'Herald' on Friday, December 14th, 1888. Spent the night at Macmillan Patna, where I was able to attend to a little business connected with the village, and left early on the following morning, passed through the lock on the other side of the river, and entered the canal for Kendrapara. My companions were Bhaskara, the student, Isaac recently accepted as a student, and Rajanikant, whose application to be received as a student was still pending. I was anxious to be able to form an opinion of the gifts and spirit of these young men, and a tour in the country, by affording opportunities of the closest contact, supplies an excellent means of doing so.

The constant and heavy duties of an exceptionally trying year, finishing up with the excitement and labours of the Annual Conference, had made me feel unusually jaded, and the unruffled waters of the canal, with the quiet progress of the mission boat, together with the bracing freshness of the cold season air, supplied a much-needed tonic. I was, moreover, expecting Antoo Das, my most experienced helper, to join us at Kendrapara, so that until our arrival there it seemed best to travel on without serious interruptions, that we might have the better opportunity of labouring with our full force in the district further on. With the exception, therefore, of several small villages visited, and occasional conversations with persons we met, nothing was done the first day. In the evening we arrived at Kendrapara, and the following day was Sunday. A market was to be held in the neighbourhood, and there was also the village itself, both of which were visited. The brethren brought a good report of the reception they had met with, especially in the village. One man had told them that he possessed all our books except "Help in Prayer," which he was anxious to purchase. The people were friendly, and the visit an encouraging one. In the afternoon we held our usual Lord's Day service in the boat, and had conversation afterwards with several active Christians residing here.

On Monday morning we left on our further journey. Soon after passing the lock we met the steamer 'Boloram,' one of the boats of the India General Steam Navigation Company. This company has

## NAMED THEIR BOATS AFTER THE IDOLS OF THE COUNTRY,

One of them being 'Jagannath' and another 'Ganesh.' In the 'Jagannath' especially, an image of the idol was placed in the principal cabin. This plan was adopted avowedly to attract native custom, but it is a singular expedient to be resorted to by a reputedly respectable *English* Company, and does not tend to the advancement of missionary efforts or the fulfilment of Scripture predictions that "the idols shall be forgotten." To me it seems to be a sinful pandering to heathenism for the sake of gold, and is a painful illustration of the lengths men will go in serving the god of this world.

We visited a large village in the course of the morning, where we had a good and attentive congregation. I had here my first opportunity of hearing Isaac and Rajanikant in public speaking, and was much pleased with the spirit and manner of their efforts; I trust they will render much useful future service. We were also encouraged by the number of books sold. In the evening

## WE ARRIVED AT KENDRAPARA.

This is a subdivisional town of about 16,000 inhabitants, with Government offices and several European residents. Two of our mission agents have been recently established here, and I was glad to find their houses pleasantly situated on the bank of the canal. I called early on the magistrate, Mr. Fraser, and found that Mrs. Fraser had been zealous in beginning a Girls' School in the town, and in providing a handsome building for its accommodation. She invited me to visit the school in the afternoon, and I gladly did so. There were about 80 children present, all girls, but the teaching is very defective. A trained Christian teacher from our Orphanage at Cuttack would find excellent work here, but I was assured that so strong is the prejudice that, if a Christian mistress were employed, all the girls would leave. Unless, however, a better class of teachers can be supplied, no real progress can be made. Mrs. Fraser informed me that the children pay no fees, servants are employed to collect and bring them in, and even then the attendance is uncertain and irregular, so that she gets small thanks for her pains. I encouraged her to convert her efforts into real Christian working; the results could not well be *less* satisfactory, and they *might* be much more so.

After tea, with Mr. and Mrs. Fraser, I joined the brethren in the bazaar, where we had an excellent congregation, and a really enjoyable time.

On the following evening we arrived at Goonpoor. Here Beharri, one of our late schoolboys in Cuttack, is in charge of the local dispensary. He, his wife, and her mother are all members of the church, and great preparations had been made to give us a welcome. The lock-keeper is a Telugu, educated in Dr. Hay's School at Vizagapatam. He professes to be a deist, but reads the Bible, a copy of which he has constantly with him. He continues to pass as an orthodox Hindu.

We now left the canal, and proceeded by river towards the coast. There are numerous villages on the banks, the people being almost entirely of the agricultural class. The proportion of those able to read is not large, but we had good congregations, and were well received, and the sale of books was equal to what we could expect. Even in these least advanced parts of the district it is significant to observe how the people have ceased to champion the idol gods. Their land is liable to inundation, and much injury was done to the crops during the late cyclone. When urged to attend to religious concerns, they gave as their excuse that it was with great difficulty they could obtain a livelihood, and they had no heart to think of other things.



On Saturday morning we reached Jumboo. From hence our course was again by canal. Four miles from the lock, and pleasantly nestled under the canal bank, is our small Christian settlement,

#### HOUGH PATNA.

Thirteen families are located here. There is a small chapel which serves as a schoolroom, and the children are taught by one of the villagers. Ananta Das, from Kendrapara, visits the place once a month to hold church meetings and administer the ordinances. One person was baptized about a month ago, and there are two candidates. The land to be brought under cultivation is sufficiently extensive, but is mostly subject to inundation at special times by sea water. For three successive years a destructive storm wave has rolled over a large portion of the land, producing great disaster, and still greater despair. Happily a considerable and sufficient part of their holding is well raised beyond the reach of the water. We were here once again amongst friends, and the people manifested great pleasure in welcoming us. On Sunday morning we saw the candidates; Isaac preached a useful sermon; a church meeting was held; there was Sunday School, and in the afternoon the Lord's Supper was administered; altogether a pleasant day.

The surrounding jungle and its proximity to the sea render the locality feverish, but in other respects it is well adapted for a Christian settlement, and it is hoped that as the jungle is cleared the fever will abate.

#### MASAGHAI.

On December 28th we arrived at Masaghai. As our boat rises with the water in the lock the first thing to strike us was the tomb of 'William Edmund Brooks,' the son of our late brother, Mr. W. Brooks, and Mrs. Brooks, now in Leicester. He was their only son, and died in the 26th year of his age, and how many fond hopes were buried with him no human tongue can tell. From all of us who knew him and his stricken parents the event elicited the deepest and tenderest sympathy.

We had a large and rather excited congregation in the village in the morning, and on returning to the boat I was accosted by a young man who expressed an earnest wish to be baptized. He said that he had already communicated with Bro. Miller on the subject. He is one of a class ever becoming more numerous in Orissa as in other parts of India. Has a good knowledge of English, and is otherwise fairly well educated. He has never been satisfied with Hinduism, or worshipped the idols; but has read the Bible, 'Pilgrim's Progress,' 'Holy War,' and other religious books. He is now a draughtsman in the Survey Office, well qualified for his work, about 26 years of age, unmarried, has no father, but is well connected. He appears to have been betrayed into temptation several years ago, but is now doing well. He stands as a candidate in the church book at Cuttack, and I trust will remain firm and consistent, and that we shall be able after sufficient proof of his sincerity to baptize and receive him.

From hence we divided our force, and I proceeded with a reduced party on the homeward journey. We visited several other villages, and good work was done, but nothing occurred calling for special remark, and before the close of the old year we were again in Cuttack.

Babu Ananta Das supplies the following:—

Our first tour was commenced with the Rev. T. Bailey. We proceeded and worked together via the Jumboo river to Hough Patna, and thence to Masaghai; taking leave of Mr. Bailey here, we entered the river to labour among the villages

along its banks. In all 54 villages and 2 markets were visited. In several instances the villagers heard for the first time the way of salvation through faith in the Lord Jesus Christ. Indications were observed of the great change coming over the people in regard to Christianity and idolatry. In one village it was said, 'What these men say is the truth; we worship gods many, they take refuge in one God.' The headman of the village of Kumpal in conversation said, 'It will be as you say, your religion must spread and prevail.' A man was met with at Gunja market, who was familiar with the Bible account of the creation. In the village of Gajpeter was a man who had attended service in the Cuttack Mission Chapel and had conversed with one of the missionaries, and he said, 'I also pray to God.'

Our next tour was up the Brahmani river from Alba. After being from home 13 days, Rev. A. H. Young joined us in our labours. On this tour 48 villages and 2 markets were visited, and many persons were met with, who apparently had not heard the Gospel before. We heard of two men, who lived at the village of Paikariparda, who, through reading Christian books, had given up the mala or sacred beads. On this coming to the notice of the rajah they were turned out of their houses. We had not, however, time to visit the village to ascertain the real state of things. On this tour the people everywhere listened most attentively to our preaching, and readily purchased books. At the Chundramanee festival some eight or nine thousand people were present. Many stated that they had before been visited by the preachers of the Gospel. Two rupees worth of books were sold to them on the day of the festival.

Respecting a tour along the Brahmini river, Mr. Young writes :—

On the 19th of February I started in the mission boat on a short tour, and was out for more than a fortnight. I joined three of the brethren who were visiting the villages on both sides of the Brahmini in a part which had not been visited for a long time. The villages are numerous though, because the banks are comparatively low, and the rise of the river is both very great and very sudden in the rains, they are usually at a considerable distance from the river. Many of the villages consist of a single row of houses standing in twos and threes on rising ground, often separated from each other by a narrow hollow which would allow the water to pass in the time of the rains. This interfered somewhat with our work, as it made it difficult to get people together to hear what we had to say. One morning we visited a brahmin village, and on entering it we found half a dozen men dressed in what they considered gay attire, dancing and singing, with the usual accompaniments of cymbals, drums, &c. There was a large crowd of men, women, and children round them, listening to them. They had been at it all night, and intended to go on till midday. We appeared on the scene about seven o'clock, and at once began to sing one of our hymns. The crowd soon left the dancers and gathered round us. The dancing and singing soon stopped, and the performers took counsel together. After a little they began again singing and beating their instruments a little louder than before. But it was of no use, only a few returned to them, and they at last changed their dress and went to their houses. I do not expect they blessed us, more especially as their gains, as well as their performance, were for the time being speedily brought to an end. We were about a couple of hours in the village and sold a number of tracts and gospels. I did not think the dancing would stop so soon. I fear that, had we been nearer Puri and Cuttack, they would have tried to stop us by means of their cymbals and drums if they could not get the people to listen to themselves. That same morning, while waiting in another village for the brethren in the verandah of the house of the village

goddess, a man came and bought some tracts, laying his money down on the raised floor. A man sitting near began to scold him because he, being a low caste man, had come so near to the house of the goddess. The man speedily made amends by retiring, as he thought, to a more respectful distance, and touching the ground with his forehead. The incident served as an illustration in contrasting their god and goddesses with our God, who wishes and invites all of every caste to come near to Him.

In the district we visited it seems to be hard times with the gods and goddesses. We saw only one house for their worship built of brick ; the others were mostly of clay, or four or six posts of wood with a roof resting on them. In a number of places the house of the god or goddess was going to ruin or altogether broken down. In one village a cloth was wrapped around the idol to keep it from the sun and rain : in another, a piece of bamboo matting was thrown over the idol, and in a third, part of a boat was sharing the honour and worship of the village goddess. Wherever we went we had quiet and attentive audiences, except where some old man came and made a noise because his workmen had left their work, in one instance, the thatching of the house of their god, to hear the preachers. Yet it is very difficult to persuade them that what we preach concerns them. We were often told by the people before we began to speak, that they were ignorant and could not be expected to understand what we were about to say. They have no idea of sin being sin against God. Often were we assured by persons that they could not read, and often before two minutes were past the persons who strongly and repeatedly asserted they could not read, began to read our books when put into their hands.

On every side the harvest is plenteous. When we went to a village we saw others in the distance ; when we went to these, we still saw others in the distance further off than we could go to. It was so wherever we went. A goodly number of tracts and gospels were sold, the children being very eager to buy in those villages where there were scholars. We pray the Lord of the harvest to bless these silent messengers that they may bring life and peace to the people.

### MISSION PRESS.

*Superintendent* :—J. F. HILL.

ESTABLISHED 1838.

During the past year we have printed 86,000 tracts and 22,000 Scripture portions, but it should be remembered that of the 86,000 copies put down as tracts, 30,000 were 4 pp. leaflets. The number of Scripture portions is much larger than usual, but this is partly accounted for by the fact that large numbers have been sent to Calcutta for circulation among the Oriyas who have settled in that city. The edition of the "Mirror of the Heart" was illustrated, the printed illustrations having been obtained from the Basle Mission Press, Bangalore. It will be seen that the work on account of the *Government Gazette* has only been about half that of other years, but notwithstanding this, and the keen competition that now exists, our hands have been full throughout the year. We have added to our plant a small fount of Great Primer Oriya type, which is very

useful for headings. The following is the list of books and tracts printed during the year :—

TRACTS.				
	Edition.	Copies.	Pages.	Total Pages.
Sermon on the Mount ... ..	9th	3,000	24	72,000
True Refuge ... ..	18th	3,000	24	72,000
Destroyer of Delusion ... ..	16th	3,000	24	72,000
Juggernath Tested ... ..	13th	5,000	32	160,000
Parables of Christ ... ..	5th	3,000	28	84,000
What is Christianity ... ..	3rd	3,000	44	132,000
Christ and Krushna Contrasted ...	8th	6,000	36	216,000
Come to Jesus ... ..	8th	3,000	12	36,000
Christ, the only Saviour ... ..	5th	3,000	36	108,000
True Christian Described ... ..	3rd	3,000	12	36,000
Strictures on Hinduism ... ..	7th	3,000	36	108,000
Objections Refuted ... ..	7th	3,000	32	96,000
Ten Commandments ... ..	5th	3,000	20	60,000
Way of Salvation Tested ... ..	4th	6,000	28	168,000
Negro Servant ... ..	2nd	3,000	32	96,000
4 pp. Leaflets (6 kinds) ... ..	2nd	30,000	24	120,000
Mirror of the Heart ... ..	2nd	3,000	72	216,000
		86,000	516	1,852,000
SCRIPTURES.				
Luke (in prose) ... ..	9th	3,000	107	321,000
Mark (in verse) ... ..	3rd	3,000	79	237,000
John „ ... ..	2nd	3,000	105	315,000
Matthew, 32nd ... ..	2nd	3,000	129	387,000
Mark, „ ... ..	2nd	3,000	88	264,000
Luke, „ ... ..	2nd	3,000	144	432,000
Psalms (in verse) ... ..	1st	2,000	280	560,000
Proverbs „ ... ..	1st	2,000	93	186,000
		22,000	1,025	2,702,000
MISCELLANEOUS.				
Government Oriya Gazette (fcap. folio) ... ..		7,850	692	104,492
Acts and Bills ... ..		10,880	590	162,607
Sanitary Primers ... ..		8,000	51	408,000
Lesson Books ... ..		5,000	50	76,000
Daily Prayers and Promises ... ..		1,000	162	162,000
		32,730	1,545	913,099
Grand Total ... ..		140,730	3,086	5,467,099

The following list shows, as nearly as can be ascertained, the total issues of Scriptures from the Press, in the Oriya language :—

Old Testament (editions) ... ..	3
New „ „ ... ..	10
Separate portions of Scripture ... ..	97
Separate papers ... ..	13,253
Number of copies ... ..	281,150
Total number of pages ... ..	46,141,000

## BIBLE WORK.

The work of the Old Testament revision had proceeded as far as Ezekiel xiv. 15, on March 15th, 1889, when the Rev. W. Miller, in view of his contemplated early retirement, made over the work to the Rev. T. Bailey, his successor, who had been appointed to the office by the Home Society. Babu Shem Sahu continues his valuable services as assistant. Several additional chapters have been completed, and having regard to the magnitude and urgency of the work they are anxious to begin the printing as soon as practicable.

This portion of the Divine word has seldom been printed in the Oriya language, and it is believed that this is only the third revision since its translation by Dr. Carey, the former two revisions having been made respectively by Dr. Sutton and Dr. Buckley. The Oriya language has been greatly improved and enriched even since the latest revision, and the work is therefore laborious and progress is comparatively slow.

Mr. Bailey writes :—

We heartily thank the Bible Translation Society for their grant of £150 last year, and have applied for a similar amount for the current year. Eighteen thousand gospels were printed last year, also an edition of 2,000 Psalms in verse, and 2,000 Proverbs in verse. But as the Press bill remains in part unpaid we are obliged to restrict our orders for the current year to our actual requirements. Fourteen thousand gospels, 2,000 Proverbs, 1,000 Scripture lessons, Part II., 4,000 Life of Christ, in prose, and 1,000 of Esther, Ruth, and extracts from the New Testament relating to women have, however, been placed upon the list, and will be printed unless the state of our funds obliges us to reduce the number. The interesting work in progress among the Kols, near Sambalpur, of whom about twelve have been baptized during the past two years, has made us anxious to do something additional for their benefit, and it is proposed to print an edition of the gospel of Mark in the Kol language and Oriya character, and a resolution was passed at our late Annual Missionary Conference, asking permission of the Calcutta Auxiliary Bible Society to be allowed to make use of their Mandari Kol version for this purpose. The poetical versions of the Gospels continue to be acceptable. The following incident is related by the Rev. J. L. Phillips, M.D., D.D., of the American Free Baptist Mission in Northern Orissa :—

## AN INTERESTING INCIDENT.

“A little mission station two miles from us had, almost every week, companies of men coming in from the jungle, some of them travelling many miles to reach a native evangelist. Among the Santhals around me one day, a native helper came to say : A man out here has just asked me, ‘Are there any Christians here ? for I have seen a black one, and a neighbour of mine once saw a white one ; tell your Christians that there are some of us who want Christianity.’ So we went away to where this stranger lived. An old man came and prostrated himself on the grass before us. He brought a little book printed by the English Baptists at Cuttack. It was not even a chapter of the Bible ; it was some Scripture truth metrically written, and these people had been singing it not only with their lips, but with their hearts. ‘A man,’ said one of them, ‘went to a Sunday market, and would not let some whites who were there preach, but they left some books. One day I heard my neighbour reading in one of these and I asked him, as I found he cared nothing for it, to give it to me ;

and I brought it home. I and my wife, our priest and his wife, believe it. So we found eight souls now ready for whatever Christianity should require of them."

The Bible women and colporteurs report that they are received with increasing kindness. During the cold season the former went in couples to work in different directions in different parts of the district. They have also been more successful in selling portions of Scripture and tracts than during any previous year. We gratefully acknowledge a grant for Bible women made by the British and Foreign Bible Society of £30, which has realized Rs.430 10a. 6p.

#### TRACTS AND BOOKS.

To help us in this department of our work we have received a grant from the Religious Tract Society of one hundred reams of white, and twenty reams of coloured paper, and one hundred dollars from the American Tract Society, realizing Rs. 305 9a. and 4p., in addition to £30 contributed by our own Society.

Fifty-six thousand tracts have been printed during the year. This is fully up to the average of previous years, and some of our largest tracts are included in this number ; the expense, therefore, has been heavy, and with a previous amount due has landed us in a deficit which, with our limited resources, is considerable, and requires to be immediately dealt with. Fifty-two thousand tracts are ordered to be printed during the current year, but the list will have to be carefully revised and reduced to the dimensions of our actual requirements, and there will of necessity be some curtailment in our operations at a time and in a direction very unwelcome to us. It is observable that in the list, as it stands, there are only three tracts of a strictly controversial character, and one of them is on Mahomedanism, whereas those consisting of almost exclusively Christian teaching are ten in number and several of them are unusually large. This circumstance as indicating what, in the main, the nature of the current demand is, is altogether encouraging and satisfactory, and makes us increasingly anxious to keep up our stock as large as possible. The destruction of Polytheism, though in its most depraving forms, will be only a qualified satisfaction to us unless the gospel of Christ is received in its stead, and with so many of the people around us evidently inclined to examine its claims and bring themselves into contact with its teachings, our most strenuous efforts are being directed to meet the demand. This is rendered the more necessary as the enemies of the Cross of Christ are numerous and active, and both among the educated and the ignorant there is a widespread and subtle scepticism more difficult to deal with than idolatry itself. Our hope is largely in the distinctively Christian literature we are able to circulate, and hence we appeal for increased liberality on the part of our friends in helping us in this department of our work.

Reference was made in our Report last year to the revised edition of "Peep of Day" in the Oriya language, the printing of which had just been completed. The work has proved very attractive and acceptable, as we felt sure would be the case ; and considerable numbers have been put into circulation. The old edition of "Daybreak in Britain" has for some time been quite exhausted, and as it proved to be very popular, both in the Christian community and amongst the Hindoos, we are anxious as soon as funds are forthcoming, to issue a new and revised edition. "The True Guru," a tract in verse by our gifted brother Makunda Das, also remains in abeyance. Three thousand copies of the "Mirror of the Heart" have been printed. The work is proving very acceptable.

## MISSION COLLEGE.

*Tutor* :—REV. THOMAS BAILEY.

*Assistant Tutor* :—BABU SHEM SAHU.

ESTABLISHED 1846.

This institution has suffered a serious loss in the death, on August 18th, of the Assistant Tutor, Babu Ghanu Shyam Naik, originally under the tuition of the late Dr. Sutton, our brother was well-grounded in the doctrines of the Christian faith, had many very useful gifts and was, during the greater part of his life, a prominent helper in various departments of Christian work in the Mission. He was a ready and effective chapel preacher; while those who were associated with him in labours in the country, amongst the Hindoos, speak of him in terms of the highest commendation. Brother Stubbins, in one of his letters, says he was 'enraptured' with him.

He succeeded the late Babu Jagu Roul as assistant tutor in 1870, and continued to hold the office till his death. Our brother possessed a fair knowledge of the English language, which was of special advantage to him in his studies, and as assistant tutor and as a fellow-worker, he was always alert and agreeable. In his death the Christian community has lost one of its worthiest members and the Mission a most loyal and devoted agent. Mr. Bailey writes :—

As a temporary arrangement and till Conference, Brother Thoma Santra was invited to fill the office and proved an acceptable helper; and at the Annual Conference the appointment was conferred upon our brother, Babu Shem Sahu, who is well-known as having already rendered useful service in various ways to the mission, and who brings with him qualifications of rare value for his new office. He was for several years pastor of the Native Auxiliary Mission Church at Khoordah and succeeded in establishing a small community there. He was called thence to the co-pastorate of the large Mission Church in Cuttack, being the first native appointed to the office, and which he continues to fill with acceptance. As assistant translator, first to Dr. Buckley and afterwards to brother Miller, he has rendered very valuable help. He is, next to brother Makunda Das, the largest contributor to our Oriya Hymnology and is the author or translator of several prose works of value. Our brother is well-read in the English language, a sound theologian and an effective public speaker. His appointment commands the warm approval of the native churches, and he enters upon his new duties with every prospect of large and increasing usefulness.

The studies during the year have included two chapters in Butler's Analogy, 300 copies of brother Shem's translation of which, into the Oriya language, are being printed by order of the Conference. Selections from Spurgeon's lectures to his students were also translated and explained.

The annual examination of the students, held in connection with the sittings of Conference, was probably more searching and thorough than in any previous year, and

the report of the examiners shews that the results were on the whole satisfactory. The senior students have taken their turn of preaching in the chapel and of visiting the out-stations, and all have taken their full share in bazaar preaching and in cold seasons itineracy.

Bhikkari Santra, the senior student, having finished the usual course of study, has been received on the list of native preachers and is appointed to Pipli. He has been diligent as a student, and we trust he will prove a useful and acceptable minister of the "Word of reconciliation."

Two new students have been received, Isaac Probhudatta Sahu, the second son of brother Shem Sahu; and Rajanikant Naik, the youngest son of the late respected assistant tutor, brother Ghanu Shyam Naik. Both are young men of ability and promise, and commence their studies with a fair knowledge of the English language. We pray that they may be kept consistent and faithful, and as worthy sons of worthy sires, be spared to render eminent service in promoting the kingdom of Christ in Orissa.

Our warmest thanks are due to Professor Goadby for his kindness in forwarding a selection of works for use in connection with our College work, which we have found exceedingly helpful. Dr. Clifford has also presented to the College library three volumes of his own works, for which we tender hearty acknowledgements.

The new session commenced on March 11th with six students.

#### REPORT OF THE EXAMINERS.

We examined the five students of the Mission College on the Introduction to Joshua, Matthew, and the Epistle to the Romans, with two or three chapters of the text in each, according to the text book known as the "Cambridge Bible for Schools and Colleges"; also John's Gospel, ch. 15-21; Leviticus; Butler's Analogy, Part I., ch. 1 and 2; Fulfilled Prophecy, ch. 1, containing the prophecies concerning Christ; Companion to the Bible, pp. 41-62; Lands of the Bible, pp. 1-5; Evidences of Christianity, pp. 13-32; Selections from Islam Darshane and Divinity Lectures.

The examination on the Epistle to the Romans was very satisfactory, three passing highly in the first-class and two in the second. The Companion to the Bible was also satisfactorily done, four being in the first-class and one in the second. In Matthew and John, the senior and junior students were in the first division, one was in the second division, and two were unsatisfactory. In Fulfilled Prophecy two students were in the second division, and three were unsatisfactory. In the last three subjects, the examination was, for the first time, in writing. In Butler's Analogy the answering was very satisfactory on the first chapter, though not so good on the second. The answers in all the other subjects were, on the whole, very good. All the students read a sermon, and three of them also read an essay. These showed very fair acquaintance with the text of Scripture, they were thoroughly evangelical in tone, and gave evidence of thoughtful and careful preparation, but lacked illustration, and in some there was deficiency in personal application of the subjects to the hearers.

On behalf of the Examiners,

Signed, J. G. PIKE,  
ALEX. H. YOUNG.

Cuttack, Dec. 4, 1888.



## ORPHANAGES.

## FEMALE ORPHANAGE.

*Guardian* :—THOMAS BAILEY.

*Superintendents* :—MRS. BUCKLEY AND MISS LEIGH.

(Established 1836.)

Mr. Bailey reports as follows :—

This very useful institution has again been favoured with a fair measure of prosperity. Mrs. Buckley has continued to attend to the domestic arrangements, and Miss Leigh to the educational and industrial departments. Miss Thomas also continues her very useful services. We began the year with an hundred and one inmates, and end it with an hundred and four.

Ten have been married since our last report, and have left us for homes of their own. These, as usual, are scattered over a wide area. Two have gone to Balasore ; three have settled at Chaga ; one at Piplee ; three in Calcutta ; and one only remains at Cuttack. There has also been one death.

Fifteen have been received. The dearness of rice and other necessaries of life has seriously affected the poorer members of our native Christian community ; and in several cases of extreme poverty we have been obliged to receive children from this source. The exigencies of the Juggernath pilgrimage have again supplied us with several, and others have been received from other sources. *Mukta* is from the General Hospital, Cuttack. Her parents were pilgrims, and both died of cholera. *Julia* is also of pilgrim parentage. She is a child of about two and a half years old, and was received from the Pilgrim Hospital at Pooree. Her parents died of cholera, and the child was sent to us by the Pooree magistrate. *Alice* is from the same source, and is an infant of about six months old ; the mother died at the Pilgrim Hospital shortly after her birth. Two also have been received from Khoordah, one of whom is of Pooree parentage. In the case of three of the above children, a charitable allowance of one rupee per month till twelve years of age is expected to be sanctioned by Government, but this is less than one-third of the total sum required, and for the remainder we have to depend on the ordinary funds of the school, or the liberality of special friends.

Fifteen have been baptized during the year under review. The total number of inmates, now members of the Church, is fifty-four. The conduct of these, and indeed of all, has, on the whole, given us much satisfaction, and we are able to exercise a growing confidence in the senior girls in the school.

When our last report was issued, it was stated that *fifteen* of the pupils had presented themselves as competitors at the annual Government examinations, but the results were not then known. We are now happy to be able to add that the whole of these passed successfully in the first division. *Twelve* have presented themselves in the corresponding examinations this year—three in the Middle Vernacular, three in the Upper Primary, and six in the Lower Primary standards. Instruction in English is now given in all the classes.

The visit of his Honor the Lieutenant-Governor of Bengal, proved an interesting episode in the events of the year. The premises were suitably decorated, and his Honor, with his staff, went over the whole. He saw the children in their classes, heard them sing, inspected their work, and appeared interested in all the arrangements. A copy of his entry in the visitors' book is given below.

Two presents of sweetmeats, made by Hindoo gentlemen of the town, have been very welcome—one by Babu Lukhi Narain Roy Chowdhri, a wealthy landholder; and the other by the Rajah of Konika. Mr. Modhu Soodan Das, a native Christian pleader, also gave a feast to the school, closing with a good display of fireworks, which was a special treat.

Our special acknowledgements are due for £10 received from the Caversham Working Party; for Rs.100 realized by sale of part of articles supplied by Westbourne Park Working Party; for Rs.58.4.0 from Mr. Thorpe's Bible Class; and for a box of work from Highbury and Bishop Stortford, through the Ladies' Society.

#### EXTRACTS FROM THE VISITORS' BOOK.

##### *Report of Babu Raghunath Ghosh, Deputy Sub-Inspector of Schools, Cuttack.*

I visited the Female Orphanage this day, and was greatly pleased with the discipline and order maintained in the school. . . . . The results achieved by the school at the last departmental examination was highly creditable to the Lady Superintendent, Miss Leigh, and her assistants, Miss Thomas and Babu Chintamani Mahanti. The meritorious services rendered by the superintendent, in imparting a thoroughly practical education to the girls placed under her care, deserve recognition by Government.

*Cuttack, 19th June, 1888.*

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##### *Report of Babu Radhanath Rai, Joint Inspector of Schools, Orissa Division.*

. . . . . The discipline is excellent.

The high status which the school has attained, both as regards standard and efficiency, is wholly due to the lively interest and untiring zeal evinced in its welfare by the Lady Superintendent, Miss Leigh, who has always tried to do her best, and work up the institution to her own ideal of what a girl's school should be; and this improvement, I am glad to say, has been brought about without detriment to the interests of the Industrial Department, which is justly regarded as a pre-eminently useful feature in every mission girls' school.

*Cuttack, 19th September, 1888.*

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##### *Report of Babu Madhusudan Rao, Deputy Inspector of Schools.*

. . . . . The pupils have, on the whole, progressed satisfactorily since my last inspection, and their behaviour and obedience to discipline continue to be remarkably good.

*Cuttack, 12th November, 1888.*

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##### *Report of the Honourable Sir Stuart Colvin Bayley, K.C.S.I., C.I.E., Lieutenant-Governor of Bengal.*

My visit to the Girls' Orphanage, and other institutions of the Baptist Mission at Cuttack, though of necessity much hurried, left a very favourable impression on my mind. Like other visitors, I was specially impressed with the practical nature of the education (by which I mean not only the school teaching, but all the details of the daily domestic life) which the girls were receiving. I congratulate the Mission on the good work they are doing, and the high reputation borne by their institutions, and wish for them continued progress and prosperity.

*Cuttack, 17th November, 1888.*

## LIST OF CHILDREN SUPPORTED BY FRIENDS IN ENGLAND.

<i>Name.</i>	<i>Patron.</i>	<i>Remarks.</i>
RUTNA - - -	CAVERSHAM WORKING } PARTY - - - - }	Now studying in the Middle Vernacular Class. Conduct very satisfactory.
OLLI	Do. Do.	A bright little girl from Pipli. She knows her letters.
MARLOTI - - -	Do. Do.	Still in the Lower Primary Class ; is diligent and well behaved.
AUMULIA - - -	CASTLE DOWINGTON } SUNDAY SCHOOL - }	Is in the Middle Vernacular Class ; has improved in conduct.
PHULMONIE - - -	Do. Do.	As Emogen is now on the monitors' staff, this little waif has been substituted. Her father died of leprosy ; the uncle took her to a market, and left her with an old man and his wife. These people discarded her, and she was sent by the magistrate at Koordah to the Mission Orphanage.
SABOTTI - - -	Do. Do.	Has made fair progress in reading and arithmetic ; is a good child.
TELINGA LUCY -	MR. GROSE'S CLASS, } STOKE-ON-TRENT - }	Has improved in neatness and conduct, and made fair progress in her class.
ELIZA - - - -	MR. THORPE'S BIBLE } CLASS, READING - }	Has this year passed the Middle Vernacular Examination. Conduct excellent.
PRAYMI - - - -	BY A LEGACY LEFT BY } MRS. BRADLEY - - }	In the Upper Primary Class ; continues to do well.
ANNIE NITIA - -	MISS DYSON - - - -	Is in the Upper Primary Class ; a member of the Church ; obedient and quiet.
SULIBI - - - -	DOVER STREET SUNDAY } SCHOOL, LEICESTER }	A member of the Church. Conduct excellent. In the Upper Primary Class.
PIPLI HERA - - -	Do. Do.	Continues to go on most satisfactorily.
MARY - - - -	MRS. PARKER - - - -	Is now in the Upper Primary Class. Is a member of the Church ; has improved in neatness.
LOTTIE - - - -	WESTBOURNE PARK } CHILDREN'S SER- VICE, LONDON }	Has this year passed the Upper Primary Examination. A member of the Church.
TARA - - - -	Do. Do.	Making fair though rather slow progress. A good child.

<i>Name.</i>	<i>Patron.</i>	<i>Remarks.</i>
PIPLI ESTHER	MRS. LIVENS	Now studying in the Upper Primary Class. Conduct excellent.
EMOGEN	MRS. ATWOOD, CASTLE } DONINGTON - - - }	Has not given satisfaction as to conduct; and did not pass the examination on this account.
EMILY	WESTBOURNE PARK } WORKING PARTY, } LONDON - - - }	Conduct most worthy; is now in the Upper Primary Class.
BHAGGIABOTTI	Do. Do.	Rather slow at lessons, but a good child.
PRECILLA	Do. Do.	This little girl has been substituted for Jema, who left to be married. A bright, intelligent child.
PIPLI EMOGEN	HALL PARK SUNDAY } SCHOOL, LONDON - }	A gentle, bright girl, has good abilities, and making good progress.
MOOKTA	MRS. WALSHAW'S } CLASS, HALIFAX - }	Has not been very long in the school, but is a favourite already; she is learning her letters, and bids fair to be an intelligent child.
JESSIE	PARTLY MR. THORPE'S } CLASS, READING - }	A little girl four years of age; her mother is very poor.

NAMES OF CHILDREN FOR WHOM NO SUPPORT IS RECEIVED.

PETTAYE.	ALICE.	MANIKA.
PETTAYE (2).	HERA.	LILY.
LARBONI.	SMMOTTI.	DULOBBOR.
COGELA.	JULIANNA.	ESTHER.
LYDIA.	NAOMI.	MALLOTL.
MARY.	MARY.	GHALLAI.

*Most of these are quite young children. £3 per annum will support one child.*

MALE ORPHANAGE.

Respecting this institution the Rev. W. Miller reports:—

We are reminded that this is the last report we may be called upon to furnish, and that in a short time oceans and continents may separate us from those over whom we have long watched. With the past history of the orphanage before us, and calling to mind the large number who have gone forth from it to take their part in the battle of life, blended feelings of joy and sorrow are awakened. Joy on account of those who are now on the Lord's side, and occupying important positions; sorrow on the ground of those who, notwithstanding the labour bestowed upon them, have pursued a course which has issued in disgrace and ruin. May the Lord in His abounding mercy stretch forth His omnipotent arm to bring to Himself the backslider and hardened sinner.

The number on the Roll on the 31st March was twenty-eight; several changes have taken place during the year. Two brothers, Sanson and Solomon Das, have left the orphanage; one to learn farming, the other to live with a friend of his deceased father, who has engaged to support him until he is able to pass the Entrance Examination for the Medical School. One has been removed by his mother, another has absconded. Four have been received. Three, the sons of native preachers, whose fathers occupy out-stations, and one, a little boy, named Moses, who was sold by his mother for Rs. 7. The purchaser treated him most cruelly, and when brought to us by one of the native preachers, he was in an almost hopeless state. After much care and nursing he has quite regained his normal state of health and activity. Our fears were much excited during the late small-pox epidemic in Cuttack, especially when one of the orphans had a very serious attack. Happily, he was removed in good time to the General Hospital, and in due time was able to return. Thank God no other case occurred.

The conduct of the boys has on the whole been good. The senior boy is apparently deeply concerned about spiritual things and is a regular attendant at the enquirers' class. A boy has been appointed to the Stoke-on-Trent Sunday School, by which Solomon was supported.

In relinquishing charge of the orphanage it is our earnest prayer that future arrangements may be eminently productive of good to all concerned, and of glory to God, and that, as in the past, not a few may go forth from the institution who shall become messengers of Christ to their idolatrous countrymen.

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## CUTTACK SUB-STATIONS.

### CHOGA AND ARAKA TANGURA, IN ATHGUR.

*Seven miles from Cuttack.*

*Native Preacher:—THOMA SANTRA.*

(ESTABLISHED 1842.)

Athgur is one of the Tributary States, administered by Rajah Srikanan Bhagarathi Bewarta Patnaik, and subject to the Government of Bengal. The population of Athgur, according to the census of 1871, was 25,336; and according to the last census was 31,077, shewing an increase of 4,741.

The total population of the Tributary States is said to be 1,624,310. Some of the earliest converts of the Mission resided in this Rajuary. The village was established in 1841, and is the largest of our sub-stations. Mr. Bailey says:—

The christian community here has had to contend with serious disadvantages during the year. On the death of Brother Ghanu Shyam Naik in August, Brother Thoma Santra, the resident minister, was invited as a temporary measure, and till Conference, to supply his place as Assistant Tutor of the College; he was also away on

tour during the greater part of the cold season, so that for the greater part of the year he has been absent from his station. This has had an injurious effect upon the state of the Church and Sunday School, and upon the condition of the people generally. There is on the other hand a good deal of healthy religious feeling and principle, and the large number of young people in the community are on the whole well-behaved and promising; and as arrangements are again more settled, we hope there will be rapid improvement.

One candidate has been received for baptism, and the case of another is pending. The annual repairs of the chapel were paid for by the people themselves, nearly all the families contributing a share. The Sunday School is doing a useful work.

#### GIRLS' DAY SCHOOL.

Miss Leigh has supplied the following report:—

This school has for many years been entirely supported by the Society for Promoting Female Education in the East. Want of funds has compelled the Committee to withdraw their help; friends have, however, kindly come forward, and the expenses for this have been met, for which we are very grateful. There are forty-two children on the roll, three of whom have passed the Lower Primary examination. The teacher is a christian woman who received her training in the second orphanage. She does her work conscientiously and well. The village of Choga is in the midst of a heathen district, and our hope is that the school may be one of the means by which the light of the Gospel may be spread in the dark places around.

#### MACMILLAN PATNA.

*Two Miles from Cuttack—across the Mahanuddi River.*

With reference to this location Mr. Bailey writes:—

There has been no resident native minister here during the year, but the pulpit has been supplied and the village regularly visited by the missionaries and native ministers from Cuttack. There is still abundant room for improvement in the condition of the people, but in several directions progress has been made. The old chapel, consisting of a native house with the dividing wall removed, has long been felt to be insufficient for the requirements of the village, and the erection of a new one has now been decided upon. The people themselves contribute Rs. 60 towards the cost, and promise to cart the materials free. The bulk of the remaining balance required has been contributed by friends at Cuttack. Mr. Bond has kindly prepared the necessary plans and estimates, and the work has been begun. The new building is well situated at the entrance of the village in the direction nearest to the river. It will thus be readily accessible to those who visit the place from Cuttack, and a prominent object of interest in the neighbourhood.

Owing to the absence of proper supervision the Sunday School had sunk very low, but a recent arrangement has placed it in a more satisfactory condition. The Day School is doing a much-needed work.

## KHUNDITTUR.

*Thirty-seven miles from Cuttack, on the Calcutta Road.*

*Native Preacher:—*MAKUNDA SAHU.

Respecting his visit to this station, Mr. Bailey observes:—

My visit to this village in February, 1889, was one of special interest, as I had not been able to travel in this direction for several years. My trip in the mission boat "Herald" across the Mahanuddi, Berupa and Brahamini rivers and along the high level canal, landed me within two miles of the village, where I was met by several of the people who had arranged for the remaining part of the journey. The mission bungalow at Khundittur, where Brother W. Bailey lived for a time, is now dismantled, the expense of the repairs being burdensome, and by the kindness of Government we are now allowed the free use of the neighbouring Inspection bungalow. This is conveniently situated, not more than a quarter of a mile from the village, and I made my way to it direct, and was almost immediately joined by the preacher and others. There was a fair amount of business to be attended to, partly connected with the land, in which I received much needful help from Brother Haran Das, who had arrived from Cuttack: welcome contributions were also made to the church funds in the shape of grain of different kinds, arrowroot, and cash.

On Saturday morning the children of the Day School presented themselves for examination, and, considering the circumstances, acquitted themselves very fairly well. A favourite hymn was sung with great spirit, and they well deserved the small treat given them in the evening. There were several cases of discipline requiring attention, and early on Sunday morning in view of the church meeting to be held Amat Senahatti came to propose himself as a candidate. He is from Berhampore, and as a child, was an inmate of the orphanage there when it was in the charge of Brother Stubbins. He expressed his great regret that he had for so many years neglected the things of highest concern, and gave an interesting account of his religious experience. He is employed in the police and wears a good-conduct badge. He has travelled largely, especially in the Tributary States, and has seen dangerous and exciting service. A church meeting was held after the morning service and the communion celebrated in the afternoon, the congregations being very good. The village is no larger than when I previously visited it, no additional land having been acquired, and the people being almost exclusively dependent upon what there is. As the young people grow up they are drafted off to other localities, and some of our most respectable christian families at Cuttack and elsewhere have sprung from Khundittur; the late Jagu Roul, Damudar Mahanty, Bhobani Mahanty and others. The harvest this year had been fairly good and the people appeared to be in the enjoyment of a moderate measure of worldly prosperity. Some of the most interesting of the early mission converts were from this neighbourhood, and have left their stamp upon the character of the village. The vigour with which offending members of the community were dealt with was very refreshing and satisfactory, and the devout attention paid to the service by both young and old was very pleasant to see.

I was much gratified with my visit. The people are few, isolated, and possessed of no great store of this world's goods, but retain in surprising health and vigour their christian principles and conduct. I wish it were possible to visit them more frequently.

## KENDRAPARA.

*Forty Miles East of Cuttack.**Native Preacher:—ANANTA DAS.**Scripture Reader:—SIMEON DAS.*

This sub-division has a population of 391,435, and the town of 15,965. The Government Offices established here bring many people into the town. The Temple of Balabhadra is also a great attraction. In connection with this idol, a Car Festival is held. The native brother in charge of the station reports:—

The prevalence of cholera in various parts of the district was one cause of a great falling off in the attendance of the people at the Car Festival. It was with much difficulty that the cars were dragged back to the temple, and they were two days later than the appointed time in reaching it. Many, though convinced of the folly of idolatry, are induced to attend through the influence of custom, or to meet with friends, or to make purchases, and not from purely religious motives. Two of the Cuttack brethren joined us in our efforts to instruct and benefit those present at the festival.

During the year two persons who seemed to be sincere enquirers visited us several times with whom we had much conversation and prayer. One, however, did not eventually answer our expectations, and the other having had to remove to Calcutta on account of work, we have not seen recently. Among those met with who had obtained Christian knowledge was a young man in the market of Echapore, who had read and was familiar with the history of Joseph. He, with great eagerness, purchased other Christian books. For some months, when preaching in the Kendrapara bazaar, we occasionally encountered bitter and unreasonable opposition from the son of a leading man of the place. Being compelled to report him to his father, the latter was most indignant, and expressed his deep sorrow at having a son who could thus oppose those whose object it was to instruct and benefit the people. He insisted upon the son making an apology, and so warned him that the offence has not been repeated.

## HOUGH PATNA.

*Fifty Miles from Cuttack.*

This station is in charge of the native preacher of Kendrapara, who has visited it regularly during the year to conduct the Lord's Day services, administer the Lord's Supper, and hold church meetings. During the cold season he and the colporteur visited the villages within a radius of several miles, and made known the way of life. They were generally well received, and obtained an attentive hearing.

Four families have been added to the community during the year. One person has been baptized and received into the church, and there are now three candidates. The health of the place has much improved. As in other parts of the province the crops here had suffered from drought, and the price of rice was higher than usual. The fact that nothing had been done to put up the embankment, so long promised, and so much needed to keep out the salt water from their fields, had cast a gloom over the people, Hindus as well as Christians. It is satisfactory to be able to state



that on the matter being brought to the notice of the collector of Cuttack he has very promptly had the sum of 1,000 rupees inserted for this purpose in the budget estimate of the Khujung estate for the year 1889-90, so that the difficulty will soon be met.

### MINCHIN PATNA AND MANGALPORE.

*Twenty-five miles distant from Cuttack in a south-westerly direction, and in the Sub-Division of Khoordah.*

Respecting these villages Mr. Bailey writes:—

I visited Minchin Patna in January, 1889, and was able to make use of the new road prepared under the direction of W. C. Taylor, Esq., for the convenience of the neighbourhood. The route travelled last year was very circuitous and almost entirely through the jungles, difficult, and in places almost impassable; also so ill-defined that though we hired a man to act as guide, we were all lost in the jungle and in danger of having to spend the night there. The new road connects Minchin Patna with a point in the main road at Chattabar and when finished will be most valuable. The distance is considerably diminished and the journey may be taken at any season of the year.

In common with all the villagers in this part of the district the people were in great fear of a total failure of crops this year, owing to deficient rains, and Government relief was actually administered both at Minchin Patna and Mangalpoore; but at a time when almost all hope had been abandoned, precious showers came, and in connection with the water supplied by the local scheme of irrigation, improved the prospect and enabled the cultivators to secure an out-turn which though not equal to ordinary years was still fairly good and prevented a great amount of real distress.

Poornanand the preacher was compelled to leave the village early in the year on account of ill-health, and has resided at Khoordah, but has visited the place every week, preaching at Mangalpoore on the Sunday morning and at Minchin Patna in the afternoon—he also superintends the Sunday School. His health is now restored and when at Khoordah he attends the bazaar and visits the neighbouring villages and markets in company with Daniel Das, the preacher there. The people both at Minchin Patna and Mangalpoore have various other religious services, but there is room for considerable improvement in their spiritual condition. It is hoped that during the current year the preacher will be able to reside in the village and supply the lack of oversight from which both villages have undoubtedly suffered.

A new chapel is greatly needed here, and the people have begun to collect funds for this object, but the desire for a high rate of interest has led to insecure investments, and it is greatly feared that the money will not be forthcoming when it is required. At the church meeting held during our visit a resolution was passed directing that the whole be realized as soon as possible and re-invested in the Post Office Savings Bank. There is one candidate for baptism.

### KHOORDAH.

STATION OF THE NATIVE CHRISTIAN AUXILIARY MISSION.

*Twenty-eight Miles from Cuttack on the Ganjam Road.*

*Native Preacher:—DANIEL DAS.*

The population of this Sub-Division of the Pooree District, at the last census, was 323,405.

The native preacher, Babu Daniel Das, reports :—

Being permitted to furnish a report of our labour during another year, we feel it our duty first of all to bless our Heavenly Father for the preservation of our lives. There being a failure of the crops for want of timely rains, the year under review was one of scarcity ; in consequence of which the people in general had to experience great suffering. Our fears about our own people were very great, but we are thankful that the danger was averted through the generous and timely help rendered by Government in ordering works of relief. Our best thanks are due to the zeal of Mr. W. C. Taylor, our much respected deputy magistrate, in administering help when it was most needed.

We regret the retirement of Mr. Taylor from Government service. His kindness towards our people has been very great ; and in various ways he was a real help to our infant cause.

We are thankful to be able to report that our small church enjoys peace. There are several things which do not prove satisfactory to us, but we are happy to perceive progress in the right direction.

Feeling the importance of preaching the gospel to the heathen round about us, we have been “instant in season and out of season.” In the cold season we made two lengthened tours to make known the gospel in the district ; and met with circumstances of a very encouraging character. We wait for success upon Him at whose command we preach ; knowing that “in due season we shall reap if we faint not.”

## PIPLI AND PURI.

*Missionary* :—P. E. HEBERLET (IN ENGLAND.)

*Native Pastor* :—DULI PATRA.

Pipli is in the district of Puri, and is about midway between Puri and Cuttack. The population of the district, at the last census, was 888,487.

Messrs. Heberlet and Lacey were in charge of these stations during the greater part of the year. Mr. Heberlet having come to England on furlough, and Mr. Lacey having been located at Berhampore, Mr. Pike has been directed to take charge during the current year.

As regards worldly circumstances, the majority of the native Christians are wretchedly poor. No fresh land for cultivation is obtainable, and there is no trade. Even those who have a little land find it difficult to subsist ; and as their families increase and grow up, their poverty is intensified. Unless, therefore, they are to suffer starvation, it seems as if many of them must remove from the villages in which they are dragging out a miserable existence—a state of things which is not only trying to themselves, and painful to the missionaries, but which brings discredit upon Christianity in the eyes of the heathen, and hinders the Gospel of Christ. Some have already removed to other villages and towns, and recently, as stated in the introductory portion of the Report, several families have emigrated to Assam, and obtained employment in the

tea-gardens. In the course of time, it is hoped that these abnormal difficulties, caused mainly by the famine orphanages, may be overcome, and our native Christians get located in places where they can obtain a living.

In referring to the Church and community, Mr. Heberlet writes:—

“The spiritual condition of the people, influenced doubtless by their temporal estate, has not been such as we could rejoice over. The Sunday morning service was attended chiefly by the children, who remained for the Sunday school afterwards. The afternoon congregation of adults was always good. The Sunday school has eight classes—four of girls and four of boys. Most of the ten baptized this year were scholars, so that the labours of the teachers have not failed to bear fruit. It is a work full of hope for the future. The Young Men’s Association has held its weekly meeting with great regularity.”

*A new feature of the work* has been the establishment of mothers’ and daughters’ meetings, something after the style of those at Cuttack, though with fewer facilities. These meetings were established a year ago by the Misses Packer, Miller, and Barrass, while they were on a visit to Pipli. Last March, all the members were invited to a feast, after which prizes were given for work and regularity of attendance.

#### BIBLE-WOMEN.

The three Bible-women have carried on their work patiently and persistently, as appears from their daily record. They find it difficult to communicate the knowledge of things divine to minds so dull of comprehension, so steeped in superstition, as the heathen women, and often have to mourn that truths, apparently grasped at one visit, are found to be utterly forgotten at the next. Theirs is, however, a work that *must* be done. May God speed them in it!

With pleasure, I have witnessed the diligent and conscientious service rendered to the Church and community by the native pastor, Duli Patra. He was the only native preacher in Pipli during the past year; but just before I came away he was joined by Bhikari Santra, who has just completed his college course, and been appointed on the usual probation. I trust this young man may prove himself a good soldier of Jesus Christ.

### PIPLI SUB-STATIONS.

#### BILEPADA AND ASRAYAPUR.

*Five or Six Miles West of Pipli.*

*Native Preacher* :—NITIANAUD BEARER.

In reporting upon these sub-stations, Mr. Heberlet observes:—

What has been said about the poverty of the people at Pipli applies still more to the people here; and most of those who went to Assam were from these villages. As the pressure has been relieved to a certain extent by the departure of several families, I trust those that remain will improve in their circumstances.

One of the cartmen who went from this place to Berhampore with Mr. Lacey's luggage, was seized by cholera the day after his arrival, and died in a few hours. He leaves a widow and two children to add to our number of poor and distressed.

### BONAMALIPUR.

*Twelve Miles North-east of Pipli.*

*Native Preacher :—KOPILSWARA DAS.*

Mr. Heberlet continues :—

The community of weavers residing here have continued to undergo the trials of deep poverty, aggravated by the prevailing scarcity. Reckoning themselves unfit for labour in the tea-gardens in Assam, none of them responded to the invitation to go there. Two families, however, have sought a living in Cuttack. An endeavour is being made to repair and enlarge the chapel. The preacher in charge reports that the attendance at public worship has improved of late.

### COLD-SEASON TOURS.

As soon as the rains had fairly ceased, and just as I set out to visit Berhampore, the preachers went out on tour round the Chilka Lake in a boat, proceeding from Rumbah to Ganjam by the canal. Many villages were visited that were accessible only by boat. Books were not sold to any large extent, as the people were found to be suffering from the prevailing scarcity.

Later in the season a party of preachers went out and worked their way round to where a festival is held, at the hot springs near to Khoordah. Mr. Lacey joined them while at work here, and strengthened their hands. The gathering was not as large as usual, and dispersed in a shorter time. Close upon this festival came that at Tribene, near our village of Bonamalipore, and to this Mr. Pike, from Cuttack, and Mr. Lacey, proceeded, accompanied by the two junior preachers. Thence they went down to the bathing festival on the sea-shore by the black pagoda of Kanarac, and returned to attend still another gathering at Mahdab. From this point Mr. Lacey returned to Pipli, and I joined Mr. Pike, having till now been detained at work in Puri. A week's hard work at Mahdab concluded the cold-season work. We know that the Word of the Lord, preached by His servants, will not return unto Him void, but will prosper in the thing whereto He has sent it.

### PURI OR POOREE.

*Fifty-three Miles South of Cuttack.*

Puri or Pooree, (commonly known as Juggernath), is the chief town of the Puri District, and is situated on the coast, in lat. 10° 48' 17" N., and long. 85° 51' 39" E. It is separated from the sea by low sandy ridges. The ordinary population is about 23,000, but during the great festivals of Juggernath the number is sometimes increased by as many as a hundred thousand pilgrims. It is a city of lodging houses, being destitute alike of manufactures, or commerce, on any considerable scale. The streets are

mean and narrow, with the exception of the "great road," which leads from the temple to the country-house of Juggernath. With reference to the pilgrims, Sir W. W. Hunter says—"It is impossible to reckon the total number of the poorer sort who travel on foot at less than 84,000. It is equally impossible to reckon their deaths in Puri and on the road at less than one-seventh, or 12,000 a year. Deducting 2,000 for the ordinary death-rate, *we have a net slaughter of ten thousand per annum!*"

#### BOOK AND ASSEMBLY ROOM.

For many years the missionaries have been anxious to obtain, in Puri, a site for a room, in which they might secure shelter from the pouring rain or scorching sun, and where they might dispose of books and hold conversations with enquirers. Until the present year all these efforts were unavailing, but we are thankful to state, as will be seen in the *Missionary Observer* for June, that a suitable site has been granted by the municipal commissioners. It is situated at the junction of the Cuttack road, and *badadand*, or main street, and must be passed by all pilgrims entering or leaving the town. No better position could be desired; and in order to make it secure the foundations of a building have been already laid. Funds are now needed to erect the structure, and as the site may be lost unless utilized, it is most important that the work should be commenced and completed with the least possible delay. How much will be required to erect a room which shall be alike storm-proof and fire-proof, we cannot say exactly, but probably not more than £200. Perhaps there is some friend who would like to erect a house for the living God, 'where Satan dwelleth'; or to put up a small redout, from which to attack the strongholds of Juggernath by the spiritual weapons of the Gospel. Should no single friend thus volunteer to devote £200 of his Lord's money to this noble object, there ought to be no difficulty in immediately raising the amount among the members of the denomination. Friends disposed to assist will greatly oblige by communicating with the Secretary, without delay.

#### CAR FESTIVAL.

Mr. J. F. Hill thus describes the Car Festival of 1888:—

Mr. Young and I, accompanied by a staff of native preachers, attended this festival. Brethren Heberlet and Lacey afterwards joined us. In the ferry boat of the Kathjuri, close by me, was a *pundah*, or pilgrim-hunter, who, on enquiry, I found had been to Cuttack in search of pilgrims. Along the Puri road very few pilgrims were to be seen; occasionally, however, we passed a group or two who were each in charge of a *pundah*. We had been travelling all night, and at six o'clock on Saturday morning were within ten miles of Puri, and were then on ground which, to the Hindoos, is of such sanctity as to absolve from sin of the deepest dye all who proceed thither. About nine o'clock we reached Puri itself, which place the brahmans speak

of, as "the city of heaven upon earth," and say that the "great idol is so mighty and gracious that he pardons the sins of those who may have killed a million brahmans." In the evening we visited the city. Comparatively few persons were to be seen, and nothing like one might expect at a festival time. Among such, however, there was the byraggi with his long, uncombed, matted hair, and body hideously painted or smeared over with ashes; the brahman, with his shaved head, painted brow, and face full of craft and deceit; the beggar and the cripple, either singing or calling out for alms. A white leper was also there. As we passed along a number of brahmans, with one voice cried out, "Victory to Jaggannath." In the streets round about the temple scores of fine bulls and cows, which are looked upon as sacred animals, wander at large, the feeding of which is considered a very meritorious act; numbers of persons were worshipping them. About 150 yards distant from the Lion Gate stood the three cars for the idols; the carpenters were still at work, and other men were preparing the cocoa fibre cables with which to drag them. New cars are made every year. When the festival is over they become the property of the brahmans, who sell them for a good price.

On the Sunday morning we had preaching in the *Badadanda* close by the rajah's palace, and for two hours and a half kept together a good number of hearers. At times, through the influence of the brahmans, there were slight interruptions, and once or twice the preaching was stopped, whilst some of our listeners gave vent to their feelings by shouting, 'Hurree bol,' meaning, 'Let everyone call upon Hurree.' Another device for drowning our voices was the clanging of cymbals a few yards from us, the sound from which was almost deafening. All shops were opened and traffic was going on as usual, for in this heathen land no Sabbath is observed. Sunday was what was called the *darshan*, or the seeing of the idols for the first time after their recovery from the illness they are reported to have taken at the Bathing Festival. The secret is during that time they are re-painted in order that they may appear with their freshest looks at the Rath Jatra, or Car Festival. There is generally a great rush at the Lion Gate at the *darshan*, but this year, owing to the fewness of pilgrims, there was nothing of the kind. Of course an entrance-fee is demanded, which yields the brahmans a rich harvest. In the evening we again went to preach, and this time stood between two of the cars. For a while the people listened, but afterwards became so noisy and excited that we found it impossible to continue.

On the Monday and Tuesday we continued our work, taking our stand farther from the temple than on the previous day. The pilgrims generally were disposed to listen, but the townspeople, evidently thinking their craft was in danger, were bent on interruption. One or two we personally spoke to, were losing faith in their own gods, had read many of our books, and seemed anxious to know "what is truth." Returning home on Tuesday morning we saw numbers crowding at the palace gates; an entrance-fee was taken, and each visitor, in addition, was expected on entering the rajah's presence to present him with a gift. In the evening the three cars were drawn abreast in front of the Lion Gate ready for the morrow.

The morrow came; in the morning we had preaching, but were unable to have any in the afternoon, so at 2.30 we went down to witness the bringing out of the idols, and what a scene was presented! Around the cars for some yards a clear space was kept, but with this exception the whole of the *badadanda* as far as eye could see was crowded. Probably there would be from 35,000 to 40,000 persons, but of these only a few thousands were pilgrims proper, the remainder being the inhabitants of Puri and the adjacent villages. The cars were imposing structures as to size and height.

but the decorations were scanty and contemptible, and must form a great contrast to those of former years when so much was lavished upon them. Jagannath's car stood nearest to the Lion Gate. It was of a conical shape, thirty-five feet high, and had sixteen ponderous wheels. Six or eight feet from the ground was the platform where the idol is lodged; the upper part of the car was draped with red and yellow cloth adorned with silver stripes and flags. Subadra's car stood next, and then Balaram's, and were very similar to Jagannath's. The colours of the cloths, however, were somewhat different, and they had only twelve and fourteen wheels respectively. It is the policy of the brahmans not to let the people know at what hour the idols are to be brought out, thus making them believe that they must wait the pleasure of the great lord; and so it happened that we had to wait for nearly five hours. In the meantime litters of flowers, borne on men's shoulders, were brought as presents for the idols; also immense hats to protect them from the rain. Two large images borne by some dozen or sixteen men, were brought and placed, one on Jagannath's and one Balaram's car. These images were, I suppose, attendants on the two gods, and possibly are only thought of once a year as the white ants had made havoc with them. A byraggi, indecently dressed, was desirous of pleasing the gaping multitude by dancing in front and around the cars, but his performances were cut short by the district Superintendent of Police. About six o'clock, amid much pomp, Vishnu's *chakra*, or mace, was brought out and placed on Jagannath's car. At seven o'clock the blowing of trumpets and the clanging of instruments announced the approach of Balaram. He is a hideous and shapeless block of wood, some five feet high, and was robed in fanciful cloths with a canopy on his head. His attendants were numerous, and whilst some were fanning, others were hauling him along; cloths were spread for him to travel over. The procession itself with the waving fans, *chamaras* (fly-flappers), and torch lights, was rather a pretty sight, but it was sad to think how the ignorant were being deluded, and of the dishonour that was being shown to the true God. Truly has Jagannath's temple been described as "the mirror of all wickedness and idolatry." The brahmans brought the idol for the Collector (who was close by me) to see, and, of course, asked for a present, which was wisely refused. We now returned home, as it would probably have been some hours before the other idols were brought out.

On the Thursday morning the drawing of the cars took place: the idols are indulged with an airing and a visit to Jagannath's country house, Goondicha Nour, a mile and a half distant. The *Badadanda* was crowded as on the previous day, and ere the cars were moved, whilst some of the people were bowing and prostrating themselves, others were presenting offerings to the idols. Quantities of the *mahaprasad* were being sold. This is rice which has been presented to the idol, and of which all can eat without destruction of caste; it is this *mahaprasad* which is the cause of so much cholera. Being looked upon as holy, pilgrims take it home with them and eat it months after, when it is quite rotten. The eventful moment arrived. Amid the shouting of the multitude and the beating of instruments, Balaram's car began to move; slowly the ponderous wheels creakingly rolled round, and as the car proceeded the excitement grew greater. When there was a pause, the charioteer of the god, advancing to a projecting part of the car and waving a stick in his hand, urged on the people. Later in the day Subadra's car was drawn, and Jagannath's on the following morning, but Mr. Young and I, leaving on the Thursday evening, did not see the latter. When we left many pilgrims had started on their homeward journey, leaving the idols to get their airing as best they could. Nowadays the idols invariably stick at Goondicha Nour. Last year it was not until the twenty-eighth day that they got back, when nine days is the proper time. On what day they

returned this year I do not know, but there was fear that they would not get back without the help of the police or of some of the neighbouring villagers, who hold temple land on favourable terms provided they help, if necessary, at this time. Thus we see that the glory of Jagannath is waning, that the enthusiasm of his followers is diminishing; for even where his own seat is there are some who are inclined towards Christianity.

## SAMBALPUR.

*Missionaries* :—JOHN G. PIKE, JOHN VAUGHAN, and ELI BREARLEY.

*Native Preachers* :—BALA KRISHNA RATH and BALUNKI PADHAN.

*Colporteur* :—MONI SWAYE.

Sambalpur is a British District in the Chief Commissionership of the Central Provinces, lying between 21° 2' and 21° 57' N. latitude, and between 83° 16' and 84° 21' E. longitude. The town is situated on the north bank of the Mahanuddi river, which, during the rainy season, becomes a mile broad, but at other times flows in a small stream fifty yards in width. The population of the district, according to the census of 1881, was 1,653,960.

In the death of Mrs. Pike this station has sustained a very heavy loss. Her gentle, genial disposition won the hearts of all, and her removal has cast a shadow over the entire mission. To her husband and family the loss is incalculable. Feeling that for his own and his children's sake, a change was desirable, Mr. Pike removed to Cuttack in November, where he has since resided. In referring to the sorrows and joys of the year, Mr. Pike writes as follows:—

“The year that has passed has been at once the darkest and the brightest in my missionary career. The darkest, for I have been called to bear the heaviest trial possible in the removal of my beloved wife. For twenty years God had spared her to me, and now that He has taken her home, the memory of those happy years only adds poignancy to my grief. But the year has been bright, in that God's blessing has rested upon our work, and we have been permitted to baptize a number that we trust are truly disciples of Christ. Of the eighteen baptized during the year, three only were from the nominal Christian community, the remaining fifteen were from the heathen, and with one exception they were Kols. The nominal Christian community has also increased from 47 to 87. This increase is made up for the most part by the families of those who have been baptized. It is a matter for great thankfulness that such a number should be brought under direct Christian influence.

During my seven years in Sambalpur I have scarcely been able to visit all the rajuaries and zemindaris of the district, nor need this excite



surprise if it is remembered that our district measures some 200 miles from north to south, and about 150 miles, from east to west—that it is almost destitute of roads, and is crowded with villages.”

Mr. Brearley has furnished the following epitome of the different departments of labour:—

#### SUNDAY MARKET.

More people hear the Gospel every Sunday afternoon in this place than in all the other places in which we preach during the week put together. One afternoon I counted one hundred and forty persons in and around our preaching shed. As our congregation is constantly changing, it may be judged that in the space of two or three hours a very large number hear the Gospel.

#### AN ORIYA SUNDAY SCHOOL

was established early in the year, under review, by Miss Pike, and is now carried on by Mrs. Vaughan. The attendance is good, and deep interest is taken in the school by the parents of the children who attend.

#### A SERVICE IN HINDI

is conducted every Sunday for the Kôls, in the Talampali district. The preacher, Probu Sahia, a Christian Kôl, of over twenty years standing, receives no pecuniary reward for his labours: he supports himself by his own hands during the week, and enters with joy into his Master's service on the Sunday.

#### ENGLISH SERVICE.

During the rains, we were only able to hold two services, on account of the painful circumstances connected with Mrs. Pike's illness and death. In co-operation with Colonel Vertue, the Deputy Commissioner, we have commenced to hold services in the circuit house. Considering the number of Europeans in the station, the attendance has been very good indeed.

#### THE ORIYA PRAYER MEETING,

held every Thursday evening in the chapel, has not been so well attended during the year as it might have been; but the few who have attended have found it a time of real spiritual refreshment.

#### THE ORIYA SERVICE

has been carried on, as usual, during the year.

#### THE BOOK ROOM.

Only the workers here can form a true idea how very useful the book room is to our work. Here, almost every day in the week, there is preaching, conversation, singing, &c. We have now a fine library of English and native works; but we lack what Mr. Pike asked for in the Report for 1887, *viz.*—a few weekly and monthly papers and magazines, copies of “The Graphic” or “The Illustrated London News.” Who will help us?

#### ORIYA DAY SCHOOL.

There was no school that our village children could attend, and as there were about twelve of them quite ready to attend school, we thought it our duty to make some

provision for them—hence the establishment of this institution. We have been able to draw a few Kôl children to the school. If we can induce the Kôls to learn to read Oriya, all our books will then be open to them.

#### BLUE-RIBBON ARMY.

When the last Report was published, we had fourteen members of this society. During the past year five new members have joined, and one has withdrawn, though he has not broken his pledge. Our members not only abstain from all intoxicating liquors as a beverage, but from every kind of drug, such as opium, ganga, &c., smoked or otherwise indulged in by many in India.

#### DEATHS.

On the 27th of July last, Henamoni Mahanty, aged eighty-six years, entered into rest. She came out from Hinduism, at Berhampore, about twenty years ago, and has been a member of the Church here for nine years. She was a woman who had much communion with her Lord: to her the things of God were real.

Mr. Vaughan writes:—

“ On returning to my former station it is fitting that I should first of all gratefully acknowledge the goodness of our Heavenly Father in restoring my wife’s health, and recruiting mine. May we ever cherish a thankful spirit as we review His abundant mercy toward us.

But whilst we have had special occasion for gratitude, our brethren and our mission have sustained grievous losses. Some few months after we reached England the sad tidings of Mrs. Heberlet’s death arrived, and just as we were preparing to return to India we were staggered by the news that Mrs. Pike had fallen asleep. Having been located for some fourteen months in this station with Mr. and Mrs. Pike, and knowing Mrs. Pike and Mrs. Heberlet so intimately for nine or ten years, we miss them very much, and mourn their loss. Mrs. Pike’s kindness and unwearyed skilful nursing will long be remembered with gratitude by my wife. Our preachers have occasionally referred to her in affectionate terms, and she still lives in their memory and that of their families.

We reached Sambalpur on December 26, hence we have only spent here three months of the year under review. Several pleasing changes at once forced themselves upon our notice. When we left Sambalpur no one had confessed the name of Christ; now we were welcomed by brethren, who, during our absence, have avowed their faith in Him. Then the work at the second mission house was not quite completed, and there was still much to be done at the book room. Now all is finished, and the traces of workmen and *débris* are nearly obliterated. Our brethren have also been enabled to supply the mission houses with a pair of gates each, which is a great improvement, and removes the somewhat jungly aspect the compounds formerly presented.

## A VISIT TO THE KOLS.

In company with Bro. Brearley we visited our Kol brethren, who reside some thirty miles distant from Sambalpur, and we also went on to another of their villages seven miles further. The simplicity and sincerity of these brethren and sisters, and the joy they manifested on seeing us were very pleasing. We had also the privilege of baptizing a convert and welcoming him into the church. There are now two candidates, and we expect a marriage or two soon. A school is needed, but we are hopeful that one will be established shortly. We attended the Talpatia market, about ten miles from Telampali, as also some smaller markets, and we preached in several villages. The Talpatia market is the largest I have seen. A magic lantern, exhibited by Mr. Brearley, was specially attractive, and some large coloured views of the life of Christ on one occasion procured us a good audience. The progress of the new line of rails in these parts is gratifying; the railway will, we trust, be a harbinger of the gospel to remote villages and districts.

Mrs. Vaughan has continued Miss Pike's work in the Oriya Sunday School, and week night Bible class among the Christian women.

## PREACHING TOURS.

Friends will be interested in having the reports of our native brethren describing their journeys:—

Bala Krishna Rath writes:—

Since I came to Sambalpur I have been trying to carry out the principle contained in the last command of our Lord, viz., "Go ye into all the world and preach the gospel to every creature." I am trying with the missionaries and native brethren to cast the gospel net into this great heathen sea, but as yet we have not been able to take a very great draught of fishes. We have not a large Christian community here, so the time of the workers is not taken up to any large extent in pastoral engagements. We are free most of our time for work amongst the Hindus. I have tried to visit every rajuary-zemindari market, and as far as possible the principal towns and villages of the district to preach Christ and his salvation.

This year I started with Bro. Balunki Padhan and went through Khoriar and Deybhoga to Kalahandi, thence came back to Sambalpur, through Patna. We have now no new ground within the district. This station has the largest field in the mission, and the gospel has been preached, if but once, throughout the whole.

The original inhabitants of Kalahandi were Khonds—the natives called them Anarjia or barbarians. Their descendants are living in the places we visited. We were very much surprised to hear them using words which we find in English such as "man," "bull," &c. The Khonds do not worship the gods of the Hindus. Like the men of Athens, they worship the great unknown god, through the priest, if they shall change their dwelling place; if the answer be yes, houses are pulled down, cultivated land is left, and the people go and form a new settlement. Under the present govern-

ment they are kept from the cruel deeds of past days, and are being raised to better ideas of life. The Khonds speak the truth and listen with great attention to what seems to them to be the truth. I feel very glad that we have been able to get the Bible into their midst. It would be a great blessing if we could open a mission station at Kalahandi or Patna. Kalahandi is nearly 200 miles from Sambalpur, and Patna 50 miles.

We have visited on this tour 100 villages and 15 markets, and have sold 33 rupees' worth of books. The cry of famine was in almost every place we visited, or we should have sold far more books than we did. May the Lord bless the work of our hands.

Papharan Norasingh Nath, brother Balunki and myself went to see the above place. It is a large hill in Borasambar. A stream runs from the top of this hill. The cunning brahmins have divided this stream into seven parts; the two main parts are named respectively, Papharan (the place where sin is taken away) and Goharan (the place of pardon for the cow-killer, a great offence). The people have made a great mistake in naming an image at the foot of the hill Narasingh Nath (half man and half lion), as the image is a stone cut with a demon in the form of a rat. Oh that the people would believe the true Papharan, Jesus Christ!

When we were in a certain market a young man came to me privately and said: "I want to go to Sambalpur to see the Lord Jesus there." He received a gospel last year, hence he thought "the Lord Jesus Christ is in Sambalpur because he sent the gospel from Sambalpur for me, and if I go there I can see Him and I will ask Him for forgiveness." Then I said to him, "No, my dear friend, Christ is in Sambalpur it is true, but He is also near to you here, and if you will believe in Him as the Saviour through the great atonement you will receive forgiveness. He stayed a long time with me, talked more about the Lord Jesus, and on leaving took some books with him to his house. I hope that he is not far from the kingdom of heaven."

Last year the third master of a school received a Bible from us and has kept it on the table in the school during the past year, explaining it to his pupils in his leisure time.

A young rajah in this district is anxious to go to England to study there. We said to him, "We are glad to hear you are desirous to go to England to continue your studies; it will be a very good thing for you. We wish to present you with this Holy Bible, when you go to England, please take it with you, and it will give you the knowledge of God, and if you carry out what is taught in it, you will rejoice in the love of God and that of His people." He was very pleased and took the book from us.

The Tahsildar of Patna asked us for a Bible. When we gave it to him he opened it at the 103rd psalm, read the whole of it, and then said: "What a precious book this is. One day we met the Patna Rajah's brother. He and the Tahsildar conversed with us a long time about the Lord Jesus. He was very pleased with what we said and took a New Testament from us.

Balunki Padhan supplies the following:—

I accompanied Bro. Moni on a tour for five weeks. In numerous villages, in a considerable number of markets, and at some festivals, the everlasting gospel has been proclaimed, and tracts and copies of God's word circulated. We were greatly encouraged in preaching Christ crucified, because large assemblies listened to us with great eagerness.

At a place called Padmapur we had an interview with a devotee who three years ago had bought a Bible from me for one rupee. From the conversations we had with him we were convinced that he had read and understood the Holy Book.

On a former journey a lot of school boys wished to buy some books from us, but the schoolmaster induced every one of them to desist from purchasing. We were, however, surprised on this occasion to see the change that had taken place in his mind, for he took an active part in assisting us to dispose of more than a rupee's worth of books. How gently and unostentatiously Christianity takes hold of the minds of men and effects an alteration.

During our tour we met an up-country pilgrim who was returning from his visit to Puri, and had put up in a serai or inn. He had a sore leg, was unable to move about, and was all alone and quite helpless. He told us that notwithstanding the remonstrances of his friends he started on pilgrimage, and was robbed in Puri of all his money and property through the deceitfulness of the pilgrim hunters. On being questioned as to the advantage obtained from his visit he plainly told us that he did not see the God, and had no hope of going to Heaven. He said that he still had to go 100 miles in order to reach his home, but that he had no money nor friends to take care of him. We explained to him the wonderful love of Christ towards sinners, and he seemed comforted. He said that he had never heard before of Christ and his unspeakable love, and trusted that if what we said were true He would help and comfort him in his sad state.

We often find some secret disciples of Christ. In one place an officer of the Bengal-Nagpur Railway came to us to have conversation about Christianity. After a long talk he stated that some years ago, when he was in Nagpur, he saw a native gentleman of high rank, who, in consequence of becoming a Christian, had suffered many things. He adorned the gospel by his words and actions. Hence this officer was convinced that Jesus Christ wonderfully changes the minds of men, and makes them worthy to dwell in the presence of the Most High. He expressed sorrow that he had not yet confessed Jesus Christ openly. We pray for him that he may understand that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

When preaching, many persons who hate Christianity come forward and attack us in different ways, but sometimes it happens that one or two conscientious men turn out and support our cause. In one place when we were preaching to a large assembly, a Mahomedan who had a very fair knowledge of the Holy Bible, addressing the crowd said that he had carefully gone through the book, and was convinced that Jesus Christ had done many things to shew his godhead, and had made atonement to save people from their sins, and he declared that he had a far greater faith in Christianity than in Mahomedanism.

During our tour we came across a widely circulated pamphlet printed in Hindee, entitled, "Christianity Tested." The tract contained many things against Christianity. All persons who read it, or hear it read, are likely to entertain a strong hatred against our religion. The book was, however, written by a man who did not seem to have understood Christianity, consequently he was mistaken in his statement of it. We pointed out to the people the fallacies in the pamphlet, and our explanations removed to a great extent their misconceptions of the gospel.

Oriya and Hindi gospels and tracts to the amount of 107 rupees have been sold. May they prove as seed falling into good ground.

We desire, writes Mr. Pike, to express our sincere gratitude to Dr. Martin, civil surgeon of Sambalpur, for his professional attendance on Mrs. Pike. His services were given gratuitously, and his attention was so unremitting and long continued that his kindness and sympathy can never be forgotten.

## ROME.

*Mission House and Premises*:—154A VIA URBANA.

*Second Mission Room*:—VIA DI SAN. MARTINO AI MONTI, 21B.

*Missionary*:—NATHANIEL HERBERT SHAW.

*Evangelist*:—SIGNOR VINCENZO TUMMOLO.

Throughout another year your indefatigable brother Shaw has prosecuted his labours in this stronghold of popery. Miss Marianne Farningham, in referring to a visit paid to our chapel in Rome, writes in the *Christian World*:—"The Rev. N. H. Shaw, in the pretty little 'Christian Sala,' addresses Italians as if he were one of them. On Easter Sunday evening the room was nearly full, and many intelligent young men—among them two young priests, who did not seem to like it!—listened to his eloquent discourse on the Confessional. Most of the people seemed to be going to the theatres to finish the evening; and, for my part, I prefer very greatly a Sunday in England to a Continental Sunday, even though it be Easter in Rome."

Through the death of Mr. John Rylands, of Manchester, our mission in Rome has lost its largest contributor. He has, however, shown his interest in the Society's work by bequeathing £1,000 towards its funds, for which the Committee are very grateful. They sincerely trust that other liberal supporters may be forthcoming, in order that the work may be carried on efficiently.

In furnishing his annual report Mr. Shaw writes:—

The past year has been the best we have yet experienced. Ebenezer! Hitherto hath the Lord helped us. I say this, notwithstanding the fact, which some people might think contradicts me, that we have not added anyone to the church during the year. The time has not yet come for us to judge of the success of our work wholly or chiefly by the number of souls we can enrol in our statistics. A more important question is: what is our position with respect to the work which the future spreads before us? Experience warns us to be not over sanguine, but there are some things which ought to be thankfully noted. In the first place we have never before had a year in which there were so many evident signs of good having been received by individual souls. People from other parts of Italy have strayed into our meetings sometimes from curiosity, and have afterwards visited us, not to beg as on former occasions many have done, but to confess the power of the truth over their consciences, and to ask our advice as to the best way to spread that truth in their own districts. We have had a large number of men who were only in Rome for a few months, but who while here attended regularly our meetings, and though they are now dispersed,

the growing interest they took in the services, forbids us to doubt that a work was begun in them that will not be lost. We have conversed with a number of people who, though not united to us, give us reason to believe that they have received the germs of the new life. The few members we have, with one or two exceptions, have been growing spiritually and give us increased hope in their becoming some day an efficient church, a disciplined body of Christ's soldiers.

Although our congregations have been on the whole cheering—our Wednesday Evening Services but thinly attended, our Sunday Services often very encouraging—and we have had so much to make us thankful, yet we were, until a month or two ago, left without any signs of being able to gather in any fruit. It was a daily burden on our heart, and often the prayer was uttered: "Master, we have toiled all night and taken nothing." But no sooner had our grief become acute than what we desired, suddenly (almost as if by miracle), began to appear, and four or five persons made known their desire to unite with the church. There are at least half-a-dozen persons who, I have reason to believe, have come to know Christ, besides those who have gone away from us, and I hope I may be able very soon to baptize some or all of these. "Now thanks be to God who always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place."

One brother, whom we could ill-spare, has left us for a time to reside in London. He took with him letters of introduction to our brethren there, and he writes us affectionately from time to time. After a year or two he hopes to return and we earnestly hope he may.

The church has contributed a larger sum of money than in any previous year. The weekly offerings amounted, singularly enough, to exactly the same sum as last year, even to a centime. But the brethren have contributed for all purposes considerably more than 400 francs.

#### THE SUNDAY SCHOOL

encourages us. Of fifty children on our roll, forty have attended pretty regularly, and there is an improvement in their power of attention. They are, with a few exceptions, children who have little or no proper discipline at home, and it is often hard, trying work endeavouring to do in one hour-and-a-quarter, the work which is counteracted by all the rest of the hours in the week. But it is not difficult to see proofs that our work is not in vain. I wish that for the smaller children at least, we had some large pictures to illustrate almost all the Scripture teaching that they are capable of receiving. Both children and adults here in Italy have been so unaccustomed to *hearing* the truth, and have been so habituated to receive their only impressions through the eye, that it is not surprising to find some children apparently incapable of listening for more than a minute to even the most fascinating story, if there be not at the same time some visible object embodying the story.

We have had our usual school treats at Christmas, and at the beginning of June, of which friends at home have been informed by means of the *Observer*. For the entertainment given to the scholars on the latter occasion, as in former years, we were indebted to the kindness of Mrs. Rylands.

One member of our church has given himself to teaching in the school with a zeal which is very cheering for the present and promising for the future. It will be a happy day when we see some of these children giving themselves intelligently to the Saviour; meantime some of them are evidently learning some of His lessons. The other day they were informed of the suffering which many in China are undergoing for lack of food. A collection was proposed, and the children gave willingly their

*soldi*, which with the offerings of a few adults enabled me to send to Mr. Baynes, for distribution in China, a sovereign.

#### AT SAN MARTINO AND IN TRASTEVERE

our meetings have been fairly sustained. At the latter place, in the house of Mrs. Rylands, we have rarely had fewer than fifteen people to preach to, and at the former, although rarely able to have crowded audiences, we have had the pleasure of seeing several come with a regularity and listen with an attention and interest that showed the power of God's Spirit over their souls. Several have told us of the good they have received, and one man has expressed his desire to unite with the church, and comes to me for instruction. During the winter months our night school there was well-attended, ten or twelve men and youths being very assiduous, and now and then the numbers were more than we could well teach. I have tried Sunday meetings there, but owing to the special circumstances of the locality they did not succeed well. For some weeks we got together half-a-dozen or more to receive instruction in reading and writing on Sunday afternoons, finishing up with a hymn.

#### MRS. SHAW'S MOTHERS' MEETING,

or Women's Sewing Meeting, has been more largely attended than in former years. These poor women seem much attached to Mrs. Shaw and listen very willingly to her counsels. While all are respectful, two or three of them have listened with marked attention to the reading and exposition of the Scriptures, and now and then have been willing to express their assent and approval of such truths as have been pressed on their attention. Poor things! Some of them have a hard life, thinking it the height of happiness to have enough to eat for themselves and their families and to never be beaten by their husbands.

#### TWO CLASSES FOR TEACHING ENGLISH

have this year had an unprecedented success. More than ninety persons were enrolled in them, most of them being young men of the educated portion of the community. The numbers kept up well until Carnival came at the beginning of March, but a dozen or more were tolerably assiduous until the latter part of May, when the classes closed. On Wednesday evenings, with the English New Testament in hand, we have had many very interesting discussions. Of course, not one of these men believe the superstitions of the Catholic Church. They would laugh at the idea. But while the greater number of them are profoundly indifferent to all religion, and have convinced themselves without any special study that Christianity is an exploded superstition, for the most part unworthy of their attention, there are among them on the one hand, men who incline towards evangelical belief as containing some truth and yielding more satisfaction than unbelief can, and on the other hand men who have read and studied the works of Herbert Spencer, and are well up not only in what Renan and Strauss have written, but in the occasional utterances on religious subjects of Professor Huxley and others who figure conspicuously in the world of science. One of these men has not been slow to express himself. The contempt most respectfully expressed for some of our most cherished beliefs was to be expected and endured, but now and then I have come from the class with my heart lacerated by irreverent expressions used with respect to our Lord Jesus Christ. I have, however, been thankful for these discussions first, because they enabled me to judge of the state of mind of many around us as nothing else could have done, and secondly, because I have



generally been enabled to reply to the observations made (sometimes convicting the objector of great ignorance of what is taught in the Scriptures), so as to carry with me the approval of the majority, if not of all. Some of these young men have assured me of the pleasure the reading of the New Testament gave them, and on one or two occasions the conversation on the subject of religion has been prolonged until within little more than an hour of midnight.

#### OUR EVANGELIST SIG. TUMMOLO

has made great progress in preaching, and gives evidence of being a thoroughly devoted brother. Besides preaching once on Sunday and speaking three or four times during the week, he takes part in the Sunday School, makes visits, and distributes hand-bills announcing our services, &c. One hour a day at least, and now and then two hours or more, I devote to assisting him in certain studies, and recently he has taken up the study of English, in which he has already made considerable progress, notwithstanding that he finds it (especially the pronunciation), exceedingly difficult. At present, while I am writing, he is away, as I felt it was necessary for him (not too strong physically), to have a fortnight or more of holiday before the hottest part of the summer comes on.

#### A MEDICAL MISSION

should have been in full operation this past winter, but was hindered. A doctor had promised his attendance gratuitously, and I had procured furniture and taken steps to have medicines prepared, when unexpectedly I received a letter from the doctor, informing me that family affliction summoned him to England and the time of his return was quite uncertain. I was unable to make other arrangements, the season being already far advanced, and so nothing more was done. But I have received over £12 on behalf of the movement, and hope that in the autumn the Lord will open the way for us to begin early and in earnest.

#### OUR PRINTING PRESS

has been of great service, and only the heavy tax on my time has prevented it from being of greater service still. Almost every week I have been able to print posters announcing our Sunday Evening Service with the subject of discourse, also a quantity of handbills with the same end in view and containing some earnest appeal. I have also printed a new hymn-book, which I compiled to meet the present needs of our services. It contains 100 hymns, some of them being translations of old English favourites, and a considerable number of others composed by Sig. Tummulo, who has quite a decided poetic gift.

#### EVENTS OF THE YEAR.

*Among the events of the year* two or three deserve special mention. The *first* is that of the preaching in Rome, during Lent, of the famous Franciscan monk, Padre Agostino, of Montefeltro. The large church of San Carlo, in the Corso, was literally crammed every day that he preached. He is the only Catholic preacher I have heard who spoke naturally, as if sincerely feeling what he said. This apparent naturalness, a pleasant voice, a tremendous rapidity of utterance, and a wonderful flow of words, combined with a reputation which was greatly exaggerated, sufficient to make the *frate* the hero of the hour. After preaching several sermons dealing simply with natural religion, he launched out into the full-blown superstition of the papacy. I

announced publicly replies to five of his sermons : on Mary, The Church, Purgatory, Confession, and the Eucharist. I had large congregations, who listened attentively, and on one occasion two young priests listened throughout with close attention and had some conversation with some of the brethren and myself after the service. One of these sermons (on Mary), was published in *The Testimonio* and has since been reprinted for distribution as a tract, and if I can command time I hope to print the others for distribution in tract form.

*The second event* is that of the Triennial Assembly of the Baptist Union of Italy, which met in Rome at the end of May. Dr. Taylor was elected President for three years, and the writer of this, Vice President and Treasurer. Several days were spent in discussion of matters of common interest, and the meetings have left a very good impression on the minds of all interested in them. After the Union meetings were over, I was kindly invited to attend the special meeting of the missionaries and evangelists of the Baptist Missionary Society and greatly enjoyed the intercourse had with the brethren, our time being devoted principally to prayer and conversation about the work.

*The third event of interest* is that of the Giordano Bruno demonstration held here only a few days ago (June 9-11). Is it not a sign of the times that a statue is now erected to the Nolan Philosopher on the very spot where, in 1,600, he was buried alive by order of the church? There has been the greatest excitement. Many feared the worst. The Pope ordered certain churches to be closed and dispensed certain ecclesiastics from their functions on that day. Large numbers of priests left the city the previous evening, and on the day of the demonstration scarcely a priest was to be seen or found in the city. We can have little sympathy with the Pantheism or so-called free thought, which the statue is supposed to represent, but with what it expresses to the majority of the people we sympathise heartily, viz., eternal opposition to the Vatican. Verily the clerical reaction has not been able to stay the progress of the world. We may say with Galileo : *Eppur si muove!*

Alas! that in opposing the Vatican almost the whole of the intelligence of Italy should go in the direction of unbelief! The Bible is almost unknown, and the leaders of thought, when they refer to it, reveal their ignorance in their imagined quotations, but have convinced themselves that it belongs to the lumber of the past. It is to be hoped that the day will come when some of the missionaries here will be able to devote their energies to a much-needed apologetic campaign, and to the creation of a literature for the future, as well as to the education of evangelists. At present all are absorbed in one work, which does not sufficiently regard the future or the most intelligent classes of the present.

But the Lord reigneth! Our hopes are brighter than they have sometimes been. May He keep us faithful and lead us to give freely and earnestly all that is required for the establishment of His kingdom on the ruins of the most hateful tyranny, the most abominable idolatry, and the most consummate wickedness, that the world has ever known or ever can know.

## CONCLUSION.

The Report of another year must now close. Both in Orissa and in Rome a large amount of work has been faithfully done. How far there has been success, and how far failure, God only knows. Neither the one nor the other can be fully ascertained by apparent results, or by simply counting professing converts. Statistics have their place, and value, but in estimating and recording spiritual work they are often fallacious, and misleading. "Let us remember that to have complete statistics of spiritual prosperity we must have not only statistics of conversion, but statistics of edification, statistics of love, statistics of humility, statistics of secret prayer, statistics of things that the right hand does without letting the left hand know; prophetic statistics—statistics showing the shining leaves of a harvest a hundred years to come, springing from some two or three dark seeds that some honoured servant of *Christ*, whose life is a poem of resolve and endurance, is now sowing in tears."

Judged even by their *numerical results*, missions in India have been anything but a failure. On the contrary they have proved a most glorious success. From carefully obtained statistics it has been shown that the Protestant native Christians increased from 91,052 in 1851, to 138,000 in 1861; then to 224,000 in 1871; and then to 492,882 in 1881; thus giving an accelerated ratio of progress, in the decades from 53 per cent. to 61, and then to 86. Sir Charles Aitcheson, Governor of the Punjab, says: "Christianity is making greater progress than at any time during the Apostolic Period; that in India converts are multiplying four or five times as fast as the ordinary population, and that the native Christians now number nearly a million souls."

But besides those who publicly profess Christianity, there are multitudes of *secret disciples*; men and women who have lost all faith in idolatry; who read the sacred Scriptures, and are looking to Jesus for salvation; but who, in consequence of the sacrifices they would have to make of houses and lands, of husbands and wives, of parents and children, are deterred from confessing Christ in baptism.

Then, again, there are *mighty spiritual forces* at work which must be taken into account, when estimating the result of Christian missions. To the existence and operation of these powerful, transforming influences, not only missionaries, but men of high position, of long experience, and extended observation, bear the most emphatic testimony.

SIR BARTLE FRERE, after *thirty years* of Indian experience, remarked :

Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable ; generally silent and unnoticed ; but still a revolution—more general, more complete, and more rapid than that which is going on in Europe.

LORD LAWRENCE, the eminent Viceroy and Governor General of India, who had spent the greater part of his noble life in the country, observed :

With regard to the popular standard of success, mere numbers—as applied to the results of Christian mission work in India, in my judgment such a standard is oftentimes very misleading. Surely the great triumph of missionary work in India is in the strangely altered attitude of the people of the country relative to Christianity. Christianity has put new forces into the mechanical life of the vast peoples of India. The sanctifying saving influence of Christian life and death has already wrought wonders. It is not only the heads of converts you must count if you would rightly gauge the results of missionary labour, but you must take also into calculation the great under-current of peaceful revolution in thought and feeling of the people of the land.

I have great reverence for the missionaries, both personally and for the sake of the great cause in which they are engaged ; and I feel it to be a pleasure and a privilege to do anything I can in the last years of my life to further the great work for which they have done so much.

GENERAL SIR ARTHUR COTTON, the distinguished engineer said, at a missionary meeting in London :—

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. . . . You must not put implicit confidence in the missionaries' own reports, and I must say I concur in that view ; but 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.

SIR CHARLES AITCHINSON, a careful and competent observer, recently remarked :—

The changes that are to-day being wrought out by Christian missionaries in India are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but none the less surely, undermining the

foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution.

THE GOVERNMENT OF INDIA thus concluded an extended notice of missionary operations :—

The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these six hundred missionaries, whose blameless example and self-denying labours are infusing more vigour into the stereotyped life of the great population placed under English rule, and are preparing them to be, in every way, better men and better citizens of the great empire in which they dwell.

Modern missionaries, like the apostles, have many adversaries—interested, ignorant, infidel, and immoral—who denounce them and their work. And even by professed friendly tourists it is sometimes said, not only that mission work is a failure, but that the missionaries have failed to win the respect of the people. Against these disparaging remarks we would place the following testimony :—

BABU KESHUB CHUNDER SEN, not a Christian, but Hindoo reformer, in a lecture, said :—

It is not the British army, I say again, that deserves any honour for holding India. If unto any army appertains the honour of holding India for England, that army is the army of Christian missionaries, and headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth—all these have found, and will continue to find, a deep place in the gratitude of our countrymen. Therefore, it is needless, perfectly superfluous, for me to bestow any eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teachings and examples have secretly influenced and won thousands of non-Christian Hindoos. Let England know that—thanks to the noble band of Christ's ambassadors sent by her—she has already succeeded in planting His banners in the heart of the nation. God's blessing and India's gratitude will, therefore, ever belong to such men as these—men of character, of truth—men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth.

LORD LAWRENCE, in speaking upon this point, observed :—

I believe, notwithstanding all that the English people have done to benefit the country, the missionaries have done more than all other agencies combined. They have had arduous and uphill work, often receiving no encouragement, and sometimes a great deal of discouragement from their own countrymen, and have had to bear the taunts and obloquy of those who despised and disliked their preaching ; but such has been the effect of their earnest zeal, untiring devotion, and of the excellent example which they have, I may say, universally shown to the people, that I have no doubt whatever that, in spite of the great masses of the people being intensely opposed to their doctrine, they are, as a body, remarkably popular in the country.

SIR RIVERS THOMPSON, Lieutenant-Governor of Bengal, said at a Bible meeting in Calcutta :—

From long observation, I can most distinctly affirm, that wherever I have found Christian Missions established and properly conducted, I have ever found Missions and Missionaries great and valuable coadjutors in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrong doing, and are ever on the side of a just and upright rule. They are loved and trusted by the people, and are the true saviours of India.

SIR WILLIAM HUNTER, in an article in the *Nineteenth Century* for July, 1888, observes :—

I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India as the missionaries. I know of no class of Englishmen who have done so much to make the better side of English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. No class of Englishmen receive so much unbought kindness from the Indian people while they live ; no individual Englishmen are so honestly regretted when they die.

With testimony like this, the friends of Missions ought certainly to be encouraged in regard to the present condition and future prospects of Christ's cause. But even *without* such testimony, the ultimate success of the work is just as sure. Men may change—methods may change—age after age may roll by—but the final triumphs of the Gospel are as certain as the very existence and promises of God. In human enterprises men *may* fail—may fail for the lack of time ; for the lack of purpose ; for the lack of power ; but in this great and glorious work of conquering and saving the world, “HE shall not fail nor be discouraged.”

“Hallelujah ! for the Lord,  
 God Omnipotent, shall reign ;  
 Hallelujah ! let the word  
 Echo round the earth and main.  
 See Jehovah's banner furled,  
 Sheathed His sword : He speaks—'tis done !  
 And the kingdoms of this world  
 Are the kingdoms of His Son !  
 He shall reign from pole to pole,  
 With illimitable sway ;  
 He shall reign, when, like a scroll,  
 Yonder heavens have passed away.

## CONCLUSION OF THE INDIAN REPORT.

The following extract is from the *Indian Report of the Orissa Mission*, printed and published at Cuttack for circulation in India; and as it has a bearing upon questions recently raised in relation to missions and missionaries, it is inserted here:—

‘ We are passing through a time of abundant and widespread criticism of missionary methods. So far as this is discriminating and reasonable, it need not be other than welcome. Our work is to preach Christ crucified as the only hope of the soul’s salvation, and this work may be done, with equal faithfulness, by men adopting widely divergent methods and habits of life. One of the first of the missionaries connected with this Society dressed as a native, and, as far as possible, lived as a native amongst natives. The results were not such as to encourage his brethren to follow his example, and his early death deprived the Mission of a devoted and promising worker. It is clear also, to those acquainted with the history of the Mission, that, in respect to some of its most valuable and gifted agents, any attempt at asceticism, or even a life of celibacy, would have inevitably failed; and the Mission is indebted for their varied usefulness as much to the assiduous and thoughtful care of the best of Missionary wives as to their own unstinted devotion. The large orphanages which have been a special feature of our Mission could never have been successfully attempted except by married missionaries, and if the husbands have done well, the wives have, in some respects, done even better. The unmarried ladies of the Mission have shewn equal judgment in selecting spheres of their own, which at best their married sisters could have occupied less efficiently. The measure of home comfort enjoyed by the missionaries has not escaped remark, but so far as our own Mission is concerned, we believe this is not larger than is absolutely necessary to secure healthy and cheerful working. We appeal with confidence to the records of the Mission as shewing that, on the whole, we have not been unfaithful to our trust, and while holding ourselves prepared to modify our plans so as to deal effectively with new conditions as they arise, we attach less importance to the precise methods employed, than to the spirit in which the work is done; and base our expectations of enlarged success on a more unreserved self-consecration, more fervent prayer, a more living faith, a larger measure of spiritual power, and a more abundant outpouring of the blessings of the Holy Spirit. With these realized we can confidently leave results in the hands of God.’

## STATIONS, MISSIONARIES, NATIVE PREACHERS, AND STATISTICS OF CHURCHES

*Connected with the General Baptist Missionary Society in Orissa, March 31st, 1889.*

Stations formed.	Name of Stations.	Missionaries.	Female Missionaries.	Native Preachers.	Increase during the year.			Decrease during the year.			Total Number of Members.	Chapels.	Total Christian Community.
					Baptized.	Received.	Restored.	Dismissed & Removed.	Excluded.	Dead.			
1825 1849	BERHAMPORE ..... PADRI POLLI ..... RUSSELCONDAH }	P. E. Heberlet (in England) 1878 R. L. Lacey ..... 1887 T. Rutland ..... 1889		Niladri Naik ..... Krupasindhu Mahnty } Tama Patra ..... Balaji Jenna ..... Jacob Sahu ..... }	—	—	—	—	—	—	76 71 22	1 1 1	232 130 62
1822 1841 1839 1868 1871 1882 1883	CUTTACK ..... CHAGA ..... KHUNDITUR ..... MACMILLANPATNA ..... MINCHINPATNA ..... MANGALPORE ..... HOUGHPATNA ..... BHOIRAPORE ..... KENDRAPARA ..... }	T. Bailey ..... 1861 J. F. Hill ..... 1884 A. H. Young, M.A. 1885	Mrs. Buckley .. 1841 Mrs. Hill .. . . . 1888 Miss Packer ..... 1864 Miss Leigh ..... 1872 Miss Barrass (in England) 1881 Miss Hill ..... 1884	Shem Sahu ..... Haran Das ..... Sebo Patra ..... Poorosoolum Chowdri ..... Damudar Mahanty ..... Makunda Das ..... Makunda Sahu ..... Thoma Santra ..... Anunta Das ..... }	45	3	6	3	5	6	651 127 38 37 45 16 4	4 1 1 1 1 1 1 —	1556 332 77 125 109 56 21 16
1868	KHOORDAH .....			Daniel Das .....	—	—	—	—	—	—	34	1	84
1840 } 1823 }	PIPLI & PURI ..... BILEPADA ..... ASRAYAPORE ..... BONAMALIPORE .. }	No resident Missionary		Duli Patra ..... Kopileswar Das ..... Nityanund Behara .. }	10	—	—	—	—	—	131 74 40	1 1 1	383 198 116
1879	SAMBALPUR .....	J. G. Pike ..... 1873 J. Vaughan ..... 1878 E. Brearley ..... 1886	Mrs. Vaughan .. 1878	Bala Krishnu Rath .. Balunki Padhan .... }	18	4	—	3	—	1	35	1	87
			Returns of Churches	not fully complete.	74	7	6	6	5	7	1401	17	3634



## STATISTICS OF MISSION ORPHANAGES &amp; SCHOOLS.

MARCH 31st, 1889.\*

## CUTTACK—

Female Orphanage ... ..	100
Ditto ditto (Day Scholars)	20
Male Orphanage .. ..	27
Sutahat—Boys, 47 ; Girls, 3 ...	50
Christianpore—Boys, 26 ; Girls, 7	33
Peyton Sae—Boys, 50 ; Girls, 7	57
Chundi—Boys, 36 ; Girls, 10	46
Sunday School, Oriya ...	284
Ditto ditto English	59
Zenana School ... ..	18
Mission High School, English ...	122
Protestant European School	75

## CHOGA—

Boys' School	22
Girls' ditto ...	36
Sunday School ... ..	83

KHUNDITTUR—Day School, 13 ; Sunday School, 31 ... 44

MACMILLAN PATNA—Day School, 30 ; Sunday School, 26 56

MINCHIN PATNA—Day School, 27 ; Sunday School, 21 48

HOUGH PATNA—Day School, 14 ; Sunday School, 12 26

KHOORDAH—Day School, 45 ; Sunday School, 9 54

## PIPLEE—

Boys' Day School	26
Girls' ditto	40
Sunday School ... ..	74
Bonamalipore Day and Sunday Schools (mixed) ..	20
Bilepadda Day School (mixed) ... ..	33

## BERHAMPORE—

Sunday School (mixed) ...	61
Elementary Day School (mixed) ... ..	45

PADRI POLLI—Sunday School, 58 ; Day School, 46 ... 104

RUSSELL KONDA—Sunday School, 18 ; Day School, 17 ... 35

Total in Day and Sunday Schools	1698
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\* These returns are the same as last year, and only approximately correct.

## SUMMARY OF CONTRIBUTIONS.

	£	s.	d.		£	s.	d.
Legacies .. ..	395	0	0	Duffield .. ..	9	6	10
Dr. Sutton's Fund ..	350	0	0	Earl Shilton .. ..	1	11	6
Dividends and Interest ..	212	1	5	Eastwood .. ..			
Miscellaneous .. ..	1100	17	7	Eastwood Vale .. ..			
Arnold .. ..	5	16	4	Edgeside .. ..	0	17	0
Ashby and Packington ..	40	3	2	Epworth and Butterwick ..			
Audlem .. ..	1	3	3	Crowle .. ..			
Austrey and Polesworth ..	1	6	1	Fleet .. ..	0	16	0
Bacup .. ..	1	10	0	Ford .. ..	9	5	0
Barton and Barlestone ..	46	10	6	Forncett and Moulton ..			
Bedworth .. ..	0	2	6	Gambleside .. ..			
Beeston .. ..	13	15	7	Gedney Hill & Sutton St. Edmunds			
Belper .. ..	6	4	8	Gosberton .. ..			
Berkhamstead .. ..	11	13	0	Grantham .. ..	0	12	0
Billesdon .. ..	1	13	0	Great Grimsby .. ..	17	5	5
Birchcliffe .. ..	47	7	1	Halifax .. ..	59	18	4
Birmingham, <i>Lombard Street</i>	48	8	4	Haslington (near Crewe) ..	8	0	0
<i>Longmore Street</i>				Hathern .. ..			
Boston .. ..	32	16	7	Heanor .. ..			
Boughton .. ..				Heptonstall Slack .. ..	33	5	0
Bourne .. ..	48	14	9	Hinckley .. ..	1	5	0
Bradford, <i>Telley Street</i>	12	7	6	Hitchin .. ..	49	14	5
<i>Infirmery Street</i>	8	1	10	Hose and Clawson .. ..	3	7	8
<i>Allerton, Bethel</i>	0	16	0	Hucknall Torkard .. ..	12	18	2
<i>Central</i>	14	11	7	Hugglescote .. ..	16	15	1
Broughton .. ..	5	0	0	Hurstwood .. ..	3	9	2
Burnley, <i>Ebenezer</i>	13	18	10	Ibstock .. ..	3	10	6
<i>Enon</i>	31	9	5	Ilkeston, <i>Queen Street</i>	3	7	0
Burton-on-Trent, <i>New Street</i>	103	15	6	<i>South Street</i>	8	5	1
<i>Parker Street</i>	6	2	7	Isleham .. ..	1	10	0
Carlton .. ..				Kegworth and Diseworth ..	5	7	0
Castle Donington .. ..	28	12	11	Kimberley .. ..			
Chatteris .. ..	10	4	0	Kirkby Woodhouse .. ..	1	3	6
Chellaston .. ..	5	0	0	Kirkby-in-Ashfield .. ..	10	14	0
Chesham .. ..	60	12	7	Kirkby, East .. ..	15	8	9
Chesterton .. ..				Kirton-in-Lindsey .. ..	2	19	3
Cinderbank .. ..				Knipton .. ..			
Clayton .. ..	19	2	6	Landport .. ..	24	17	6
Coalville .. ..	2	2	3	Langley Mill .. ..	4	3	3
Colwell (Isle of Wight) ..				Latebrook .. ..			
Congleton .. ..				Leake .. ..	1	11	0
Corningsby .. ..	6	18	3	Leeds, <i>North Street</i>	36	15	4
Coventry, <i>Gosford Street</i>	1	9	0	<i>Wintoun Street</i>	1	15	0
Cradley Heath .. ..				Leicester, <i>Friar Lane</i>	13	13	8
Crewe .. ..	2	3	11	<i>Archdeacon Lane</i>	66	10	9
Crich .. ..				<i>Dover Street</i>	87	19	10
Cropstone .. ..	0	5	0	<i>Carley Street</i>	52	18	1
Denholme .. ..	7	4	0	<i>New Walk</i>	57	11	0
Derby, <i>St. Mary's Gate</i>	72	18	4	per Mrs. Wilkinson	18	0	0
<i>Osmaston Road</i>	57	17	1	Lincoln .. ..	27	4	2
<i>Watson Street</i>	16	15	10	Lineholme .. ..	3	5	1
Dewsbury .. ..	38	10	4	London, <i>Commercial Road</i>	38	12	1
Downton .. ..				<i>Borough Road</i>	10	19	6



## CONTRIBUTIONS

TO THE

## General Baptist Missionary Society.

Legacies.		£ s. d.		£ s. d.	
The late Miss Barnes	395	0	0	Miss M. A. & Mr. T. Orchard	0 5 0
The late Dr. Sutton's Fund	350	0	0	Mrs. J. F. Smith	0 3 0
				William Calladine	0 10 0
				A Friend (per Mrs. Salisbury)	0 5 0
					8 12 0
Dividends and Interest.				Books and Boxes—	
Dividends & Interest	212	1	5	Boys—	
				Benjamin Smith	0 15 0
				Alfred Poole	1 1 3
				George Arthur Smith	1 2 0
				Allan Buck	0 11 3
				Frank Scott	0 2 6
				Louis Baxter	0 9 11
					4 1 11
				Girls—	
				Ruth Townson	0 5 0
				Mary & W. Matthews	0 4 4
				Mabel Hatton	0 12 7
				Mary Ellen Orchard	0 10 1
				Clara Miles	0 9 7
				Lucy Anne Buck	0 4 11
				S. M. & A. D. Orchard	0 14 0
				Gertrude Belton	1 1 3
				F. E. & F. A. Clarke	0 5 7
				Miss Bedell's Class	0 10 8
					5 7 0
				PACKINGTON.	
				Public Collections	1 18 0
				Miss Smith	0 10 0
				Miss Alsebrook	0 5 0
				Mrs. Wood	0 5 0
				Boxes and Books—	
				Isabel Thirby	0 8 0
				Fanny & Phoebe Ellis	0 10 3
				Mary Storer	0 14 9
				Miriam Poxon	1 0 0
					3 13 0
				Total	40 10 2
				Less expenses	0 7 0
				Audlem.	
				Public Collections	1 3 3
				Austrey and Polesworth.	
				POLESWORTH.	
				Public Collection	1 6 1

£ s. d.	
R. Johnson, Esq.	5 0 0
Arthur F. Johnson's Sabbath Morning Breakfast-table box	1 0 0
Mrs. Paterson	2 0 0
Mrs. Wright	0 3 6
Louth—Misses Middleton	0 5 0
Manchester—Mr. and Mrs. Horsfield	2 0 0
Malvern—Mrs. Lees	0 5 0
Nottingham—Miss Ella and Master F. Bailey	0 10 6
Ottery St. Mary—Mrs. Hake	0 2 6
Osmaston—Mr. Trivett	0 10 0
Oundle—Miss Cunningham	1 1 0
Total	1100 17 7

## Arnold.

Collected by—	
Samuel Barlow	1 18 7
Samuel Pemberton	0 14 1
Samuel Bradbury	0 7 9
John Jew	0 9 9
Arthur Smith	0 5 9
George Woodward	0 4 9
Mary Peck	0 18 9
Alice Gretton	0 12 1
Sarah Ann Bott	0 4 10
	5 16 4

## Ashby and Packington.

Rev. T. A. Plant, B.A.	
ASHBY.	
Public Collections	6 18 3
Donation by Mr. & Mrs. Salisbury	10 0 0
Collected by Miss A. E. Goadby—	
Rev. T. A. Plant	0 5 0
Mr. & Mrs. Salisbury	2 2 0
Ditto for Rome	1 1 0
Mr. G. Orchard	1 1 0
Mr. Goadby	0 10 0
Mrs. Pearson	0 10 0
Mrs. Oakey	0 10 0
Mrs. Evans	0 10 0
Miss Everett	0 5 0
Mrs. Thirby	0 5 0
Mr. Miles	0 5 0
A Friend (per Mrs. Salisbury)	0 5 0

Bacup.		NEWBOLD VERDON.		Belper.	
	£ s. d.		£ s. d.		£ s. d.
Contributions	1 10 0	Henry Smith	0 1 6	Public Collections	2 2 0
<b>Barton, Barlestone, &amp;c.</b>		Lily Bailey	0 3 5	Sac. Coll. for W. & O.	0 10 0
Revs. J. R. Godfrey and G. E. Payne.		James Hill	0 2 0	Mr. & Mrs. Bakewell	2 2 0
Sac. Coll. for W. & O. (united)	2 1 6	Thomas Bailey	0 4 9	Collected by—	
Mrs. Haywood (Twy-cross) a thankoffer- ing	5 0 0	Andrew Statham	0 5 0	Lewis C. Bakewell	1 2 4
Public Collections—		Eliza Marriott	0 9 1	Sums under 5s. . . . .	0 8 4
Barton Fabis	2 9 4		1 5 9		6 4 8
Barlestone	3 12 0	<b>BAGWORTH.</b>		<b>Berkhamsted.</b>	
Bagworth	1 0 8	Sunday School Box	0 13 8	Rev. J. F. Smythe.	
Desford	1 16 8	Annie and G. Miles	0 4 7	Public Collections	4 1 0
Market Bosworth	0 18 1	Annie Johnson	0 4 9	Sac. Coll. for W. & O.	0 18 0
Congerstone	0 7 10	Annie Orme	0 4 0	Juvenile Collectors—	
Newbold	0 12 9	Small sums	0 10 0	Horace Gudgin	0 8 6
	10 17 4		1 17 2	Rose Foskett	0 8 4
<b>BARLESTONE.</b>		<b>MARKET BOSWORTH.</b>		Rhoda C. Sills	1 8 0
By Mrs. Wilkins—		Sabbath School Collec- tion	0 12 9	M. Stapleton's Box	0 4 10
Mrs. Kirkman	2 0 0	Amy and Fred Ches- hires' Box	0 4 2	Small sums	0 17 0
Mr. Wilkins	1 10 0		0 16 11	<i>Sunday Schools.</i>	
Rev. J. R. Godfrey	0 10 0	<b>DESFORD.</b>		Girls—	
Miss Hackett	0 10 0	Annie Pickering	0 5 6	1st Class	0 14 6
Mr. T. Wilkins (Northampton)	1 0 0	Emma Swann	0 6 0	2nd "	0 8 6
Mr. Kirkman (Broughton Astley)	2 10 0	Ethel Cart	0 5 3	3rd "	0 0 7
Mr. Cart (Desford)	0 5 0	Bertie Chawner	0 3 8	6th "	0 10 6
Mr. K. Archer (The College)	0 7 0	John Yarnall	0 10 0	Young Men's Bible Class	0 5 1
Mr. Thirby	0 5 0	Maud Stevens	0 5 1	Boys—	
	8 17 0	Sunday School Collec- tion	1 8 4	1st Class	0 6 0
Sabbath School	1 3 4	Small sums	0 8 7	2nd "	0 6 6
Miss Kirkman's Box	2 0 0		3 12 5	3rd "	0 8 4
Mr. Underwood	0 10 0	Total	46 16 1	Three other Classes	0 1 4
Mrs. Kirkman	0 5 0	Less expenses	0 6 7		11 13 0
John Orissa Godfrey	0 5 0	<b>Beeston.</b>		<b>Billesdon.</b>	
Annie and Ethel Wilkins	0 9 1	Rev. R. Purser.		Public Collections	1 13 0
Ellen Chesterton	0 7 6	Public Collections	2 19 8	<b>Birchcliffe.</b>	
Maria Smith	0 5 0	Late Professor Goadby	1 1 0	Rev. W. Gray.	
Annie Petcher	0 2 0	By Books— Collected by Miss Walker—		Public Collections	13 1 6
	5 6 11	Mr. W. Neville	0 10 10	Sac. Coll. for W. & O.	1 8 9
<b>BARTON.</b>		Mr. Samuel Walker	0 10 0	School Boxes, &c.—	
By Miss Deacon—		Mr. Venn	0 10 0	Males	6 9 6
Mrs. Deacon, sen.	0 10 0	Mr. Chas. Neville	0 8 8	Females	4 17 8
Mr. Compton	0 10 0	Mr. & Mrs. Stevenson	0 9 0	Infants	1 3 8
	1 0 0	Mrs. J. R. Pearson	0 6 0		12 10 10
Mr. John Bailey, sen. (Markfield)	1 0 0	Mrs. Henry Pearson	0 5 0	By Miss B. Townsend—	
<b>BARTON BOXES.</b>		Mrs. Tansley	0 5 0	Mr. A. Sutcliffe	1 1 0
Ellen Haywood	1 0 0	Small sums	1 5 0	Mr. & Mrs. Townsend	0 15 0
Mrs. Jackson	0 5 0		4 8 6	Miss Milnes	0 10 0
Mary Oldacres	0 8 7	Miss Oldham	1 16 6	Miss Townsend	0 10 0
Ethel Humphrey	0 10 6	Boxes—		Miss B. Townsend	0 6 0
Fanny Hackett Deacon	0 5 0	Girls' School	0 11 0	Mrs. A. Eastwood	0 6 0
Thomas Insley	0 11 10	Boys' School	0 13 2	Mr. E. Harwood	0 6 0
Thomas Bosworth	0 5 0	Betsey A. Smith	0 11 0	Mr. J. Hellwell	0 5 0
George Bland	0 5 3	Jennie Brown	0 9 6	Mr. R. Crossley	0 5 0
Bertie Goddard	0 7 11	Emily Daubney	0 7 7	Mrs. Jackson	0 5 0
John H. Compton	0 15 10	M. & H. Newbold	0 7 2	Sums under 5s. . . . .	2 5 6
Percy Wright	0 3 0	Victoria Nicholson	0 4 6		6 14 6
Willie Stretton	0 3 2	F. & A. Walker	0 3 5	By Mr. C. L. Gray—	
	5 1 1	Albert Wood	0 2 7	Rev. W. & Mrs. Gray	2 2 0
			3 9 11	Mr. Thomas I. Lister	1 1 0
		Total	13 15 7	Mr. A. T. Gray	0 10 6
				Mr. C. L. Gray	0 10 6
				Mr. R. Greenwood	0 7 0
				Miss Greenwood	0 7 0
				Miss Barritt	0 5 0

	£	s.	d.
Mr. S. Crossley ..	0	5	0
Mrs. Uttley .....	0	5	0
Small sums .....	0	10	6
	6	3	6
<b>By Mr. J. Cockcroft—</b>			
Mr. Jos. Thomas ..	2	10	0
Mr. J. Thomas .....	0	10	6
Mr. J. Greenwood ..	0	10	6
Sums under 5s. ....	0	13	6
	4	4	6
<b>By Mr. F. Greenwood—</b>			
Mr. W. Thomas ..	0	10	6
Mr. A. Webster .....	0	6	0
Mr. R. Greenwood ..	0	5	0
Mr. C. Knowles .....	0	5	0
Miss Ashworth .....	0	5	0
Sums under 5s. ....	0	11	0
	2	2	6
<b>By Miss B. Smith—</b>			
Miss Sutcliffe .....	0	10	0
Miss Smith .....	0	5	0
Mr. A. Smith .....	0	5	0
Sums under 5s. ....	0	11	0
	1	11	0
<b>Total ..</b>	47	7	1
<b>Less expenses ..</b>	0	10	0

**Birmingham.**

Rev. E. W. Cantrell.

LOMBARD STREET.

Public Collections ..	5	12	5
Sac. Coll. for W. & O.	1	0	0
Mr. Linnett .....	0	10	0
Mrs. Poynter's box ..	0	6	11
<b>By Miss Wright—</b>			
Mrs. Atkin .....	1	1	0
Mr. Mills .....	1	1	0
Mr. Cooke .....	1	1	0
Miss Gent .....	1	0	0
Mr. Gent .....	0	10	6
Mr. J. Patterson .....	0	10	6
Mr. Johnson .....	0	10	0
Mrs. Southall .....	0	10	0
Mrs. J. Sturge .....	0	5	0
Miss Allen .....	0	5	0
Mrs. Lear .....	0	5	0
Mrs. Taylor .....	0	5	0
Mr. Lawrence .....	0	5	0
Mr. Jones .....	0	5	0
	7	14	0

<b>By Miss Hodson, for Rome—</b>			
Mrs. Atkin .....	0	12	0
Mrs. Meaking .....	0	5	0
Mrs. Lear .....	0	5	0
Mr. Linnett .....	0	5	0
Mr. Hitchcock .....	0	2	6
Mr. Nutt .....	0	2	6
	1	12	0

*Juvenile Society.*

<b>Girls' division—</b>			
Miss Emily Lee ..	2	3	6
Miss Lucy Coombs ..	1	18	0
Miss Amy Fox .....	1	8	0
Misses G. & A. Wright	1	6	0
Miss Agnes Green ..	1	3	5
Miss Brierley's Class	1	2	11
Miss Coy's Class ..	1	0	11
Miss Alice Brooks ..	1	0	6

	£	s.	d.
Miss F. Cantrell ..	1	0	3
Miss Nellie Hemming	1	0	0
Miss Coombs .....	0	18	2
Miss Amy Green .....	0	13	6
Miss Rebecca Hodson	0	10	10
Miss Lowe's Class ..	0	10	6
Miss Terry .....	0	9	4
Miss Snape .....	0	9	2
Miss Smith .....	0	9	0
Miss Emily Green ..	0	6	6
Miss M. Whitehouse ..	0	6	4
Miss Nellie Brierley	0	6	4
Miss Cleaver's Class ..	0	5	1
Miss Alice Brooks ..	0	5	0
Miss E. Palsler .....	0	5	0
Miss Eliz. Bardell ..	0	5	0
Miss Eliz. Hyde .....	0	4	4
Miss Jessie & May			
Alford's box .....	0	3	9
Miss Sarah Jane			
Grewcock's box .....	0	1	1
Small sums .....	0	3	6
<b>Collection at Afternoon</b>			
<b>Service .....</b>	0	4	1
	20	0	0

<b>Boys' division—</b>			
Alfred G. Wright ..	3	2	0
Herbert C. Hitchcock	2	9	0
Ernest Vaughan .....	2	9	0
Mr. J. Wright's Class	1	8	7
William Wright .....	1	3	2
Isaac Wright .....	0	14	11
Richard Green .....	0	12	4
Mr. Mantons' Box ..	0	5	8
<b>Sunday Afternoon Col-</b>			
<b>lection .....</b>	0	4	1
	12	8	9
<b>Total ..</b>	49	4	1
<b>Less expenses ..</b>	0	15	9

**Boston.**

Rev. C. Waterton.

After Audit, 1888 ..	3	4	11
Public Collections ..	4	6	9
<b>By Mrs. Munford—</b>			
Rev. C. Waterton ..	0	5	0
Mr. Weightman .....	0	10	0
Mrs. Munford .....	0	6	0
Mr. S. Munford .....	1	4	0
	2	5	0
<b>By Mrs. Bayley—</b>			
Mr. Ward .....	1	1	0
Mrs. Bayley .....	0	5	0
Miss Ellis .....	0	5	0
Miss Wood .....	0	5	0
	1	16	0

<b>Juvenile Collections—</b>			
Sarah Wilson .....	2	15	6
Annie Thompson .....	2	14	6
Maud Artley .....	2	7	6
Edwin Claypool .....	1	2	5
Hattie Cheer .....	1	1	9
Emily Darby .....	1	1	0
Florie Darby .....	1	0	0
Ethel Thompson .....	0	19	9
Willie Tyler .....	0	19	7
Louie Chiles .....	0	18	0
Rose Brackenboro ..	0	16	2
M. A. Toynnton .....	0	10	0
Pattie Harrison .....	0	8	10
Small sums in Books	0	4	10
Christian Band .....	0	6	8

	£	s.	d.
Sums under 5s. ....	0	9	2
Miss Lovely's Class ..	0	5	6
	18	9	11

<b>Sunday Afternoon Col-</b>			
<b>lection .....</b>	0	8	9
<b>Profits of tea, 1888 and</b>			
<b>1889 .....</b>	0	12	0

**WITHAM GREEN.**

<b>Boxes and Books—</b>			
Clara Wakeling .....	0	18	8
Betsy Faunt .....	0	15	5
M. Julian .....	0	6	7
Emma Sykes .....	0	8	7
Small sums .....	0	2	9
	2	12	0

<b>Total ..</b>	33	6	7
<b>Less expenses ..</b>	0	10	0

**Bourn and Morton.**

**BOURN.**

Rev. G. H. Bennett.

Public Collections ..	9	16	3
Sac. Coll. for W. & O.	1	4	0
Mr. and Mrs. W. R.			
Wherry .....	5	0	0
Mrs. J. M. Stubbs			
(Harrow) .....	1	0	0
Mr. T. Pearce .....	0	5	0
<b>By Mrs. E. Wherry—</b>			
Mrs. Ridgway .....	0	10	0
Rev. G. H. Bennett ..	0	10	0
Mrs. Bray .....	0	15	0
Mr. Bishop .....	0	10	0
Mr. T. P. Allatt .....	0	10	0
Mrs. E. Wherry .....	1	1	0
	3	16	0

<b>By Mrs. Wyles—</b>			
Mr. W. Ash .....	0	5	0
Mr. & Mrs. J. Story ..	0	10	0
Mrs. Branstone .....	0	5	0
Mrs. Mays .....	0	5	0
Mrs. Boyer .....	0	5	0
Mrs. Brothwell .....	0	5	0
Mr. Gilbert .....	0	5	0
Mr. Garner .....	0	5	0
Mr. R. Ash .....	0	5	0
Mrs. Wyles .....	0	5	0
Small sums .....	0	9	0
	3	4	0

*Juvenile Society.*

Secretary, Miss Ellicock

<b>Collected by—</b>			
Lizzie Ellicock .....	4	18	10
Joseph Ellicock .....	2	3	1
George Beaver .....	1	13	3
Louisa Payling .....	1	12	4
Nina Mansfield .....	1	10	8
Florence Wherry .....	1	7	0
Jennie Ellicock .....	1	0	7
Fannie Ellicock .....	0	13	6
Beatrice Measures .....	0	11	7
Nellie Tory .....	0	11	6
Eliza Tory .....	0	9	9
Campion Story .....	0	7	10
Eva Pearce .....	0	7	3
Lillie Walton .....	0	6	6
Emily Rouse .....	0	5	9
George Tory .....	0	5	7

Ethel Nichols	£	s.	d.
Juvenile Missionary Meeting	0	4	4
	0	11	1
	19	0	5
	43	5	8
<b>MORTON.</b>			
Public Collection	0	8	0
Collection at Juvenile Missionary Meeting	0	10	4
Mr. T. P. Allatt	0	10	0
<b>Boxes—</b>			
Sunday School	0	18	3
Mrs. Swift	0	13	6
	1	11	9
<b>Juvenile Collectors—</b>			
Emily Hare	0	0	6
Charles Bradford	0	9	8
Caroline Lambert	0	6	5
Elizabeth Turner	0	6	4
Amy Wyer	0	6	10
Melton Smith	0	3	3
Ellen Scotney	0	1	5
	2	9	0
<b>Total for Morton</b>	5	9	1
„ „ Bourn	43	5	8
<b>Bourn and Morton</b>	48	14	9

<b>Bradford.</b>			
Rev. Sandy Kent.			
<b>TETLEY STREET.</b>			
Church Collection	1	0	0
Annual Collections	2	18	11
Sac. Coll. for W. & O.	1	5	0
Mrs. Barker	1	0	0
A Friend	0	13	0
<b>Collected by—</b>			
Lydia Cawthra	0	13	10
Hannah Barker	0	18	2
Harold Holmes	1	4	9
Martha H. Wood	1	9	0
Harry Green	0	9	0
Annie Eliza Bastow	0	11	0
Polly Brook	0	10	1
Small sums	0	9	9
<b>Total</b>	12	14	3
<b>Less expenses</b>	0	6	9

<b>INFIRMARY STREET.</b>			
Collections	2	12	0
Sac. Coll. for W. & O.	0	12	6
Lillie Hulme	1	7	0
Polly Chapman	0	11	0
Alice Roome	0	11	0
John E. Boothroyd	0	11	0
Thomas J. Dodson	0	10	0
Charles W. Brook	0	7	3
Lydia Drake	0	6	0
Edward Wainwright	0	5	4
Eliza A. Bill	0	4	0
Frank Sharp	0	3	7
Clarrie Hulme	0	3	6
Harriet Wilson	0	3	0
Sums under 3s.	0	6	8
<b>Total</b>	8	13	10
<b>Less expenses</b>	0	12	0

<b>ALLERTON, BETHEL.</b>		
Rev. W. Wynn.		
Sac. Coll. for W. & O.	£	s. d.
	0	16 0
	0	16 0

<b>ALLERTON, CENTRAL.</b>		
Public Collection	3	10 3
Sunday School Collections	0	13 6
Sunday School Boxes	4	3 0
Mr. Albert White	1	0 0
<b>Collected by—</b>		
Edith Parkinson	1	12 7
Susanna Robinson	1	7 1
Margaret A. Barker	1	1 2
Fanny Sharp	0	12 8
Ellen Illingworth	0	11 9
Interest	0	1 7
	14	13 7
<b>Less expenses</b>	0	2 6

<b>Broughton.</b>		
Mrs. Underwood	5	0 0
	5	0 0

<b>Burnley.</b>		
<b>ENON.</b>		
Rev. C. Payne.		

Public Collections	7	17 3
Sac. Coll. for W. & O.	1	9 4
Coll. at Missionary Meeting	0	19 5
Coll. from Enon Mission Room	0	7 7
Mr. J. Nadin	0	6 0
Coll. by Mrs. Utley—		
Rev. C. Payne	0	10 6
Subs. under 5s	1	4 0

<b>Classes—</b>		
<i>Female—</i>		
Mrs. Payne's	2	13 6
Miss Slater's	1	2 0
Miss Edmondson's	1	0 6
Miss Stansfield's	0	18 9
Miss Pounder's	0	14 7
Misses Jones and Riley's	0	14 1
Misses A. Slater & Ormerod's	0	13 1
Miss Watson's	0	12 7
Miss Rae's	0	10 8
Miss Allen's	0	10 6
Miss Holmes'	0	6 8
Misses Cropper and Wilkinson's	0	5 2
Misses Hall & Creek's	0	1 1
<i>Male—</i>		
Mr. H. Spencer's	2	9 1
Mr. F. Slater's	0	13 2
Mr. J. Riley's	0	6 7
<b>Classes under 5s.</b>	1	4 11
	14	16 11

<b>Books—</b>		
Miss G. Allen	2	16 4
Miss S. Bland	0	5 1
Miss J. Spencer	0	5 0
Miss M. Whitaker	0	6 4
Master L. & A. Mills	0	6 0

Books & small sums	£	s.	d.
	0	0	8
	4	5	5
<b>Total</b>	31	16	5
<b>Less expenses</b>	0	7	0

<b>EBENEZER.</b>		
Rev. H. Hall.		
Collections & subs.	13	18 10

<b>Burton-on-Trent and Overseal.</b>		
Rev. S. S. Allsup.		
Public Collections	13	13 11
Sac. Coll. for W. & O.	2	17 6
Coll. at farewell services of Rev. J. Vaughan	3	15 6
Sundry	0	11 0
	20	17 11

H. Wardle, Esq., M.P.	1	1 0
S. Evershed, Esq., M.P.	0	10 6
Henry Goodger, Esq.	0	10 6
Rev. S. S. Allsup	2	2 0
Mr. James Bannister	2	2 0
Mr. James Dunciliff, Uttoxeter	2	2 0
Mr. Dunciliff	1	1 0
Mrs. Hurst	1	1 0
Miss Bailey	1	1 0
Mr. John Ellis	1	1 0
Mr. C. Spalding	1	1 0
Mr. R. Hunt	0	10 6
Mr. W. Poynton	0	10 6
Mr. Bentley	0	5 0
Mr. Roberts	0	5 0
	15	4 0

<i>Juvenile Association.</i>		
Collected at Juvenile Missionary Meeting	1	10 0
<b>Collected by—</b>		
Lottie Keen	6	6 3
Lilla Bannister	4	4 0
Emily Cantrell	4	0 0
Clara Bannister	2	7 4
Louie Smith	2	2 0
Mercy Cross	1	15 0
Annie Bentley	1	14 8
Minnie Bailey	1	12 1
Emmaline Brown	1	8 10
Ellen Reader	1	3 10
Annie Spalding	1	1 0
Annie Bramall	1	0 0
Lizzie Poynton	1	0 0
Annie Phillips	1	0 0
Laura Sophia Siddals	0	17 11
Lottie House	0	17 0
Sophia R. Cross	0	12 7
Lucy Widdowson	0	11 6
Matilda Nutt	0	4 4
Small sums	0	1 8
	34	0 0

<b>Collected by—</b>		
Alfred Bosworth	3	0 3
George Henry Cross	1	11 8
Andrew Bosworth	1	6 5
George Cantrell	1	1 1
James F. Cooke	0	10 10
	7	10 3

Mission Boxes—	£	s.	d.
Mr. Matthews' Class	1	1	5
Mr. Spalding's	0	11	10
Annie Hardy	1	4	9
Minnie Humphrey	0	10	6
Nellie Poynton	0	10	0
Thomas Thorpe	0	9	10
Miss Bailey	0	8	0
Mr. Wheway's Children	0	6	3
Martha Wright	0	6	2
John H. Phillips	0	4	11
Alice Bramall	0	3	8
	5	18	4

*Uzbridge Street School.*

Collected by—	£	s.	d.
Agnes Bryce	1	0	4
Mary Hadfield	0	13	6
Jane Taylor	0	16	6
Ada Mee	0	9	0
Charlotte Robson	0	8	1
Edwin Dial	0	9	1
	4	1	6

Mission Boxes—	£	s.	d.
Mrs. Foster	0	6	1
Herbert Deakin	0	3	4
School Box	0	2	3
	0	10	8

OVERSEAL.

Public Collections	£	s.	d.
2	12	4	
Books and Boxes.			
Collected by—	£	s.	d.
Eliza Moore	0	16	0
Lilian Moore	0	16	0
Kezia Haynes	0	19	0
Mary Ann Wilkins	1	13	7
	4	4	7
Harold Werrett	0	5	0
Charles Sturgess	0	8	1
Frank Moore	0	16	6
Harry Smith	0	17	6
Frederick W. Moore	0	19	4
Harry Moore	1	0	0
Walter Moore	1	1	6
Ernest Wilkins	1	1	8
James Smith	1	3	6
	7	13	1
	14	10	0

CAULDWELL	0	16	3
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Total	104	16	11
Less expenses	1	1	5

PARKER STREET BRANCH.

Coll. for W. & O.	0	7	5
Collected by—	£	s.	d.
Louie Brooks	0	17	1
Edith Knowles	0	13	2
Mary Brooks	0	6	10
Collections	2	6	7
Rev. Dr. Underwood	1	0	0
Late Miss Scott	0	10	0
Mr. Thos. Garner	0	10	0
	6	11	1
Less expenses	0	8	6
Total	100	18	1

Castle Donington.

Public Collections	£	s.	d.
6	1	0	
By Miss Clayton—			
Mr. Attwood	1	10	0
Do. for Rome	0	10	0
Mrs. Fielding	0	10	0
Mrs. Oldershaw	0	10	0
Mrs. Chapman	0	5	0
Dr. Hall	0	5	0
Small sums	0	5	0
	3	15	0

By Miss Dakin—	£	s.	d.
Mr. Stevenson	0	10	6
Miss Doughty	0	6	0
Mrs. J. R. Parker	0	10	6
Mrs. C. Tomkinson	0	5	0
Miss Tomkinson	0	5	0
Mrs. Shepherd	0	5	0
Miss Dakin	0	5	0
Mr. F. Tomkinson	0	5	0
Mr. Oldershaw	0	5	0
Mr. Dakin	0	5	0
Small sums	0	7	8
	3	9	9

Collected in Sabbath Schools:—

By Books—	£	s.	d.
Mias Allsop	0	8	8
Miss F. Stevenson	1	6	0
Miss Carr	0	5	0
Mr. Fielding	0	5	0
Miss A. Pickerrill	1	5	2
Miss H. Ward	0	5	5
Master S. Millward	1	16	1
Snips Box	0	19	3

Class Boxes—	£	s.	d.
Male Adults	0	7	9
2nd Class Boys	0	5	11
By Cards	1	4	8
Juvenile Quarterly	£	s.	d.
Collections	1	3	11
Sums under 5s.	1	8	6
	11	0	4

WESTON-ON-TRENT.

Public Collection	1	2	3
Mr. Porter	1	0	0

Boxes—	£	s.	d.
Master Benj. Porter	0	16	0
Master J. Fitchett	0	5	4
Miss Mary Parker	0	12	0
Miss M. A. Pegg	1	0	0
	4	15	7

Total	29	1	7
Less expenses	0	8	8

Chatteris.

Rev. T. H. Smith.

Public Collections	4	11	11
Sac. Coll. for W. & O.	1	0	0
By Mrs. Joseph Green—	£	s.	d.
Mrs. Sears	0	5	0
Sums under 5s.	0	13	6
By Mrs. Slaughter—	£	s.	d.
Mr. E. Allpress	0	5	0
Sums under 5s.	0	10	6

Boxes—	£	s.	d.
Miss M. Ruston	1	9	0
Miss M. Smith	0	9	6
Young Women's	£	s.	d.
Bible Class	0	8	11
Miss B. Chamberlain	0	8	8
Missionary Prayer	£	s.	d.
Meeting	0	7	9
Miss F. Seaman	0	3	2
Miss J. Bull	0	1	6
	10	19	5
Less expenses	0	15	5

Chellaston.

Mr. & Mrs. Richardson (Totnes)	5	0	0
	5	0	0

Chesham.

Rev. W. Bampton Taylor.

Public Collections	7	1	0
Sac. Coll. for W. & O.	1	6	0

By Mrs. W. B. Taylor—	£	s.	d.
Mr. and Mrs. J. W. G. Pegg	10	10	0
Mrs. G. W. Pegg	10	0	0
Mrs. Butcher (Tring)	1	0	0
Miss Harris (St. Alban's)	0	10	6
Mr. & Mrs. Freeman	0	10	0
Rev. W. B. Taylor	0	10	0
Mrs. W. B. Taylor	0	10	0
Mrs. C. Bunker	0	5	0
Mrs. C. Archer	0	5	0
Mrs. M. Birch	0	5	0
Mrs. Boarder	0	5	0
Mrs. G. Neal	0	5	0
Mrs. S. Puddephatt	0	5	0
Mr. D. G. Patterson	0	5	0
Mrs. Jos. Hobbs	0	5	0
Mrs. G. Hawes	0	5	0
Mrs. J. Bunker	0	5	0
Mrs. C. Long	0	5	0
Mrs. J. Bishop	0	5	0
Miss A. Spencer	0	5	0
Sums under 5s.	0	12	0
	27	7	6

Juvenile Society.

Sunday Afternoon Collection	2	9	5
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Collected by—	£	s.	d.
Kate Pearce	2	2	1
Mary Patterson	1	10	3
Emma Freeman	1	8	0
Nellie Long	1	4	5
Harry Neal	1	2	10
Mary Long	1	0	0
Mary Batchelor	0	18	0
Charlie Herbert	0	17	3
Florry Hayes	0	16	0
Miss Bunker	0	12	6
Annie Chapman	0	12	6
Annie Pearce	0	12	0
Lizzie Dwight	0	5	0
Freddie Long	0	11	0
Kate Webb	0	8	6
Alice Emms	0	11	0
	17	0	9



	£	s.	d.
Sunday School Books—			
Young Women's Bible			
Class	1	12	6
1st Class Girls	0	13	5
2nd ditto	0	6	4
3rd ditto	0	8	6
Small sums	0	6	11
Young Men's Bible			
Class	1	4	0
2nd Class Boys	0	7	8
4th ditto	0	14	0
Small sums	0	6	5
	5	19	10

By Miss Ware, for Schools—			
Mrs. G. W. Pegg	1	0	0
Mrs. Butcher (Tring)	1	0	0
Small sums	0	7	6
	2	7	6
Total	61	2	7
Less Printing	0	10	0

Clayton.

Rev. J. Wendon Hamby.			
Public Collections	3	18	10
Sac. Coll. for W. & O.	1	5	0
Coll. in Sunday School	1	2	1
Monthly Missionary			
Prayer Meetings	1	4	9
Mr. Edmund Hirst	1	1	0
Rev. J. W. Hamby	0	5	0
Mrs. Asa Briggs	0	5	0
Mr. Joseph Mitchell	0	5	0
Mr. Smith Mitchell	0	5	0
Little Books—			
Master A. Robinson	2	15	8
Thomas H. Andrews	2	5	10
Miss A. Wilkinson	2	1	7
Miss Annie Smith	0	3	0

Boxes—			
Messrs. S. Craven &			
F. Smith	0	14	8
Mr. George Andrews	0	10	6
Mrs. Mercey	0	5	0
Mrs. Edmund Hirst	0	4	6
Mr. W. Wilkinson	0	3	6
Mrs. J. Rawnsley	0	3	0
Interest	0	5	2
Total	19	4	1
Less expenses	0	1	7

Coalville.

Rev. F. Pickbourne.			
Public Collections	1	17	3
Rev. F. Pickbourne	0	5	0
	2	2	3

Coningsby.

Rev. G. Camp.			
Public Collection	0	19	0
Sac. Coll. for W. & O.	0	6	6
Profits of Tea	0	12	6
Late Mrs. Gittus	0	10	0
Mrs. Jarrom	0	10	0
Miss Jarrom	0	10	0
Miss F. Jarrom	0	10	0
Miss Lane	0	6	0

	£	s.	d.
Miss M. Sellars	0	18	0
Mr. J. Sellars	0	5	0
Rev. G. Camp	0	5	0

Books and Boxes—			
Miss M. Draycott	0	4	2
Miss M. A. Cook	0	12	8
Late Mrs. Parker	0	5	0
Sunday Scholar	0	8	2
Total	7	1	0
Less Expenses	0	2	9

Coventry.

Rev. A. T. Prout.			
Sac. Coll. for W. & O.	0	13	6
Mrs. Prout's Box	0	10	6
Mrs. S. Allchurch	0	5	0
	1	9	0

Crowe.

Rev. R. P. Cook.			
Contributions	2	3	11
	2	3	11

Cropstone.

Sac. Coll. for W. & O.	0	5	0
	0	5	0

Denholme.

Public Collections, &c.	5	13	6
Sac. Coll. for W. & O.	1	0	0
Rev. John Taylor	0	10	6
	7	4	0

Derby.

ST. MARY'S GATE.			
Rev. Abraham Mills.			
Public Collections	14	14	0
Sac. Coll. for W. & O.	2	10	0
By Mrs. Barker—			
Rev. W. & Mrs. Hill	2	12	0
Mr. Joseph Dean	0	10	6
Mr. W. Hall, sen.	0	10	6
Mr. & Mrs. Isaac Hill	0	10	6
Mrs. Barker	0	6	0
Mrs. Parsons	0	2	0
	4	11	6
By Mrs. E. C. Ellis—			
Sir T. W. Evans, Bart.	2	0	0
Mr. E. C. Ellis	2	2	0
Mr. Meakin	0	10	6
Mr. Hardy	0	5	0
Miss Perry	0	5	0
Mrs. Ongill	0	5	0
	5	7	6
By Miss E. Ada Hill—			
Mr. James Hill	2	2	0
Mr. Geo. Cholerton	2	2	0
Mr. William Abell	0	10	6
Mrs. Allsop	1	0	0
Mrs. Hawksworth	0	10	6
Mrs. Frost	0	10	6

	£	s.	d.
Mr. Evans (Matlock)	0	10	0
Mr. W. E. Ford	0	5	0
Mrs. Embury	0	5	0
Miss E. Ada Hill	0	5	0
	8	0	0

Juvenile Society.

By Miss E. B. Hill—			
Rev. J. F. and Mrs. Hill (India)	5	0	0
Messrs. Stimpson and Rickard	1	0	0
Mr. Foster (donat'n.)	1	0	0
Mr. Kenneth Bond	0	10	6
Mr. G. Cholerton	0	6	0
Mr. A. Brown	0	5	0
Mr. G. Hill	0	5	0
Mr. Dusaotuy	0	5	0
Mr. Vere	0	5	0
Mrs. Vere	0	5	0
Mr. A. H. Hill	0	5	0
Mr. Foster	0	5	0
Miss E. B. Hill	0	5	0
Small sums	0	8	8
	10	5	2

By Miss K. Barker—			
Mr. Bryer	1	0	0
Mrs. Wilkins	0	10	6
Mrs. Abell	0	5	0
Mr. Wilshire	0	5	0
Mr. Butler	0	5	0
Miss K. Barker	0	5	0
Small sums	1	9	10
	4	0	4

By Miss E. Hall—			
Mrs. Hall, sen.	0	13	0
Mr. F. Dean	0	5	0
Small sums	0	11	8
	1	9	8

By Miss B. H. Doughty—			
Mr. J. J. Doughty	0	10	6
Small sums	0	12	5
	1	2	11

By Miss H. Frost—			
Mrs. Frost	0	6	0
Small sums	0	9	1
	0	15	1

By Master N. Wilshire—			
Mr. Sargent	0	5	0
	0	5	0

Collected by—			
Mr. A. Cholerton	0	7	6
Miss M. Hawksworth	1	0	6
Miss E. Ellis	0	1	9
Mrs. Faulkner's box	1	3	7

Proceeds from Annual Meeting (Mr. Orton's Lecture)	0	15	9
Annual Collection	5	0	0
Collected in—			
Girls' School	3	14	2
Boys' do.	1	9	9
	81	1	2

JUNCTION STREET.

Public Collection	2	0	0
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WILLINGTON.		
	£	s. d.
Public Collections ..	2	16 1
<i>Juvenile Collectors.</i>		
Collected by—		
Miss Alice Jenkins ..	0	10 3
Miss Jane Morris ..	0	12 10
Miss Edith Smith ..	0	17 0
	4	16 0
Less Printing ..	0	2 6
Total ..	72	18 4
 OSMASTON ROAD.		
Rev. W. H. Tetley.		
Public Collections ..	12	2 10
Sac. Coll. for W. & O.	3	3 0
By Mrs. Woodroffe—		
Mr. C. Appleby ..	0	5 0
Mr. W. Bacon ..	0	10 6
Mr. J. Cholerton ..	0	5 0
Mr. Eaton ..	0	5 0
Mrs. Hoare ..	0	5 0
Mr. Jephson ..	0	5 0
Mr. E. S. Johnson ..	2	0 0
Mr. J. Keys ..	0	5 0
Mr. J. McConnell ..	0	5 0
Mr. Purkiss ..	0	5 0
Miss Slater ..	0	5 0
Mrs. Stevenson ..	0	10 6
Mr. C. Stevenson ..	0	5 0
Rev. A. Underwood ..	0	5 0
Mr. P. M. Warren ..	0	5 0
Mrs. T. Winfield ..	0	10 0
Mr. T. Woollatt ..	1	1 0
Mr. & Mrs. Woodroffe ..	1	1 0
The Messrs. Whales ..	0	5 0
Sums under 5/- ..	1	9 6
	10	7 6
Mrs. Goodall's Box ..	1	0 0
By Mrs. T. Bennett—		
Mr. Athey ..	0	5 0
Mr. W. Bennett ..	0	5 0
Mrs. T. Bennett ..	0	5 0
Mrs. Bland ..	0	2 0
Mr. Boam ..	0	5 0
Mrs. H. Fowkes ..	0	10 0
Mrs. Hull ..	0	5 0
Mr. A. J. Machin ..	0	5 0
Mr. D. Renwick ..	1	1 0
Mr. J. Reynolds ..	0	5 0
Rev. W. H. Tetley ..	0	10 0
Mr. Taylor ..	0	5 0
Mr. H. Thorne ..	0	5 0
	4	8 0
By Mrs. Lamb—		
Mr. S. Bennett, jun. ..	0	5 0
Mr. G. Fowkes ..	0	5 0
Mrs. Husband ..	0	10 6
Miss Lamb ..	0	5 0
Mr. J. Lamb ..	2	2 0
Ditto for Rome ..	1	1 0
Mr. J. Moore ..	0	5 0
Mr. Ottewell ..	0	5 0
Mr. J. Sadler ..	0	5 0
Mr. J. Smith ..	0	10 6
Mrs. Wallis ..	0	5 0
	5	19 0

£ s. d.		
By Mrs. T. H. Harrison—		
Mr. S. Bennett ..	1	1 0
Mr. Earp ..	1	1 0
Mr. T. H. Bennett ..	0	10 6
Mr. T. H. Harrison ..	5	0 0
Mrs. Leese ..	0	5 0
Mr. Moore ..	0	10 6
Miss L. Statham ..	0	5 0
Mr. J. Stubbs ..	0	5 0
	8	18 0
<i>Juvenile Branch.</i>		
Classes—		
Mrs. T. H. Bennett's ..	0	8 0
Mrs. Bett's ..	0	8 8
Miss Harrison's ..	0	12 8
Mr. T. H. Harrison's ..	0	8 10
Miss King's ..	0	6 2
Miss Thorne's ..	0	7 0
Mr. Bett's ..	0	6 0
Mr. F. Munton's ..	0	6 0
Mr. J. Payne's ..	0	5 1
Mr. D. Renwick's ..	0	12 4
Mr. & Mrs. Henson's (Infant's) ..	0	11 7
Classes under 5s. ..	1	15 6
	6	7 10
Collected by—		
Miss Munton ..	1	11 3
Miss Sutherland ..	0	10 9
Miss R. S. Bennett ..	0	11 3
Sums under 5/- ..	1	4 11
Total ..	3	18 2
 PEAR-TREE BRANCH.		
Public Collections ..	1	12 9
Total ..	57	17 1
 WATSON STREET.		
Public Collections ..	1	15 2
Sac. Coll. for W. & O.	0	12 0
By Miss Hatfield—		
Mr. Slack ..	2	2 0
Ditto Stamps ..	2	0 0
Mr. Dean ..	1	0 0
Small sums ..	4	8 11
	9	10 11
<i>Juveniles.</i>		
Collected by—		
Master J. Doyle ..	1	2 0
Master E. Smith ..	0	9 0
Master A. Dakin ..	0	11 0
Master A. Budworth ..	0	2 6
Miss Glazebrook ..	0	15 6
Miss Smith ..	0	18 6
Miss Briggs ..	0	8 3
A Friend ..	0	11 0
	4	17 9
Total ..	16	15 10
 Dewsbury.		
Rev. A. C. Perriam.		
Public Collection ..	0	0 0
Sac. Coll. for W. & O.	3	8 0
Mr. Joshua Mitchell ..	5	0 0
Mr. Samuel Kershaw ..	1	0 0

£ s. d.		
Mr. James A. Mitchell ..	0	10 6
Rev. A. C. Perriam ..	0	10 6
Mrs. Thos. Bingley ..	0	10 0
Mr. F. Holdsworth ..	0	6 0
Mr. Scott ..	0	5 0
Mr. Fred Mitchell ..	0	5 0
Sums under 5s. ..	1	0 0
Juvenile Society ..	19	15 4
	38	10 4
 Duffield.		
Public Collections ..	1	16 10
Sac. Coll. for W. & O.	1	0 0
Miss Stevenson ..	5	0 0
Collected by—		
Miss G. M. Moore ..	0	14 2
Miss S. J. Wilton ..	0	4 10
Harry Clark ..	0	11 0
Total ..	9	6 10
 Earl Shilton.		
By William Bown ..	1	11 6
	1	11 6
 Edgeside.		
Sac. Coll. for W. & O.	0	17 0
	0	17 0
 Fleet.		
Mrs. Barker's Box ..	0	13 0
Sunday School Box ..	0	3 0
	0	16 0
 Ford.		
Rev. Leo. Humby.		
Public Collections ..	1	19 1
By Rev. Leo. Humby—		
Mrs. Humphreys ..	5	0 0
Mrs. Hitchcock ..	0	19 5
Mr. E. Little ..	0	10 0
Mr. T. Parrott ..	0	5 0
Sums under 5s. ..	0	11 6
	9	5 0
 Grantham.		
Sabbath School Boxes ..	0	12 0
	0	12 0
 Grimsby.		
Rev. J. T. Owers.		
Public Collections ..	7	10 0
Sac. Coll. for W. & O.	0	8 6
Mrs. T. Brown, for Rome ..	0	10 6
Ditto for Orissa ..	0	10 6
Boxes—		
Miss Brumpton ..	0	5 9
Miss Minnie Brown ..	0	13 1
Miss E. Denniss ..	0	4 3
Sunday School—		
School Box ..	2	14 3
Miss E. E. Brown ..	1	0 0

	£	s.	d.
Miss S. Brown .. .	1	0	0
Miss Sales .. .	0	6	0
Miss May Evans .. .	1	0	8
Miss N. Broughton .. .	0	6	0
Master Chas. Owers .. .	0	14	4
Master E. Westoby .. .	0	6	3
Small sums .. .	0	3	2
<b>Total ..</b>	<b>17</b>	<b>13</b>	<b>3</b>
Less expenses ..	0	7	10

**Halifax.**

Rev. Carey Hood.

Public Collections ..	7	18	6
Sac. Coll. for W. & O.	3	0	0
Rev. Carey Hood ..	0	10	6
Mr. Councillor Binns ..	0	10	0
Mr. Councillor Oswin ..	0	10	6
Mr. S. Atkinson ..	0	2	6
Mr. J. Wilson, M.A. ..	0	10	6
Mr. S. R. Wilson, M.A. ..	0	10	6
Mrs. Ingham ..	0	10	6
The Misses Sutcliffe ..	0	10	6
(additional) ..	3	0	0
Sunday School Classes	7	18	3
Bank Interest ..	0	9	7

Collected by—

Miss Irvine .. .	2	7	1
Miss E. M. Dyson .. .	2	4	0
Miss M. Drummond .. .	2	2	0
Master W. A. Drake .. .	1	17	10
Master G. H. Haley .. .	1	17	3
Miss Kate Worsick .. .	1	15	3
Miss M. J. Bancroft .. .	1	2	5
Miss Miriam Drake .. .	1	1	3
Master J. Sunderland .. .	1	0	10
Master V. Stocks .. .	0	15	11
Miss Briggs .. .	0	15	0
Miss F. M. Varley .. .	0	13	0
Master A. Varley .. .	0	12	11
Master H. Wilson .. .	0	12	3
Master J. H. Reekie .. .	0	12	1
Master E. N. Fletcher .. .	0	11	5
Miss Hoyle .. .	0	10	0
Miss Sissie Fletcher .. .	0	10	0
Miss L. A. Norris .. .	0	8	11
Master H. Butler .. .	0	8	6
Miss Woodrough .. .	0	6	7
Master A. L. Wright .. .	0	6	4
Miss E. F. Haley .. .	0	6	3
Small sums .. .	0	18	8

**LEE MOUNT BRANCH.**

Public Collections ..	2	14	8
Sunday School Classes	4	10	6

Collected by—

Miss Naylor .. .	0	12	0
Henry Frankland .. .	0	15	9
Miss E. E. Townsend .. .	0	13	7
Herbert North .. .	0	5	6
Small sums .. .	0	8	9
<b>Total ..</b>	<b>59</b>	<b>18</b>	<b>4</b>

**Haslington.**

Public Collection ..	2	0	0
Sac. Coll. for W. & O.	0	11	0
Mr. & Mrs. R. Booth ..	2	2	0

Boxes—

Alice Bateman .. .	0	15	6
Nellie Horton .. .	0	13	0
Louie Latham .. .	0	8	3
Ada Oakes .. .	0	6	3

	£	s.	d.
Emma Ward .. .	0	6	0
Robert H. Booth ..	1	0	0
<b>Total ..</b>	<b>1</b>	<b>6</b>	<b>0</b>
Less expenses ..	0	2	0

**Heptonstall Slack.**

Rev. J. Hubbard.

Public Collections ..	7	7	2
Ditto Broadstone ..	2	2	0
Sac. Coll. for W. & O.	1	1	0

Collected by Miss Marshall—

J. Sutcliffe, Esq. ....	2	0	0
Rev. J. Lawton .. .	1	1	0
Mrs. A. Hoyle .. .	1	0	0
The Misses Lawton .. .	0	10	0
Rev. J. Hubbard .. .	0	10	0
Mrs. Dan Greenwood ..	0	5	0
Mr. A. Robertshaw .. .	0	5	0
Mr. A. Sunderland .. .	0	5	0
Mr. J. Robertshaw .. .	0	5	0
Mr. T. Greenwood .. .	0	5	0
Mr. T. M. Sutcliffe .. .	0	5	0
Mr. G. L. Sutcliffe .. .	0	5	0
Sums under 5/- .. .	0	15	0
By J. A. Hubbard .. .	0	12	0
By Girls' School .. .	9	8	3
By Boys' School .. .	5	13	7

**Total .. 33 15 0**

Less expenses .. 0 10 0

**Hinckley.**

Rev. J. Salisbury, M.A.

Sac. Coll. for W. & O.	0	5	0
Rev. J. Salisbury, M.A.	1	0	0
<b>Total ..</b>	<b>1</b>	<b>5</b>	<b>0</b>

**Hitchin.**

Public Collections ..	5	14	6
J. H. Tuke, Esq. ....	1	0	0

By Mrs. Roberts and Miss Halsey—

Rev. W. Dyson .. .	0	10	0
Mr. J. Perry .. .	2	2	0
Mr. E. J. P. Burls .. .	2	2	0
Mr. J. Bettinson .. .	2	0	0
Mr. F. Warr .. .	1	5	8
Mr. G. Halsey .. .	1	0	0
Mr. J. Smart .. .	0	10	0
A Friend .. .	0	10	0
Small sums .. .	0	18	0
<b>Total ..</b>	<b>11</b>	<b>17</b>	<b>8</b>

By Home Boxes—

Bertie Halsey .. .	1	7	0
Ada Foster .. .	0	9	7
Ernest Dyson .. .	0	6	0
Miss Street .. .	0	4	6
Sums under 5s. ....	0	8	11
<b>Total ..</b>	<b>2</b>	<b>16</b>	<b>0</b>

Sunday School Boxes—

Girls .. .	1	11	7
Boys .. .	1	7	8
<b>Total ..</b>	<b>2</b>	<b>19</b>	<b>3</b>

	£	s.	d.
By Small Books—			
<i>Girls—</i>			
Minnie Beckwith ..	3	2	0
Gertrude Dyson ..	2	4	7
Annie Aylott .. .	1	6	6
Rose Barker .. .	0	13	0
Maud Huckle .. .	0	15	11
Sarah James .. .	0	12	2
Bertha Boardman ..	0	9	10
Annie Hunphries ..	0	9	0
Sarah J. Smart .. .	0	7	1
Millie Boardman ..	0	6	11
Ada Smart .. .	0	4	7
Small sums .. .	0	4	6
<b>Total ..</b>	<b>11</b>	<b>1</b>	<b>1</b>

By Small Books—

*Boys—*

Frankie Bird .. .	3	3	8
Freddie Griggs .. .	1	4	0
Willie Barker .. .	0	13	11
Herbert Williams ..	0	13	11
William Brown .. .	0	15	7
Frederick Curry .. .	0	13	6
William Titmuss ..	0	11	2
Herbert Prime .. .	0	9	4
Frank Barker .. .	6	8	10
Walter Titmuss .. .	0	4	0
Small sums .. .	0	9	5
<b>Total ..</b>	<b>9</b>	<b>17</b>	<b>4</b>

**WHITWELL.**

Public Collections ..	0	10	0
By Mary Roberts ..	3	6	1

By Home Boxes—

Lizzie Ward .. .	0	10	7
Mary Edwards .. .	0	9	0
Miss Parson .. .	0	7	0
Stephen Cain .. .	0	6	1
Alice Ewington .. .	0	5	10
Rose Butterfield ..	0	4	0
Eva Lee .. .	0	2	9
Louisa Tooley .. .	0	1	9
<b>Total ..</b>	<b>6</b>	<b>3</b>	<b>1</b>

**Total .. 60 8 11**

Less expenses .. 0 14 6

**Hose.**

Mrs. Staddon .. .	0	10	6
Mr. Stevenson .. .	0	10	0
Mr. Walter Stubbs ..	0	6	0
By E. Clay and D. A. Shepherd .. .	2	2	2
<b>Total ..</b>	<b>3</b>	<b>7</b>	<b>8</b>

**Hucknall Torkard.**

Chapel Collections ..	2	18	0
Mr. W. Calladine ..	0	10	0

Collected by—

Master E. Cooper ..	1	6	6
Master W. Cooper ..	1	0	6
Master H. Thorpe ..	0	12	2
Master E. T. Calladine	0	11	1
Master F. Buck .. .	0	7	2
Master J. Chabourne ..	0	5	3
Master A. Towle .. .	0	5	0
Miss S. A. Burton ..	1	2	0
Miss A. Critchley ..	0	16	0
Miss A. Wagg .. .	0	12	7
Miss L. Newcombe ..	0	10	0
Miss S. A. Thompson ..	0	8	3

	£	s.	d.
Miss M. Ward .. .	0	5	3
Sums under 6s. ..	1	1	11
School Collections ..	0	5	6
<b>Total</b> ..	<b>13</b>	<b>3</b>	<b>2</b>
Less expenses ..	0	5	0

**Hugglescote & Coleorton.**

<b>Rev. C. Barker.</b>			
Public Collections ..	5	18	6
Sac. Coll. for W. & O.	0	13	6
Mr. Jos. Green .. .	1	0	0
Mr. Geo. Green .. .	1	0	0
Mr. James Smith .. .	1	0	0
Miss Lavender .. .	0	13	0
Mrs. Dennis .. .	0	10	0
Mr. John Smith .. .	0	5	0
Miss Cramp .. .	0	5	0
Sunday School Collection ..	1	6	5
Miss Lavender's Class ..	1	1	9
Mr. Drewett's Class ..	1	2	1
<b>Juvenile Collectors—</b>			
George and Frank Burton .. .	1	0	0
Fred Stretton .. .	0	4	10
	16	0	1

<b>COLEORTON.</b>			
Public Collection ..	0	13	1
Juvenile Collectors ..	0	9	2
	1	2	3
<b>Total</b> ..	<b>17</b>	<b>2</b>	<b>4</b>
Less expenses ..	0	7	3

**Hurstwood.**

Collections, &c. ..	3	4	2
Sac. Coll. for W. & O.	0	5	0
	3	9	2

**Ibstock.**

School Collections ..	0	15	4
<b>Collected by—</b>			
Norman Gadaby ..	0	13	0
F. Haywood .. .	0	5	0
John Preston .. .	0	1	10
Mary E. Sharpe .. .	1	15	4
	3	10	6

**Ilkeston.**

<b>QUEEN STREET.</b>			
Contributions .. .	2	17	0
Sac. Coll. for W. & O.	0	10	0
	3	7	0

<b>SOUTH STREET.</b>			
Public Collections ..	2	8	1
Sac. Coll. for W. & O.	0	10	0
Mr. Briggs .. .	0	10	6
Mrs. Briggs (box) ..	0	7	0
<b>Collected by—</b>			
Mr. J. E. Hendy ..	0	15	3
Miss Cook .. .	0	15	7
Miss S. A. Wheeldon ..	0	16	4
Miss Briggs .. .	0	10	0
Miss R. Potter .. .	0	17	4

	£	s.	d.
Miss H. Spencer ..	0	10	6
Miss F. Fox .. .	0	7	0
<b>Total</b> ..	<b>8</b>	<b>7</b>	<b>7</b>
Less expenses ..	0	2	6

**Isleham.**

<b>Rev. J. H. Callaway.</b>			
Monthly Collections ..	0	18	0
Children's Boxes .. .	0	12	4
<b>Total</b> ..	<b>1</b>	<b>10</b>	<b>4</b>
Less expenses ..	0	0	4

**Kegworth & Diseworth.**

Public Collections ..	4	11	0
By Edwin Wilders ..	1	0	0
<b>Total</b> ..	<b>5</b>	<b>11</b>	<b>0</b>
Less expenses ..	0	4	0

**Kirkby Woodhouse.**

Public Collections ..	1	3	6
	1	3	6

**Kirkby in Ashfield.**

Public Collections ..	2	13	3
Mr. T. Tomlinson ..	1	0	0
<b>Collected by—</b>			
Sarah A. Jackson ..	0	6	6
Anne E. Davison ..	0	15	0
Harry Spencer .. .	0	12	0
Mary Massey .. .	0	15	5
Mary Barker .. .	1	10	6
Jane Hewis .. .	0	17	4
Fred Soothern .. .	1	10	0
Arthur Beastall ..	0	15	2
J. W. Mason .. .	0	10	0
<b>Total</b> ..	<b>11</b>	<b>5</b>	<b>2</b>
Less expenses ..	0	11	2

**Kirkby (East.)**

Public Collections ..	3	15	4
<b>Juvenile Collectors—</b>			
Sammuel Unwin .. .	0	14	2
Mabel Robinson ..	1	13	0
George Harrison ..	1	10	4
William Holloway ..	0	9	0
William Davison ..	2	1	3
Leah Spray .. .	0	7	6
Susie Garner .. .	2	10	1
Mary Coupe .. .	0	10	2
Ernest Shaw .. .	1	5	0
Annie Harrison ..	1	2	6
Robert H. Nuttall ..	0	7	0
<b>Total</b> ..	<b>15</b>	<b>17</b>	<b>1</b>
Less expenses ..	0	8	4

**Kirton Lindsey.**

Public Collections ..	2	6	3
Sac. Coll. for W. & O.	0	6	0
Mrs. Parkin's box ..	0	7	0
	2	19	3

**Landport.**

<b>Rev. W. J. Staynes.</b>			
	£	s.	d.
Public Collections ..	3	8	0
Sac. Coll. for W. & O.	1	7	6
Alderman Ridout ..	1	1	0
Mr. J. W. Spinner ..	1	1	0
Rev. W. J. Staynes ..	1	0	0
Mr. E. H. Davis .. .	0	10	0
Mr. Yates .. .	0	10	0
Mrs. T. Brewis .. .	0	5	0
Mr. J. Hayes .. .	0	5	0
Mrs. W. Davis .. .	0	5	0
Sums under 6s. .. .	2	9	6
Men's Bible Class ..	0	10	0
Ladies' Bible Class ..	0	5	0
Two Friends .. .	0	1	0

Collected in Sunday School .. .	4	17	4
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<b>Boxes—</b>			
M. & C. Palmer .. .	0	15	9
Prayer Meetings ..	1	9	7
Mr. T. Bowden .. .	0	6	6
E. & B. Gillham ..	0	5	9
Miss Lane .. .	0	9	2
Sums under 6s. ....	1	1	0
	4	7	9

<b>Books—</b>			
Miss Wolfe .. .	0	12	6
Mrs. Bellchamber ..	0	12	0
Miss Phillips .. .	0	9	11
Miss J. Wolfe .. .	0	8	9
Miss Clarke .. .	0	7	9
Small sums .. .	0	3	6
	2	14	5
<b>Total</b> ..	<b>24</b>	<b>17</b>	<b>6</b>

**Langley Mill.**

Contributions .. .	4	3	3
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**East Leake.**

Contributions .. .	1	11	0
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**Leeds.**

<b>NORTH STREET.</b>			
<b>Rev. J. Horn.</b>			
Missionary Sunday Collections .. .	4	6	4
Profit on Tea Meeting	7	3	10
Sunday School Missionary Boxes .. .	11	15	3
Profit on Service of Song .. .	1	3	4
Young Men's Mutual Society .. .	1	6	1
	25	14	10

<b>Subscriptions—</b>			
Miss Horstfield .. .	3	3	0
Mr. R. M. Horstfield	1	1	0
Mrs. Blakey .. .	1	1	0
Miss Cundall .. .	0	10	6
Mrs. Shaw .. .	0	10	6
Mrs. Rexstrew .. .	0	10	0
Mr. Gardam .. .	0	10	0
Mr. Brown .. .	0	10	0
Mrs. Hall .. .	0	5	0

		£ s. d.			£ s. d.			£ s. d.			
Mrs. Pitts	0	5	0	By Miss Leake—				Mr. Cowling	0	10	0
Mrs. J. W. Nicholson	0	5	0	Mr. A. Shield	0	10	0	Rev. C. Springthorpe	0	10	0
Mr. J. W. Gardam	0	5	0	Mrs. Bent	0	10	0	Mrs. Brooks	0	10	0
Mr. W. E. Strafford	0	6	0	Mr. T. Eayres	0	10	0	Mrs. Benskin	0	10	0
		9	1	Mr. Hensworth	0	5	0	Mr. S. C. Bailey	0	10	0
Boxes—				Mr. J. Barnes	0	5	0	Mr. G. H. Bates	0	10	0
Miss Gardam	0	14	0			2	0	Miss Williams	0	5	0
Mrs. Nicholson	0	9	0	<i>Juvenile Society.</i>				Mrs. Mason	0	5	0
Miss M. A. Boshell	0	7	6	Girls' Classes	8	8	3	Mrs. W. L. Faire	0	5	0
Miss Chambers	0	4	6	Boys' do.	0	5	0	Mr. W. Thirlby	0	5	0
Master Mountain	0	4	6	Infants' do.	0	5	7	Mrs. Thirlby	0	5	0
		1	19	Collected by—				Miss Coleman	0	5	0
Total	36	15	4	Misses Sybil and				Small sums	0	13	0
WINTOUN STREET.				Maud Windley	2	7	6	<i>Juvenile Society.</i>			
Rev. R. Davies.				Misses E. & O. Clough	2	3	1	Collected by—			
Contributions	1	15	0	Miss E. Stevenson	1	9	0	Master J. W. Smith	7	0	0
Leicester.				Miss Annie Smith	0	12	0	Misses L. & E. Porter	3	10	0
ARCHDEACON LANE.				Miss Annie Hull	0	11	6	Master S. Payne	3	8	0
Rev. W. Bishop.				Miss Windley	0	8	4	Master Alec Tyler	2	15	0
Public Collections	7	8	7	Small sums	0	6	10	Master Frank Bailey	2	12	0
Sac. Coll. for W. & O.	1	10	0	Master F. D. Gray	2	0	0	Miss Amy Arnold	2	0	0
Ladies' Sewing Meeting				Master W. Cooper	1	0	0	Master Edgar Tyler	1	9	3
for Bible-women in				Master Tom Windley	0	11	0	Miss Ethel Coltman	1	8	1
Orissa	8	0	0	Miss Louisa Morris	0	10	0	Miss Lillian Rest	1	4	2
By Mrs. Jas. Boughton—				Miss W. Thornton	0	4	0	Miss G. Cowling	1	0	9
Mr. W. Gray	2	0	0	Sunday Afternoon Col-				Miss Agnes Evans	0	19	5
Mr. T. Windley	1	1	0	lections	1	15	10	Master Frank Evans	0	17	3
Mrs. W. Gray	1	0	0	Heralds sold	0	3	1	Miss Lillian Evans	0	17	0
Mr. W. Chamberlain	0	10	6	Sunday School Col-				Master L. Wallis	0	13	0
Miss Gray	0	10	0	lection	0	12	2	Master G. H. Potter	0	12	0
Mr. E. H. Bott	0	10	0					Master H. Parkinson	0	11	1
Mr. C. Hall	6	10	0	Total	66	10	9	Master W. H. Newton	0	6	11
Mr. Jas. Boughton	0	10	0	FRIAR LANE.				Miss Jessie Hardy	0	4	4
Mr. J. L. Clough	0	5	0	Rev. G. Eales.				Classes—			
Mr. Boughton, sen.	0	5	0	Public Collections	5	5	10	Miss Turner's	11	0	11
Mr. T. Wells	0	5	0	Mr. Jas. Anderson	0	5	0	{ Mr. Cowling's	3	0	0
		7	6	Mr. W. Blunt	0	4	0	{ Mr. L. Simons'	3	0	0
For Rome Mission—				Classes—				(For the support of 2 Orphans.)			
G. Stevenson, Esq.	1	1	0	Collected by—				Mr. J. T. Smith's	1	2	2
The Misses Noble	0	10	0	Mr. M. H. Anderson	1	13	0	Miss Smith's	1	0	0
Mrs. Bishop	0	5	0	Young Men's	2	2	0	Mr. Fine's	0	17	8
Miss Gray	0	5	0	Young Women's	1	5	7	Miss Porter's	0	12	6
Mr. T. Windley	0	5	0	Lower Schoolroom	2	8	0	Miss Preston's	0	10	1
		2	6	Upper do.	1	11	9	Mr. Bailey's	0	9	3
By Miss Stevenson—						14	15	Miss Tyler's	0	7	0
T. Cook, Esq.	0	10	0	Less expenses	1	1	6	Miss Cowling's	0	6	8
Mrs. and Miss Cook				DOVER STREET.				Mr. Medhurst's	0	6	6
(In Memoriam)	1	5	0	Rev. W. Evans.				Miss Croydell's In-			
Rev. W. Bishop	0	10	6	Public Collections	9	0	6	fant Class	0	5	4
Miss Haywood	0	10	0	Sac. Coll. for W. & O.	2	10	0	Miss Patrick's	0	3	0
Miss Noble	0	5	0	By Mrs. Thirlby—				Mr. Clark's	0	2	6
Miss Bishop	0	5	0	Mr. George Payne	2	2	0	Total	87	19	10
Mrs. Rollinson	0	5	0	Mrs. J. Turner	1	1	0	CARLEY STREET.			
Miss Stevenson	0	5	0	Ditto for Rome	0	10	0	Rev. J. C. Forth.			
		3	15	Mrs. Livens	1	0	0	Public Collections	5	0	0
By Miss Hull—				Ditto for Orphan	2	0	0	Sac. Coll. for W. & O.	1	10	0
Mrs. W. Brooks	1	1	0	Rev. W. Evans	1	0	0	By Mrs. Crawley—			
G. Stevenson, Esq.	1	0	0	T. D. Paul, Esq., J.P.	1	0	0	A Friend (Donation)	25	0	0
Mr. Webb	0	10	0	Miss Deacon	1	1	0	Mr. J. Hackett	1	1	0
Mr. S. G. Leigh	0	10	0	Mr. J. Wilford	1	1	0	Mr. J. Miller	1	1	0
Mr. Geo. Hull	0	10	0	Ditto for Rome	0	10	6	Rev. J. C. Forth	1	0	0
Mrs. E. Daniels	0	10	0	Rev. W. Orton	1	1	0	Mr. George Bott	1	0	0
Miss Hull	0	10	0	Mr. J. V. Perry	1	1	0	A. DeSt. Dalmas, Esq.	1	0	0
		4	11	Mr. W. Fox	1	0	0	Mr. W. Crawley	0	10	6
				Mrs. Bott	1	0	0	Mr. Lowe (Thur-			
				Mr. Collier	0	10	6	caston)	0	10	0
				Mr. W. Tyler	0	10	6	Mr. W. Watts	0	5	0
								Mr. G. Everard	0	5	0
								A Friend	0	2	0
								Total	33	11	0

<i>Juvenile Auxiliary.</i>		£	s.	d.
Collected by—				
Ada Forth .....	2	9	0	
Annie Jones .....	0	10	6	
Rebecca Sherriff .....	0	9	0	
Lillie Whyman .....	0	6	8	
Lucy Timson .....	0	6	8	
Edith Kate Tacey .....	0	5	6	
George Toone .....	1	12	0	
Small sums .....	0	16	8	
<b>Classes—</b>				
Mr. G. Lovett's .....	2	1	0	
Mr. St. Dalmas' .....	2	0	6	
Mr. Terrington's .....	1	8	0	
Miss Hackett's .....	0	7	1	
Miss Gunn's .....	0	5	6	
School Collection .....	0	15	0	
Classes under 5s. .....	0	14	5	
		14	7	1
<b>Total ..</b>	<b>52</b>	<b>18</b>	<b>1</b>	

<b>MEMORIAL HALL (NEW WALK).</b>		£	s.	d.
Public Collections .....	6	0	1	0
Sac. Coll. for W. & O. .....	1	0	0	0
<b>By Mrs. Stubbins and Mrs. Stafford—</b>				
Mr. W. Ashby .....	2	2	0	
Mr. C. L. Bailey .....	2	2	0	
Rev. I. Stubbins .....	2	2	0	
Mrs. Stubbins .....	1	1	0	
Miss Farran (Wimbleton) .....	2	0	0	
Little Lizzie & Gusnie (for Orphan) .....	2	0	0	
Mrs. W. Bailey .....	1	1	0	
Mr. J. Pochin .....	1	1	0	
Rev. H. Wilkinson (In Memoriam) .....	1	0	0	
Mr. J. Smith (The Fosse) .....	1	0	0	
Mrs. Ashby .....	0	10	6	
Mr. Stafford .....	0	10	0	
Mrs. Stafford .....	0	10	0	
Miss Rayns .....	0	10	0	
Mrs. Roberts .....	0	10	0	
Mrs. Bradbury .....	0	6	0	
Miss Harris .....	0	5	0	
Mr. Bell .....	0	5	0	
		18	15	6
<b>By Mrs. J. Spiers and Mrs. S. Wright—</b>				
Mr. R. W. Pike .....	0	10	0	
Mr. S. Flint .....	0	5	0	
Mr. S. C. Hubbard .....	0	5	0	
Mr. J. Spiers .....	0	5	0	
Mr. J. W. Smith .....	0	5	0	
Mr. W. T. Wright .....	0	5	0	
Mr. S. Wright .....	0	5	0	
Mrs. S. Wright .....	0	5	9	
Mr. Mee .....	0	5	0	
Small sums .....	0	12	6	
		3	2	6

<i>Juvenile Auxiliary.</i>		£	s.	d.
Mr. Amatt's Class .....	2	13	6	
Miss Ashby's .....	1	12	10	
Mr. Wright's .....	0	12	4	
Mr. Collier's .....	0	8	7	
Miss Smith's .....	0	6	8	
Miss Parkinson, .....	0	2	3	
Miss Talks .....	0	1	8	
Mr. Taylor's .....	2	1	2	

		£	s.	d.
Mr. Garner's Class .....	1	14	6	
Mr. Watkin's .....	0	5	11	
Mr. Pegg's .....	0	13	0	
Miss Chaplin's .....	0	2	2	
<b>Collected by—</b>				
Ethel Taylor .....	2	0	0	
Nelly Gilbert .....	1	12	6	
Bertha Lucas .....	1	10	1	
Edwin Amatt .....	1	10	0	
Ernest Farmer .....	1	10	0	
William Hubbard .....	1	7	0	
Archibald T. Flint .....	1	4	0	
Mabel Argyle .....	1	3	4	
William Bradbury .....	1	1	6	
William Harvey .....	1	1	0	
Harold Pochin .....	1	10	0	
Frances E. Burton .....	0	8	0	
Lizzie Harris Watts .....	0	5	0	
Maud Watkin .....	0	3	1	
School Collection .....	0	12	11	
		27	12	11
<b>Total ..</b>	<b>57</b>	<b>11</b>	<b>0</b>	

<b>By Mrs. H. Wilkinson for Native Bible Women in Orissa—</b>		£	s.	d.
Mrs. Mundella (London) .....	1	1	0	
Mrs. Gunn (Dollar) .....	1	0	0	
Miss Stevenson (Dufield) .....	1	0	0	
A. De St. Dalmas, Esq. .....	1	0	0	
W. Harris, Esq. .....	1	0	0	
Mr. C. H. Wilkinson (Ceylon) .....	1	0	0	
A Friend (New Zealand) .....	1	0	0	
Mrs. Wahab (Edinburgh) .....	1	0	0	
Genl. Nepean Smith (Edinburgh) .....	1	0	0	
Miss Gill .....	0	10	0	
Miss A. Gill .....	0	10	0	
Mrs. Turner .....	0	10	6	
Mrs. H. Wilkinson .....	0	10	0	
Mrs. Livens .....	0	10	0	
Mr. J. Coy & family .....	0	10	0	
Mr. H. Donisthorpe .....	0	10	0	
Mr. R. Walker .....	0	10	6	
The Misses Walker .....	0	10	0	
Miss Perry (Essex) .....	0	10	0	
Mr. W. Newman (Louth) .....	0	10	0	
Miss J. Harris (St. Albans) .....	0	5	0	
Mrs. G. Hull .....	0	5	0	
Mrs. Stubbs (London) .....	0	5	0	
Mrs. Pearce .....	0	5	0	
Mrs. Foyster .....	0	5	0	
Miss Dawbarn (London) .....	0	5	0	
Miss Palmer .....	0	6	0	
Mrs. Harding .....	0	5	0	
Mrs. Roberts .....	0	5	0	
Mr. T. Cook .....	0	5	0	
Mrs. Stubbins .....	0	5	0	
Two Friends .....	0	5	9	
Two Poor Women .....	0	4	0	
Mrs. Fox .....	0	2	6	
A Friend .....	0	1	0	
		18	0	0

<b>Lincoln.</b>		£	s.	d.
<b>ST. BENEDICT'S.</b>				
<b>Rev. J. E. Bennett.</b>				
Public Collections .....	6	8	0	
Sac. Coll. for W. & O. .....	1	3	6	
Mr. & Mrs. Hood .....	5	0	0	
Mrs. Mears .....	0	10	6	
Mr. G. F. Muse .....	0	10	6	
<b>By Collecting Books—</b>				
Miss Muse .....	1	9	0	
Miss Maud Rasdall .....	0	17	4	
Miss Nelly Bryant .....	0	17	4	
Miss Hayes .....	0	15	2	
Miss Lucy Rolfe .....	0	8	6	
Miss E. Willerton .....	0	7	9	
Miss Maud Mears .....	0	7	0	
Master W. Willerton .....	0	12	7	
<b>By Boxes—</b>				
Mr. Holt .....	0	12	3	
Miss Mawby .....	0	10	0	
Miss Agnes Hayes .....	0	10	0	
Miss Coe .....	0	8	3	
Miss Clifton .....	0	6	10	
Edgar Jackson .....	0	5	7	
Miss Colam .....	0	5	4	
Mr. Marshall .....	0	5	3	
Mr. G. F. Muse .....	0	5	0	
Boxes under 5s. ....	1	17	0	
<b>School Boxes—</b>				
Girls .....	1	5	3	
Boys .....	1	4	6	
Infants .....	0	6	6	
Donations .....	0	3	6	
		27	13	2
<b>Total ..</b>	<b>27</b>	<b>13</b>	<b>2</b>	
Less Expenses .....	0	9	0	

<b>Lineholme.</b>		£	s.	d.
Public Collection .....	2	10	3	
Sac. Coll. for W. & O. .....	0	10	0	
<b>Collected by—</b>				
Mast. John Marshall .....	1	11	4	
Miss Flora Kent .....	1	10	0	
Miss Sarah Crossley .....	1	2	0	
Miss Mary Sutcliffe .....	1	1	6	
		8	5	1

<b>London.</b>		£	s.	d.
<b>Rev. J. Fletcher.</b>				
<b>COMMERCIAL ROAD.</b>				
Public Collections .....	5	2	0	
Sac. Coll. for W. & O. .....	3	0	0	
Mr. Pegg .....	2	0	0	
Rev. J. Fletcher .....	0	10	6	
Mr. Freeman .....	0	10	6	
Mr. Bourne .....	0	10	6	
Mr. and Mrs. Barnard .....	0	10	0	
Mrs. Atterley .....	0	10	0	
Mrs. Drummond .....	0	5	0	
Mrs. Russell .....	0	2	6	
<b>Collected by—</b>				
Mrs. Branch .....	3	18	6	
Mrs. Carter .....	0	17	6	
Mr. Bartlett .....	0	11	11	
Mr. Nash .....	1	11	0	
Mr. W. G. Branch .....	1	12	3	
<b>Juveniles—</b>				
Master A. C. Branch .....	1	2	3	
Master E. Ballentyue .....	1	5	3	
Master A. Pocock .....	0	8	5	

	£	s.	d.
Master W. Birks	0	9	2
Master W. Hobbs	0	13	0
Miss M. Cooper	0	7	8
Miss A. Nash	0	5	4
Miss A. Barnard	0	6	9
Small sums	0	1	6
School	8	16	9
	35	9	3

*For Rome.*

Mrs. Fletcher	1	6	10
Miss Whittaker	1	18	8
	3	5	6

Total	38	14	7
Less expenses	0	2	6

**BOROUGH ROAD.**

Rev. G. W. M'Cree.

Annual Collections	3	11	0
Sac. Coll. for W. & O.	1	19	9

**Classes—**

Mr. Wheatcroft's	3	2	0
Mr. Bailey's	0	19	0
Miss Buckham's	1	9	0
Mr. Cooper's	0	12	1
Mr. Partridge's	0	6	0
Mr. Southam's	0	6	7
Mr. Baldwin's	0	6	1
Mr. Murrell's	0	12	8
Young Men's	0	5	6
Mrs. Barnes'	0	6	9
Miss Hill's	0	14	9
Miss Harris's	0	7	10
Miss Grover's	0	13	6
Miss Tanner	0	10	2
Sums under 5s.	0	8	4
	16	11	6

After Audit	5	12	0
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**CHURCH STREET.**

Rev. J. F. Archer.

Public Collections	4	8	3
Sac. Coll. for W. & O.	2	10	0

**By Miss Lewis—**

Rev. Dr. Burns	1	1	0
Rev. R. P. Cook	0	12	0
Mr. Mayno	0	12	0
Mr. Coe	0	12	0
Mr. Heisdon	0	12	0
Mr. F. Lewis	0	10	0
Mrs. Lewis	0	5	0
Miss Lewis	0	5	0
Small sums	0	19	6
	5	8	6

**Collected by—**

Nelly Holding	0	18	8
Miss Carrie Beeson	0	11	9
Maggie Burns	0	6	8
Edward Holding	0	10	6

**Classes—**

Young Women's Bible Class (Mrs. Kirby)	0	13	0
Miss Kirby's	0	9	9
Miss Clark's	0	7	2
Classes under 5s.	0	6	2

Young Men's Bible Class (Mr. Rockall)	1	5	3
Infant Class, per Miss Green	1	2	0

	£	s.	d.
Mr. Roe's	1	3	9
Mr. F. Kirby's	0	9	6
Mr. Sparrow's	0	5	0
Classes under 5/-	0	3	0
Total	21	8	0

**PRAED STREET.**

Rev. Greenwood Robinson.

After Audit, 1888	20	2	3
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**By Mrs. Robinson—**

Mrs. Henson	0	10	0
Mr. Cates	0	10	0
Mrs. Crockett	0	5	0
Mr. Chace	0	5	0
Mr. Broughton	0	5	0
Mr. Burleigh	0	5	0
Mr. Lashmar	0	5	0
Mr. Mickleburgh	0	5	0
Mr. Aberdeen	0	5	0
Mr. W. James	0	5	0
Small sums	0	12	6
Miss Kate Crown	1	5	0
	4	17	6

Total	24	19	9
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*After Audit, 1889.*

**Sunday Schools—**

Praed Street	13	8	4
Stephen Street	2	18	6

**Boxes—**

Miss Tabitha Price	0	7	3
Miss Eastlake	0	4	6
	16	18	7

**WESTBOURNE PARK.**

Rev. J. Clifford, M.A., LL.B.,  
E.Sc., D.D.

Special Collections	19	11	0
Annual Collections	19	18	10
Sac. Coll. for W. & O.	9	10	1
	48	19	11

Mr. P. A. Houghton	20	0	0
Mr. Rickards	5	0	0
Mr. Cox	1	1	0
Mr. Towers	1	1	0
Mr. Lilley	1	1	0
Dr. Clifford	1	1	0
Mr. Phillippo	1	1	0
Mr. Rutland	1	1	0
Mr. Hawes	1	1	0
Mr. & Mrs. Bigwood	1	0	0
Mr. Gott	0	10	6
Mr. Batten	0	10	6
Mr. Gaze	0	10	6
Mr. Buck	0	10	6
Mr. E. Clarke	0	10	6
Mr. Stewart	0	10	0
Mrs. A. West	0	10	0
E. C. W. (for Rome)	0	10	0
Mr. R. O. Davies	0	10	0
Mrs. Bennett	0	10	0
Miss Bennett	0	10	0
Miss Death	0	9	0
Miss Lowe	0	5	6
Mrs. James	0	5	0
Mr. Dexter	0	5	0
Miss Wright	0	5	0
Mr. Morgan	0	6	0
Mr. Spreadbury	0	5	0

	£	s.	d.
Mr. Pearson	0	5	0
Mr. Dixon	0	5	0
Miss Last	0	5	0
Small sums	0	11	6
No Particulars	2	3	6
	44	10	0

*Oriana Bible-women's Mission.*

Miss N. Cayford	1	1	0
Mrs. Batten	0	10	6
Mrs. Gaze	0	10	6
Mr. Buck	0	10	6
Mr. Thompson	0	10	6
Mrs. Towers	0	10	0
Mr. Pearson	0	5	0
Miss Wright	0	5	0
Miss Phillippo	0	5	0
	4	8	0

*Juvenile Association.*

*Girls' Division.*

**Classes—**

Young Women's Association	3	19	1
Mrs. Rose's	1	12	3
Mrs. Borwick's	1	5	4
Miss G. Burt's	1	3	2
Miss Kirtley's	0	18	2
Miss Walker's	0	17	3
Miss Barratt's	0	16	6
Miss Eade's	0	16	3
Miss Thompson's	0	11	9
Miss Dixon's	0	10	11
Miss May's	0	10	5
Miss Chilton's	0	9	2
Miss K. Holliday's	0	8	7
Miss James's	0	7	7
Miss Draycott's	0	7	6
Miss Wrightman's	0	7	4
Miss Holliday's	0	7	4
Miss Hansford's	0	7	0
Small sums	0	16	5
	16	12	0

*Boys' Division.*

**Classes—**

Officer's	2	17	0
Mr. Artis' Class	1	4	11
Mrs. Williams's	0	18	5
Mr. Willis's	0	16	5
Mr. Chapman's	0	16	4
Mr. F. Thompson's	0	14	1
Mr. Thompson's	0	13	6
Mr. Lawrence's	0	13	1
Miss L. Kirtley's	0	10	11
Mr. Terrill's	0	8	11
Mr. F. C. Willis's	0	8	5
Mr. Warren's	0	7	3
Mr. W. Saunder's	0	6	7
Mr. Pate's	0	6	5
Infants'	0	10	0
Small sums	0	7	9
	12	0	0

**Juvenile Collectors—**

*Girls' Division.*

Miss Jennie Green	1	5	0
Miss C. M. Holliday	1	4	0
Miss M. Stevenson	0	8	11
Miss Ada Newling	0	8	8
Miss Laura Fields	0	6	2
Miss M. Blackman	0	6	1
Small sums	1	5	3
	5	2	1

<i>Boys' Division.</i>		£	s.	d.
Ernest Ryan	2	4	1	
Frank Clifford	1	1	0	
Herbert Moore	1	0	0	
Alfred John Gott	0	18	7	
A. H. Mayhew	0	14	11	
J. Dixon	0	9	8	
Stanley Furney	0	6	10	
Small sums	1	0	9	
				7 15 10
Collected at Children's Separate Service	14	6	6	
Collection	1	0	11	
<b>Total</b>				<b>56 17 4</b>
<b>BOSWORTH ROAD SUNDAY SCHOOL.</b>				
Collected by—				
Annie Shewring	0	13	9	
Edith Launder	0	13	5	
Joseph Appleford	0	17	11	
Louisa Hayes	0	7	11	
Alice Tassie	0	2	6	
Class Boxes	4	11	4	
No Particulars	1	2	6	
				8 9 4
<b>Total</b>				<b>162 14 7</b>
<b>EAST FINCHLEY.</b>				
Rev. R. P. Finch.				
Collected by—				
Walter Swan	0	10	5	
Ernest Parker	0	6	1	
Lena Coldham	0	2	0	
Collected in Classes	4	16	0	
				5 14 6
<b>FERME PARK.</b>				
Public Collections	6	1	0	
Rev. J. Batey	0	10	6	
				6 11 6
<b>EALING.—HAVEN GREEN.</b>				
Rev. W. T. Adey.				
<i>After Audit, 1888.</i>				
Public Collection	5	4	3	
Sac. Coll. for W. & O.	1	10	10	
School Boxes	6	14	8	
				13 9 9
<b>Long Eaton.</b>				
<b>STATION STREET.</b>				
T. Hooley, Esq., J.P.	1	0	0	
Collected by—				
Kate Groves	0	7	7	
Harry Palmer	0	6	3	
Frederick Marriott	0	6	4	
Small sums	0	7	10	
				2 6 0
<b>Long Sutton.</b>				
Rev. G. F. Pitts.				
Public Collections	2	12	10	
Tea and Lecture	1	8	1	
Sac. Col. for W. & O.	0	10	1	

Collected by Miss Dring and Miss Clifton—		£	s.	d.
The late Mrs. Ewen Do. Widows and Orphans	1	0	0	
Mrs. J. C. Anderson	0	10	0	
Mrs. J. C. Anderson	0	5	0	
Collected by—				
Miss Lizzie Cross	1	3	9	
Annie Clifton	1	2	1	
Julia Clifton	1	0	6	
Eliza Warrick	0	17	9	
Jane North	0	17	6	
Ada Willows	0	15	6	
Harriet Walton	0	9	5	
Sunday School Collection	1	6	4	
Quarterly Subscriptions	0	12	2	
Small sums	0	3	0	
				14 14 0
Less expenses	0	5	6	
<b>Longton.</b>				
Rev. J. Briggs.				
Sac. Coll. for W. & O.	0	15	0	
<b>Long Whatton.</b>				
Collected by—				
Ann E. Bayley	0	8	4	
Ezra Wilkins	0	6	8	
				0 15 0
<b>Loughborough.</b>				
<b>BAXTER GATE.</b>				
Revs. E. Stevenson and R. M. Jullian.				
Public Collections	8	8	0	
Sac. Coll. for W. & O.	2	0	0	
By Miss Stevenson—				
Rev. E. Stevenson	1	0	0	
R. Ratcliffe, Esq.	1	0	0	
J. H. Wale, Esq.	1	0	0	
A. A. Bumpus, Esq.	0	10	0	
Mr. G. Adcock	0	10	6	
Ditto for Rome	0	5	0	
Mr. C. Keightley	0	10	0	
Rev. R. M. Julian	0	10	0	
In Memory of Mrs. Bass	0	10	0	
Mrs. Bradshaw	0	12	0	
Mr. Savage	0	8	0	
Mr. Newman	0	6	0	
Small sums	0	12	0	
				7 12 6
<i>Sunday School.</i>				
Classes—				
Miss Bumpus'	2	0	0	
Miss Stevenson's	1	2	0	
Miss Pickard's	0	12	6	
Miss Young's	1	1	0	
Miss Green's	0	6	0	
Miss Fletcher's	0	12	6	
Miss Scott's	0	5	10	
Mrs. Julian's	1	0	0	
Miss Clarke's	0	15	6	

Miss N. Clarke		£	s.	d.
Miss N. Clarke	0	8	3	
Miss Main's	0	5	7	
Young Men's Bible Class	1	0	3	
Boys' Room	2	3	5	
Junior Room	1	10	5	
				13 3 9
<b>Total</b>				<b>31 4 3</b>
Less expenses				1 0 0
<b>WOOD GATE.</b>				
Rev. C. W. Vick.				
Public Collections	6	14	1	
Sac. Coll. for W. & O.	2	0	0	
Sunday School, for Orphanage	10	0	0	
Ditto for Rome	2	0	0	
				20 14 1
By Miss L. Wilcocks—				
Mr Woodroffe	1	12	0	
Mr. Marshall	1	1	0	
Mrs. Burchnell	1	0	0	
Mr. Thirby	1	0	0	
Mrs. Clemerson	0	10	0	
Mr. Clemerson	0	10	0	
Miss S. Chapman	0	10	0	
Mr. & Mrs. G. Hood	0	10	0	
Misses L. and E. Wilcocks	0	10	0	
Mr. Wilcocks	0	5	0	
Mr. Angrave	0	5	0	
Mrs. Godkin, sen.	0	5	0	
Mrs. Needham	0	5	0	
Miss Callis	0	5	0	
Mrs. Burrows	0	5	0	
				8 13 0
By Miss Wakerley, for Rome—				
Mr. Coltman	1	0	0	
Mr. Baldwin	0	12	0	
Miss Wakerley	0	10	6	
Miss Young	0	10	6	
Mrs. Clemerson	0	10	0	
Mr. Clemerson	0	10	0	
Mrs. Barson	0	6	0	
Mrs. Hood	0	7	0	
Mr. Timms	0	5	0	
				4 10 0
<i>District A.—By Misses</i>				
Birkett & Pike—				
Mrs. H. Godkin	1	6	0	
Mr. & Mrs. Vick	1	1	0	
Mrs. Young	0	10	6	
Mr. H. F. Young	0	10	6	
Small sums	0	2	0	
				3 10 0
<i>District B.—By Misses</i>				
Moss—				
Mrs. W. Moss	0	6	0	
Small sums	0	5	0	
				0 11 0
<i>District C.—By the Misses</i>				
Swift—				
Mrs. Prout	0	5	0	
Small sums	0	5	0	
				0 10 0



	£	s.	d.
<i>District D.—By Misses</i>			
Allen & Yeomans—			
Mr. Coltman .. ..	0	10	0
Small sums .. ..	0	16	1
	1	6	1

	£	s.	d.
<i>District E.—By the Misses</i>			
Gadsby—			
Mr. Coltman .. ..	0	10	0
Mr. Gadsby .. ..	0	10	0
Mr. Collins .. ..	0	6	0
Miss Gadsby .. ..	0	6	0
Miss Godkin .. ..	0	6	0
Mrs. Quail .. ..	0	6	0
Miss Allen .. ..	0	5	0
Mrs. Handford .. ..	0	5	0
Small sums .. ..	0	13	0
	3	7	0

	£	s.	d.
<i>District F.—By the Misses</i>			
Wright—			
Mr. Baldwin .. ..	0	12	6
Small sums .. ..	0	5	3
	0	17	9
Mr. Baldwin .. ..	0	11	6
<b>Total ..</b>	<b>44</b>	<b>10</b>	<b>5</b>

**Louth.**

**NORTHGATE.**

Rev. E. H. Jackson.

Public Collections ..	3	16	10
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**Boxes—**

Sunday School Boxes	3	16	6
Miss Jackson .. ..	1	1	4
Ditto for Rome	0	17	8
Miss Willman .. ..	1	10	0
Miss Gartie Forman	0	17	4
Miss E. Burnett .. ..	0	12	3
Miss Florrie Swift ..	1	0	8
Master C. Rawlings	0	4	0
	9	19	9

Less expenses .. 0 10 9

By Mrs. Jackson and Mrs. T. I. Burton—

C. G. Smith, Esq. ..	1	0	0
Rev. E. H. Jackson	0	10	0
Mr. T. I. Burton ..	0	11	0
J. Bennett, Esq., jun.	0	4	0
Mr. J. W. Dennis ..	0	5	0
Small sums .. ..	1	17	6
	4	7	6

Collected by Miss Lewis & Miss Esberger—			
Mr. G. Burton .. ..	0	10	0
Mrs. Esberger, (Grimsby)	1	10	0
Ditto for Rome	1	10	0
Jos. Bennett, Esq., J.P.	0	5	0
S. Smith, Esq., J.P.	0	10	0
Mr. Wilson (London)	0	10	0
Small sums .. ..	2	15	0
	7	10	0

**ASTERBY AND DONINGTON.**

Public Collection ..	0	7	6
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	£	s.	d.
Collected by Mrs. Brumpton .. ..	0	16	3
	1	3	9

Total .. 26 5 1

Less expenses .. 0 2 0

**EASTGATE.**

Rev. F. Norwood.

Public Collections ..	6	0	0
Sac. Coll. for W. & O.	0	12	0
Mr. W. Newman .. ..	2	0	0
Mr. C. G. Smith .. ..	0	10	0
Monday Evening Collection	4	16	1
Profits on Tea .. ..	0	19	0

**Boxes, &c.—**

First Class Girls ..	0	10	4
Miss Alice Kiddall	0	8	6
Mrs. Paddison .. ..	0	8	6
Small sums .. ..	0	10	10

Total .. 16 15 3

Less expenses .. 0 9 9

**Lydgate.**

Rev. W. L. Stevenson.

Public Collections ..	4	6	5
Sac. Coll. for W. & O.	0	18	0
Mr. Greenwood Holt	1	1	0
Mr. John Stansfield	1	0	0
Miss Newell .. ..	0	7	6
Mrs. Ormerod .. ..	0	5	0

**Juvenile Collectors—**

Jane Whiteside .. ..	1	17	8
Louisa Greenwood	1	7	3
Lois Barker .. ..	1	6	5
Amy Ormerod .. ..	1	1	8
Kate Shuttleworth	0	12	0
Emily Bembow .. ..	0	7	8

**Classes—**

2nd Class Males ..	1	19	0
3rd Do. do. .. ..	0	7	2
4th Do. do. .. ..	0	6	6
1st Do. do. .. ..	0	1	3
4th Class Females	0	12	1
3rd Do. do. .. ..	0	7	3
1st Do. do. .. ..	0	5	2
2nd Do. do. .. ..	0	2	5

Total .. 18 11 5

**Lyndhurst.**

Rev. W. H. Payne.

Public Collections ..	1	10	4
Sac. Coll. for W. & O.	0	12	6
By Mrs. H. Scammell—			
Mrs. H. Scammell ..	0	10	0
Small sums .. ..	0	12	0
	3	4	10

**Macclesfield.**

Rev. James Hollinshead.

Public Collections ..	7	8	6
Sac. Coll. for W. & O.	0	5	6
Mrs. Faulkner .. ..	0	10	6

Total .. 8 4 6

**Maltby-le-Marsh.**

	£	s.	d.
Public Collections ..	7	6	10
Sac. Coll. for W. & O.	0	5	0

By Miss E. A. Mager—

Mrs. Johnson .. ..	0	5	0
Mrs. Makey .. ..	0	5	0
Mrs. Brown .. ..	0	10	0
Mr. G. J. Brown .. ..	0	6	0
Miss Mager .. ..	0	10	0
Small sums .. ..	1	10	10

Total .. 10 18 8

Less expenses .. 1 4 6

**Mansfield.**

Rev. A. Firth.

Public Collections ..	3	1	7
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**Collected by—**

Kate Tyndal .. ..	0	4	6
Miria Dunn .. ..	1	11	0
Polly Taylor .. ..	0	12	1
Harriet Brown .. ..	0	18	4
Eleanor Wright .. ..	0	14	0
Master C. Green .. ..	2	10	0
Small sums .. ..	0	3	10

Total .. 9 15 4

Less expenses .. 0 2 9

**March.**

Rev. S. H. Firks.

Public Collections ..	8	0	9
Sac. Coll. for W. & O.	1	10	0

Mrs. Jones .. ..	2	0	0
Mr. J. C. Jones .. ..	1	0	0
Mr. W. B. Vawser ..	1	0	0
Mr. J. S. Smith .. ..	0	10	6
Mr. R. Dawbarn .. ..	0	10	0
Mr. S. H. Firks .. ..	0	10	0
Mr. F. Watson .. ..	0	10	0
Mr. J. Underwood ..	0	5	0
Mrs. J. Thompson ..	0	5	0
Mrs. Foster .. ..	0	5	0
Miss Vawser .. ..	0	5	0
Anonymous .. ..	0	2	6
	7	3	0

**Boxes—**

Miss Mager .. ..	0	10	0
Miss C. Mortlock ..	0	3	8
Jos. Washington ..	0	3	5
	0	17	1

*Juvenile Association.*

**Books—**

W. and A. Davies ..	2	5	4
Clara Hopper .. ..	2	0	0
E. Coward .. ..	1	1	4
E. Coward .. ..	0	19	4
Ernest Gee .. ..	1	0	1
Arthur Gee .. ..	0	17	5
Emily Underwood	0	18	4
G. Billitt .. ..	0	11	0
Maud Billitt .. ..	0	7	6
S. Turner .. ..	0	11	0
J. Munden .. ..	0	7	4
Small sums .. ..	0	6	9

Total .. 28 16 3

Less expenses .. 0 6 8

**Market Harborough.**

Rev. J. Whitford, £ s. d.

Collected by—

Mr. Mumford's Class	0	12	0
Mr. W. Adams's	0	9	3
Mr. Adam's Box	0	9	0
Sums under 5s.	1	17	6
	3	7	9

**Measham & Netherseal.**

Rev. B. Noble.

MEASHAM.

Public Collections	3	15	5
Rev. B. Noble	0	10	0
Mr. M. Boss	1	0	0
Mr. M. Orgill	0	10	0

Collected by—

Miss C. Orgill	3	3	0
Miss M. Orgill	1	0	0
Master W. Bourne	0	10	6
Miss Rosa Bradford	0	1	0
Sunday School	0	12	9
	11	2	8

NETHERSEAL.

Public Collection	1	2	11
Mr. J. Shakespear	1	0	0
Mr. J. Tagg	1	0	0

Collected by—

Master J. S. Tagg	0	14	0
Master A. Williams	0	9	2
	5	0	1

Total .. 16 2 9  
Less expenses .. 0 4 0

**Melbourne & Ticknall.**

Rev. F. Samuells.

MELBOURNE.

Public Collections	8	16	2
Sac. Coll. for W. & O.	0	17	3

Subscriptions—

Mr. Earp	5	0	0
Mr. Berrisford	1	0	0
Mr. T. Dunchiff	1	0	0
Mr. Kelk	1	0	0
Mrs. Jefferson	0	10	6
Mr. Hair	0	10	6
Miss Tomlinson	0	10	0
Mrs. A. Pass	0	6	0
Mr. Wm. Coxon	0	5	0
Mrs. John Salsbury	0	5	0
	10	7	0

Juvenile Collectors—

Katie Blunt	1	2	6
Bertha Haynes	1	10	0
Katie Wallace	0	12	1
	3	4	7

TICKNALL.

Miss Tomlinson	1	0	0
Miss Richardson's Box	1	8	0
	2	8	0

Total .. 25 13 0  
Less expenses .. 0 6 0

**Morcott & Barrowden.**

£ s. d.

Sac. Coll. for W. & O. 0 10 0

**Nantwich.**

Rev. Price Williams.

Public Collections	1	17	3
Mr. E. Birchall	0	5	0
Mr. W. Harvey	0	5	0
Mr. W. Johnson	0	5	0
Mr. A. Jones	0	5	0
Mr. R. Forey	0	6	0
Sums under 5s.	1	2	0
	2	8	0

Boxes—

E. A. Barnett	0	9	5
Lily and A. Gregory	0	5	8
Percival E. Forey	0	6	4
Ernest Lightfoot	0	4	0
Girls	0	6	5
Boys	0	4	7
Young Men's Class	1	1	8
Young Women's	0	18	4
	3	16	5

Total .. 8 1 8  
Less expenses .. 0 16 2

**Newthorpe.**

Mrs. Yates .. 0 10 0

0 10 0

**Northallerton.**

Late Rev. W.

Stubbings	1	0	0
Missionary Boxes	0	8	0
	1	8	0

**Norwich.**

Rev. G. Taylor.

Sac. Coll. for W. & O.	1	5	0
Friends at Surrey Road	5	7	8
Rev. G. & Mrs. Taylor	1	0	0
M. Travers Taylor	0	10	6
	8	2	6

By the late Gertrude Ada Taylor—

In loving remembrance of J. Williams Taylor	0	10	6
G. Ada Taylor	0	10	6
The Misses Dunham	0	7	8
Mr. Gibbs	0	5	0
Sums under 5s.	1	12	0
	3	5	6

Mrs. Bolton .. 0 13 0

Boxes—

A. M. & G. O. Taylor	0	15	0
Mr. Weyer	0	8	0
Master E. Stannard	0	6	6
Mr. Vince	0	5	0
Sums under 5s.	0	15	3
	2	9	9

**Sunday School Class** £ s. d.

Boxes—

Young Men's	2	15	1
Miss Willis's	1	16	8
Mr. Clarke's	1	8	7
Miss E. Willis'	1	8	1
Young Women's	1	3	2
Mr. Vince's	0	16	7
Mrs. Rump's	0	9	4
Miss Stannard's	0	8	5
Mr. French's	0	8	0
Miss Atherston's	0	7	4
Infants	0	6	11
Miss Howlett's	0	6	3
Miss Hook's	0	5	7
Mr. Rump's	0	5	6
Miss Clark's	0	5	1
	12	10	7

Juvenile Collectors—

George Day	2	14	4
Mary Paul	2	0	4
Agnes Weyer	1	8	4
Lucy Hook	1	6	10
Herbert Dunning	0	12	4
Lottie Carver	0	11	8
Small sums	0	5	1
	8	18	11

Total .. 38 0 3

**Nottingham.**

ARKWRIGHT STREET.

Rev. D. P. Packer.

Sac. Coll. for W. & O. 0 15 8

Juvenile Auxiliary.

By School Boxes—

Girls' Classes	0	18	3
Boys' do.	0	12	0
Infants' do.	0	4	8

Books and Boxes—

Miss H. Wallace	0	11	1
Miss Kate Comery	1	4	5
Miss Carrie Brunt	0	3	2
Miss Francis Smith	0	3	4
Master H. Newton	0	10	6
Master John Davis	0	3	9
Master G. Kent	0	3	9
	5	10	7

BROAD STREET.

Rev. O. D. Campbell, M.A.

Public Collections 8 18 6  
Sac. Coll. for W. & O. 3 0 0

By Mrs. J. T. Mallet, for Orphan 3 19 0

By Miss C. Hill—

Mr. E. Sully	5	0	0
Mr. W. H. Mallet	3	0	0
Mr. H. Hill	3	0	0
Mr. F. S. Granger	1	0	0
Mr. J. T. Mallet	1	0	0
Mr. A. Brownswold	1	0	0
Mr. C. Hill	1	0	0
Mrs. Squier	1	0	0
Mrs. T. Hill	1	0	0
Mrs. B. Walker	1	0	0
Mr. J. Peck	0	10	0
Mrs. Bretland	0	10	0

	£	s.	d.
Mrs. C. Hill .....	0	10	0
Mr. F. Hill .....	0	10	0
Mr. E. Renals .....	0	5	0
Mrs. Sheppard .....	0	5	0
Mr. J. Baldwin .....	0	5	0
Mr. W. Goodliffe .....	0	5	0
Miss Hill .....	0	5	0
	21	5	0
By Mrs. G. Sheldon—			
Rev. O. D. Campbell, M.A. ....	1	0	0
Mr. W. Hunt .....	2	2	0
Mrs. Gell .....	0	10	0
Small sums .....	0	12	6
	4	4	6

*Juvenile Auxiliary.*

Mr. Maddocks .....	0	10	0
Mr. Freeman .....	0	5	0
Collected by Mrs. Squire's Class—			
Miss Onions .....	1	7	6
Miss Truswell .....	1	16	0
By Miss Potter's Class .....	0	10	0
Miss Goodliffe .....	0	7	4
Young Men's Class .....	0	10	0
Mrs. Castings .....	0	8	6
Miss Nellie Bramley .....	0	5	11
Miss F. Baldwin .....	0	15	0
Miss F. Onions .....	0	7	6
Master W. Potter .....	0	7	11
Master A. Wood .....	0	5	3
Mr. E. Baldwin .....	0	5	6
Small sums .....	1	18	7
	10	0	0
Total ..	51	7	0

**DAYBROOK.**

Public Collections ..	2	7	9
Collected by—			
Mrs. Templeman ..	3	2	5
Mary Ada Fletcher ..	1	9	4
Thomas Henry Dove ..	1	9	4
Lizzie Flowers .....	0	17	11
Eliza Ann Lovegrove ..	0	17	8
Annie Maria Fleet .....	0	17	8
Thomas Horton .....	0	17	8
Mary Ann Marriott ..	0	16	9
Edith Wilson .....	0	15	5
Elizabeth Parkins .....	0	15	2
Total ..	13	9	1

**MANSFIELD ROAD.**

Rev. S. Cox, D.D., and G. M McElwee, M.A.			
Public Collections ..	8	2	0
Sac. Coll. for W. & O.	2	10	0
By Miss A. Durose—			
Mrs. Allen .....	0	10	0
Mr. A. Bradley .....	1	0	0
Mr. F. J. Bradley .....	1	0	0
Mr. W. H. Booker .....	2	0	0
Mrs. F. R. Booker .....	1	0	0
Mr. R. Booker .....	0	10	6
Mr. Herbert .....	0	10	0
Mr. Leighton .....	0	10	0
Mr. Savage .....	0	10	0
Mr. P. H. Stevenson ..	2	0	0
Mrs. Waters .....	1	0	0

*Juvenile Auxiliary.*

	£	s.	d.
Classes—			
Mrs. Cox's .....	0	16	0
Miss H. Truman's .....	0	6	3
Miss E. C. Allsopp's ..	0	7	9
Miss Hazleline's .....	0	10	0
Miss Booker's .....	0	11	0
Mr. Bradley's .....	1	16	10
Mr. E. Baldwin's .....	0	6	5
Small sums .....	0	14	2
Collecting Books—			
Miss E. C. Allsopp .....	1	7	8
Miss L. E. Booker .....	0	13	8
Miss K. Brooks .....	0	12	4
Miss L. Felkin .....	1	8	2
Miss A. Jackson .....	1	4	9

*For Rome Mission.*

By Miss H. Truman—			
Mr. W. H. Booker .....	0	10	0
Mr. Savage .....	0	10	0
Mr. P. H. Stevenson ..	0	10	0
Total ..	33	2	6

**CARRINGTON.**

Contributions ..	6	10	0
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**LENTON.**

Rev. H. Bull.			
Sac. Coll. for W. & O.	0	10	0

**OLD BASFORD.**

Rev. J. Maden.			
Public Collections ..	13	10	11
Interest during year ..	1	0	0
Sac. Coll. for W. & O.	2	0	0
A Friend .....	3	0	0
By Adult Collectors—			
Miss Burton .....	3	1	0
Miss Hunter .....	2	14	6
Miss E. Hunter .....	2	5	8
Mr. Richard Cooper ..	3	7	10
Miss Wilkinson .....	2	14	0
Miss Stretton .....	3	12	6
Miss Crossland .....	1	19	0
Miss Leaper .....	2	2	0
Miss Pinder .....	1	13	9
Miss Lees .....	1	13	8
Mrs. Noah Hopewell ..	3	11	0
Miss Johnson .....	1	17	8
Miss Faullenbridge ..	2	1	0
Miss Marlow .....	1	8	1
	34	1	8

By Juvenile Collectors—			
Maud Bexon .....	2	0	6
William Pidgeon .....	1	7	4
Susannah Jebbutt .....	1	7	8
John Spencer .....	2	8	8
Annie Bexon .....	1	18	2
Annie E. Berry .....	0	16	6
Millicent Brentnall ..	2	2	9
Maria Cooper .....	1	18	8
Agnes Lees .....	0	12	0
Gertrude Holroyd .....	0	18	8
Thomas Yeomans .....	1	9	2
Fanny Mitchell .....	1	11	4
Frederick Easom .....	2	11	1
Ada Cooke .....	1	4	4
Thomas Hammond .....	1	0	10
Lucy Annie Bexon .....	1	13	10
Small sums .....	0	3	7
	25	5	1

**SOUTHWARK BRANCH.**

	£	s.	d.
Public Collection ..	3	17	10
By Adult Collectors—			
Miss Birch .....	1	0	0
Mr. B. Bexon .....	2	18	8
Mr. William Brown ..	2	8	4
Mr. Saml. Bainford ..	3	5	0
Miss Foreman .....	1	6	10
	11	7	10

By Juvenile Collectors—			
Herbert Dicks .....	1	7	4
Albert Bexon .....	1	11	2
Arthur Bexon .....	1	5	7
Walter Bexon .....	1	7	8
John Pendleton .....	1	6	7
	6	18	4

Total ..	101	1	8
Less expenses ..	0	9	6

**NEW BASFORD.**

Rev. E. E. Coleman.			
Public Collections ..	3	9	6
Sac. Coll. for W. & O.	0	10	0
The late Rev. W. R. Stevenson, M.A. ..	1	0	0

Juvenile Collectors—			
Miss S. Attenborough ..	2	18	2
Miss L. Weston .....	2	0	7
Miss F. Kirkby .....	0	5	0
Master H. Salmon .....	5	8	6
Master Ernest Allen ..	4	3	0
Master G. Robinson ..	0	11	11
Master J. Wigley .....	0	10	0
	20	16	8

Class Boxes—			
Infants .....	1	1	8
Young Men .....	0	16	3
Young Women .....	0	13	8
First Class Girls .....	0	9	7
First Class Boys .....	0	7	2
Second Class Girls .....	0	5	0
	3	13	4
Total ..	24	10	0
Less expenses ..	0	15	0

**OLD RADFORD.**

Public Collection ..	1	10	0
Collected in Sunday School .....			
Sac. Coll. for W. & O.	0	11	5
Collected in Chapel ..	1	2	0

Boxes—			
Frank Antill .....	0	3	0
Joseph Marshall .....	0	12	5
William Marshall .....	0	13	4
Nelly Torr .....	0	17	6
Annie Martin .....	1	7	0
Total ..	7	2	3

**WOODBOROUGH ROAD.**

Rev. G. H. James.			
Public Collections ..	7	12	5
Sac. Coll. for W. & O.	1	0	0

	£	s.	d.
By Mrs. Barwick—			
Rev. G. H. James ..	0	10	6
Mr. Barwick .....	1	10	0
Mr. Bown .....	1	1	0
Mr. Barker .....	1	0	0
Mrs. Taylor .....	1	0	0
Mr. Booker .....	0	10	6
Mr. Cox .....	0	10	6
Mr. Dobbs .....	0	10	6
Mr. Hoffmann .....	0	10	0
Mr. Hind .....	0	10	6
Mr. Roe .....	0	10	6
Mrs. Bramley .....	0	6	0
Mr. Brailsford .....	0	5	0
Mr. F. J. Cox .....	0	5	0
Mrs. Sharman .....	0	5	0
	9	4	0

By Miss Johnson—			
Mr. Wilcox .....	0	2	6
Miss Johnson .....	0	2	6
Miss E. Johnson .....	0	2	6
Mrs. Wolfe .....	0	2	6
	0	10	0

By Miss Barwick, for Rome—			
Mrs. Barker .....	0	10	0
Mr. Hoffmann .....	0	10	0
Mr. Moore .....	0	10	0
Mr. Brailsford .....	0	5	0
Mr. W. Bown .....	0	5	0
Miss Clayton .....	0	5	0
Mr. Marshall .....	0	5	0
Mrs. Shaw .....	0	5	0
Mr. Bown .....	0	2	6
	2	17	6

*Juvenile Auxiliary.*

By Class Boxes in Sunday School .....	7	2	6
Collection in School- room .....	1	5	3

Boxes—			
Lilly Barker .....	4	7	11
Willie James .....	1	19	1
Lizzie Booker .....	0	12	4
Ada and Lilly Kent .....	0	7	8
Emma Fisher .....	0	6	10
Martha Terry .....	0	6	9
Hannah Hoffmann .....	0	5	5

Books—			
Alfred Roe .....	4	4	3
Lilly Lawrence .....	2	3	8
Annie Bown .....	1	15	4
Alice Crofts .....	1	14	3
Gertrude Cox .....	1	2	1
Elizabeth Bates .....	0	18	4
Chas. D. Booker .....	0	18	0
Sums under 5s. ....	1	6	3
	30	15	0

Total ..	51	18	11
Less expenses ..	1	2	2

HYSON GREEN.

Rev. R. Silby.

Public Collections ..	3	16	1
Juvenile Collections ..	1	1	1
Sac. Coll. for W. & O. ..	1	1	0

Collected by			
Miss Silby .....	1	1	0
Miss B. Richards ..	0	19	4

	£	s.	d.
Miss G. Shepherd ..	1	1	5
Miss Polly Abbott ..	2	15	0
Miss B. Smedley ..	2	17	6
Harry Smedley .....	2	3	1
Clarence Smedley ..	2	6	1
Stewart Worrall ..	0	3	8
E. Wheeler's box ..	0	5	9
Total ..	19	11	0
Less expenses ..	0	5	6

Nuneaton.

Rev. J. Parkinson.

Public Collections ..	2	2	5
Sac. Coll. for W. & O. ..	0	11	0
Rev. J. Parkinson ..	0	10	0
Miss Wilson's Class ..	1	8	0
	4	11	5

Peterborough.

Rev. T. Barrass.

Public Collections ..	16	15	4
Sac. Coll. for W. & O. ..	3	3	0
Mr. Jelley .....	2	2	0
Mr. Heath .....	1	0	0
Miss Hall .....	1	0	0
Miss Tovey .....	0	10	0
	4	12	0

*Weekly Collectors.*

By Miss J. Colman—			
Mr. S. C. Colman ..	2	12	0
Mr. Marriott .....	2	8	0
Mr. Bains .....	1	6	0
Mr. Carr .....	0	17	4
Miss A. Colman .....	0	12	0
Mr. H. S. Colman ..	0	10	0
Mr. Hobbs .....	0	8	8
Mr. Wells .....	0	6	0
Small sums .....	0	6	6
	9	6	6

By Mrs. Bailey—			
Mr. Jarmin .....	1	10	0
Rev. T. Barrass ..	1	1	0
Mrs. A. Bailey .....	0	16	0
Small sums .....	0	2	2
	3	9	2

By Miss L. Barrass—			
Rev. T. Barrass ..	1	1	0
A Friend .....	1	0	0
Mrs. Hirst .....	0	6	0
Small sums .....	0	14	0
	3	1	0

By Mrs. Tansley—			
Mr. Mackinder ..	1	0	0
Mrs. Tansley .....	0	10	6
Mrs. Body .....	0	5	0
Small sums .....	0	10	0
	2	5	6

By Mrs. Storrar—			
Miss Goddard .....	0	10	0
Mrs. Storrar .....	0	8	0
Small sums .....	1	1	0
	1	19	0

	£	s.	d.
By Miss E. Rickman—			
Small sums .....	1	9	8

By Mrs. O. Gipson—			
Mrs. Gipson .....	0	8	8
Mr. Silcox .....	0	8	8
Small sums .....	0	11	11
	1	9	3

By Mrs. Bradshaw—			
Mrs. Adnett .....	0	8	0
Small sums .....	0	9	0
	0	17	0

By Miss Bunker—			
Small sums .....	0	13	4
By Mrs. Chapman—			
Small sums .....	0	12	0

By Mrs. Smith—			
Mrs. Wheeler .....	0	5	0
Mrs. Smith .....	0	5	0
Small sums .....	0	2	0
	0	12	0

By Miss Smith—			
Mr. Smith .....	0	5	0
Miss Smith .....	0	5	0
	0	10	0

QUEEN STREET.

Juvenile Collectors—			
Willie Claxton .....	0	16	2
Nellie Bellamy .....	0	10	10
Charlie Willson .....	0	3	0
	1	10	0

Box—			
Mrs. Barrass' Class ..	2	18	0
Queen Street Sunday School .....	34	6	1

NEW FLETTON.

Juvenile Collectors—			
Agnes Mould .....	2	16	6
Kate Cox .....	2	16	0
G. Garfield .....	2	0	6
E. J. Perry .....	1	15	4
E. Gillings .....	1	11	1
N. Stafford .....	1	7	0
F. Norman .....	1	1	10
A. Baldwin .....	0	16	3
E. Bloodworth .....	0	14	3
K. Wilson .....	0	9	4
Sunday School box ..	0	12	10
	16	1	4

SEARJEANT STREET.

Sunday School .....	3	4	5
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Juvenile Collectors—			
T. Pamey .....	1	0	3
Harold Rouse .....	0	19	2
Annie Chambers .....	0	17	9
William Joy .....	0	13	0
George Collins .....	0	12	5
	7	7	0

STANGROUND.

Sunday School .....	1	16	0
By Miss Stinson .....	0	18	0
	2	14	0

Total ..	114	12	0
Less expenses ..	0	16	0

Pinchbeck.		
	£	s. d.
Sunday School Box ..	0	12 0
By Annie Squier ..	1	4 2
	1	16 2

Poynton.		
Rev. G. Walker.		
Public Collections	2	13 10
Boxes—		
First-class Girls ..	0	13 4
Second-class Girls ..	0	3 11
First-class Boys ..	0	15 1
Second-class Boys ..	0	3 8
Infants' Class ..	0	11 4
Miss Sarah Ashton ..	0	3 0
Miss Harriett Birch ..	0	4 1
Miss Ada Evans ..	0	5 0
Miss F. E. Holt ..	0	9 7
Miss A. Isherwoode ..	0	12 4
Miss Mary Turner ..	0	3 2
Miss Edith Unwin ..	0	3 7
Miss Walker ..	1	1 4
Master S. Daykin ..	0	3 8
Master J. Heppleston ..	0	7 8
Master H. Unwin ..	0	13 6
Total ..	9	8 1

Queensbury.		
Rev. A. C. Carter.		
Public Collections	3	12 7
Sac. Coll. for W. & O.	0	19 0
Coll. at Rev. W. Hill's		
Lecture ..	1	0 11
Rev. A. C. Carter ..	0	10 6
Mr. J. W. Hanson ..	0	10 0
Mr. J. Ackroyd ..	0	6 0

Juvenile Auxiliary.		
Collected by—		
Miss H. Smithies ..	1	13 8
Miss Annie Ambler ..	1	14 0
Miss F. E. G. Booth ..	1	17 4
Miss L. Whitaker ..	2	6 4
Master J. Gregson ..	0	13 3
Alfred W. Hanson ..	1	2 1
Master A. Stocks ..	1	6 4
Small sums ..	0	1 4
Interest ..	0	1 7
	10	15 11
Total ..	17	14 10
Less expenses ..	0	0 6

Quorndon.		
Public Collections	3	6 8
Sac. Coll. for W. & O.	0	15 0
Sunday School Collections ..	0	4 6
School box ..	0	12 3
By Mrs. Parkinson—		
The Misses Smith ..	0	5 0
Small sums ..	0	5 0
	0	10 0
By Miss M. J. Süpper—		
Mrs. Preston ..	0	10 6
Mrs. Wenger ..	0	10 0
Mrs. Süpper ..	0	5 0

	£	s.	d.
The Misses Süpper ..	0	5	0
Mr. H. H. North ..	0	6	0
Small sums ..	0	6	8
	2	2	2
By Mrs. North—			
Fragment box ..	1	0	2
Mr. J. S. Smith ..	0	5	0
Miss Trueman ..	0	5	0
The Misses Cadell ..	0	4	6
For Rome.			
Mrs. Samuel Smith ..	0	5	0
Small sums ..	0	7	0
	2	6	8

By Mrs. Rockley—			
Mrs. Rockley ..	0	5	0
Small Sums ..	0	5	0
	0	10	0
By sale of <i>Heralds</i> ..			
	0	3	0
	10	10	3
WOODHOUSE EAVES.			
Public Collections ..	1	10	0
Collected by—			
L. A. Beadmoore ..	1	0	0
Annie Upton ..	1	0	0
Walter Harriman ..	1	0	0
	4	10	0
Total ..	15	0	3

Retford.			
Rev. S. Skingle.			
Public Collections ..	1	0	4
Sac. Coll. for W. & O.	0	13	6
T. Cottam, Esq., J.P.	0	10	0
School Boxes—			
Mrs. Marsh's Class ..	0	13	7
Miss Herring's do. ..	0	9	4
Girls' General Box ..	0	7	3
Boys' do. do. ..	0	4	11
	1	15	1
Collecting Cards—			
Miss E. Skingle ..	0	19	2
Master H. Clark ..	0	7	6
	1	6	8
Total ..	5	5	7
Less Expenses ..	0	6	8

Ripley.			
Rev. S. C. Allderidge.			
Public Collections ..	3	6	1
Mr. and Mrs. W. B. Bembridge ..			
	2	2	0
Mr. and Mrs. R. Argile (Birmingham) ..			
	2	2	0
Mrs. McKnight ..	1	1	8
Collection at Juvenile Missionary Meeting ..	1	4	10
	9	16	7

	£	s.	d.
Juvenile Society.			
Girls' School—			
Collected by—			
Miss E. Cox ..	2	0	7
Nellie Argile ..	1	0	1
Lizzie Banaster ..	0	16	10
Annie Merchant ..	0	14	10
S. Millward (½ year)	0	10	0
E. Blackburn ..	0	8	1
Lizzie Smith ..	0	7	8
Sarah Blackburn ..	0	6	9
R. Cuttle ..	0	5	8
Small sums ..	0	11	8
	7	2	2

Boys' School—			
Collected by—			
Jos. Pickering ..	2	1	10
Arthur Learson ..	1	10	11
Louis Eggleston ..	0	18	2
Albert Osbiston ..	0	16	4
Thomas Gibson ..	0	12	9
Arthur Egglestone ..	0	8	5
W. Hy. Egglestone ..	0	7	7
W. Fletcher ..	0	6	1
Sums under 5s. ...	0	8	8
	7	10	9
By Classes—			
Girls' School ..	1	1	9
Boys' School ..	1	15	8
Infants' Class ..	0	6	2
Elementary Class ..	0	5	8
	3	9	3
Total ..	27	18	9
Less expenses ..	0	8	9

Sawley.			
Rev. G. Towler.			
Public Collections ..	3	0	0
Mrs. Bennett ..	1	0	0
Mr. W. P. Bennett ..	0	10	0
Miss Bennett ..	0	10	0
Mrs. Winters ..	0	10	0
By Mrs. Blood—			
Mrs. Frenarson ..	0	10	0
Mrs. Thompson ..	0	5	0
Mrs. Domleo ..	0	5	0
Mrs. Blood ..	0	5	0
Miss Wright ..	0	5	0
Rev. G. Towler ..	0	5	0
Mr. T. Wright ..	0	5	0
Mr. J. Wright ..	0	2	6
Small sums ..	0	8	3
	8	0	9

Juvenile Society.			
Collected by—			
Annie T. Turner ..	1	7	7
Ada Turner ..	0	19	6
Eunice Clegg ..	0	15	7
Margaret Clegg ..	0	12	0
	3	14	8
Total ..	11	15	5
Less expenses ..	0	8	

<b>Sheepshed.</b>	
Mr. Thos. Moore . . . .	£ s. d. 0 7 6
	0 7 6

<b>Sheffield.</b>	
Rev. E. Carrington.	
Public Collections . . . .	7 1 0
Sac. Coll. for W. & O. . . .	2 0 0
By Miss Hiller—	
Mr. Atkinson . . . . .	2 0 0
Mrs. Hiller . . . . .	1 0 0
Miss Rayson . . . . .	0 10 0
Mr. J. F. Hiller . . . . .	0 10 0
Miss Crow . . . . .	0 6 0
Mr. Crosher . . . . .	0 4 0
Mr. Armitage . . . . .	0 2 6
Mr. Brown . . . . .	0 2 6
Mr. Tandy . . . . .	0 2 0
	4 17 0

<i>Juvenile Society.</i>	
<i>Girls' School—</i>	
Books—	
Miss E. M. Rodgers . . . .	0 15 11
Miss F. Bradley . . . . .	0 15 9
Miss M. Whitaker . . . . .	0 15 6
Miss N. Armitage . . . . .	0 11 9
Collection . . . . .	0 11 4
Small sums . . . . .	0 1 10
	3 12 1

Boxes—	
Miss D. Carrington . . . .	1 2 2
Mrs. Angus . . . . .	0 12 0
Miss Watson's Class . . . .	0 11 1
Miss Potter's do. . . . .	0 9 5
Mrs. Brown . . . . .	0 5 6
Sums under 5s. . . . .	1 0 8
	4 0 10

<i>Boys' School—</i>	
Books—	
Master H. Johnson . . . . .	3 5 2
Master W. Bradley . . . . .	2 7 6
Master J. W. B. Rodgers . . . .	1 16 0
Master Jas. Murfit . . . . .	1 8 9
Master A. E. Dunstan . . . . .	1 3 5
Master L. Armitage . . . . .	0 16 9
Master E. Armitage . . . . .	0 13 8
Master G. H. Fogg . . . . .	0 9 11
Master S. Barton . . . . .	0 8 11
Master F. Barton . . . . .	0 6 1
Sums under 5s. . . . .	0 11 8
	15 3 0

Boxes—	
Master P. Johnson . . . . .	1 4 3
Master J. E. Walker . . . . .	1 2 8
Master J. Bateman . . . . .	0 16 5
Master J. C. Daniels . . . . .	0 13 9
Master S. Armitage . . . . .	0 6 7
Small sums . . . . .	0 0 7
	4 4 3
Total . . . . .	40 18 2
Less expenses . . . . .	1 0 0

<b>Shore.</b>	
Rev. J. H. Jones.	
Public Collection . . . . .	£ s. d. 5 15 6
Sac. Coll. for W. & O. . . . .	1 0 0
Collected at United Meeting . . . . .	
Mr. Samuel Newell . . . . .	5 1 4
Miss Mary Greenwood . . . . .	2 2 0
Mrs. A. M. Marshall . . . . .	0 10 6
Messrs. Felver & Marshall's 2nd Class of Females . . . . .	0 2 6
	2 7 4
Juvenile Collectors—	
Richard Greenwood . . . . .	3 7 3
Jane Greenwood . . . . .	2 12 6
Ada Felver . . . . .	1 3 6
Emily Stansfield . . . . .	0 15 2
Total . . . . .	24 17 7
Less expenses . . . . .	0 8 9

<b>Smalley and Kilburn.</b>	
Rev. E. Hilton.	
Collected by—	
Master E. Hilton . . . . .	0 10 2
Mast. G. T. Winfield . . . . .	0 11 0
Small sums . . . . .	0 6 4
	1 7 6
<b>KILBURN.</b>	
Contributions . . . . .	0 19 4
Collected by—	
Miss E. Middleton . . . . .	0 17 4
Small sums . . . . .	0 5 10
	2 2 6
Total . . . . .	3 10 0

<b>Smarden.</b>	
Contributions . . . . .	0 12 0
<b>Spalding.</b>	
Rev. J. C. Jones, M.A.	
Public Collections . . . . .	5 3 2
Sac. Coll. for W. & O. . . . .	1 18 0
By Mrs. Hockney—	
Rev. J. C. Jones, M.A. . . . .	1 0 0
Mr. W. Stubbs . . . . .	0 10 0
Mr. Dring . . . . .	0 10 0
Mrs. Smith . . . . .	0 10 0
Mr. Morton . . . . .	0 5 0
Sums under 5s. . . . .	1 7 6
	4 2 6

By Mrs. Atton—	
Mr. J. Squier . . . . .	1 0 0
Mr. Crampton . . . . .	0 5 0
Mr. Fletcher . . . . .	0 5 0
Mrs. Stanger . . . . .	0 5 0
Sums under 5s. . . . .	0 17 4
	2 12 4
<i>Juvenile Society.</i>	
By Boxes and Collections in School . . . . .	7 2 9

<b>By Books—</b>	
<i>Girls—</i>	
Carrie Taylor . . . . .	1 17 6
Ethel Limmer . . . . .	0 17 0
Annie Wadswley . . . . .	0 13 6
Maud E. Goy . . . . .	0 12 7
Ada M. Bates . . . . .	0 11 9
Agnes Wade . . . . .	0 7 3
Laura A. Arch . . . . .	0 7 3
Alice Neal . . . . .	0 7 1
Fanny Green . . . . .	0 6 5
<i>Boys—</i>	
J. H. Atton . . . . .	2 7 7
Alfred White . . . . .	1 7 1
Charles Cotton . . . . .	0 8 7
Arthur Cotton . . . . .	0 5 6
Walter Crampton . . . . .	0 10 0
Dan Morgan . . . . .	0 2 3
	18 4 1

<b>PODE HOLE SCHOOL.</b>	
Collection . . . . .	0 7 10
By Books—	
Miss E. Jennings . . . . .	1 11 9
W. P. Barrett . . . . .	3 7 0
	5 6 7

<b>SPALDING COMMON.</b>	
By Box & Collections . . . . .	1 1 0
By Books—	
Annie Woolley . . . . .	0 5 1
Jane Robinson . . . . .	0 1 5
Master Allen Sly . . . . .	0 6 0
Two Bros. Lambert (Sale of Rabbit) . . . . .	0 6 0
	1 19 6

<b>MILL GREEN.</b>	
Box . . . . .	0 5 0
Juvenile Society Total . . . . .	25 15 2
Total . . . . .	39 11 2
Less expenses . . . . .	0 5 6

<b>Stalybridge.</b>	
Rev. C. Rushby.	
Public Collections . . . . .	6 6 3
Sac. Coll. for W. & O. . . . .	1 0 0
Mr. J. G. Shaw . . . . .	0 10 6
A Friend . . . . .	0 2 0
	7 18 9

<i>Juvenile Society.</i>	
Collected by—	
Miss Rebecca Allen . . . . .	2 15 4
Miss A. Alexander . . . . .	2 0 4
Miss Ann Mordon . . . . .	0 19 8
Miss Mary Blodwell . . . . .	0 4 10
Miss E. Broadhurst . . . . .	0 13 0
Master Jno. Lawton . . . . .	1 8 1
Master A. Newton . . . . .	0 11 11
Collection in School . . . . .	1 8 5
	10 1 7
Total . . . . .	18 0 4
Less expenses . . . . .	2 10 0

<b>Stapleford.</b>	
Sac. Coll. for W. & O.	£ s. d. 0 10 0
<b>Stoke-upon-Trent.</b>	
Rev. S. Hirst.	
Public Collections	6 3 8
Mr. D. Lewis	1 1 0
W. M. Grose, Esq.	1 1 0
Mrs. W. Grose	1 0 0
A. D. Stocker, Esq.	1 0 0
W. Boulton, Esq.	0 10 6
Rev. S. Hirst	0 5 0
Mrs. Hirst	0 5 0
Mr. G. Lewis	0 2 6
Mr. Grose's Bible Class for maintenance, clothing, and education of Boy & Girl in Orissa Orphanage	6 0 0
<i>Juvenile Auxiliary.</i>	
School Collections	1 11 9
Collected by—	
Miss Usherwood	1 10 0
Miss Morrall	1 0 0
Misses A. and E. Whittaker	0 16 2
Miss H. Wright	0 14 1
Miss Annie Creswell	0 13 8
Miss R. Whittaker	0 8 4
Miss H. Somerton	0 6 11
Miss Annie Hill	0 6 4
Miss Patty Heath	0 3 9
Girls—	
1st Class	1 8 0
2nd do.	0 11 9
Boys—	
Master W. Boulton	0 12 6
Master B. Wright	0 6 2
Master H. Staley	0 4 6
Master E. Nickals	0 1 9
Master A. Underwood	0 1 1
A Friend	0 4 1
Amounts under 5s.	0 13 11
Sale of Work	0 12 0
Other Accounts	1 7 5
Total	31 2 10
Less expenses	0 6 0
<b>Sutton-in-Ashfield.</b>	
Public Collections	2 9 10
Misses S. & M. Fox's box	1 10 0
Juvenile Collectors—	
Harold Crompton	1 7 3
Edith Bown	1 6 0
Emma Kate Childs	1 0 2
Frank H. Whetton	0 18 3
Laura Wharmby	0 8 7
Edgar Buck	0 7 11
Ada Straw	0 5 0
Harold Wharmby	0 5 0
Small sums	0 4 6
Total	10 2 6
Less expenses	0 4 6
<b>Sutton Bonnington and Normanton.</b>	
By R. A. Barrowcliffe	0 12 6

<b>Swadlincote.</b>	
Public Collections	£ s. d. 4 15 1
Sac. Coll. for W. & O.	0 13 4
Girls (Juvenile Branch)—	
Mary Adams	0 5 0
Mary J. Pittam	0 6 6
Ada Bodell	0 7 7
Agnes Plummer	0 11 0
Sarah A. Rowland	0 13 9
M. and L. Salisbury	0 19 1
Harriet Hill	1 1 0
Mary E. Thorpe	1 1 6
Miss Lander's Class	0 12 0
Small sums	0 19 7
Total	6 16 0
Boys (Juvenile Branch)—	
Charles Rowland	0 7 8
Bernard Goodman	1 0 0
Small sums	0 13 8
Total	2 1 4
Senior Collectors—	
Miss Cholerton	1 9 11
Miss F. Crane	2 3 4
Mr. Cholerton's class	0 18 6
Total	4 11 9
Collected in School	1 12 9
Total	20 10 3
Less expenses	1 1 0
<b>Tarporley.</b>	
Public Collections	9 10 8
Sac. Coll. for W. & O.	1 0 0
Rev. H. B. Murray	0 10 0
Miss Willson	0 5 0
Mrs. H. Vinal	0 6 0
Mr. & Mrs. Smart	0 10 0
Mr. Joseph Aston	5 0 0
Mr. James Dickenson	1 0 0
Mr. William Aston	1 0 0
Mr. J. Chadderton	2 0 0
Mr. Richard Aston	1 0 0
Mr. J. Aston	0 7 6
Mr. & Mrs. T. Walley	2 10 0
Mr. William Noden	0 10 0
Mr. & Mrs. Sherlock	0 5 0
Mr. and Mrs. Collins	0 10 0
Miss Aston	0 5 0
Mr. & Mrs. S. Walley	0 10 0
Mr. James Jackson	0 10 0
Mr. & Mrs. B. Gregory	2 10 0
Mr. & Mrs. R. Bate	2 10 0
Mr. R. P. Walley	2 0 0
From Sabbath School—	
1st Class Boys	0 12 9
2nd do.	0 16 6
3rd do.	0 11 6
4th do.	0 11 2
5th do.	0 18 5
6th do.	0 17 3
1st Class Girls	1 10 0
2nd do.	0 12 10
3rd do.	0 10 6
4th do.	0 11 0
5th do.	0 7 6
6th do.	0 8 0
Collected by—	
Master D. Aston	1 1 1
Master C. Aston	0 9 9

Miss Crissy Cookson	£ s. d. 0 7 4
Miss Rose Walley	1 0 8
Miss Maggy Gregory	0 13 7
Miss Annie Smart	1 11 8
Miss Lillie Livesley	1 0 1
Miss Anne Ledwards	0 19 1
Miss Bate	1 15 0
Miss Aston	0 16 0
Total	52 8 10
Less expenses	1 0 0
<b>Todmorden.</b>	
Rev. Thos. Cotes.	
Public Collections	3 2 2
Sac. Coll. for W. & O.	1 0 0
Collected at United Meetings	
Mr. Elias Barker	2 13 8
Collected by Officers of the Church—	0 10 6
Mr. John S. Gill and Mr. J. Greenwood	3 2 0
Mr. John Speak and Mr. Dan Sutcliffe	2 5 6
Mr. Elias Barker and Mr. W. Shackleton	1 4 6
Mr. W. Sutcliffe and Mr. Dan Greenwood	1 4 0
Mr. B. Midgley	1 1 0
Mr. Thos. Barsley	0 11 3
Collected by—	
Miss Priscilla Barsby	3 19 11
Miss Maria Cutherton	0 15 8
Collected in the School	1 17 7
Total	23 7 9
Less expenses	0 8 9
<b>Vale.</b>	
Rev. W. Stone.	
Public Collection	3 18 4
School Collection	0 19 0
A Yearly Thank-offering	1 0 0
Mr. S. Sutcliffe	0 5 0
Master R. V. Stone	0 5 0
Collected by Master J. H. Greenwood—	
Mrs. H. Greenwood	0 5 0
Small sums	0 2 0
Collected by—	
Master R. Walton	0 12 6
Miss Horsfall	0 2 1
Miss Cunliffe	0 5 0
Susan Greenwood	0 3 0
Total	7 13 11
<b>Walsall.</b>	
STAFFORD STREET.	
Rev. George Barrans.	
Public Collections	9 11 0
Afternoon Collection	1 6 4
Sac. Coll. for W. & O.	1 10 0
Total	12 7 4

	£	s.	d.
By Miss Barrans—			
Rev. G. Barrans ..	0	10	6
Mr. E. A. Lees ..	0	10	6
Mr. Checketts ..	0	10	6
Small sums ..	2	17	6
	4	9	0

*Juvenile Auxiliary.*

Girls—			
Florrie Gee ..	4	12	3
Edith Gee ..	2	7	11
Fanny Allsop ..	1	9	11
Sarah A. Gray ..	1	6	4
Sarah Hollingshed	1	4	4
Alberta Allsop ..	1	2	11
Lizzie Allsop ..	1	0	4
Sarah & Harry Thorp	1	0	2
Gertrude Hawtin ..	0	19	0
Lucinda Gray ..	0	17	8
Miss Atkin's Class	0	17	7
Mrs. Harrison's Class	0	12	8
Lizzie Shelton ..	0	12	6
Mrs. Holt's Class ..	0	11	6
Clara and Emma			
Deusley ..	0	11	3
Clara Wilson ..	0	10	2
Ada Checketts ..	0	11	1
Miss A. Bull's Class	0	9	3
Lizzie Slater ..	0	9	3
Annie Hillback ..	0	8	3
Ellen and Emma			
Franklin ..	0	7	0
Sums under 5s. . . .	0	8	8
	22	10	0

Boys—			
Ebenezer Allsop ..	1	2	11
Mr. C. Gray's Class	3	10	5
Frank Allen ..	0	19	2
Maurice James ..	0	17	9
Thomas Allderidge	0	17	4
Samuel Gray ..	0	15	0
Frank and Sarah			
Hubball ..	0	14	10
Henry Glover ..	0	12	1
Thomas H. Randle	0	9	1
Frank Jessop ..	0	7	10
Norman O. James ..	0	6	11
William Gray ..	0	6	5
William Hollingshed	0	6	1
Alfred Wilson ..	0	5	2
Sums under 5s. . . .	1	7	8
	12	18	8
Total ..	52	3	2

VICARAGE WALK.

Rev. A. Hampden Lee.			
Public Collections ..	10	18	4
Sac. Coll. for W. & O.	1	10	0
By Mrs. Lee ..	5	3	6

*Juvenile Auxiliary.*

Collection at Meeting			
0	12	8	
Boys—			
Thomas Binnion ..	1	17	3
Ernest Gameson ..	0	18	9
Peter Jacks ..	0	18	4
Frank Binnion ..	0	19	0
William Smith ..	0	9	8
George Madeley ..	0	0	6
Mr. Marshall's Class	0	10	6
William Binnion ..	0	6	9
Sums under 5s. . . .	1	3	0
	7	12	9

Girls—			
Florrie Marshall ..	0	16	1
Minnie Cattell ..	0	10	6
Florrie Smith ..	0	6	9
Lillie Smith ..	0	5	11
Infants' Class ..	0	5	7
Sums under 5s. . . .	1	4	3
	3	9	1

Total ..	29	6	5
Less expenses ..	0	15	0

Wendover.

Rev. B. W. Jackson.			
Public Collections ..	1	13	9
Sac. Coll. for W. & O.	1	0	0
Collected by—			
Mrs. Chapman ..	0	7	0
Miss Brown ..	0	16	0
Miss Holland ..	1	1	0
Miss Chapman ..	0	4	1
	6	17	5

By Boxes—			
Ada Rogers ..	0	8	3
Boys' Classes ..	0	15	3
Girls' ..	0	12	1
	6	17	5

West Vale.

Rev. G. Needham.			
Sac. Coll. for W. & O.	0	14	7
Mr. and Mrs. Horsfall	0	10	0
Small sums ..	1	11	6
	2	16	1

Wheelock Heath.

Public Collection ..	7	12	0
Sac. Coll. for W. & O.	0	17	3
Mr. and Mrs. R.			
Pedley ..	2	2	0
Mr. John Booth ..	1	1	0
Mr. W. Hagno ..	0	10	6
Mrs. Timmis ..	0	10	6
Mr. G. A. Pedley ..	0	10	6
Mr. C. H. Pedley ..	0	10	6
A Friend ..	14	4	9

Collected by—			
James Bowker ..	0	11	6
Edith Plant ..	0	9	0
James Hilditch ..	0	8	11
A. Bayley ..	0	4	6
Fred Dale ..	0	2	6
Boys' Bible Class ..	0	5	6
	2	1	11
Total ..	16	6	8
Less expenses ..	0	6	0

Whitwick.

Rev. W. Slater.			
Public Collection ..	0	7	1
Boxes ..	1	4	2

Collected by—			
Elizabeth Jeffcoat	0	10	6
Louis Annie Jeffcoat	0	16	1
Isabella Dodd ..	0	13	9
Sarah Jane Jeffcoat	0	9	3
William Beniston ..	0	4	1
	4	5	0

Wirksworth.

Public Collections ..	3	8	2
Miss Ratcliffe ..	1	0	0
Mrs. Starkey's Class ..	0	18	0
Mr. Starkey's Class ..	0	12	0
Mr. Starkey ..	0	10	0
Mr. John Poyser ..	0	10	0
Mr. J. Poyser (Sheffield)	0	10	0
Mrs. Stizaker ..	0	5	0
Mrs. Samuel Allsop ..	0	5	0
Mr. James Hatchett ..	0	5	0
Miss Fryer ..	0	10	0
	8	13	2

SHOTTLE.

Public Collections ..	0	14	4
Mr. William Malin ..	1	0	0
Mr. Richard Malin ..	0	5	0
Sunday School ..	0	2	0
	2	1	4

Total ..	10	14	6
Less expenses ..	0	12	6

Wisbech.

Rev. J. Bentley.			
Public Collection ..	5	8	10
By Mrs. Anderson—			
Mrs. Wherry ..	2	2	0
Geo. Dawbarn, Esq.	1	1	0
R. B. Dawbarn, Esq.	1	1	0
Mr. Tyars ..	0	10	6
The Misses Peggs ..	0	10	0
Mr. A. James Peggs ..	0	5	0
Mr. C. B. Anderson	0	10	0
Mrs. Stafford ..	0	5	0
Miss Woodroffe ..	0	5	0
Mrs. Anderson ..	0	5	0
	6	14	6

By Miss Anderson—			
Mr. John Cockett ..	2	0	0
Mr. Hutchinson ..	0	10	0
Mr. Shred ..	0	10	0
Mr. Gromitt ..	0	5	0
Mr. Whitmore ..	0	5	0
Mrs. S. Smith ..	0	5	0
Small sums ..	0	17	0
	5	2	6

By Miss Fields, for Orphanage—			
Mrs. Bentley ..	0	5	0
Small sums ..	1	1	0

A Friend ..	1	6	0
Mrs. Stafford ..	0	10	0
Sunday School Boxes	2	4	4
Mr. Ekin's Bible-class	0	6	6
Juvenile Collectors ..	0	12	3

Total ..	22	15	5
Less expenses ..	0	14	5



Wolvey.		£	s.	d.
Public Collections		3	3	8
Sac. Coll. for W. & O.		0	8	6
By Mrs. Beamish—				
Rev. H. and Mrs. Beamish		0	10	0
The late Mrs. Toone		0	10	0
A Friend		0	5	0
Small sums		0	6	3
<hr/>				
Mr. and Mrs. Elliott		1	11	3
Miss M. Elliott		3	16	6
Miss L. Elliott		1	10	0
By Little Books—				
Miss A. Elliott		1	14	9
Miss H. A. Elliott		1	7	9
<hr/>				
		3	2	6
By Boxes—				
Sunday School		1	6	5
Master F. & Miss M. Tomlinson		1	0	3
Mrs. Cope		0	12	0
Mrs. C. Elliott		0	8	8
Miss E. Cheney		0	7	0
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Total		18	16	9
Less expenses		0	2	6

**MISSION CHURCHES**

Berhampore.		Rs.	A.	P.
Hon. C. G. Master		50	0	0
A. Fitzgerald, Esq.		22	0	0
A. G. Hasleton, Esq.		8	0	0
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		80	0	0

**Cuttack.**

Subscriptions for Orphanages.		Rs.	A.	P.
C. F. Worsley, Esq., C.S.		33	0	0
F. Bond, Esq.		60	0	0
Dr. W. D. Stewart		33	0	0
J. R. Swinden, Esq.		40	0	0
J. Young, Esq.		24	0	0
F. J. Bennett, Esq.		15	0	0
J. S. Curtis, Esq.		12	0	0
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		217	0	0

Special for Female Orphanage.		Rs.	A.	P.
Caversham Working Party		100	0	0
Westbourne Park Working Party		100	0	0
Mr. Thorpe's Class		58	4	0
Hall Park Sunday School		40	0	0
Maintenance fees		34	0	0
Grant-in-aid & Scholarship		996	0	0
Government Treasury		860	0	0
N. T. R.		290	12	0
<hr/>				
		2479	0	0

Poor Fund.		Rs.	A.	P.
C. F. Worsley, Esq., C.S.		22	0	0
S. C. Roberts, Esq.		25	0	0
F. Bond, Esq.		60	0	0
Dr. W. D. Stewart		33	0	0
J. R. Swinden, Esq.		40	0	0
F. J. Bennett, Esq.		14	0	0
J. S. Curtis, Esq.		12	0	0
European Collections		362	1	3
Native Collections		171	11	9
Babu Ananta Das's wife (thanksgiving)		3	0	0
Premamanand Jacheck		5	0	0
Babu Abraham Das		4	0	0
Babu Premamanand Roul		4	0	0
Babu Poornamanand Singh		2	0	0
Babu Ananda Sahu		2	0	0
Babu Veriah Naidu		3	0	0
Small sums		10	0	0
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		772	13	0

Mission English High School—		Rs.	A.	P.
Fees		1346	9	9
Donations		1080	0	0
Grant-in-aid		900	0	0
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		3326	9	9

Christian Book-room—		Rs.	A.	P.
Sales, Vernacular		15	8	11
„ English, &c.		751	4	2
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		766	13	1

Sale of Scriptures—		Rs.	A.	P.
Cuttack		136	2	3
Sambalpur		90	0	0
Piplee		85	0	0
Babu Jaga Mohun Roy		1	0	0
Babu J. S. Das		1	0	0
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		313	2	3

Sale of Tracts, &c.—		Rs.	A.	P.
Cuttack		88	10	0
Piplee and Berhampore		134	7	0
Sambalpur		107	10	0
Rev. A. H. Young, M. A.		25	0	0
Babu Jaga Mohun Roy		17	0	0
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		372	11	0

Mission Chapel Account.		Rs.	A.	P.
English Collections		207	13	0
Native do.		38	9	3
Other sources		8	14	0
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		255	4	3

Native Pastors' Fund—		Rs.	A.	P.
Subscriptions		196	0	11
Mrs. Behari Bysack		2	0	0
Babu Sam Mesra		5	0	0
Rev. A. H. Young, M. A.		5	0	0
Chapel Collection		22	1	8
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		230	2	7
Weekly Offering		15	10	8
For Native Preachers—				
S. C. Roberts, Esq.		25	0	0
Rev. A. H. Young, M. A.		25	0	0

Hough Patna Subscriptions		Rs.	A.	P.
Subscriptions		8	0	0
Mrs. Hurri Krishna		0	0	0
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		04	0	0

Khoordah Auxiliary Mission—		Rs.	A.	P.
Subscribed by Babus Daniel Sahu, Jos. Das, Phillip Naik, and Shem Sahu		193	8	0
Small sums		4	0	9
<hr/>				
		197	8	9
Total Rs. 9010 11 4				

Pipli and Puri.		Rs.	A.	P.
Puri New Book Room.				
C. Lacey, Esq.		50	0	0
Hon. C. G. Masters		50	0	0
Rev. A. H. Young, M. A.		50	0	0
W. D. Rouse, Esq.		45	0	0
A Friend		43	0	0
Ditto		30	0	0
Hall Park Sun. School		30	0	0
F. Bond, Esq.		25	0	0
Rev. P. E. Heberlet		25	0	0
Rev. J. F. Hill		25	0	0
Rev. W. Miller		25	0	0
Rev. R. L. Lacey		25	0	0
Miss Barrass		20	0	0
Miss Hill		20	0	0
Miss Packer		20	0	0
A Friend		20	0	0
Bala Krishnu Rath		5	0	0
<hr/>				
		508	9	0

To aid Emigration to Assam.		Rs.	A.	P.
R. H. Greaves, Esq., C. S.		200	0	0

Station Fund.		Rs.	A.	P.
A Friend (A. P.)		30	0	0
F. C. M.		6	6	0
Bala Hari Krishnu		2	0	0
<hr/>				
		38	6	0

Poor Fund.		Rs.	A.	P.
Cuttack Chapel Collections		51	9	0
A Friend (A. P.)		20	0	0
Rev. W. Miller		10	0	0
Small sums		3	11	9
<hr/>				
		85	4	9
Total Rs. 831 13 9				

Rome.		£	s.	d.
Miss R. Shaw, Ryde, Isle of Wight		1	0	0
Mr. R. Cory, Cardiff		5	0	0
Mrs. Morgan (Rome) for Medical Mission		10	0	0
Mr. E. W. Serpell, Plymouth		1	1	0
Mr. T. Cook, L'ester		5	0	0
Mr. Joshua Mitchell, Dewsbury		25	0	0
Mrs. Rylands, Manchester		100	0	0
Sundry Contributions		37	12	3
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Total		£184	13	3

# LEGACIES.

THE SUM NAMED IS THE AMOUNT ACTUALLY RECEIVED BY THE SOCIETY.

1829.				1870.			
	£	s.	d.		£	s.	d.
Parkinson, Mr. T., Sawley ...	393	5	0	Reynolds, J., Esq., Malvern...	20	0	0
No particulars ...	24	5	6	1872.			
1830.				Hunter, Rev. H., Old Basford	44	0	0
Parkinson, Mr. T., Sawley ...	66	15	0	A Lady in Yorkshire, Anon.	70	0	0
1832.				Thornton, E. A., Long Sutton	5	0	0
Crane, Mrs., Derby ...	90	0	0	1873.			
Parkinson, Mr. T., Sawley ...	240	0	0	Farrow, W., Esq., Alford ...	91	8	4
1837.				Beston, Mrs. Mary, Desford...	50	0	0
Radford, Mr., Nottingham ...	360	0	0	Hawkes, Miss M., Birmingham	19	10	0
1839.				1874.			
Foreman, Miss E. ...	5	0	0	Stanger, Miss, Fleet ...	5	0	0
1841.				Dyball, Miss Maria, Moulton	19	19	0
Barnes, Miss, St. Ives ...	606	17	6	Pegg, R., Esq., J. P., Derby	1000	0	0
1842.				Harrison, Miss, Sheffield ...	3000	0	0
Spittlehouse, Mr., Loughboro'	1	17	0	1875.			
1843.				Newman, Mrs. M., Berkhamptd	90	0	0
Payne, Mr. Samuel, Derby ...	294	0	0	Cockle, Geo., Esq., Cambridge	179	9	6
Rouse, Mr., Fleet ...	22	5	0	1876.			
Wheatley, Mr. P., King's Newton	16	18	6	Atkin, Mr. G., Birmingham...	19	19	0
1845.				Cole, Miss E., March ...	5	0	0
Newberry, Mr. J. Hugglescote	179	15	0	Dean, Mrs., Longford ...	10	0	0
1847.				Leatherland, Mr., Leake ...	50	0	0
Newton, S. J., Esq., Cheshire	76	17	9	Rennocks, Mrs., Quorndon ...	10	15	1
1849.				Richardson, Mr. B., Gosberton	2	0	0
Astle, Mr. G., Nottingham ...	10	0	0	1877.			
Casebow, Mrs., Spalding ...	5	0	0	Ford, Mr. G., Derby ...	50	0	0
Wilkins, Mr. George, Derby	45	0	0	1878.			
1851.				Burns, Rev. J., D.D., London	21	0	0
Balm, Mr. Joseph, Quorndon	10	0	0	Bradley, Mrs. Heather ...	50	0	0
1852.				Brown, Mrs. Lydia ...	5	0	0
Hodgkin, Mrs. S., Bourne ...	6	11	9	Gunby, Mrs. Sarah, Ashby ...	5	0	0
Skinner, Miss M., Wisbech ...	19	19	0	Haddon, Mr. T., Sutton Ashfield	5	0	0
1857.				Sutton, Mrs. Amos, Orissa	389	2	1
Holland, Miss Sally, Spalding	180	0	0	1879.			
1858.				Barrett, Mr. J., Sutton-in-Ashfid.	5	0	0
Johnson, Mrs. Sarah, Derby...	5	0	0	1880.			
Williams, J., Esq., London ...	19	13	0	Robinson, Mrs. L. M., Stockport	89	10	0
Wright, J., Esq., Birmingham	322	19	6	Kenny, Rev. R., Wheelock Heath	300	0	0
1859.				1881.			
Temple, Miss, Coningsby	19	19	0	Clare, Mr. H., Knipton... ..	19	19	0
1860.				Taylor, Mrs. Jane, Lowmoor	90	0	0
Ward, Mr. T., Ripley ...	22	10	0	Means, Rev. J. C., London ...	27	0	0
1862.				Cotton, Mr., Loughborough ...	5	0	0
Jarrom, Miss, Kegworth ...	19	19	0	Mortimer, Mrs., Bourn ...	4	4	6
Judd, Rev. Geo., Coningsby...	50	0	0	1882.			
1864.				Slack, Mrs. G., Derby ...	10	0	0
Aston, Miss, Tarporley...	179	6	8	1883.			
Ibbetson, Miss, Halifax	90	0	0	Orchard, Mr. Charles, Ashby	180	0	0
1865.				Wherry, Mr. William, Bourne	100	0	0
Ingham, Mr. Jno., Halifax ...	100	0	0	Brooks, Mr. Saml., St. Alban's	5	0	0
Wiseman, Miss, Boston ...	50	0	0	1884.			
1866.				Rofe, Mr. Thos., Chatham ...	13	10	0
Graves Miss, Bath... ..	59	17	0	1885.			
Hill Mrs., New Basford ...	35	0	0	Thompson, Mr. S., Long Sutton	50	0	0
Hill, Martha, Derby ...	5	0	0	1886.			
Porter, S., Esq., Bradwell, Essex	360	0	0	Hall, Miss Ann, Wirksworth	9	0	0
Robinson, Mr. J., Adderbury	44	0	0	Elliott, Mr. A., Castle Dougtn.	50	0	0
1867.				1887.			
Cockburn, G. F., Esq., India	250	0	0	Clare, Mrs. Jane, Knipton ...	50	0	0
1868.				1888.			
Orton, Rev. T., Hugglescote...	149	0	0	Martin, Miss E., Bix, Oxford	897	0	0
Stainton, T., Esq., Alford ...	50	0	0	Taylor, John, Great Horton	44	0	0
Tong, Mrs. H., Barrow-on-Soar	45	0	0	1869.			
1869.				1869.			
Briggs, Mrs. E., Loughboro'...	10	0	0	1869.			

Dr.

To Amounts received for :—

GENERAL PURPOSES.		£ s. d.	£ s. d.
Contributions ... ..	...	3,022 18 1	
Legacy by Miss Barnes (from Capital Account, £450) ...			
Less Duty and Expenses	£55	395 0 0	
Part of Dr. Sutton's Fund (from Capital Account) ...		350 0 0	
Dividends and Interest ... ..	...	212 1 5	
Proceeds of Bazaar at Derby ... ..	...	862 11 6	
		4,842 11 0	

## SPECIAL FUNDS.

Sacramental Collections and Contributions ... ..	...	135 7 3	
Bible Translation Society's Grant ... ..	...	100 0 0	
British and Foreign Bible Society for Bible Women ...	...	30 0 0	
		265 7 3	

## AMOUNTS CONTRIBUTED IN INDIA,

*And acknowledged in the Indian Report, published at Cuttack  
under the direction of the Orissa Conference.*

CUTTACK—Donations, Subscriptions, &c. ... ..	...	901 1 5	
"    Mission Press ... ..	...	1,618 5 5	
BERHAMPORE ... ..	...	8 0 0	
PIPLEE ... ..	...	83 3 8	
		2,610 10 6	

## AMOUNTS CONTRIBUTED IN ROME.

Contributions as per ist ... ..	...	184 13 3	
		184 13 3	

Carried forward ... .. £7,903 2 0

£r.

By Payments for:—

	£	s.	d.	£	s.	d.
Balance due to the Bank May 31st, 1888 ...				887	10	10

ORISSA MISSION.

Passage and Outfit of Mr. Vaughan and family, and Mr. Rutland, to India ... ..	234	15	8
Salaries of Missionaries ... ..	1,320	15	1
Allowances for Children of ditto ...	238	11	9
Itineracy, Incidentals, and Removals ... ..	135	1	4
Native Preachers, Scripture Readers, and Bible Women...	396	4	2
Schools and Orphan Asylums ... ..	238	2	5
Mission College—Allowance to Students, &c.	60	0	0
Bible Translation Society's Grant ...	100	0	0
British and Foreign Bible Society's ditto ...	30	0	0
Grant for Tracts ...	30	0	0
Missionaries in England	75	0	0
			2,858 10 5

DISBURSEMENTS IN INDIA.

Schools, Orphanages, and Local Objects ( <i>see contra</i> ) ...	992	5	1
Mission Printing Office—Payments ... £1,052 5 7			
Balance in hand	565	19	10
			1,618 5 5
			2,610 10 6

ROME MISSION.

Missionaries' Salaries, &c., on account	300	0	0
Disbursements in Rome ( <i>as per contra</i> )	184	13	3
			484 13 3

ASSURANCE AND ANNUITIES.

Premiums on Missionaries' Lives ...	122	6	1
Annuities to Widows of Missionaries	179	0	0
			301 6 1
Carried forward			£7,142 11 1

## ABSTRACT OF THE CASH ACCOUNT

Dr.		£	s.	d.
	Brought forward	7,903	2	0
Balance due to Bank		20	12	11
		£7,923 14 11		

We have examined the above Accounts, together with the Vouchers relating thereto, and find the whole correct, there being a Balance due to the Bank of Twenty Pounds Twelve Shillings and Elevenpence.

Signed,

*Mission House, Derby,  
June 18th, 1889.*

JAMES BANNISTER,  
SAMUEL HALL,  
AUDITORS.

£r.

	£	s.	d.	£	s.	d.
Brought forward	...	7,142	11	1		

## ANNUITIES, INTEREST, &amp;c.

Annuities and Interest ... ..	123	7	9			
Banker's Interest and Commission ...	18	15	5			
				142	3	2

## AGENCY.

Secretary, Deputations, and Supplies for Ministers when Preaching for the Society ... ..	262	8	0			
Travelling Expenses ... ..	67	3	5			
				329	11	5

## PUBLICATIONS.

2,100 Reports (112 p.p.), Maps, and 200 Abstracts ...	54	0	6			
Carriage and Postage of ditto ... ..	5	2	6			
Missionary Observers ... ..	43	5	11			
Juvenile Missionary Heralds ... ..	41	8	0			
Miscellaneous Printing ... ..	3	18	0			
Carriage and Postage of Publications ... ..	17	8	0			
				165	2	11

## INCIDENTAL EXPENDITURE.

5000 Juvenile Collecting Books and 500 Cards ... ..	12	6	6			
200 Missionary Boxes ... ..	9	10	0			
Stationery, Books, and Magazines for Missionaries ...	9	19	8			
Postage and Carriage ... ..	18	14	11			
Photographs for Juvenile Collectors ... ..	8	14	0			
Committee Expenses .. ..	31	0	1			
Mission House—Rent (one-half), Rates, Taxes, &c. ...	34	1	0			
Advertisements ... ..	10	16	0			
Sundries ... ..	9	4	2			
				144	6	4

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£7,923 14 11

## INDIA PROPERTY ACCOUNT, MAY 31ST, 1889.

Dr.	£	s.	d.	Cr.	£	s.	d.
Mission Houses at Berhampore	290	0	0	Mission Houses at Berhampore	290	0	0
Ditto at Gopalpore	140	0	0	Ditto at Gopalpore	140	0	0
Ditto at Piplee	300	0	0	Ditto at Piplee ...	300	0	0
Houses at Sumbulpore	901	4	0	Houses at Sumbulpore	901	4	0
Book-room and Boat ditto...	72	7	0	Book-room and Boat ditto...	72	7	0
	<u>£1,703</u>	<u>11</u>	<u>0</u>		<u>£1,703</u>	<u>11</u>	<u>0</u>

## ROME PROPERTY ACCOUNT, MAY 31ST, 1889.

Dr.	£	s.	d.	Cr.	£	s.	d.
To Property in Rome (estimated value)...	3,894	14	0	By Payments for Rome Chapel Account, as per Reports for 1877, 1878, and 1879 ...	3,894	14	0
Cost of Transfer to Association	144	17	7	Transfer Account...	144	17	7
	<u>£4,039</u>	<u>11</u>	<u>7</u>		<u>£4,039</u>	<u>11</u>	<u>7</u>

STATEMENT OF CAPITAL ACCOUNT, MAY 31st, 1889.

<b>Dr.</b>	£	s.	d.		£	s.	d.
At Bank, on Deposit, May 31st, 1888 ...	1,552	15	5				
Less Miss Barnes's Legacy £450 ...	450						
„ Dr. Sutton's Fund (Part) £350 (See General Account)	800	0	0				
At Bank, on Deposit, May 31st, 1889 ...	752	15	5				
Five £100 Gt. Wstrn. Railway Canada Bonds, 6 per cent.	532	13	0				
Four £100 Government of Queensland Bonds, 6 per cent.	466	0	0				
Five £200 Alleghany Valley Railroad Bonds, 6 per cent.	901	19	9				
One £500 New Zealand Government Loan, 5 per cent. ...	525	0	0				
Five £100 Great Indian Peninsular Railway Shares, guaranteed 5 per cent. ...	553	14	10				
Midland Railway Stock	740	0	0				
	£4,472	3	0				
					£4,472	3	0



## COMPARATIVE LIST OF CONTRIBUTIONS FOR FIVE YEARS.

THE following list shows the Contributions of the Churches to the Mission for five years—*i.e.*, from 1884 to 1888, inclusive. It also gives the number of Members of each Church in 1888, according to the *Year Book*. It may thus be easily ascertained how much per Member per year each Church has contributed for Foreign Mission objects during the period under consideration. In many instances the amount will be seen to be very liberal, in others far otherwise. If each Church would only determine that the sum raised shall average, at least, one penny per member per week, the present income from the churches would be more than doubled. We trust, therefore, that the lists will be carefully considered both by pastors and people, and that, like the Scriptures, they may be “profitable for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works.”

CHURCH.	Mem- bers, 1888.	1884.	1885.	1886.	1887.	1888.
Arnold	117	...	...	...	...	6 15 0
Ashby and Packington	200	35 11 7	38 10 6	35 8 9	35 4 1	30 12 0
Audlem	34	...	7 11 8	3 19 0	2 1 3	3 13 1
Austrey and Polesworth	145	...	...	...	...	...
Bacup	51	1 0 0	1 5 0	1 0 0	1 5 0	1 0 0
Barton and Barlestone	251	56 14 6	49 2 0	50 15 0	52 14 0	45 0 0
Bedworth	43	0 11 6	2 9 0	0 16 2	0 8 0	0 14 6
Beeston	113	20 10 5	19 6 0	17 15 10	16 0 0	13 14 0
Belper	45	9 18 7	5 7 9	5 15 9	5 2 10	7 19 4
Berkhampstead	186	15 2 0	19 3 7	18 5 5	16 10 0	16 16 10
Billesdon	19	6 10 3	7 0 6	5 3 2	3 14 9	1 0 0
Birchcliffe	340	37 18 3	37 12 2	39 10 6	38 18 0	45 4 5
Birmingham (Lombard St.)	176	55 7 6	52 15 0	49 1 8	37 2 5	40 19 0
Birmingham (Longmore St.)	73	...	0 6 6	1 0 0	0 10 6	...
Boston	244	35 2 1	40 16 0	33 12 8	25 4 2	28 15 10
Boughton	18	...	...	...	...	...
Bourne	230	62 4 2	60 4 3	50 10 0	47 12 9	42 4 7
Bradford (Tetley Street)	278	12 7 6	12 3 6	15 16 2	12 17 8	11 2 6
Bradford (Infirmary Street)	84	9 12 6	13 14 2	13 14 3	12 14 2	7 2 6
Bradford, Allerton (Bethel)	129	3 16 0	3 9 0	5 8 6	5 18 7	7 13 2
Bradford, Allerton (Central)	121	7 16 6	8 8 4	11 6 10	14 10 0	15 10 4
Broughton	49	5 12 3	5 9 9	5 7 8	5 0 0	5 0 0
Burnley (Ebenezer)	380	19 7 6	8 9 0	16 0 0	21 0 3	12 17 6
Burnley (Enon)	273	23 5 6	13 6 8	22 5 11	23 1 5	27 18 4
Burton-on-Trent (New St.)	232	90 8	85 2 5	80 2 10	93 15 1	97 0 0
Burton-on-Trent (Parker St.)	56	5 16 4	8 0 8	12 13 0	9 16 2	6 8 11
Carlton	50	...	0 10 0	...	...	...
Castle Donington	134	34 16 4	33 17 2	30 15 7	34 4 2	31 2 11
Chatteris	117	8 7 6	8 18 3	6 0 10	6 18 5	5 19 6
Chellaston	22	6 16 6	8 1 2	7 8 0	6 18 6	5 0 0
Chesham	308	61 16 1	53 2 6	53 10 11	56 7 8	59 0 2
Chesterton	16	...	...	...	...	...

CHURCH.	Members, 1888.	1884.	1885.	1886.	1887.	1888.
Cinderbank	152					
Clayton	192	18 4 0	20 13 4	20 1 4	20 2 7	23 8 4
Coalville	163		2 0 6	3 0 0		3 12 0
Colwell (Isle of Wight)	19	0 9 0	2 17 6		1 10 0	
Congleton	29					
Coningsby	41	6 17 6	7 14 2	7 6 6	8 2 6	7 9 3
Coventry (Gosford Street)	170	1 13 6	3 10 0	1 10 0		1 0 0
Cradley Heath	81					
Crewe	73		3 0 0	6 14 2	6 8 4	3 7 6
Crieh	65					
Cropstone	12	0 5 0	0 5 0	0 5 0	0 5 0	0 5 0
Denholme	113	4 9 4	0 5 0	4 14 4	7 13 8	8 13 2
Derby (St. Mary's Gate)	652	107 0 0	108 13 11	95 17 7	88 3 10	88 4 10
Derby (Osmaston Road)	516	66 1 2	72 12 10	73 11 5	75 18 10	66 15 9
Derby (Watson Street)	99	17 10 6	18 0 0	17 0 0	16 6 7	16 15 7
Dewsbury	130	27 1 3	27 19 6	30 2 4	31 1 8	32 15 4
Downton	6					
Duffield	51	11 18 6	12 14 0	13 8 0	11 7 8	11 19 3
Earl Shilton	50	1 10 0	2 17 0		1 11 0	1 2 3
Eastwood	44					
Eastwood Vale	29					
Edgeside	120		1 0 0	0 11 6		
Epworth and Butterwick	32					
Crowle	27	2 7 7		2 11 7		
Fleet	137	5 16 0	5 17 6	4 14 1	3 8 0	1 8 4
Ford	42	15 16 9	16 16 0	16 10 0	14 3 6	12 0 0
Fornett and Moulton	65		1 12 3			
Gambleside	53	1 0 0				
Gedney Hill and Sutton St. } Edmunds	11					
Gosberton	32					
Grantham	28	2 16 0		2 16 5	0 5 0	1 0 0
Great Grimsby	105	16 8 10	21 3 11	20 11 9	15 5 9	14 9 8
Halifax	452	60 0 0	65 0 8	64 2 2	65 14 0	54 1 5
Haslington	42			5 4 0	8 3 0	7 8 9
Hathern	39	1 2 6				
Heanor	64		2 17 3	4 0 4		
Heptonstall Slack	318	30 16 9	33 10 10	29 6 9	30 12 10	30 12 10
Hinckley	118	5 8 6	6 10 0	2 4 0	1 14 6	5 12 4
Hitchen	268	37 13 8	38 16 6	43 9 0	39 4 7	42 17 0
Hose and Clawson	97	6 18 0	0 7 6	7 2 0		2 17 0
Hucknall Torkard	270	19 10 7	19 8 3	19 5 10	20 13 0	16 16 7
Hugglescote	194	23 17 6	26 0 0	23 12 2	22 8 4	18 19 0
Hurstwood	37	2 5 0		0 5 0	1 5 0	2 15 0
Ibstock	97	4 11 3	6 3 0	8 5 0	10 17 11	8 8 2
Ilkeston (Queen Street)	89	7 10 0	8 13 8			
Ilkeston (South Street)	67	11 15 0	9 17 0	8 11 4	8 5 3	9 4 6
Isleham	221	5 19 4	3 18 10	1 13 2		3 5 10
Kegworth and Diseworth	155	8 11 4	8 3 8	9 5 1	8 7 6	6 19 9
Kimberley	20					
Kirkby Woodhouse	103		2 14 11	2 2 0	2 16 5	1 1 6
Kirkby-in-Ashfield	61	8 6 6	12 1 9	10 5 10	12 11 10	10 0 0
Kirkby, East	109	13 11 8	10 14 9	11 4 5	9 6 0	13 16 0
Kirton-in-Lindsey	49	3 10 0	0 5 0	3 15 5	2 3 0	3 12 3
Knipton	4	8 9 1	7 5 1			
Landport	155	16 0 0	15 9 1	11 3 2	14 19 4	24 10 0
Langley Mill	67	4 4 10	5 9 0	4 7 8	4 11 9	5 2 0
Latebrook	22					

CHURCH.	Mem- bers, 1888.	1884.	1885.	1886.	1887.	1888.
Leake	34	1 10 0	...	4 18 6	1 10 0	1 10 0
Leeds (North Street)	93	51 12 0	59 2 0	47 7 9	37 16 3	24 2 0
Leeds (Wintoun Street)	62	3 13 6	2 3 0	3 3 0	2 15 0	2 10 0
Leicester (Friar Lane)	350	78 1 10	64 14 2	41 13 2	43 12 0	34 8 8
Leicester (Archdeacon Lane)	333	72 19 9	97 8 3	86 6 1	78 13 0	63 18 2
Leicester (Dover Street)	314	64 4 4	73 3 2	98 15 6	105 15 0	76 4 2
Leicester (Carley Street)	187	28 7 1	31 8 1	37 12 1	38 15 0	56 14 5
Leicester (Memorial Hall)	102	...	...	38 9 7	46 7 1	46 17 4
Lincoln	135	23 0 6	16 12 1	15 8 6	19 6 7	25 0 0
Lineholme	197	5 2 9	4 16 7	10 0 10	11 6 7	13 0 0
London (Commercial Road)	312	57 16 10	53 5 9	45 10 8	41 18 7	43 1 7
London (Borough Road)	178	17 12 0	21 1 0	19 6 4	17 17 6	21 17 4
London (Church Street)	222	29 10 3	38 8 6	36 11 8	27 14 0	22 7 7
London (Praed Street)	1314	233 16 7	40 15 10	27 6 3	37 11 4	20 12 9
London (Westbourne Park)			251 2 10	259 18 2	234 0 3	183 9 8
London (East Finchley)	53	6 0 0	5 4 0	6 9 2	5 1 6	5 5 0
London (Ferme Park)	41	...	...	...	...	...
London (Haven Grn., Ealing)	93	27 9 2	33 13 7	26 4 4	19 19 9	13 9 9
London (Bethnal Green)	272	...	3 2 8	...	...	...
Long Eaton	102	5 8 0	11 18 2	15 0 6	14 19 2	5 16 10
Longford (Salem)	319	...	24 5 0	16 11 6	18 12 0	14 12 4
Longford (Union Place)	59	1 6 9	2 16 0	1 6 0	0 15 3	0 15 0
Long Sutton	72	15 19 7	15 3 2	11 3 11	10 4 4	10 2 9
Longton	280	4 16 6	14 0 6	13 0 4	5 5 0	7 19 6
Long Whetton and Belton	63	2 12 0	4 16 4	2 4 4	2 17 0	1 10 8
Loughborough (Baxter Gate)	432	31 9 0	38 19 6	37 18 0	32 17 2	32 4 9
Loughborough (Wood Gate)	322	43 3 6	58 3 7	60 14 1	59 2 2	49 19 11
Louth (Northgate)	139	35 1 1	34 10 2	33 8 5	32 19 2	26 17 0
Louth (Eastgate)	107	25 4 1	21 3 7	22 0 9	15 13 0	16 2 6
Lydgate	131	8 18 0	11 16 3	15 17 3	16 14 9	18 0 10
Lynnhurst	26	5 7 6	5 6 3	8 1 9	3 19 0	2 7 6
Macclesfield	137	23 5 8	27 18 1	16 17 11	4 18 7	0 17 4
Magdalen	10	...	...	...	...	...
Maltby-le-Marsh	6	15 18 3	13 17 6	13 12 2	10 18 2	10 13 4
Mansfield	178	11 18 6	16 5 8	10 18 6	9 6 6	11 4 0
March	110	27 1 2	26 16 8	20 7 6	21 15 6	24 7 4
Market Harborough	63	...	...	1 13 5	6 2 9	2 13 8
Measham and Netherseal	132	14 12 0	17 11 5	19 5 3	17 19 0	17 5 4
Melbourne and Ticknall	179	48 0 1	49 10 0	48 7 6	47 4 10	45 14 9
Milford	17	0 5 0	0 15 8	...	...	...
Misterton	...	...	...	...	...	...
Morcott and Barrowden	38	0 7 6	0 14 5	0 15 0	0 11 0	0 10 9
Mossley	21	...	...	...	...	...
Nantwich	75	...	4 10 0	7 7 9	8 4 6	6 14 6
Nazebottom	50	...	...	0 10 0	1 0 0	1 2 0
Netherton	46	...	...	...	...	...
Newthorpe	49	0 10 0	0 10 0	0 10 0	0 10 0	0 10 0
Northallerton and Brompton	42	1 0 0	1 0 0	...	1 0 0	1 0 0
Norwich	198	23 15 0	30 11 10	35 8 10	34 11 3	34 18 0
Nottingham (Stoney Street)	177	25 17 10	16 2 7	10 1 3	7 3 10	6 4 0
Nottingham (Broad Street)	377	83 19 1	109 5 11	88 9 3	69 16 3	62 9 10
Daybrook	73	7 2 6	13 19 8	9 9 0	10 10 7	8 15 2
Nottingham (Carrington)	171	11 4 8	12 3 10	12 8 1	...	11 1 0
Nottingham (Mansfield Road)	158	51 13 1	55 13 5	47 17 5	41 8 5	34 19 7
Nottingham (Lenton)	123	5 10 0	6 19 7	5 2 7	0 10 0	1 5 0
Nottingham (Old Basford)	279	104 2 9	104 4 6	103 6 10	97 1 7	100 12 5
Nottingham (New Basford)	182	18 5 8	30 1 1	31 10 2	27 16 0	26 2 3
Nottingham (Whitemoor)	47	...	...	...	...	...

CHURCH.	Mem- bers, 1888.	1884.	1885.	1886.	1887.	1888.
Nottingham (Bulwell) ...	126	2 13 6	...	...	...	0 10 0
Nottingham (Radford) ...	131	10 17 0	12 7 2	2 13 6	7 15 8	7 5 8
Nottingham (Woodboro' Rd.)	235	39 15 2	45 8 8	45 2 5	39 12 8	41 19 11
Nottingham (Hyson Green)	196	13 8 6	21 15 0	27 16 6	28 10 0	24 5 8
Nuneaton ...	93	1 2 6	0 10 0	2 12 0	1 0 0	2 17 6
Peterborough ...	530	133 2 6	127 12 5	123 9 4	110 15 2	111 0 9
Pinchbeck ...	24	0 5 0	2 12 9	1 2 0	0 5 0	...
Poynton ...	41	14 4 3	12 4 0	10 16 8	9 18 9	10 3 6
Queensbury ...	228	18 0 0	16 15 6	16 13 10	21 19 1	19 5 9
Queniborough ...	14	...	...	...	...	...
Quorndon, &c. ...	228	12 3 3	13 7 6	15 4 0	15 14 10	18 1 11
Retford and Gamston ...	86	12 0 6	8 3 0	5 19 9	7 8 4	3 18 9
Ripley ...	139	37 13 7	38 13 11	39 7 6	35 8 0	31 0 0
Rothley and Sileby ...	26	...	...	...	...	...
Ruddington ...	54	...	5 6 2	5 8 8	4 11 6	4 12 0
Rushall ...	9	...	...	...	...	...
Sawley ...	90	12 15 10	12 18 0	11 16 6	11 9 10	10 12 4
Sheepshed ...	69	3 10 0	0 7 6	0 19 11	0 7 6	0 7 6
Sheffield ...	215	38 13 6	49 5 8	51 0 8	51 4 0	44 11 8
Shore ...	227	19 13 3	16 8 0	11 19 6	17 8 1	13 12 7
Smalley and Kilbourne ...	95	10 8 2	4 17 0	3 8 10	1 15 1	3 7 1
Smarden ...	30	0 7 0	0 8 3	0 8 0	0 7 0	...
Spalding ...	335	41 3 6	43 10 4	40 9 8	35 13 4	43 16 3
Stalybridge ...	259	25 1 6	25 0 3	24 3 5	26 6 0	22 6 1
Stanton Hill ...	68	...	...	...	...	...
Stapleford ...	81	...	2 0 6	2 17 0	0 10 0	1 2 6
Stoke-on-Trent ...	170	39 10 0	39 12 9	44 9 6	41 11 0	22 17 11
Sutterton ...	42	2 3 0	2 11 6	2 19 2	2 8 1	...
Sutton-in-Ashfield ...	99	5 17 1	4 0 6	5 6 6	5 0 0	6 7 0
Sutton Bonington & Normntn.	45	0 18 4	1 0 0	0 12 0	0 10 10	0 8 6
Sutton St. James ...	42	...	...	...	...	...
Swadlincote ...	142	20 16 4	23 4 10	26 11 1	20 12 8	22 12 7
Tarporley ...	64	48 10 2	54 15 9	56 1 9	51 19 5	52 4 2
Thurlaston ...	33	...	0 8 1	...	...	...
Todmorden ...	249	22 16 0	14 2 7	17 8 2	17 11 0	12 15 7
Tring ...	139	...	...	...	...	...
Tydd St. Giles ...	4	...	...	...	...	...
Vale ...	152	10 5 0	9 0 0	8 4 6	10 4 6	9 17 5
Walsall (Stafford Street)	278	45 16 11	37 7 6	46 18 5	46 5 0	46 11 0
Walsall (Vicarage Walk)	208	30 5 7	27 3 8	28 17 8	30 9 1	26 9 10
Wendover ...	84	5 15 6	7 5 0	8 8 5	6 1 9	7 8 4
West Vale ...	96	2 8 10	13 16 9	6 18 7	4 17 3	2 12 6
Wheelock Heath ...	79	20 18 10	19 10 3	14 18 4	16 1 10	16 0 0
Whittlesea ...	43	2 17 0	3 8 3	2 0 8	...	3 10 0
Whitwick ...	66	...	2 13 2	2 16 11	2 4 0	3 6 2
Windley ...	20	...	...	...	...	...
Wirksworth and Shottle ...	102	19 10 0	16 12 10	...	11 10 11	11 5 0
Wisbech ...	134	44 15 6	49 9 6	33 16 6	32 18 7	28 4 3
Wolvey ...	112	22 6 9	20 2 3	20 6 6	17 15 6	15 17 6
Wymeswold ...	20	...	...	...	...	...

# SUGGESTIONS

FOR THE

## Formation of Auxiliary Societies.

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### RULES FOR A CONGREGATIONAL AUXILIARY.

- 1.—That the principles and objects of the General Baptist Missionary Society, formed in the year 1816, are cordially approved of by this Society.
- 2.—That the Society be denominated the Auxiliary  
Missionary Society.
- 3.—That all persons subscribing One Penny per week or more; Ten Shillings and Sixpence and upwards annually; or Five Pounds at one time, shall be Members of the Society.
- 4.—That this Branch be under the direction of a Committee of twelve persons, including a Treasurer and Secretary, and that the following be the Officers and Members for the present year, viz. :—

COMMITTEE.

TREASURER.

SECRETARY.

- 5.—That the Committee\* meet not less than once in three months, to receive the Contributions from the Collectors and pay over the amounts to the Treasurer, to be remitted quarterly to the Parent Society.
- 6.—That a general meeting of this Congregational Missionary Society be held annually, on the last Tuesday of for the purpose  
of receiving the report of proceedings, and appointing a Committee, for the following year.

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### RULES FOR A LADIES' BRANCH.

- 1.—That this Branch be formed for the purpose of contributing to the Funds of the General Baptist Mission, and of promoting a spirit of enterprize in extending the kingdom of Christ.
- 2.—That this Branch be under the direction of a Committee of such persons as collect Sixpence a week and upwards, or are subscribers of Half a Guinea and upwards per annum.
- 3.—That the Committee meet not less than once in three months, to pay over the contributions to the Treasurer, and receive Missionary intelligence.
- 4.—That a General Meeting of the Branch be held on the last Thursday of in each year, when the accounts shall be balanced and  
paid over to the Treasurer of the or to the Treasurer of the  
Parent Society.
- 5.—That the following be the Members and Officers of the Committee :—

\* It is suggested that, unless the collectors are already Members of the Committee, they be invited to attend the Meetings.

### RULES FOR A JUVENILE ASSOCIATION.

- 1.—That this Association be formed for the purpose of contributing to the Funds of the General Baptist Mission, and of promoting a spirit of enterprize in extending the kingdom of Christ.
- 2.—That every person subscribing One Halfpenny per week and upwards be a Member of the Association.
- 3.—That the Association be under the direction of a Committee, selected from such persons as collect Sixpence per week and upwards.
- 4.—That the Committee meet quarterly, to pay over the Contributions to the Treasurer, and receive Missionary intelligence.
- 5.—That an Anniversary Meeting of the Association be held in connection with the Annual Meeting of the Congregation, when the accounts shall be balanced, and paid over to the Treasurer of the Congregational Auxiliary, or to the Treasurer of the Parent Society.

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### RULES FOR A SABBATH SCHOOL MISSIONARY ASSOCIATION.

- 1.—That this Association be formed for the purpose of aiding the Funds of the General Baptist Missionary Society, and that it consist of all Scholars and Teachers contributing or collecting One Penny per week or upwards towards the Funds.
- 2.—That the friends and neighbours of the children be invited to contribute to this Association.
- 3.—That the Superintendents and Teachers, whose classes contribute, constitute a Committee to carry the object of this Branch into effect.
- 4.—That the consent of the parents be obtained before any child is allowed to become a Subscriber.
- 5.—That the amount contributed by this Association be paid over every quarter to the Treasurer of the Auxiliary, or to the Treasurer of the Parent Society.

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*\* \* Applications for Collecting Books, Cards, Boxes, &c., should be made through the Treasurers or Secretaries of the Auxiliary Societies, whenever convenient.*

# CONTENTS.

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	PAGE
Form of a Bequest to the Society ... ..	2
Officers and Committee for the Current Year	3
The Seventy-second Annual Meeting ... ..	4
Address by Dr. W. D. Stewart ... ..	5
Report ... ..	9
Financial Statement ... ..	11
Report of Organization Committee ... ..	13
The Missionary Staff ... ..	14
List of Missionaries and Native Ministers	15
Statistics of Mission Churches ... ..	15
General Statistics ... ..	15
In Memoriam ... ..	16
<b>ORISSA ... ..</b>	<b>18</b>
BERHAMPORE, GANJAM	19
PADRI POLLI	22
RUSSELL KONDA	23
<b>CUTTACK ... ..</b>	<b>24</b>
Services in English ... ..	25
Cold Season Preaching Tours ... ..	29
Mission Press ... ..	34
Bible Work ... ..	36
Mission College	38
Orphanages ... ..	40
<b>CUTTACK SUB-STATIONS</b>	<b>44</b>
Macmillan Patna	45
Khundittur ... ..	46
Kendrapara ... ..	47
Hough Patna ... ..	47
Minchin Patna and Mangalpole	48
Khoordah ... ..	48
<b>PIPLI AND PURI ... ..</b>	<b>49</b>
<b>PIPLI SUB-STATIONS ..</b>	<b>50</b>
Bilepada and Asrayapur	50
Bonamalipur ... ..	51
<b>PURI OR POOREE ... ..</b>	<b>51</b>
<b>SAMBALPUR ..</b>	<b>55</b>
Preaching Tours	58
<b>ROME . .</b>	<b>61</b>
<b>CONCLUSION ... ..</b>	<b>66</b>
Conclusion of the Indian Report ... ..	70
Stations, Missionaries, Native Preachers, and Statistics of Churches	71
Statistics of Mission Orphanages and Schools	72
Summary of Contributions ... ..	73
Contributions ... ..	75
Legacies ... ..	97
Abstract of Cash Account ... ..	98
Contributions for the Last Five Years ... ..	104