

THE

General Baptist Magazine

FOR

1870.

EDITED BY

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

"THOU SHALT REMEMBER ALL THE WAY THE LORD THY GOD HATH LED THEE."

"LET US GO ON UNTO PERFECTION."

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GENERAL BAPTIST MAGAZINE.

 JANUARY, 1870.

PREFATORY WORDS.

MY DEAR FRIENDS,—On this New Year's morning, and in this new position of Editor of your Magazine, I wish to say a few words concerning our future companionship in the pages of this ancient periodical. By your favour we are destined to travel together for a short time; and it is surely meet that some of the principles which are to direct our intercourse should be briefly and definitely stated. I owe it to you who have chosen me as guide, to increase, as far as may be, the pleasures and advantages of our journey, by sketching the regions we explore, noting the "objects of interest," and indicating the quantity and quality of the provisions laid up in store. With a good knowledge of our maps, and a general agreement as to the purposes of our pilgrimage, we may hope to reach the end of the year wiser, holier, and happier, for the several occasions on which we have fellowship with each other.

Yet let me say, in all sincerity, that it is not without fear and trembling, that in my comparative youth and inexperience, I accept a charge so responsible, and, as it seems to me, so fraught with far-reaching possibilities for good or evil to the kingdom of the Lord Jesus Christ. But two circumstances greatly con-

tribute to diminish my fears. For, first, I have an unwavering assurance of your faithful consideration and generous sympathy. From my youth up I have experienced your kindness, and I know it will not fail me now. That you will be severely critical is as certain as the return of the tide. Protestantism is, in the first instance, a criticism; and alas! sometimes it is nothing else. The Free-Church portion of the Protestant host is notoriously well skilled in the use of the critical faculty; and whilst the Baptist division has rarely lagged behind any in this art, it is one of the things surely believed among us, that when *we* cease to be critical the hour of our departure will strike, and the sexton stand at the doors. In this free and full criticism I rejoice. To work for a heedless master is the degradation of labour, and the swift ruin of the servant. Irresponsibility is always a bane. Even the best despotism is a deadly mistake. Therefore, breathing a true human generosity, and animated with sincere zeal for the glory of God, each will fulfil his task the better for the careful supervision of the other.

But I am chiefly encouraged, amid the difficulties of this work, by the sure and certain aid of a large and efficient body of helpers waiting to

contribute solid and acceptable treasure to the common fund of thought and joy. The "programme" speaks for itself. There is no prospect of immediate lack of provisions. The garlic and onions of Egypt may not be to hand, and we may have to tread through deep desert sand, but we are not likely to fail of the bread of heaven, or of the waters sweetened by the trees of the Lord. We may be called to encounter enemies many and strong, but not without hope that the reconstructed ramparts of "Modern Mediævalism" will fall, and the hoary citadels of superstition be demolished by the warriors of the King of Truth. The "Word made flesh," like a pillar of light, goes before us; intense and intelligent "Zeal" animates us; and the "Carol of Hope" is already in our hearts and on our lips.

The question has occurred again and again, What ought to be the supreme rule and accepted standard in editing a magazine? and I can only find answer to it in the words of Paul, "Be ye followers of God, as dear children." He is in all things our Teacher, and in most our Pattern, and the appeal is not made to Him in vain on such a subject as this. Just now, whilst the merry bells "ring out the old" and "ring in the new," God is sending forth the first page of a New Volume of His Serial, printed and embellished with messages of love and grace for all who are willing to learn. His volume for 1869 is just completed. In its successive numbers stories of many lives appeared, and some run on into this year; others are finished, so far as our *present* reading goes, and their places are occupied by fresh subjects. In His Serial the new and the old stand side by side. One portion is so familiar that we scarcely believe He has this morning rewritten it for us, and another is so wondrously new that we are wrapt in astonishment over its beauty and freshness. And yet of this book,

(of which many things might be written) God's Eternal Son is the chief character and absorbing theme. Though nothing that is good is cast out, yet all that is in, converges in the Lord Jesus, as in its natural and appointed focus. Nature yields her treasures, nations their experience, thinkers their thought, and Christians their lives, to the will of this King and Priest of men. Is there song? It is "golden" because He is the theme. Hear we sorrowful plaint? He interprets its meaning, and sanctifies it to noblest issues. Is there the plain prose of immutable principle? He is the rock on which it rests. In a word, of the Divine Serial, Christ Jesus is at once the substance and the glory. And is it too much to *endeavour* to copy Him who is ever publishing to the loving hearts of His children glad tidings of great joy, in forms as fresh as they are captivating, and as wondrous as they are new; and yet in essence like Himself—the same yesterday, to-day, and for ever? *We must aim high.* Though failure trip us up at every step, and defeat swoop upon us as we sit down to the feast of success, yet the iron rule of perfection must hold its place, and not be lowered a single jot. The first and main duty of this magazine is to serve Jesus Christ, and the pattern of such service is the ceaseless Serial of Divine Providence. I have read that in Rome there is an elegant fresco by Guidi called the *Aurora*, covering the lofty ceiling of a palace. Its beauty cannot easily be seen, and never enjoyed. Looking up, the head grows dizzy, the vision indistinct, and the mind weary. To remedy this, the wealthy owner fixed a broad mirror near the floor, so that the visitor could sit down and enjoy the sight of the fresco without weariness and exhaustion. This publication purports to be such a mirror fixed to reveal the glories of Christ. It will regard modern life as a circle of

which He is still the living centre. Politics, Science, Philosophy, Churches, Creeds, Business, Home and Personal Questions, must all be brought to the judgment seat of the Son of God. We acknowledge Him to be the Lord, and cannot consider anything success which falls short of promoting His righteous kingdom in the earth.

Nor may any be "offended" with the "denominationalism" of this magazine, as though it were not in keeping with such a purpose. For what is the fact denoted by this somewhat repellent word? We are in danger of mistaking its true nature, and failing in our duty to God and men through our error. The rage for the repression of individuality runs so high, and the craving for unity is so intense, that we are strongly tempted to ignore the real value of separate and organized action for the defence and maintenance of the truth. Denominationalism is, historically, the name of the new and heroic virtue of testifying to the truth; or, in current English, preferring convictions to interests, imperishable principles to fleeting pleasures. The ancient world had no place for it; but it sprang into vigorous life in the very footprints of Him who "came to bear witness to the truth," and took definite shape soon after He sent His disciples to be His witnesses to the uttermost parts of the earth. "They that believed came together." The magnetism of common convictions held them in an indissoluble union. Certain persons in Antioch, moved by a common impulse, separated themselves from their fellow-worshippers, and devoted their lives to the service of Christ, and they were called, *i.e.*, denominated, named, and marked off as, Christians. The principle, though oft abused, is the same now as then. Earnest loyalty to Christ is the ground on which the practice of separation is based, and from which

it draws its life. So that strictly speaking the word in question describes the united effort of honest men to detach themselves from the slightest complicity with falsehood, to state, defend, and propagate the truth, and to retain untarnished the priceless jewel of their sincerity. And such were the godly men who established this periodical in 1798, and appointed Mr. Dan Taylor as Editor. They were separatists for the love of God and souls: men who could not "bend with the willow and flow with the stream," but were firm as adamant in their adherence to the word of God. Truth was precious in those days, and they would not let it fail in the earth for lack of free expression and bold defence. We are their children, and to us is this grace given of continuing their work for a generation that needs us not less than they were required then. Whilst, therefore, this serial is a register of the progress of the churches, and an organ for the discussion of questions affecting our condition and duties, it must also be a "magazine," or store of arms and ammunition for the defence and dissemination of the truths most surely believed amongst us. And since this is our "Centenary Year," and one that *ought* to become a memorable landmark in our history, special pains should be given not only to plough and sow for new harvests, but also to collect and guard the legacies of the past hundred years. "Thou shalt remember all the way which the Lord thy God hath led thee."

But I must close these words, adding only a brief selection from the minor rules to be put in service in conducting this magazine: (1.) "Eph. iv. 15 to be strictly followed. (2.) No departure on any account from the law in Eph. iv. 27. (3.) Anonymous correspondence, whilst not universally rejected, strenuously discouraged. (4.) Written wrath never to be printed.

(5.) As all the correspondents are gentlemen as well as Christians, any personalities, discourtesies, or questioning of motives, to be regarded as slips of the pen, and erased immediately. (6.) 'The well-being of the people is the supreme law,' and if either contributor or readers must suffer, the election to be in favour of the readers;" etc., etc.

Now, dear friends, my closing wish is, that it may come to pass with us, as with those two disciples

who went to Emmaus, "that while we commune together, and reason and talk of all those things which have happened, Jesus Himself shall draw near and go with us;" and that as our hearts burn with the holy love He has kindled by His presence, we may be emboldened to say to Him, "Abide with us, O Lord, Abide."

Ever faithfully yours,

JOHN CLIFFORD.

THE WORD MADE FLESH.

A Christmas Homily.

BY THE REV. W. LANDELS, D.D.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."—*John i. 14.*

THE Divinity and Eternity of Him who is here called the Word is declared in the first verse of the chapter, "In the beginning was the Word, and the Word was with God, and the Word was God." Creation is ascribed to Him—"All things were made by Him, and without Him was not anything made that was made." Life dwells in Him as its source—life of which other beings partake as they draw water from a fountain, and by the life that is in Him the duty and destiny of men are revealed, albeit the world in its blindness may not understand the revelation—"In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." With all His attractions He appeared among a people who rejected Him, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." But on the few who did receive Him, He conferred extraordinary privileges, making them sons of God by a new birth, in which they were endowed with new spiritual qualities, and introduced into the Divine

family—"To as many as received Him, gave He power to become the sons of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Such is the exalted personage of whom the evangelist here speaks under the designation of the *Word*, and to whose incarnation he thus bears testimony—"And the Word was made flesh."

I. THE WORD.

We stand here in presence of a mysterious subject, on which it behoves us to speak with great diffidence, as unable to understand it: on which it behoves us also to speak with great care, lest our words should mislead. And indeed they will not fail to mislead if it be not borne in mind that any words we can use do not express all the truth—that in consequence of the nature of the theme they can only make a more or less distant approach to it.

This much, however, we may say—that the Word, or Logos, is, as the term itself indicates, the expression of God, or God in manifestation.

We cannot understand the mode of the Divine existence, or the essence of the Divine nature. The Absolute and Infinite One, we can form no adequate conception of. But in the person of the Word, the Absolute is conditioned—the Divine comes forth, and is revealed to us in form, in speech, and in action. The Word existed in the beginning, and has existed throughout all ages, as the Divine power in exercise—the Divine mind in utterance—the Divine character in manifestation.

The Divine power in exercise. For the Word is the Author of all events. "All things were made by Him, and without Him was not anything made that was made." *The Divine mind in utterance.* For all Divine communications are made by the Word. He spake to Adam in Paradise. He visited Abraham in Mamre, when he sat in his tent door in the cool of the day, and, receiving human guests, as he thought, found that he had been entertaining not only angels unawares, but the God whom angels adore—who condescended to enter into covenant with His servant, and to reveal to him His purpose, and hear his pleading concerning the doomed city. He was the angel of the covenant who redeemed Jacob from all evil. He appeared to Moses in Horeb and Sinai, and spake to him from the burning bush, and the mountain which shook and trembled beneath his tread. He went before Joshua as the captain of the Lord's hosts, and appeared with the three youths in the fiery furnace. He gave inspiration to the prophets, and sanctity to the priests, and all divine favours to the chosen race. And far beyond their limits, to all races of men, He is the source of whatever illumination men possess. All intellectual light comes from Him who is the effluence of the Divine mind. "He is the true light that lighteth every man that cometh into the world." *The Divine character in manifestation.* For we know nothing

of what God is except through Him. All that we have learned of God's attributes, His mercy, and goodness, and faithfulness, and holiness, and justice—all His moral perfections have been communicated by the Eternal Word. To the fathers He made known the one living and true God—the I Am—the Almighty. And in the days of His humiliation, He in our nature which He had assumed, gave the fullest revelation of the Divine, in form and manner best adapted to our comprehension; so that He could say, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him." As proceeding from God, He is God's Son; ushered into the world as such; declared to be such with power by His resurrection from the dead. And though we are at a loss, even when He is so described, to understand the relation which He sustains to the Father, this much we know, that, being the term employed to denote that relation, the word Son gives us the best conception of it which we are able to form. He was the Son of God in a sense which involved equality with the Father—the one Being who, without presumption, and without exaggeration, could say, "I and my Father are one."

II. THE WORD BECOMING INCARNATE is unquestionably the greatest event in the history of the human race, probably in the history of the universe; as there does not seem any reason to believe that the Divine Being has ever been enshrined in any other creature's form, or has ever before shewn such condescension in His dealings with a rebel race. When Solomon asked, "But will God in very deed dwell with men on the earth?" his language shews that the very possibility filled him with amazement, and that such condescension on the part of the Divine Being seemed to him scarcely credible. But the condescension displayed in

the Word being made flesh, was greater even than anything which Solomon's wonder contemplated. Had he lived in the days of our Lord, he would have seen that not only did God in very deed dwell *with* men, but *in* men on the earth! The Word—the Eternal Word—the Word who was in the beginning with God, and was God—was made flesh; not only drew near to man, and allied himself with man, but in very deed became man—bone of our bone, and flesh of our flesh—our brother, albeit the Creator of all things—truly human as well as truly Divine. The Infinite One, by a mysterious union, subjected Himself to human conditions—became a sharer in our human frailties—occupied the meanest position in which our humanity is found—appeared in the form of a servant—the very voice of God proceeding in that form from human lips, and the works of God being, in that form, wrought by human hands!

Such is the marvellous nature of this event that men hear of it with far more than the incredulity with which Solomon anticipated the lesser fact. They flatly and positively deny where he only wonderingly inquired if so it could be. Unable to comprehend, they are unwilling to credit what is so strangely illustrative of the Divine condescension. And yet, notwithstanding this incredulity, it was so much in harmony with, as to be a fulfilment of, the desires and expectations of humanity in all ages and nations. Men everywhere have longed and yearned for such an event, as if God, where He withheld His fuller revelation, still gave His creatures some dim prophecy of that which was to be. The turning point of history—the climax of Divine dispensations—the wonder of the universe, did not come without casting a prophetic shadow over the minds of men, even as it has not taken place without affecting their condition and their destiny.

And now that He has come, the general rejoicing with which, throughout Christendom, the event is celebrated at this season of the year is but a prophecy of the purer and more intelligent joy with which it will yet be regarded by men in all parts of the world. By those who feel sensible of their need, by sincere and earnest souls in every land, the message which tells of His advent will be welcome when understood—welcome as cold water to the thirsty ground, and the gratitude with which it is received will show how eagerly it was desired, and how generally looked for, and how well it answers to the cravings of mankind.

III. THE INCARNATE WORD DWELLING AMONG US, while it is the natural corollary of His incarnation, is a noticeable fact as attesting the genuineness of His humanity. He was no myth, as has been alleged—a character involved in obscurity—a mere name around which certain tales have gathered. Whatever else may be, *that* is certainly not, the explanation which meets the requirements of the Scripture narrative. Neither was He a man who kept Himself, in the main, aloof from His fellows, working mostly in secret, startling them now by the suddenness of His appearances, and now by the abruptness of His departures, causing His followers to circulate extraordinary reports concerning Him, the accuracy of which, owing to His seclusion, men had no opportunity of testing, and thus surrounding Himself with an air of romance which in course of time has consolidated into accepted though unveracious history. Neither does *that* theory accord with the narratives of His life. He was a real historical personage—a man who associated with His neighbours on familiar terms; openly performed His acts, delivered His discourses so that all who heard of Him might for themselves verify or disprove reports, and

thus judge of what He was. He lived among His fellow-townsmen of Nazareth, and was in regard to all the circumstances of His outer life like one of themselves. He was subject to His parents like any other human child. He associated with His brethren so much in the ordinary manner, eating with them and working with them and conversing with them, and being in all outward respects so much one of them, that His kinsmen and townspeople were among the last to acknowledge that a humanity so real and true was the temple of a superhuman guest, and to recognise His divine claims. And though His divinity becomes more manifest when He enters on His public ministry, He still associates with His disciples in the same human fashion, and continues, though He exercises His divine power for the fulfilment of His ministry, subject in the same manner, as regards the mode and circumstances of His life, to the same human conditions. He is no dweller in the wilderness, like His forerunner, but eats and sleeps in the ordinary abodes of men. Labour wastes, and food recruits, His strength. The springs of energy, which are exhausted by long continued activity, are replenished by refreshing sleep. He weeps from sympathy, and delights in friendship, and groans under suffering, and instinctively seeks relief. He has His bosom friends among the twelve disciples whom He more especially commissions to be the founders of His kingdom, and His favourite place among the wider circles of His friends. Bethany was dear to Him because it contained the home of Lazarus and his sisters; and often when wearied with His day's labours in Jerusalem, He spent the evening there in their congenial society. He lodged with Zaccheus the publican, dined with Simon the Pharisee, visited the house of Jairus, asked drink from the woman of Samaria, attended the marriage at Cana of

Galilee, joining in and contributing to the festivities of the occasion. So social was He in His habits that while the Jews charged His abstemious forerunner with having a devil, they said of the Son of Man, because He came eating and drinking, "Behold a gluttonous man and a winebibber, a friend of publicans and sinners." *He dwelt among us.* So truly and intensely human was He—human in His affections and sinless passions—human in His bodily infirmities and wants, that He felt as we feel, and required to fare even as we fare. Having allied Himself to us, He accepted of all the liabilities which the relation involved—sought to exempt Himself from no obligation, claimed no peculiar privilege. He placed Himself on our level, and in everything but sin was one of us. And, O! when I see the Eternal thus subjecting Himself to all the conditions of our humanity, and sojourning in the abodes, and faring after the manner, of men, and freely mingling with them, while I regard the fact as an attestation of His true humanity, and learn from it how literally the narrative of His life is to be interpreted, and how trustworthy is the evangelists' record of what He did and said—I behold in it a display of Divine condescension of which the soul stands in awe. Its degree is such as the mind cannot grasp. It can only wonder and adore in presence of the awful mystery. With Solomon we exclaim, in deep amazement—Will God in very deed dwell with men on the earth? Has He, in very deed, been a sojourner in human homes—sleeping under the roof, and sitting at the tables of His sinful creatures? Behold heaven and the heaven of heavens cannot contain Thee, how much less any house of man's rearing! "Without controversy, great is the mystery of godliness: God was manifest in the flesh." "The Word was made flesh and dwelt among us."

IV. THE QUALITIES WITH WHICH THE INCARNATE WORD WAS FILLED.

We may understand the words "grace and truth" in the widest sense, and regard them as denoting His possession of all excellent qualities, and His revelation of the great truths concerning God and man. Or we may give them a more limited application, and view the "grace" as meaning favour, and the "truth" as meaning faithfulness—favour in His dealings with men—faithfulness in the testimony which He bears. As we shall have virtually to take the ground which they cover when used in their wider sense, in our remarks on the parenthetic clause, we are inclined to consider them now in their limited application.

Favour and Faithfulness. How truly was the Incarnate Word filled with them! Examine His life, and you see that His heart was so full of kindness towards men that it flows out in all His acts. That part of His history which is known to us is mainly a record of benevolent deeds. He passes through the land conferring favours on all the needy. His time is spent in continually doing good. Some chapters of the gospel narrative are crowded with miracles of healing, performed on all manner of diseases. No form of distress appeals to Him in vain. He goes to the haunts where He is most likely to find it. He heals by His touch, and He heals by His word. His very presence sheds gladness around. He brings light into every region which He visits. And when only the hem of His garment is touched, virtue goes out of him to staunch the flowing blood, and to relieve the misery of the patient. By the sick bed He arrests the progress of disease, and restores the dying to the friends whose hearts are overwhelmed at the prospect of their loss. By the bier and the grave He asserts His mastery over death, and the widow receives back

her only son, and the brother who has been four days dead comes forth from the grave to gladden the bereaved sisters' home. When He looks on the hungry, He is moved with compassion and miraculously feeds them. When He meets with the ignorant, He communicates instruction in words of wisdom which make the bystanders exclaim, "Never man spake like this man." When the guilty penitent crosses His path, He says, "Thy sins are forgiven," in tones of tenderness and authority which evoke such a response, that she washes His feet with tears, and wipes them with the hairs of her head, and takes an alabaster box of ointment very precious, and kisses His feet, and anoints them with the ointment. Over the foreseen suffering of the impenitent He utters bitter lamentations and sheds sorrowful tears; and while He bears the guilt, and sheds His blood for the pardon, of all, He prays for His murderers, "Father, forgive them, for they know not what they do." *Favour for men* flows out in all His words and deeds. And He is the manifested God—God's answer given in human action and speech to the question so often asked by the trembling heart of humanity—How does God feel towards His rebellious creatures? What are the propensities of His heart concerning us? What treatment may we look for at His hands? Behold the God-man and sec. The Word was made flesh, and dwelt among us, full of—what? Not of enmity. Not of wrath. Not even of indifference. There is no such feeling to be witnessed in His life. You behold in Him a heart overflowing with pity—a heart to which the most timid may confidently appeal, and which opens to embrace every son and daughter of distress. Full of favour for mankind He moves among us; the expression and embodiment of the Divine feeling and purpose concerning us. For in that Man so full of

grace and truth we behold Him who could say, "I and my Father are one."

Faithfulness as well as favour He is filled with. The profoundest and yet simplest utterances concerning God which the world had ever heard, and the most authoritative announcements of duty, and the clearest revelations of destiny, fell from His lips. And the world, with all its learning, with all its advances in science, all its ancient and modern philosophies, has never been able to disprove or to supersede them. On the contrary, the further it progresses in the acquisition of knowledge, the more obviously true do His utterances become. And the higher the morality to which men attain, the more do His announcements commend themselves to the moral sense, as supplying that rule of life which is fitted to secure a perfect development of character in our several relations, and to bring down even into our sinful and sin-blighted world something of the bliss of heaven. He is still, and He will continue to be, the world's great and infallible teacher—the prophet of the future as well as the instructor of the past—the faithful denouncer of wrong, and the authoritative revealer of the right and the true. All future discoveries will only serve more fully to verify His utterances, and do homage to His wisdom. With partial enlightenment scepticism may boast its victories, and a proud philosophy, failing to understand, may undervalue His teaching, and despise His claims. But a larger knowledge will be accompanied by unwavering faith; and "the last and the best of the world's scholars will be among the lowliest worshippers and the loudest heralds of the crucified Nazarene."

V. THE GLORY WHICH WAS SEEN IN THE INCARNATE WORD. "We beheld His glory, the glory of the only begotten of the Father."

The "singular and august title"

which John here applies to our Lord is one which is never applied to any other being, and marks Him out, therefore, as distinguished from every other, and as being God's Son in a sense in which no other is. Others are called His sons; and some would have us believe that Christ is a son in the same sense—that the application to Him of such a term indicates that He belongs simply to the same class of beings as they. But this word "only begotten" disposes of this theory, and places Christ on a pre-eminence which raises Him far above every man, and every creature of God. The very circumstances in which the phrase is used combine with its natural meaning in affording proof of this. For, as has been well remarked, "it is not employed for ordinary teaching, but is reserved for rare occasions of impressive solemnity and grandeur." The text is such an occasion; and so is the eighteenth verse, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." Equally so is chap. iii. 16, and 1 John iv. 9, 10. Such a use of the phrase, as well as its own significance, places Christ above all creatures. The language would not only be absurd as applied to any mere man, it is equally inapplicable to the loftiest of the creatures of God. Since all created beings, however lofty, have sprung from God, and are the products of His power, it cannot be said of any of them that he is the only begotten of the Father. He to whom this language is applicable occupies a position which is unique. He is no creature of God's power; for His relation to the Father is one which no other being sustains.

His glory, it is intimated, is peculiar to Himself. After saying "His glory," the Evangelist adds in explanation, "the glory of the only begotten of the Father"—teaching that this glory, whatever it may be,

is all His own, and is distinguishable from the glory of any other being. It is not the glory of the best of men. It is not the glory of angel or archangel. It is not the glory of seraphim or cherubim. It is not the glory of any of the principalities or powers in heavenly places. But the glory of the only begotten of the Father,—the glory of the manifested God—God revealed to us through the human nature which the Saviour assumed.

Wherein, then, does this glory differ from the glory of the Father? If it be peculiar to the only begotten Son, are we to understand that it is distinguishable from that of the Father; and, if so, wherein is it distinguishable? Our answer is, Not in essence, but only in the manner of manifestation. Of the glory of the absolute God we may say, as we did of His essence, that we cannot form a conception. It is too resplendent for us to bear the sight; if, indeed, we are capable of seeing it. But in Christ that glory is manifested, through the humanity which reveals, by so obscuring it as to make it suitable for our finite vision. It is the glory of God we behold in Him. The effulgence with which His character is radiant is that of the Divine perfections. But it is the Divine glory so toned down that we are able to behold it. When you could not look on the sun in the firmament because its brightness dazzles the eye, you might be able to look on it as reflected in a mirror. And it is thus that we behold in Christ, as in a glass or mirror, the glory of God. It is the glory of the only begotten of the Father, but it enables us to understand the Father's glory, just as the reflection in the mirror gives us some conception of the brightness of the sun. We know that that which Christ reveals to us in measure exists in infinite degree. All the perfections whose effulgence we see in the only begotten are possessed by the Father to an extent which

immeasurably surpasses our loftiest conception. Love such as we see manifested in the God-man, He possesses to an extent which would bewilder us did we try to comprehend it. And so with every attribute. And O! what a thought it is, when we feel our hearts ravished by the character of our blessed Lord, that that which so attracts us, which so excites our love and trust—that which we so delight to contemplate—that, to an extent which eternity shall not fully disclose, is the character of our God. The glory of the only begotten of the Father—the radiance of love, mercy, justice, truth, purity, and all other attributes combined, which shines in the person of Christ—that is the glory of the Father presented to us through the veil of our humanity that it may suit our mortal sight—the glory which we hope to contemplate and adore, and better understand throughout the countless ages that are to come.

John and others saw this glory. Is it to be seen now? May we, living so much after them, behold the vision with which their eyes were so filled that, in comparison, they could see no beauty elsewhere, and their hearts so ravished that they became incapable of any other love? It may be that we are not so favourably situated as they were; for it must have been a marvellous advantage to hear the tones of the Saviour's voice, and look into His eyes, and behold His miracles of love, and feel the influence of His personal presence! But still, there is a vision for us also. To the soul that is spiritually enlightened, the record of His life as contained in the gospels presents a glory which eclipses every other. In prayer we can still speak to the living Saviour, and in the words which He spake we can hear His utterances, while to our inward ear He speaks in tones which thrill through our souls, and to our inward eye presents such visions of

His love as take captive all our affections. And what with the letter of the revelation, and the spiritual enlightenment, it may be that we are not so much less favoured than those who witnessed His earthly life. Only, let us be careful to seek this inner vision. Let us not forget that men may see a beauty in Christ, who have never in the proper sense beheld His glory. Artists have tried to paint the human face Divine, and have succeeded in painting it in a way which shews that some of them had a sentimental admiration for His character, without any perception of His essential glory. And moralists have descanted on His teaching in a way which shewed an æsthetic appreciation of His morality, while they were utterly ignorant of the spirit of His life; and failed to discern in Him any traces of the Divine. Ours, if we are to savingly profit by it, must be a different perception—such a perception as will sink us low in the dust of self-abasement, and constrain us to sacrifice all we have, if need be, for His sake—to count all things but dross and dung that we may “win Christ, and be found in Him”—a *perception* which will so ravish our affections, as to make all other

loves weak and cold in comparison—a *perception* which will constrain us to lay ourselves and all we have and are at His feet, to place every faculty under His control, making us glad to spend and be spent in His service, causing us to deem it our highest honour to be associated with Him though it be in persecution and tribulation, yea, to rejoice that we are counted worthy to suffer shame for His name—a *perception* which will make us ever desirous to know more of Him, until we are “able to comprehend the length, and breadth, and depth, and height, and to know the love of Christ which passeth knowledge.” Such a perception as this we must have, or the glory that is in Him will profit us nothing. His incarnation will prove to have been in vain for us. And though we rejoice with others in the happy Christmas time, we shall only be like multitudes who rejoice without any apprehension of the Saviour’s works, or of the great event which this Scripture records and celebrates, “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.”

CONCERNING ZEAL.

BY THE REV. W. UNDERWOOD, D.D.

IF our object in writing were to “tell some new thing” we should not write concerning zeal. And if we wished to present something old chiefly to the intellectual faculties of our readers, we should not have chosen the subject of the present paper. Being affectionately desirous of their Christian welfare, we seek to commend ourselves to their consciences and hearts, and would feign infuse into them a little warmth at this cold time of the year.

Zeal, considered as a quality, is

one of the most dubious things we can possess. A dictionary may tell us, truly enough, that it is ferrency, earnestness, or enthusiasm. But that definition does not determine whether the thing is good or bad. We call a person zealous who is eager for any object, and who puts forth energy in seeking to attain it: yet this eagerness and energy are good only when the object of them, and their manifestation, are good. Bad passions have so often covered themselves with its name, and so

many evil deeds have been done under its influence, that great authorities in moral science have questioned whether zeal should be classed among the virtues or the vices.

Leaving the lexicons, and coming to the Scriptures, we may be a little startled to find that in the Greek text of the New Testament the word for zeal is oftener employed with an evil, than with a good meaning! Take the following instances. In Acts v. 17, the high priest, and those who were with him, are said to have risen up against the apostles, and to have been "filled with indignation" (zeal). In vii. 9, Stephen states that the patriarchs, in selling Joseph into Egypt, "were moved with envy" (zeal). In xvii. 5, the unbelieving Jews, who were in Thessalonica, are said to have been "moved with envy" (zeal) in setting the city on an uproar against the apostles. In Rom. xiii. 13, Christians are exhorted to walk honestly as in the day . . . "not in strife and envying" (zeal). In 1 Cor. xiii. 4, we are told, "Charity envieth not" (is not zealous). In Gal. v. 20, the plural form of it, under the name of emulations (zeals), appears in company with such evil things as "idolatry, witchcraft, hatred, envyings," and even "murders." In James iii. 14, the brethren are admonished not to "glory" if they have in their hearts bitter envying (zeal) and strife: for "where (verse 16) envying (zeal) and strife are, there is confusion and every evil work." He even tells some that they "kill and desire to have" (are zealous) "and cannot obtain." And, to mention one instance more: In the place Phil. iii. 6, where we find the phrase which forms the title of our paper—"Concerning Zeal" Paul tells how the zeal which once inflamed him showed itself, namely, in "persecuting the church." And in reading the history of the church from the beginning until now it is difficult to say whether that which has borne the name of zeal has been

a blessing or a bane to religion. The Judaizers in Galatia "zealously affected" the sound believers there, that is, they envied them—"but not well." Yea, says Paul, "they would exclude you, that ye might affect," or envy "them." "But it is good to be zealously affected," literally envied, "always in a good thing." And the drift of the apostle's teaching there is to show that it is better to be envied than to envy—better to be hated than to be perverted—better even to be a martyr than a zealot.*

The Jewish Pharisees, of whom Saul was one, were "exceedingly zealous for the traditions of their fathers." The first Christian converts in Jerusalem were only half evangelized. There were "many thousands that believed," but they "were all zealous of the law;" and their zeal rendered it unsafe for a gospel preacher like Paul to omit the ritualistic keeping of the Mosaic law there. The Corinthians were "zealous of spiritual gifts;" but did not seek to excel for the edifying of the church. And even now some are fervent, and almost furious, in contending for minor points of doctrine, and unessential forms of polity, while the vital truths and principles, which underlie all doctrines and duties, are too little regarded. They hoist the flag of sectarianism, and follow the banner of bigotry, instead of rallying around the right standard—the standard of Christ's cross!

Is there, then, no zeal that is true, and pure, and honourable? Are

* The passage to which we here refer, Gal. iv. 17, 18, is variously interpreted, but our view of its meaning is derived from the literal sense of the words in the original. We are confirmed in this view by the exposition given by so accurate a Bible critic as the late Dr. John Brown, of Edinburgh, in his work on the Galatians. The envy, or zeal of the Judaizing teachers, he says, "did not stir them up to rise to the level of the Galatian liberty, but to bring down the Galatians to the level of the Jewish bondage. To gain their object, says the apostle, they would exclude you, *i.e.*, from the privileges of the kingdom of Christ, that you may envy them! 'But it is good, honourable, to be envied in a good thing always, and not only when I am present with you.' It is better to be the object of the envy of these Judaizers than to be the subject of their triumph."

there no instances in the New Testament in which it is distinguishable from envy, and other base passions, and in which it is dissociated from words which have always an evil meaning? Yes; and to these we gladly turn. The term has its noblest signification when applied to our divine Lord, whose disciples, when they saw how He acted in the temple, "remembered that it was written, The zeal of thy house hath eaten me up." Paul used the word in its better sense when, in referring to his kinsmen according to the flesh, he bore witness that they had "a zeal of God." For though that ardent regard for religion which they cherished was "not according to knowledge," it strengthened his heart's desire, and prompted him to more earnest prayer to God, for their salvation. Again, when Paul adverted, in his letter to the Corinthians, to the forwardness of the church in ministering to the needy saints, he told them that their "zeal had provoked very many." Still further it may be named, that when "the Spirit" spoke to the lukewarm Laodiceans, one part of His injunction was, "Be zealous."

We are sure that the Holy Monitor there incited those lively Asiatics to what was good and necessary. And in this high and hallowed meaning of the word we may see how appropriate is the counsel to the condition of the church at the present day. We are ever prone to sink into a state of supineness and lethargy. And as in Old Testament times the prophets were inspired to utter words of warning to arouse those that were "at ease;" and as, in the beginning of the gospel, the apostles had to keep watch over the churches they founded, and to wake them up to the fulfilment of their duties, so must the preachers and writers of this present age use strains of speech, and a style of composition, which shall have the effect of stirring up the souls of all who are not suffi-

ciently alive to the things of the Lord.

The final object of Christian zeal is the glory of God, and that object is to be sought in doing good to His creatures—ourselves and our fellow-men. The present welfare of mankind must not be overlooked. To provide instruction for the mind, and nutrition for the body; to furnish the means of preserving health, and minister relief in the time of sickness; to improve the condition of the indigent, and, if possible, to prevent the temporal ruin of the reckless; all these are important ends, and worthy of being pursued with ardour and vigour. But they sink into insignificance when compared with the spiritual and eternal welfare of our race. Zeal for the salvation of souls is the highest kind of fervency—the most sacred enthusiasm. The zealous Christian cares for what is best in man—for that which is the man, the immaterial spirit, to which the inspiration of the Almighty giveth understanding. He reflects on the infinite worth of souls, and on the peril to which sin exposes them. He views their fallen condition with grief; and both longs and labours for their deliverance from guilt and death.

The zealous Christian is known by his presence and procedure in the house of God. He has a place in the sanctuary, and when its services recur he is nearly certain to be in his place, and in it at the proper time. But he is neither a cypher nor a statue there. He speaks or hears, sings and prays, like one whose whole heart is in the exercises. As a church member he will honourably contribute his money to maintain the good cause he has espoused; but he will aim to be useful in action, as well as conscientious in giving. Regarding the church and congregation, with the various institutions attached to them, as spheres of spiritual labour, he will

work for God in them, and will pray for their prosperity.

Zeal, considered as a state of ardent feeling, needs to be well tempered with what is morally good. There should be some meekness, that we may not quarrel with those who are too slow to keep pace with us in our movements, or who see things differently, and so go about their duties in another way. There should be some tenderness of heart, that "all our things may be done with charity," and that no hard word may be harshly spoken concerning any who stand aloof, and have no sympathy with us in our ways or wishes. And there should be, what is so often absent from the very zealous, genuine humility, that we may not make any parade of our performances, and that we may never say by the tongue or through the press, by puffing hand-bill or by glaring placard, "Come, see my zeal for the Lord of hosts!"

While zeal, in order to be pure, should have other good qualities in happy combination with it, there is a further requisite, namely, knowledge, Christian intelligence. "Wisdom is profitable to direct;" and few persons need more guidance than those who are prompted by fervent feelings. The warm heart must not aspire to over-rule the wise head. The strong will should be in subserviency to the sound judgment. The ready mind is the father of many a rash deed. He that goes fastly needs good eyes, as well as nimble feet, or he will come into collision with many things which had better be avoided. Zeal is a spur, but discretion is the rein, and no rider should use the one without the other. Or, to quote the old oracles, we may add, "Zeal without knowledge is like fire in a fool's hand." Again, "Unknowing zeal is like Satan in the demoniac, which cast him oftentimes into the fire, and off into the water." And again, "As Minerva is said to have put a golden bridle upon Pegasus that he should not fly too fast, so our Chris-

tian discretion must deal with our Pegasus—our zeal—lest, if it be unbridled, it make us run out of course."

Nothing, however, is more easy, and few things are more frequent, than to reproach ardent workers with ignorance and indiscretion. Yet, while a few are zealous without being sufficiently wise, many who have much knowledge are wholly without zeal. How to get the lukewarm into a better condition is as well worth considering as how to promote the higher education of those who are "imperfectly taught in the word."

Among the means of increasing zeal we may mention a *lively faith in the facts and doctrines of the Bible*. All our spiritual life and energy must be traced to the belief of the truth. This was one of the sources of apostolic zeal. They spoke the word of God with boldness, and they went everywhere to preach it, because of their unwavering conviction of its truth and importance. In accordance with the ancient precedent which they found written, "I believed, therefore have I spoken," they also believed, and therefore spoke. Let us have more faith, and we must thereby become more zealous.

Ardent love to the Father and Son will give greater earnestness to our Christian zeal. The best preventive of lukewarmness is to "take good heed to ourselves that we love the Lord our God." And the great secret of self-devotion to Christ's service is a well-rooted affection for him. If we have no zeal we may seriously doubt whether we have any love; according to the Latin aphorism, "Non amat qui non zelat"—he loveth not who is not zealous.

Zeal may be assisted by the study of eminent patterns of it. Some of these patterns are presented in the inspired pages. The sacred writings contain but few theological disquisitions, and not any formal lectures in divinity; but they furnish histories and biographies of men whose piety was

practical, and who exemplified all the virtues which we are required to attain. Above all human examples of true godliness we are pointed to the sinless One, and are invited to look intently unto Jesus while running the race which is set before us. As it was His very meat to do the will of His Father, and as nothing either diverted or deterred Him from the work He was sent to do, and the suffering He came to endure, His example is worthy of the universal following which is demanded for it. With such a model of zeal before us, how can we be apathetic and supine?

But among all the means which may be prescribed for making us more zealous, probably none is more effectual than *actual engagement in Christian work*. We may examine over and over again the evidences of our faith, and may get the fullest assurance that it is based on the sure foundation. We may try, in a period of spiritual languor, to raise our abated love to its original fervour. We may refresh our memories with the worthy deeds of successful labourers in the work of the Lord. But all these exercises, so proper to a life of religious contemplation, must be succeeded by others which pertain to a life of religious action. The sphere of work must be entered. The vineyard must be cultivated. The young must be instructed. The sick must be visited. The poor must be considered. The mourner must be comforted. The public worship of God must be upheld; and the contributions which are needed, in the shape of time, or talent, or money, for the extension of God's kingdom on the earth, must be promptly and cheerfully given. If these things are not done, we may be intelligent, and orthodox, and very orderly, but we are not zealous.

And what is any Christian without zeal? A sapless stem, a fruit-

less branch, and therefore not "a good tree." We might even retract some of our own admissions as to the intelligence, and the faith, and the orderliness of men who have no proper ardour in relation to spiritual things. Such men need a better teaching, a sounder belief, and a more upright conversation, or course of life. If we are truly taught of God—if we believe with all our heart—and if we be obedient in all things—then we shall be "zealous of good works."

O for the trumpet of an inspired prophet to sound an alarm in the ears of all who are "at ease in Zion!" O for the potent pen of an apostle, "to awake out of sleep" those who have submitted to the stupefying influences of this sceptical and slumbering age! The rousing appeals of those holy men may be, to some extent, revived at this distant date, and we may hear their "sound" from a faithful repetition of their words. And if, as Latimer told the listless clergy of his own time, if men will not learn to be vigilant and zealous from prophets and apostles, they should be sent to receive the lesson from the adversary who, as a lion roaring, goeth about seeking whom he may devour.

Consider, all ye who are inclined to be weary in well-doing, and who are preferring the quietism which found both advocate and votaries in the seventeenth century, to the enterprize and effort which are demanded in this more mature age of the church,—consider the surpassing importance of the work which remains to be done for the Lord! Consider how little time is given to the very longest liver in which to do this work! And consider what a rich reward awaits—and is even now partially received by all who do their service heartily as to the Lord, and not unto men!

MODERN MEDIÆVALISM.

BY THE REV. T. GOADBY, B.A.

THE year that now opens upon us will complete for the body of churches whose interests this serial serves, the term of a century's toil. Most memorable in the religious history of our nation and of the world has this century been. It began in the midst of an evangelistic movement which has carried the name, the teaching, "the method" of one zealous servant of God to every quarter of the globe. It has witnessed in its course the birth of that missionary enterprise which has kindled the zeal of almost all denominations, and led to the preaching of the gospel in almost every heathen land. It has seen towards its close the reawakening, both in this and other countries, of special and anxious interest in the religious condition of the many in our large towns and cities. It has secured abroad the partial emancipation of more than one nation from the tyranny of the Papal yoke; and at home, in its last moments, it has won the freedom of one branch of our national establishment from State connection and control. Thus, side by side with our own humble and earnest efforts, has there been advancing among mankind, in wider measure than our forefathers could have anticipated, "the revival" of "primitive Christianity in faith and practice."

But, on the other hand, the last half century has witnessed the rise and progress in England of another and less congruous revival. Reactionary and conservative tendencies are sure to be developed where there is a strong and vigorous impulse towards reform. Reverential regard for the hoary traditions of antiquity is almost sure to be provoked by an exulting confidence in the radical and revolutionary spirit of a new era. The restoration of mediæval superstition, the revivifying of an old body of death with the life of a fresh and youthful enthusiasm, is the difficult task which in our modern English world was certain to be attempted. But there were few, perhaps, who were prepared to find that the attempt would be so largely successful as it has proved. There were few who supposed that

the resuscitation of mediæval sacerdotalism in England would be one of the most remarkable and influential religious movements of this nineteenth century, that its power would grow and extend with marvellous rapidity and ease, and that it would gradually draw into itself in great measure much of the intelligence and nearly all the fervour and life of our national establishment. There were none, it may be, who even ventured to dream that the men who at Oxford thirty-seven years ago confessedly aimed to restore the authority of the Church as against individualism in religion, who sought to protect the Prayer Book against the hand of profane revision, who wrote up and preached, who assumed and defended the traditional doctrines of apostolical succession, of the priesthood of the clergy, of the regenerative efficacy of baptism, of the Real Presence in the Eucharist, would be able to gain firm hold upon the minds of Englishmen, and would make it possible, after the struggle of a generation, that sisterhoods, companionships, confraternities, auricular confession, altar, priest, sacrifice, prayers for the dead, and a full-blown Romish ritual should somehow find place with scarcely any let or hindrance in the nourishing bosom of "our holy Mother"—the English Protestant church. How has this been brought about? On what grounds can we account for the marvellous success of a movement which began by reviving pretensions so little in harmony with modern ideas? How has it happened that the vaunted citadel of evangelical truth is betrayed by its own garrison—and the foes of English Protestantism are really those of its own household? It is easy to affirm, and it is undoubtedly true, that the church of the Reformation was but half-reformed, that the Prayer Book was left thoroughly Popish, that Episcopal supervision and the government and discipline of the Church by its ecclesiastical courts have been both lax and feeble. But these things are as they always were, as they have been for over two hundred years; and

while they may afford the opportunity, they do not account for the spread, at least in our own day, of this spirit of priestly mediævalism. The cause lies deeper than this, and must be sought perhaps partly in the circumstances of the time, partly in the religious condition of the State Church, and partly in the character of the men who have led this new crusade.

Of late years there has been something in the very atmosphere of social life in England favourable to the progress of a revived mediæval superstition. In some circles luxurious ease and an indolent habit of lazy indifference have invested priestly authority with a special charm. It is so painful to be obliged to think for oneself; the right of private judgment is so irksome; the task of proving and of defending one's own principles is so laborious, that most thankfully has the message been accepted which has seemed to take away the burden of responsibility altogether. The shelter of the Church has been hailed as a very bower of delight. The castle of indolence has opened its gates, and proclaimed itself a blessed Paradise—albeit it is a Paradise of fools. It is forgotten that eternal vigilance is the price of liberty, and an earnest, painstaking search the imperious demand of truth. Elsewhere the mechanical and materialistic tendencies of the age have prepared the way for the success of sacerdotalism. The sacramental theory of salvation makes the water of baptism and the bread and wine of the Lord's supper the means of communicating spiritual grace. Religious influences are thus brought within the province of an outward mechanism, and a palpable materialistic agency is available for spiritual results. To the gross, carnal, unætherealised mind, this has been both attractive and welcome. It has drawn out religion in some sort from the unseen and unfathomable realm of the soul, and placed it clothed in objective reality on the level of the bodily senses. In public worship the pomp and display of a sensuous and florid ritual strike the eye and occupy the attention. To see the pageant devoutly, to watch the kneelings and bowings and processions, and take part in them, is a means of grace to the soul. In baptism, as the gentle Keble sings, in his sweet and mystic verse,

"A few calm words of faith and prayer,
A few bright drops of holy dew,
Shall work a wonder there,
Earth's charmers never knew."

In the Lord's supper the bread of our spiritual life, the blood of our soul's redemption, are touched, and tasted, and handled. The Lord's body, which is life indeed, is taken into our body and becomes part of our life. The Lord's blood, which is our salvation and cleansing, is received into our being and manifests its divine virtues in us. As St. Chrysostom puts it, "The Lord mixes up Himself with us, and kneads up His body with ours." As Dr. Pusey puts it, The Lord's body and blood are "our food, not changed into us, but changing us into Himself." Or as Keble sings, in lines altered in his old age,

"O come to our Communion Feast;
There present in the heart,
As in the hands, th' Eternal Priest
Will His true self impart."

How alien is all this to the simplicity of the gospel of Christ! How subversive of the true spiritual conception of religious worship and Christian ordinances! How accommodating to the refined and artistic materialism of our day! Entrance into the kingdom of God is gained by "a few bright drops of holy dew," and the nourishing of the spiritual life is conditioned upon taking from the hand of the priest the Lord's body and blood, that they may be absorbed into our inmost being, and may transform our manhood into the divine likeness.

The æsthetic spirit of our time has also much to do with the extraordinary facility with which mediæval superstition wins its way in our land. Almost everywhere there is a strange and passionate love for the antique. It pervades the whole world of taste, and is seen in every department of art. It is found in the illuminated page, in the antique type and antique binding of our favourite authors. The book-sellers' shelves tempt us with volumes lettered and edged like rubrics, and bearing on cover and title-page the mystic symbol of the cross. It is seen in our new houses of prayer, in the prevalence of Gothic architecture and painted windows, even among Wesleyan and Nonconformist communities. It is traceable in carved work and pictures, in ornament and decoration in the well-furnished home. It is observ-

able in beaded necklaces, and sacred hearts, and crosses white or black, golden or gemmed, that grace the bosoms of the fair. It is manifest in the monks' sonorous chant, in the hymn all redolent of cloister and convent, in sanctus, anthem, Te Deum, that everywhere are so fondly sung, and that resound in our Nonconformist meeting-houses, making the very bones of our stern Puritanic forefathers to shake in their tombs. It would be proof of bad taste, of the vulgarity which marks Dissent, to speak with disapprobation of these things as Popish vanities of sight and sound, as meretricious adornings and musical enchantments best befitting the scarlet Lady of the Seven Hills. It would certainly show an unpardonable bluntness of the æsthetic faculty not to behold and admire the beautiful wherever it is to be found, and it would indicate intense stupidity and a purblind dulness of mental discernment most discreditably "in educated circles" not to be able to distinguish between the outward accidents and accompaniments of a false system and its essential spirit. Nevertheless, it will not, I think, be denied that this invasion of fashionable mediævalism, this love of the antique which has grown up with artistic culture and the weariness of a bald and inelegant utility, is a most useful ally of the priest and the confessional.

There must be, however, something other than the favouring circumstances of the time to account for the success of this great religious movement. It has won but few converts from the outside world, and made still fewer perverts from Nonconformist churches. It has spread chiefly within the pale of the national Establishment, taking possession almost bodily of this ancient church, and making itself the predominant and most powerful element in its religious life. How is this? What is the secret of this extraordinary success? First and foremost must we place in our enumeration of ascertainable causes, the firm, unwavering faith of its leaders. In the midst of doubting, hesitating, half-sceptical enunciations of truth, they come forward with bold avowal of adherence to ancient dogmas. They believe, and therefore speak. Whoever hesitates, they do not. Whoever speaks of Christian

doctrine "with bated breath and whispering humbleness," they do not. Whoever pares down his creed to suit the temper of advanced criticism, they do not. Their faith is sicklied o'er with no pale cast of doubt. Against the modern sceptical scientific world, they put the authority of the venerable, the ancient, the apostolic church, the church which has numbered in its fellowship the finest spirits of antiquity and a host of martyred saints, and has controlled the course of the centuries. What care they for the carping Sadducean quibbles of science falsely so called, or the brilliant and polished shafts of rationalistic criticism. The Church has withstood such attacks any day for two thousand years, and her shield is invulnerable still. Faith begets faith. Confidence wins confidence. The accent of conviction in the teacher gives the persuasion of certainty to the hearer. The bold, fearless statement, however erroneous, is often accepted, when truth itself, delivered in apologetic tone, minced and mangled by a merciless criticism, is powerless to convince. Evangelical doctrines emptied of strong faith, the half-despairing search after truth of broader and more cultured minds, can gain no power over the people comparable to that which is gained by an unflinching, uncompromising sturdiness of assurance. If evangelical systems are changing their front somewhat in presence of the foe, mediæval sacerdotalism changes not, and marches in firm compact phalanx to easy, if short-lived, triumph. Nor must it be overlooked that battle is given by these brave combatants from ranks well-disciplined and equipped. The best modern defences of our faith are from this school of theologians. Dr. Pusey's "Daniel" is a masterpiece of scholarship and argument in maintenance of the inspiration of God's written word. If too polemical in its structure and too bitter and confident in its spirit, it is unquestionably one of the ablest vindications of the orthodox view of prophecy and revelation that modern times have produced. Mr. Liddon's "Lectures on the Divinity of our Lord and Saviour Jesus Christ" is perhaps the most learned, the most eloquent, the most complete and exhaustive reply that has yet been given to the mythical and romantic theories

of our Lord's life, and it forms an admirable and compendious manual of the evidences of our Christian faith. Moreover, in this new crusade, oratory and song united in the beginning to create a martial enthusiasm, and in due time the scenic art of ritualism has supplied the pomp and circumstance of war. In its early days the pulpit sounded out with no uncertain voice the watchwords of the new revival, and poetry breathed its inspiration into young and ardent natures. Under the spell of ancient years, from Oxford's time-hoary and venerable halls, with the solemn, impressive appeals of Newman's deep, earnest preaching filling the soul, and with the soothing strains of Keble's meditative muse murmuring in the ear, our Anglo-Catholic host went forth upon its mission in this modern world.

But neither the faith nor the culture of these champions of priestly dogmas surpasses their piety and zeal. Devotion of the Thomas à Kempis type, with its rapt meditation upon the passion of Christ, it has been their aim to revive. Intense personal realization of the agony and sufferings of the Saviour; vivid sympathetic fellowship with Him in His love for a fallen world; deep yearning desire after complete mortifying of the flesh and the perfecting of holiness in the fear of the Lord; the contempt of luxury, wealth, and worldly gains; the overpowering conviction of the awful realities of eternity,—these are the great features of religious experience of which their sermons and devotional books are full. The master-spirit of the first years of this movement, Dr. Newman, prays for a "holy sternness" to temper "the languid unmeaning benevolence misnamed Christian love." He looks to God to send "a severe discipline, the order of St. Paul and St. John," a witness for Christ fresh from His presence, knowing the terror of the Lord, not shrinking to proclaim the divine wrath against sin and unbelief, declaring the narrowness of the way of life, the difficulty of attaining heaven, the necessity of taking up our cross, the excellence and beauty of self-denial and austerity. He goes further,—and herein reveals the real quality of the school of piety he sought to introduce,—he expresses the firm conviction that the country would gain "were it vastly more super-

stitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be." Not that these tempers of mind are desirable, but that they are "infinitely more desirable than a heathen obduracy, a cold, self-sufficient and self-wise tranquillity." On the other hand he gives, now and then, a glimpse of brighter and more cheerful moods, and while counselling "obedience to the church" as a religious duty, he recognises, like a true Protestant, that "the religious history of each individual is as solitary and complete as the history of the world." So speaks Dr. Newman in discourses which left their impress deep and strong upon the Anglo-Catholic revival in its earlier years. Of late, with the fervour and zeal of a Methodist, Dr. Pusey maintains, "The contest for souls is the one history of earth. Everything is of moment as it bears upon it." "We have something more to do in this world than to pass through it and be just saved ourselves some how by the mercy of Jesus." "A deluge of evil," he exclaims, with passionate fervour, "seems to overspread the world. Who, in this vast wilderness of souls, seems ever to think of Jesus, or to win others to think of Jesus? Poor Jesus! He seems to wander through the world as when He was in the flesh, and not to find where to lay His head! Where are the hearts that respond to His love? . . . Everywhere we see bars and bolts to keep out Jesus, but where is there a home for Him? Where are the breasts on which He may rest? Where are they who mourn for sin and for the loss of souls, and for the dishonour done to Jesus and His love? Where are they who zealously seek for His lost sheep in the wilderness? . . . 'The piece of silver' may be trampled upon in the mire of Babylon. It had the image and superscription of God. It may be cleansed anew by the blood of Jesus to shine for ever . . . around the eternal throne."

Moreover, other tokens of earnestness and zeal may be observed beside the utterances of a fervent piety. It has been reserved for this party in the busy activity of our day to restore daily service in the churches. It is their distinguishing characteristic to be careful more of the religious life of the church than of its connection with

the State. It is to them we are led to look, not to the evangelical party, as the allies of Nonconformists in liberating religion from State patronage and control. It is in their proceedings we note the inconsistency sure to mark a zealous spirit, and the innovations which vigorous life will certainly make necessary. It is among them, more perhaps than among committees of Evangelical Churchmen, that we find how the restraints of rubric and ritual may be overleaped in the eager desire to save souls. It is they, too, who warn the faithful against making too much of external ordinances, and admonish them "not to forget the intense reality of existence, the inward growth of God's reign in the heart," "oneness with God" as "the end of all His revelation and of His sacraments," "the salvation of souls" as that "for which He became man and put His Holy Spirit within us in some outward accidents of worship." It is among them that unceasing prayer is offered for God's converting grace to be poured out upon the world, that one unbroken chain of continuous intercession for the souls of men is kept up, night and day, by relay after relay of the "Companions of the Love of Jesus," of whom Dr. Pusey is a brother, and to whom in their "Retreat" for the renewal of fervour he addressed eleven remarkable discourses. And it is by them that recently for a number of days together, in more than a hundred churches of the metropolis, as a vigorous and united attack upon the worldliness and sin of the great city, special services have been held of a most extraordinary character, attended, it is computed, by at least thirty-five thousand souls.

Our survey, brief and imperfect though it is, must close; but our conclusion cannot, we think, be mistaken. The first leaders of this movement, whose success is assuredly no unmixed evil, had been nurtured in evangelical truth, and took with them a remembrance and tincture of their early religious experience. But the current soon set Romeward, and vainly did Keble's gentle spirit seek to divert it from its course. Newman went, and Manning, and the two Wilberforces, and one by one others followed. The only goal and resting-place of the Anglo-Catholic, the only logical con-

clusion of all his reasonings, is Rome. He is even now a Roman Catholic, only with the insular antipathy and traditional independence of the Englishman. Father Hyacinthe might easily take orders with him without adding a single element of Protestantism to his creed; and Father Hyacinthe, an avowedly conscientious though refractory Catholic, would be the more liberal man. But let us judge our Anglican fairly, and weigh well his devotedness and faith. No sympathy whatever can we feel with Romish superstition and sacerdotal pride, yet we cannot but profoundly admire religious earnestness and zeal. It is not, most assuredly, from the falsehood men hold, but from the truth connected with it that life and power are drawn. Beneath the superincumbent mass of tradition and error there may be buried somewhere the foundations of essential truth. It is to Christ the world is invited even when the Church, the priest, the sacrament, are interposed between the sinner and his Saviour, between the soul and its Lord. Who can tell, then, how many may find Him by this circuitous route, however difficult and perilous that route may be? At least let charity hope for the best, and let wisdom learn, as learn it may even from an enemy, a lesson of duty and devotion. The faith of these men is corrupt, but it is faith, not doubt. Their piety is morbid and stern at its best, but it is earnest and apparently sincere. In their religious experience there seems no light bounding joyousness of heart that comes from a clear unclouded view of the fulness of God's love and the infinite sufficiency of a Saviour's death, but there is power in their religion, a power which seems to spring from fellowship with the Unseen, and communion with the "Man of Sorrows." The recent outbreaks of excessive zeal are not perhaps the spasmodic movements of a galvanized life, they may be rather as the spray and foam that break from a wave of mighty influence and force. But there is no occasion for alarm as though we were all to be swept back into the pale of Old Rome. The word has gone forth, the doom is written on her history with the finger of God,—Babylon shall fall. Yet there is reason for us to see to it that our purer and diviner principles are not the mere watchwords of party, but the

sources of spiritual inspiration and power,—that we do not hold them simply as geometrical propositions because they are true, but rather use them as means of grace and helps to divine service,—and that our religion is not a something outside us and about us and around us, but in us, inwoven into the whole fabric of our being, the intensest reality of our inward consciousness and life. There is reason for us to ask, do we outstrip in earnestness, in courage, in devotion, the men whose errors we deplore, and whose follies we abhor? Does our zeal call down the world's scorn? Do our prayers go up unceasingly and un-

brokenly for the conversion of souls? Is our communion with Christ closer and more frequent because it is not through the medium of "the Church" and the "priest," but direct, personal, and spiritual? There is reason, and great reason, for us to seek that in this new year of our Lord, in this new century of our churches, we may prove, by God's good hand upon us, in our abounding toil and unwearied devotion, that a pure faith and a simple ritual are mightier for God, and win more signal successes than the corrupt superstitions of priestcraft, and all the pomp and splendour of Rome.

REVELATIONS OF LIFE IN LONDON.

BY THE REV. GEORGE W. MCCREE.

No. 1.—*The Greatness and Growth of the City.*

LONDON is a vast and awful problem. "What city is like unto this great city?" From the days of the Romans to those of the illustrious Victoria it has been developing in extent, population, influence, wealth, splendour, and mystery, until it towers high over all other British cities, and combines in itself the characteristics of Nineveh, Tyre, Rome, Athens, Corinth, and Jerusalem. Few men know London. Thousands of its natives do not know it. It is a province covered with houses. It is a kingdom comprising wondrous parts. It is a moral difficulty of awful profoundness and ever-increasing interest. Hence, mere visitors to London know little about its recesses, its tribes, its deserts, its crowded haunts, its hospitals and prisons, the strange pursuits of its varied thousands, the bright virtues which adorn, and the hateful vices which defile it. To know London we must live in it, love it, pray for it, and explore it fearlessly by day and night for years together, and even then many of its secrets will remain unveiled.

Look at the extent of London as defined by the Board of Works, it covers an area of one hundred and twenty square miles; and no city in ancient or modern times ever contained so much life as that unparalleled area. It is the eighth wonder of the world. It throbs with excitement; it never stagnates; it is never still. The population existing within this area is about 3,463,777

souls. The City of London—only a square mile in area—is inhabited by 112,063 persons; but the enormous number of 420,000 people have been known to enter and leave it in one day, and that day an ordinary one. There is a story told of a man who stood up in a doorway waiting until the crowd passed by, but he soon found it was no use waiting. In some parts of the City the crowds of foot passengers are astounding. Let any one stand in the gateway leading to Dr. Parker's chapel, in the Poultry, and a hundred persons will pass him every minute for hours together! And all of them are immortal, and need a Saviour to guide them to the city of God. I wonder how many of them are saved with an everlasting salvation.

"Run over and killed," is a common mode of announcing the death of a large number of Londoners, and, also, of visitors, because they do not always know how to avoid the dangers of the streets. And, from the incessant traffic, these dangers are very great. It is possible that a man much abroad in London is often in greater bodily fear than Dr. Livingstone in the deserts of Africa. Let any one count the vehicles passing along a great metropolitan highway, and he will soon see how perilous it is to cross it in the busy hours of the day. Nine thousand vehicles have been counted at Holborn Hill, twelve thousand in Fleet Street,

and nineteen thousand on London Bridge, in one day! We need not, therefore, wonder that many are run over and killed in the streets.

Any one visiting London will be painfully impressed by the number of places where intoxicants are sold. Of these there are now, I believe, more than ten thousand—all of them sources of poverty, misery, and irreligion. Were they built side by side they would extend a distance of thirty miles and more. Happily, counteracting agencies are at work in Temperance Societies and Bands of Hope. In connection with the United Kingdom Band of Hope Union about fifty thousand children have signed the pledge, and this, surely, is a presage of good in days to come.

As London contains four hundred thousand houses, and as four thousand houses have just been finished, there are an immense number of persons who find employment in connection with them. There are 18,000 plasterers, 71,000 bricklayers, and 85,000 masons. There is one baker for every 1,206 people, one butcher for every 1,533, one grocer for every 1,800, and, alas! one seller of strong drink to every 668—showing that more money is spent on beer than on bread.

The destitution existing in London is, in one view of it, a great mystery. There is really no end to the charity of Londoners, and yet poverty and pauperism increase every year. The total amount of money, food, clothing, coal, medicine, &c., bestowed upon the poorer classes surpasses all the calculations of persons not accustomed to such matters. Here are figures to astonish quiet folk who live in the country. The amount of public charity is £4,225,640; of local charity, £559,000; of house and personal charity, £2,520,000; and of legal charity, £1,200,000—a sum of eight millions annually expended in charity and helping the poor, and yet, as I have said, poverty and pauperism are ever on the increase. Things would probably change if all the public houses were closed seven days a week.

Such a vast population as that of London requires, of course, an army of police to protect it and to keep it in order. About eight thousand constables seems a large number; but when we find that in one year 63,000 persons made themselves liable to

apprehension, it will be seen that there is not a constable too many. Beer, wine, and gin, play their part in this drama of crime. As many as 16,000 persons are yearly "brought up" for intemperance, and riotous conduct induced by it. Besides these drunken people there are fourteen thousand thieves, tramps, pick-pockets, receivers of stolen goods, &c., who need looking after, and they need a good many policemen to prevent their robbing us in the streets, and murdering us in our beds.

London can be seen very far off at night. Standing on Hampstead Heath, or any elevated spot, in the dark still night, it seems all ablaze. I have seen it when it looked on fire. This arises from the immense array of window, shop, and street lights. Quite four hundred thousand lights illuminate the metropolis, and they consume fourteen million cubic feet of gas between evening and morning! And yet there are dark places which are full of the habitations of cruelty, and lonely spots where murder might be done as easily as on Salisbury Plain. I have found people sleeping where others would not expect to find a homeless dog in his lair, and know places where wretched ones have died as desolate as shipwrecked mariners on uninhabited islands. Light often makes the darkness more dense, and not far from beautiful houses and flaming streets are hideous spots where no lamp shines, nor hope springs eternal in the human breast.

Great London must be fed. It is never dyspeptic. It always wants more. All climes contribute to its larder, and every island of the sea sends it some dainty morsel. Three railways brought into it, in one year, 36,000 tons of meat! Ostend sent 600,000 rabbits. The Great Western poured in a million gallons of milk. Norway forwards shiploads of fish. Normandy often sends three millions of eggs in a week. And yet, alas! thousands are never fed, but pine and die in silent despair. When every warehouse, shop, and market is full, and millions of gold are buried in the vaults of the Bank of England, there are unfortunate wretches falling dead in the streets from sheer starvation.

But man does not, and cannot, live by bread alone. He needs life from

God. How about this? One fact must suffice. A part of London contains 180,000 people, and, of these, not five thousand attend a place of worship! Reader, what do you think of THAT? I beseech you to think and pray about it.

But, perhaps, it may be well to confine our view to a very small section of the modern Babylon, and consider its deplorable moral condition as revealed by stern facts. It contains 1,800 persons under sixteen years of age. Whole families live in one room. About 1,540

never enter a place of worship. Two hundred and fifty are professional beggars. More than half of the population indulge in intoxication. Forty-two shops are open on Sundays, and nineteen public houses ruin the happiness of the people. Such a state of things betokens solemn responsibility *somewhere*, and well will it be for you and me, dear reader, if we are doing our duty to the poor and to God.

Succeeding papers will reveal the writer's personal experiences in London.

Poetry.

HOPE—A NEW-YEAR'S CAROL.

"*Thou didst make me hope when I was upon my mother's breasts.*"—Psalm xxii. 9.
 "*Wir heissen euch hoffen.*"—Goethe. (*We bid you be of hope.*)

LIKE an angel Hope waited and watched for our birth,
 And gave us our earliest welcome to earth;
 Keeping ward in the bosom where infancy lies,
 She beamed on us there through the kindest of eyes.

When a father was pleading our names in his prayer
 Her tones trembled out on the still evening air,
 And she bent o'er our pillows of childhood and bliss,
 To touch our red lips in a mother's warm kiss.

Ever since, like the marvellous cloud and the flame
 Which beaconed the tribes o'er the wide desert plain,
 She has guided our way when the day has been bright,
 And faithfully burned through adversity's night.

There are none of us all but can say—she is here,
 While joyfully hailing the blessed new year;
 So we'll join to the music of songs and of bells
 Deep thanks of the heart that sweet Hope with us dwells.

Not a phantom to lure and then leave us forlorn,
 But twin-sister with faith, of the promises born;
 By this Hope good and true, as an angel of God,
 Our way shall be led like the paths we have trod.

In all sorrows to come, and for griefs of the past,
 Her wine and her oil shall be poured to the last;
 For with life and with love from the Master on high,
 She binds the deep wounds of the ready-to-die.

When physicians have left us she still will abide
 More faithful than friends who may weep at our side;
 We shall lean on her bosom to heave the last sigh,
 And leave her and lose her but when we shall die.

So with beautiful Hope let us enter the year,
 She whispering music of comfort and cheer,
 While her radiant hand shows the pearl of the gates
 Where love with a welcome for all of us waits.

Brief Notices of New Books.

Whittaker's Almanack for 1870. Price 1s. 356 pp.—Whoever has not provided himself with an almanack for the new year, let him not hesitate a moment to give this his preference. It is unquestionably the best we have ever seen. Unwearied industry, comprehensive inquiry, careful condensation, and fulness of knowledge are abundantly displayed throughout this marvellous work. It is really a prodigy of information. Its title might well be, "Inquire within upon everything." Art, commerce, divinity, law, politics, science, etc., are amply reported in its pages. It is the Britishers' Year-book of Reference. We have tested its accuracy on some points within our knowledge, and have found it as reliable in its information as it is complete, and as thorough in its details as it is comprehensive in its range. Some special attractions may be noted. There is a carefully rendered account of the statistics set forth in the Report of the Committee of the Council of Education for 1868, which at the present time is likely to be of use. Business men will value the commercial summary for 1868—9, the Abstract of the new Bankruptcy Act, 32 and 33 Vict., c. 71, and the story of the rise and progress of railways; the politician will be instructed by the parliamentary summary for 1869, and the statement of national income and expenditure; whilst that singular creature, the "general reader," who is supposed to have no special vocation, and an illimitable power of mental digestion, may revel in the account of all the saints in the calendar, the "diary of the year," scientific inventions and discoveries, "British possessions," and so forth, *ad infinitum*. Indeed, we may in this case safely venture on that very "original" critical utterance—"This is a book no home should be without."

The Hive. Vol. II. Elliot Stock.—This well-known and acceptable periodical is not only what it professes to be, a "Storehouse of Material for Working Sunday School Teachers," but also an efficient and trustworthy guide in the art of using that material in the best way. For such as are not acquainted with the Hive, we may say that each number is divided into four departments. The first investigates questions relative to the "Teachers' Work;" the spirit in which it should be undertaken, the pattern to be copied, and the encouragements to faithful labour. In

the next, the teacher's chief instrument, the Bible, is the subject of discourse, exposition, and illustration. There are brief articles on the old MSS. of Scripture, jottings on difficult texts, and descriptions of the trees, customs, etc., of the East. Then follow outlines of lessons for the class, and sketches of addresses for the school, most of which are ably done, though some of them might have been rendered more suggestive and concise. And finally there is a page for the "Review of Books" and "Answers to Questions." This last has occasionally a dash of intolerance and severity (see p. 24) that is quite uncalled for, and is very likely to provoke other feelings than those of "love," and other works than such as are regarded "good."

The Cottager and Artizan for 1869. Price 1s. 6d. *Religious Tract Society.*—We have here an admirable book for circulation in the homes of the labouring population of our land. The illustrations are striking, appropriate, and attractive, chosen with taste and executed with skill, and will instantly force the unwilling attention of young and old. The type is bold and clear. The topics introduced are those specially interesting to cottagers and artizans. The series of papers, "How to help the Doctor," will, if thoroughly read and practised, greatly diminish many doctors' bills, and go far in many cases to annihilate them. Workers for God, visiting from house to house in our villages and towns, will find this book a real and welcome ally in their beneficent enterprise.

The Ecumenical Council: D. Jones, B.A. Price 4d. Elliot Stock.—This lecture, delivered by the pastor of New Park Road chapel, Brixton Hill, to his congregation, is a timely statement of the chief facts connected with the assembling of the Pope's Council, Dec. 8, 1869. The articles of faith that (as it is supposed) will be added to the creed of the already overburdened Roman Catholics, are briefly stated, and some good suggestions are given as to the duty of Protestants at the present time. It is faithful to truth, and yet spoken in love. The tone is healthy and inspiring. We commend it to all who seek a cheap, short, and useful account of the last phase of Roman Catholicism.

Correspondence.

THE CENTENARY YEAR.

TO THE EDITOR—

Dear Sir,—The Centenary Year of the Connexion has come. On the 6th of June, 1870, we shall be a Hundred Years old. So rare and remarkable an occasion could not be suffered to pass by unnoticed. How should it be? The humblest mortal that ever drew breath in the obscurest corner of the earth would desire to celebrate his attaining the age of a hundred years. It could not be that a religious denomination in which fidelity to principle and gratitude to God were still found, should omit to observe appropriately its own Centenary. It cannot but be, I believed and must still believe, *that the observance will be hearty, earnest, enthusiastic, and that it will become universal.*

An opportunity offers for special service for God in the churches which will not occur to any of us again. Coming to us once for all, bringing blessed remembrances with it and inspiring thought, it goes never to return. Our churches will be open to influence now as never before in their history, and probably never again in our time. All share in the honours, and will share in the joy of the Centenary. Everywhere it will be possible to fire the soul and quicken the pulse with the stirring memory of a hundred years. Everywhere as the story of the past is recalled the heart will glow with new fervour in the Lord's work, and the hand will open with larger and more liberal gifts for the Lord's treasury.

In this double jubilee, let the oppressed go free! It is resolved, and four Associations (Loughborough, Louth, Derby, Sheffield,) have endorsed the resolve, to liberate two Denominational Societies from the bondage of most inadequate and limited resources, the Home Missionary Society and the Chapel Building Fund. It is a worthy resolve, and the liberality of the churches will doubtless nobly fulfil it. If private and local burdens are to be unloosed, if individual churches are seizing this rare opportunity to bestir themselves to gain freedom from oppressive debts, yet public and denominational interests will not, cannot be overlooked. "These things ought ye to have done, and *not to leave the other undone.*" It cannot be that on this memorable and extraordinary occasion a prudent, calculating, self-regardfulness; however wise and reasonable, will confine the sympathies and limit the efforts of any to the smaller circle of their own separate and individual churches. *The occasion is a Denominational occasion, the celebration*

must be Denominational too. The Centenary Fund will be a perpetual and public memorial of our thankfulness to God, and our respect for the memory of the fathers; and it must be a pleasure and joy to the churches to aid with most zealous effort and dutiful affection in raising this Denominational Monument.

The next Association is the Centenary Association. But six months have to pass and it will be upon us with all its important engagements. It is desirable that the Fund be at least half completed when the Association meets. Will the churches everywhere now at once take up this pleasant task? Collections, subscriptions, donations, it will be easiest to obtain during the Centenary Year. Now the time favours, and the whole field is clear and open. Now all things are possible to faith and enterprise. Now, therefore, while the year is dawning, let every willing heart and every ready hand join everywhere with one accord in the work of raising, with gladness and song, this memorial of affection for the fathers, and of gratitude to our fathers' God.

With heartfelt pleasure, my dear Mr. Editor, in your acceptance of the honours of Editorship, and sincere congratulations on your prospect of liberal support and distinguished success.

I am, very faithfully yours,

Derby. THOMAS GOADBY.

THE CHURCH AND THE WORLD.

TO THE EDITOR—

Dear Sir,—Your letter of the 6th inst. is duly to hand, and I must say I am sorry you ask me to make your "pleasure greater" by appending my name to the communication I sent you a day or two ago on the above subject, and so, by anticipation, giving me to feel a part of the castigation which is possibly in store for me; however, as the question appears to you, as well as to others, "of considerable importance, and demands careful and candid discussion," I feel bound to risk the pain of being misunderstood.

In this advanced age, some, or perhaps all of the following queries may seem quite unnecessary, possibly absurd. Yet it is a fact that in the church vast differences of opinion exist on the main question involved, and some of them must be away from the truth.

1. Will some one please define the words, *Church and World*; and shew whether it is, or is not possible, for true

union to exist between any integral parts of the two bodies denoted thereby?

2. Is a marriage between two persons, one of whom is of the "World," and the other of the "Church," sinful?

3. If it be proved that mixed marriages are sinful, and detrimental to the church's life and light, ought there not to be some preventive or deterring measures applied by the church at once?

4. What should these measures be?

5. Is the church to take 2 Cor. vi. 14, and Eph. v. 11, as the mere advice of the apostle, or as the command of the Lord?

6. Is a church right in agreeing that the kind of marriages herein referred to, are sinful in God's sight, and fraught with danger to the individuals, to the family, and to the church, and yet, after passing censure, accepting them as events to be endured, and made the best of?

7. Would a rule to the effect that any member of a church contracting such an alliance, by the simple act cuts himself or herself off from fellowship with the church (dispensing with the need of a public or private prosecutor), be unjust or unscriptural?

To these questions I will only ask liberty to add, that I presume an easy way of disposing of the whole seven, and all that is in them, will be to turn to Judges xvii. 6,

only WE HAVE a "King," and I judge we wish individually and collectively to serve and obey Him. Yours faithfully,

THOS. H. COX.

GENERAL BAPTIST CONFERENCES.

TO THE EDITOR—

Dear Sir,—Will you allow me, as a subscriber to your Magazine, and a General Baptist in doctrine, (though not identified with your section of the Baptists,) to ask if it is usual, and also in strict accordance with our principles, for those who are not members of our churches to vote on denominational matters at the Conferences?

Dec. 8, 1869. F. G. MASTERS.

THE SABBATH AND THE SALE OF BOOKS.

TO THE EDITOR—

Dear Sir,—Will any of your correspondents inform me whether it is scriptural or unscriptural to sell books, magazines, &c., in our churches and Sunday schools on the Lord's-day? Can Sunday school teachers consistently tell their scholars that it is wrong to buy and sell on the Sabbath, when the very thing is practised before their eyes in the Sabbath school?

J. H. MATTHEWS.

Church Register.

BOURNE.—On Dec. 8, the General Baptist Chapel in this town was re-opened. The interior is entirely new. The accommodation is increased by the erection of side galleries. The seats are very commodious, and the decorations are chaste and elegant. The designs were drawn by Mr. Horsfield, of Halifax, and the work was executed by Mr. Story, of Bourne. Rev. J. T. Brown preached Dec. 8, and the Rev. J. C. Jones, M.A., Dec. 12. Collections over £63.

LINCOLN—*Chapel Anniversary.*—The sermons were preached by the Rev. T. Goadby, B.A. The debt on the chapel, vestry, and school-rooms, is now extinguished. A cordial vote of thanks was passed by the church to the Rev. J. Cookson, M.A., for his unwearied efforts to free the sanctuary from pecuniary burdens. An interesting work of grace is in progress, and a number of young men have recently been converted to God.

THE REV. J. BATEY, owing to the decease of his wife, has felt himself compelled to resign the pastorate of the *Daybrook* branch of the church at Broad Street, Nottingham. He has accepted a cordial invitation to take charge of a new interest at

Newtown, Upper Norwood, and commences his labours there with the new year.

REV. R. INGHAM, of Halifax, has received a unanimous invitation to the pastorate of the church, *Infirmity Street, Bradford*, and has "engaged to render them such assistance and superintendence, during the next six months, as other engagements will allow."

BAPTISMS.

COVENTRY, *Gosford Street.*—Dec. 5, seven, by H. Cross, making forty in all since the opening of the new chapel.

DEWSBURY, Nov. 80, two, by N. H. Shaw, in *Mirfield Chapel*, kindly lent for the occasion.

LEICESTER, *Friar Lane.*—Nov. 3, five, by J. C. Pike.

LONDON, *Praed Street.*—Dec. 1, seven, by J. Clifford.

PETERBOROUGH.—Nov. 28, three, by T. Barrass.

Marriage.

WALTON—MARSHALL.—Dec. 4, at Vale chapel, near Todmorden, by the Rev. J. Fletcher, Mr. Samuel Walton, to Miss Ann Marshall, both of Vale.

Missionary Observer.

SACRAMENTAL COLLECTIONS FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.

THE Committee of the Foreign Mission beg to remind their friends that the first Sabbath of the year is the time appointed for making Sacramental Collections simultaneously in the churches. The amount required is about one hundred pounds. It is most desirable that this should be raised apart from the ordinary funds of the Society. In no case is it contemplated that the poor of our churches should suffer by the Sacramental Collections. All that is asked for is, that an extra effort be made on that day, and that the surplus over and above the usual collection be given to the fund. Should the first Sabbath of the year be found an inconvenient time to any church, it is suggested that the collection might be made on the first Sabbath of February or March.

It is requested that all Sacramental Collections may be remitted direct to the Financial Secretary, the Rev. J. C. Pike, Leicester. Attention to this request will prevent confusion in the accounts, as it is particularly wished to keep the receipts for the Widows and Orphans Fund distinct from the ordinary receipts of the Mission.

THOMAS HILL, *Treasurer.*
 J. C. PIKE,
 H. WILKINSON, } *Secretaries.*

ARRIVAL OF MR. AND MRS. BROOKS AT CALCUTTA.

WE hasten to announce the cheering intelligence that our esteemed friends Mr. and Mrs. Brooks have reached India in safety. They weighed anchor at Gravesend on the 11th of August, and reached Calcutta on the evening of November 16—a few days over three months. Their voyage was agreeable as well as expeditious. Mr. Brooks writes—"I am thankful to say we are all well, and looking forward with interest to meeting the brethren and sisters again."

Mr. Brooks's letter, giving an account of the voyage, was not received in time for the Magazine, but it will appear in the January number of the "Orissa Mission Herald." We mention this, that our friends may be on the look out for the next Quarterly Paper.

THE CRY FOR HELP.

A FEW weeks since Mr. Buckley wrote to a brother minister in this country—

"Surely if our friends had faith as a grain of mustard seed, and love to the Mission in the same small degree, this

great mountain about the funds would be removed, and be at the bottom of the sea in an instant. We are sometimes tempted to ask, Are the Committee and the churches tired of Orissa and the Mission, that our cries for help are unheeded? I cannot believe it of many, but a generation is rising up that I know not."

The letter containing the above inquiry has been forwarded by the said brother to the Editor of the *Missionary Observer*, with a note to this effect—

"Despair of help seems to be taking possession of their hearts, and will affect their spirits. Can nothing be done? Prepare a rousing appeal for the January *Observer*."

It was the intention of the Editor to have acted upon the kindly injunction, or rather the earnest entreaty of his friend, and to have prepared an appeal to the supporters of the Mission upon the question of funds; for if the funds are only forthcoming, the men, and the women too, are not far to seek; but meanwhile a letter was received from our widowed and almost broken-hearted sister, Mrs. J. O. Goadby. The letter was not intended for publication, but we

resolved to give it to our readers, feeling assured that her "cry for help" was likely to be far more thrilling and effective than anything we could write; nor do we hesitate to say, that from our inmost soul we pity the individual who can read the tender and gentle pleadings and appeals of our dear sister, and be unmoved by them. The Lord grant that the letter may prove to be truly "a rousing appeal!" It is as follows:

"Piplee, near Pooree,
October, 1869.

My dear Mr. Pike,—I have to thank you for several letters received since I last wrote you. This time I have been the bad correspondent; but I have had no heart to write. Illness, absence, hard work, and grievous disappointment have been ours the last few months. Your first short letter, written after the Association, found me in bed one Sunday morning, suffering the greatest agony from a violent attack of illness, and our kind doctor from Pooree by my side. The pain was too heavy for tears; but when your letter was put into my hands, and the intense excitement of reading (as I then hoped and believed) the answer to our prayers and hopes, that help was really on the way—alas! the bitter disappointment did what no amount of physical suffering could do, and my tears found a sad, sad vent. Then, too, the tone of many letters seemed so cold, so entirely lacking of all true appreciation of our position, so quiet and matter of fact, as though it would not signify—it was only the deferring of a simple benefit—no one would be the worse—and it really did not signify—that we all felt bowed down and humbled. Our hearts fairly sunk within us. With us it seemed a matter almost of life or death. Already overburdened almost beyond endurance, and the work still growing on our hands, we looked forward to an addition to our numbers with a feeling of feverish intensity. Our prayers were constant, and I for one never contemplated disappointment. The shock for me was therefore all the heavier. What object has been gained by my remaining all this time? Whilst my idolized husband lay so still and cold, ere they laid him in his last earthly resting place, I resolved, the Lord strengthening me, I would so far as I could fill his place and carry on till other hands could take his

work where he laid down. It seemed impossible to me, that one so good, so devoted, so holy and beloved, could have laid down his life without his death rousing to emulation other devoted christians to walk in his steps. What I have had to contend with is known only to One above; but here nearly sixteen months have passed away—my health has entirely failed, sometimes, I fear, beyond restoration entirely; the work has gone on; He who remembereth we are dust, and 'knoweth our frame,' has blessed it beyond any previous year, and is still blessing, or we must have sunk; but I must leave all I love, and the work of my heart—and yet the object for which I stayed, for which I so hoped and prayed, seems further off than ever. Do you wonder, as I look round here—the fields white to the harvest, my own loved husband's handiwork on every side, and no one to enter into his labours (at least without other stations suffering) that I feel sad at heart and depressed beyond expression? If the doctor would give me leave I would keep on, but he insists on my return as early as possible with great seriousness; and I am conscious he is right. How often do our hearts cry out—'O Lord, how long!' When shall thy people rise, and feel the high responsibility and honour of the position to which Thou hast called them, to preach the gospel to every creature, to proclaim a full and free salvation through Jesus to the millions of India? A fearful responsibility must rest somewhere. Oh! that each earnest christian man would so examine himself before God, that from his heart he may say, 'Lord, lay not this sin to my charge.' How soon we should hear the joyous sound, 'Lord, here am I; send me!' and the feeble hands would be strengthened, the drooping hearts cheered, and the prospect of help and soldiers to carry on the fight would infuse new life and vigour into the worn and wearied, and the song of praise and thanksgiving would rise from all our hearts. Even so let it be, Lord Jesus.

We are at the end, I trust, of the trying part of the year, and fully prepared to enjoy the invigorating coolness of the cool weather. You would smile could you see us, mornung or evening now as we walk up and down before the house, take every now and then long inspirations, and hear us say, 'Yes, it certainly is the scent of the cold season.'

I had written so far the other day, when I was interrupted; and since then have had a season of almost unendurable suffering, followed by the greatest exhaustion. Now I am better, but feeble; still I am about, and attending to duties pretty much as usual. But to return to where I left off. With the first breath of cold comes the restlessness of old from habit. My loved husband used to be impatient to be off, and, as I used to tell him, I wanted the house clear of him. I always live over and over again the happy times. How eagerly the coolies were looked out for! how earnestly the labours prayed for! The early part of the month in which he ceased from his earthly labours, he had been very full of plans for the season he then thought coming. A number of things requisite were sent for from Calcutta, because he said he hoped to get out so soon, and have one of the longest tours of his life. The things came the week after he had entered into rest. The bright genial weather seems to bring an extra blank. The routine of duties is the same—no extra anxieties or prayers; and this is such an unusual state with any wife in this Mission. Additional cares and anxieties, fresh toils and new pleasures, more earnest prayers and anticipations of meeting—all this has gone out of my life; and oh, so much more!

I cannot realize that the time of tearing myself from all I hold so dear here is so near. How shall I separate myself from these beloved orphans, from all the dear friends, and from my darling's grave. My heart sinks at the prospect; and unless special strength is given, flesh must fail too. My children are happily in good health now, though two of them have been the cause of much anxiety through the year. I have been offered a passage cheaper in the *Shannon* than in any other ship, so that if our friends give a good report on their arrival, we shall decide on that vessel.

Mr. Buckley has been very, very poorly. Both Mr. and Mrs. B. need a short change greatly, and must have it too, or sink. One of my loved husband's last comments on Mr. B. was only a few hours before his death, when he said, "He is a dear man—worth his weight in gold." And he is. Since my bereavement he has been everything to me. Always kind, he has been ten times more so since, if possible, and left

me to want nothing that as a most considerate father and friend he could supply. I often think if my precious one can look down, how he must bless him for his goodness to me. All, however, have been most considerate and kind. May his life be spared many years, for that day will be a dark one when he is not.

No joyous thrill warms my heart when I think of my nearness to my earthly home. Precious as the dear ones are, there will be so much of sorrow in the meeting—there is so much of bitter grief before the meeting—nearly all joyous anticipation is gone. If I could feel sure a few months would see me on my way back, then with a chastened feeling I might rejoice; but I must leave it. We are in loving hands, and the Refiner has still to purify and purge from self and sin.

I do hope to hear from you in Calcutta, though your letter must not be posted later than Dec. 14. Pray that strength may be given to both body and mind, for indeed they need it."

A TRIO OF WORTHIES;

The Northamptonshire Shoemaker—the Wiltshire Weaver—and the Derby Printer.

BY THE REV. J. C. PIKE.

THE reader has doubtless anticipated the honoured names of the men to whom I refer—names familiar as household words to christians of every denomination—CAREY, MARSHMAN, and WARD. Our space would not suffice for a complete biography of these distinguished men—that would require a dozen papers rather than two or three. My aim is just to give a sketch of some of the more striking facts in the history of each, the tendency of which will be not only to make us better acquainted with the men themselves, and thus the more to glorify God in them; but also, I hope, to stir us up to steady plodding diligence in doing the work of Christ amongst men; while further teaching us never to be daunted by difficulties, and never to despise the "day of small things."

I did not know personally any of the three, though I think it probable that when a child I may have seen Mr. Ward—at any rate I remember well going frequently to see a relative of his who lived in St. Helen's Street, Derby, not

far from our house. I merely mention this in order to explain that in these papers I shall make no pretence to originality of thought or expression; sufficient that the facts are well authenticated, no matter where or whence obtained.

For the birth of these three christian heroes we must go back more than a hundred years. Job rashly said, "Let the day perish wherein I was born." Those were bright days for the world on which these men were born, and we do well to remember them. They were born in the order by which their names are so familiar to us, viz. :—

William Carey, on August 17, 1761,
 Joshua Marshman, April 20, 1768,
 William Ward, October 20, 1769.

The birthplace of Dr. Carey was the village of Paulersbury, in Northamptonshire. His grandfather and father successively sustained the offices of parish clerk and schoolmaster in the village, so that he says, "My education was that which is generally esteemed good in country villages." His father testified of him that "he was always attentive to learning when a boy, and a good arithmetician." At the age of six he was known to lie awake in bed and work out sums in his mind, or in his head, as we commonly say. When twelve years old he obtained a copy of "Dyche's Latin Vocabulary," and committed nearly the whole of it to memory. An afflicted sister whom, when a student at Stepney College, I used frequently to see—for more than forty years this sister was confined to her chamber, the greater part of the time speechless, and the hand with which she wrote being the only member of the body she could use)—says, Whatever he began he finished. His own room used to be full of insects, stuck in every corner, that he might observe their progress. Birds also he was very fond of. He would often drag his sister over the dirtiest roads to get a plant or an insect. She thinks he never walked out without observing the hedges, and carefully examining every plant and flower that he gathered. A painful disease of the skin, which though it rarely appeared in the form of an eruption, yet made the sun's rays insupportable to him, unfitted him for any out-door occupation. Accordingly, when about fourteen, he was bound apprentice to Clarke Nichols, a shoemaker of Hackleton. His master died in two years. Young Carey engaged to pay the widow a cer-

tain sum for the remainder of his time, and henceforth worked as a journeyman with Mr. T. Old, of Hackleton. As the doctor has the credit of being a very poor workman at the shoe trade, it is only fair to hear his own account of the matter. He says—"The childish story of my shortening a shoe to make it longer is entitled to no credit, though it would be very silly in me to pretend to recollect all the shoes I made. I was accounted a *very good workman*, and recollect Mr. Old keeping a pair of shoes which I had made in his shop as a model of good workmanship. But the best workmen sometimes, from various causes, put bad work out of their hands, and I have no doubt but I did too."

His master was a strict churchman; but he used occasionally to drink rather too freely, and generally employed Carey in carrying out goods on the Sabbath morning till nearly church time—two things not very creditable to an otherwise "worthy and respectable man." The Rev. Thomas Scott, the Commentator, was accustomed to pay pastoral visits to the family of Mr. Old. He mentions that on one of these occasions Mr. Old entered the room with a sensible looking lad in his working dress. Mr. Scott observed the rivetted attention of the lad to all that was said, and often remarked that he would prove no ordinary man. After Mr. Old's death, the shop, which was a little building apart from the house, was suffered to go to decay. While in this state Mr. Scott several times passed it, and remarked to his sons and others that were with him, "*That is Mr. Carey's College.*" We shall agree with Mr. John Marshman's observation—"Seldom has so humble a college turned out so distinguished a graduate."

A fellow workman at Mr. Old's was the son of a dissenter. Carey and he had many discussions. Carey always had the last word in the argument, but was often convinced that he had not the right side of the question. They both became uneasy in mind, and talked with each other on the subject of personal religion. Carey determined to go regularly to three churches in the day, and attend the dissenting prayer meeting at night, thinking that this would give him ease of mind, and make him acceptable to God. He also determined to leave off lying, swearing, and other sins to which he was addicted. Sometimes he tried

to pray, but at present he was a stranger to the evil of his own heart. *Divine truth dawned upon his mind very gradually.* A work by the father of Robert Hall, entitled, "Hall's help to Zion's travellers," was a great help to him. He says, "I found all that arranged and illustrated which I had been so long picking up by scraps. I do not remember ever to have read any book with such rapture as I did that. If it was poison, as some thou said, it was so sweet to me that I drank it greedily to the bottom of the cup; and I rejoice to say, that those doctrines are the choice of my heart to this day."

Dr. Carey began to preach when he was only eighteen. He had joined a little church at Hackleton, and was sometimes invited by the friends to deliver his thoughts on a passage of scripture, "which," he says, "the people being ignorant, applauded to my great injury." Soon after he attended an Association of the Baptists at Olney. He fasted all day because he had no money with which to purchase a dinner. At length he was invited to go to a house with some friends from Earl's Barton, a neighbouring village, who were lamenting their spiritual destitution to Mr. Chater, the Independent minister at Olney. There he got a glass of wine; and subsequently, on Mr. Chater's advice and the earnest solicitations of the people, went to preach at Earl's Barton, and continued to do so for three and a half years. About this time Carey's views on baptism were changed in favour of immersion. He was baptized by Dr. John Ryland, his future associate in the cause of missions, who once referred to the circumstance in a public address to this effect—"On the 5th of October, 1783, I baptized a poor journeyman shoemaker in the river Nene, a little beyond Dr. Doddridge's chapel, in Northampton." The river Nene, on its passage to the sea, runs through Wisbech, where I lived for nearly fourteen years. Often, as I walked on its banks, I used to feel that the river had been consecrated by the baptism of that poor, but afterwards illustrious, shoemaker, almost as the Jordan was by the baptism of Jesus Christ.

Mr. Old did not live very long. Upon his death, Carey took to the stock and business, and married Mrs. Old's sister, before he was twenty years of age. This too early union did not prove an aus-

picious one. His wife was illiterate, and unable to sympathize with his large-hearted and lofty aspirations; in fact, she was altogether unsuitable to be the companion of such a man. To his honour be it recorded, that he ever treated her with the utmost consideration and affection. After his marriage he rented a little cottage at Hackleton, the great charm of which, however, was the garden attached to it. Trade was good at the time, but soon a large order that Mr. Old had engaged to supply was returned on his hands, which so embarrassed him, that he was obliged to dispose of the goods to great disadvantage. He removed to a village called Piddington, where he lost his first child, a fine girl named Ann, by fever, and was himself dangerously ill. When the fever was removed, he suffered severely from ague, which hung about him for eighteen months. The ague and fever rendered him permanently bald. Often was he obliged in this enfeebled state to travel from place to place to sell his stock in order to obtain bread. He was saved from starvation by the generous conduct of a brother, who assisted him from his own scanty earnings, and by a small collection made for him by some friends in his native village of Paulersbury.

The church at Earl's Barton did next to nothing for the support of their minister—in fact, not sufficient to pay for the clothes he wore. Mr. Carey was induced to take charge of the little church at Moulton, to which he seems to have been attracted by the prospect of a good school. His *forte*, however, was in the acquisition rather than in the communication of knowledge. He had no control over the boys, who used to take all sorts of liberties with the school-master. In after life he facetiously remarked—"When I kept school, it was the boys who kept me." They did not do this long, for the old master returned to Moulton, and Carey was obliged to fall back on his shoemaking for a livelihood. "Once in a fortnight he might be seen walking eight or ten miles to Northampton, with his wallet full of shoes upon his shoulders, and then returning home with a fresh supply of leather to fulfil his engagements with a Government contractor." Mr. Marshman mentions that thirty years afterward, when dining one day at Barrackpore Park, opposite Serampore, with the Governor-General

(the Marquis of Hastings), Mr. Carey overheard one of the guests, a general officer, making inquiry of one of the aides-de-camp whether Dr. Carey had not once been a shoemaker, on which he stepped forward and exclaimed, "No, sir, only a cobbler!"

The school at Moulton is not to be despised, for it was while teaching geography to his pupils that Carey was led to think of the wretched state of the heathen, and to cherish the design of sending the gospel to them. When he gave up the school the idea still haunted him. He could think or speak of little else. He had a large map hung on the wall of his workshop, on which he had entered every particular he could glean as to the different countries and peoples of the earth. Often when making or mending shoes did his eye look up from the last to the map, and ponder over means for the evangelization of the heathen.

He did not meet with much encouragement from his own brethren. At a ministers' meeting at Northampton, Mr. Ryland, senr., called on the young men present to propose a subject for discussion. Mr. Carey suggested one—"The duty of christians to attempt the spread of the gospel among heathen nations." The old man was taken aback. He sprang to his feet, and thundered out, "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine." Even Mr. Fuller, the future indefatigable secretary of the Mission, was startled at the

novelty and boldness of the proposal, and acknowledged that his feelings much resembled those of the unbelieving nobleman—"If the Lord should open windows in heaven, might this thing be!"

In 1789, when twenty-eight years of age, Mr. Carey removed to Leicester. Here he laboured diligently for four years. I have not been able to find much information about Carey as a preacher. It is pretty certain that he made no attempt at eloquence. It was the truth in its own native simplicity that he preached. Mr. Hall, of Arnsby, when criticising one of his sermons, said, "Brother Carey, you have no *likes* in your sermons. Christ taught that the kingdom of heaven was *like* to leaven hid in meal—*like* to a grain of mustard seed, &c. You tell us what things are, but never what they are *like*." Still his preaching was not tedious, but refreshing and profitable in proportion to the seriousness of the hearer.

The Harvey Laue church was sunk in Antinomian errors. Unable to root them out, he dissolved the old church, and formed a new one, into which only those were admitted who were willing to subscribe a declaration that they would faithfully adhere to the doctrines and discipline of the New Testament. This was followed by an improved state of things; while the zealous labours of the pastor, both in the town and surrounding villages, greatly endeared him to the friends of religion.

(To be continued.)

FOREIGN LETTERS RECEIVED.

CALCUTTA—W. Brooks, Nov. 20.

CUTTACK—J. Buckley, Oct. 28.

PIPLEE—Mrs. Goadby, Nov. 3.

CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from
November 18 to December 18, 1869.*

| | £ | s. | d. | | £ | s. | d. |
|----------------------------------|---|----|----|-------------------------------------|----|----|----|
| BACUP— | | | | HALIFAX— | | | |
| Public Collection | 1 | 0 | 0 | Collections and Little Books | 35 | 5 | 4 |
| DERBY— | | | | LEICESTER, Friar Lane— | | | |
| A Friend for Native Agency, per | | | | Mrs. Case, for Orphan | 2 | 10 | 0 |
| Rev. H. Crassweller, B.A. | 5 | 0 | 0 | | | | |

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

GENERAL BAPTIST MAGAZINE.

 FEBRUARY, 1870.

THE CROWN OF THORNS.

BY THE REV. SAMUEL COX.

NOT in cruelty, perhaps, but only in mockery and scorn did the rough soldiers of the Roman Guard cast a purple robe on the bleeding shoulders of Christ, plait a crown for His head, put a reed in His hand, and feign to do Him homage as a king. All this was but a rude burlesque of the ceremonies with which they honoured the general whom they raised by acclamation to the throne, and was no doubt suggested by our Lord's claim to be the king of the Jews,—a claim which to them must have seemed simply preposterous in the gentle unarmed peasant of Nazareth. To us, indeed, the last hours of any man, even the most debased and criminal, have a certain sanctity. Death gives him an interest and dignity wholly new. We treat him with respect, and should hold it simply brutal to embitter his dying moments with blows and insults. So much humanity at least we have all learned from Christ. But to the Roman legionaries such feelings were utterly unknown. To them it would seem a very proper jest that this soft-voiced Peasant — poor, unfriended, abandoned—should assert a claim against Cæsar. No reve-

rence for death, no humane sympathy with a fellow-man about to be cast from the world, would restrain their full enjoyment of the jest; and probably it was in a rough good-humoured way, not with any studied malignity, but with broad laughter and mirth, many a word of loud coarse merriment on their lips, that they placed the crown of thorns on that Sacred Head, and cringed and bowed in affected deference before it. But if they did not mean to be cruel, nevertheless they were cruel. It was *only* in insult and derision, not to inflict bodily pain, that they imposed the crown of thorns! Only! But to a gentle sensitive heart to be mocked in its agony is incalculably harder than to bear physical pain. Insults are sharper than thorns; derision is more cruel than a blow. The very excuse we make for the rough thoughtless soldiers simply renders the sufferings of their Victim more keen and profound.

Naturalists have spent much labour on determining the name of the plant from which the Guard broke the twigs they platted into a crown—no easy task since at least a score of prickly shrubs were common

in Palestine. Years ago, however, they named one plant, and that perhaps the most likely of all, *Zizyphus Spina Christi*, on the assumption that it was this which furnished the crown of thorns. Modern naturalists are pretty well agreed that it was this *zizyphus*, a low growing shrub which the Arabs call *Nabl*; it is as common in all the warmer parts of Syria as gorse is with us; the valley of the Jordan is absolutely overrun with it, and converted into an impenetrable thicket: and it was very suitable for the purpose, both because it has many sharp thorns, and because its flexible pliant branches may easily be twisted into a crown. In the deep green of its leaves, moreover, it closely resembled the ivy from which crowns were woven for imperators and victorious generals. A crown which looked like the imperial wreath, but which, instead of being cool and pleasant to the brow, inflicted a multitude of minute irritating pains,—this was the crown of thorns, the only crown which the world conferred on Him who came to save the world, and who gat Him the victory over death and sin.

Of this sacred relic Tradition babbles with even more than its usual folly. We are told that Helena, the mother of the Emperor Constantine, guided by a vision, discovered the site of the holy sepulchre under a temple dedicated to Venus; and found in it, not only the Cross with its tri-lingual inscription, but also the crosses of the two thieves, the nails, the crown of thorns, and other relics to which men do homage to the present day. A superstitious fable this beyond all question; but there are historic facts connected with it which read us once more a lesson we often need to learn, viz., that so soon as we begin to hold the Christian faith in letter and form, instead of in spirit and life, we degrade toward ritualism, and will-worship, and spiritual death. For

this crown of thorns discovered, or invented, to please the Empress Helena, was treasured for the adoration of the faithful in the great church at Constantinople. It descended as a precious heirloom from Emperor to Emperor till, in the thirteenth century, it came into possession of Baldwin II. Baldwin, being hard pressed by Turk and Tatar, first *pawned* the crown of thorns as security for a loan from the Venetians, and then *sold* it to Lewis, the King of France, for a sum amounting to about £54,000 of our money. A relic that has been pawned and sold must have lost much of its sanctity one should think, and therefore we need follow the history of this crown no further. But I may mention that there are now several crowns of thorns in the possession of the Roman Church, each claiming to be the very wreath worn by Christ: and I have somewhere read a pretty legend of one of these crowns to the effect that, on every Easter Sunday, it breaks into flower, and fills the church with its sweet odours—a charming theme for a poem had one a faculty that way.

We have now before us all that is known of the Crown of Thorns, and a great deal more than is *known* in any strict sense of the word: we may therefore pass, from the fact that our Lord was thus crowned, to the spiritual suggestions of the fact.

1. And, first of all, let us mark how the wisdom of God penetrates and overrules the folly of man. The pagan soldiers meant only coarse derision when they platted a crown of thorns and put it on the head of Christ. But had they been a conclave of Hebrew sages bent on framing a sacred symbol which should speak heavenly truths to men through all ages, they could hardly have hit on a symbolism more instructive or more pathetic. For, according to the Hebrew Bible, thorns, as they

are a consequence, so also they are an express type, of sin. Whether we read the story of our first parents as spiritual parable or as authentic history does not matter for our present purpose. In either case it affirms that thorns and briars sprung up to rebuke Adam's transgression. When he fell from his innocence, the gracious serviceable earth grew hard and stubborn. Instead of nourishing only trees and plants that were pleasant to the eye and good for food, it threw up a swarm of noxious briars whose thorns plagned men's hands and feet when they tilled the ground, and whose greedy roots sucked the soil's fertility from wholesome flowers and trees. There may be parable here ; nay, there is parable. For these painful thorns were an outward and visible sign of the inward disastrous change which had passed on men. They, too, had become barren of wholesome growths, fertile in all noxious growths. And these noxious growths of the soul were pregnant with pain and misery and death ; the sins men committed wounded and pierced them with many pangs. Hence all through the Bible thorns are used as symbols of sin, or of sinful men, or of the painful consequences in which sin issues. The heathen nations were to be as thorns in the sides (Numb. xxxiii. 35), and in the eyes (Joshua xxiii. 13) of Israel for their sins. The sons of Belial were as thorns to holy David (2 Sam. xxiii. 6). Solomon speaks of thorns and snares in the way of the froward (Prov. xxii. 5), meaning, of course, to warn them against the moral hindrances, temptations, pains, to which their frowardness would expose them. Ezekiel promises the captives of his day that, when they have repented and turned unto the Lord, there shall no more be a pricking brier among them, nor any grievous thorn (Ezek. xxviii. 24) ; and Isaiah describes the peace and

bounty of the regenerated earth in the familiar words, " Instead of the thorn shall come up the fir tree, and the myrtle instead of the brier" (Isaiah lv. 13).

Thus, throughout Scripture, the punitive and painful results of human sin, all the infirmities and languors and pangs it breeds in us, and all the miserable degradations it brings into our lot, are figuratively described as thorns sprung from the thorns which avenged the transgression of Adam, just as all our sins, in some sense, have their root in his sin. When, therefore, by the ordinance of God, no less than through the crime of man, a crown of thorns was placed on the head of Christ, we are simply tracing out a pervading symbolism of Scripture if we say : " In this crown of thorns we have an illustration of the truth, that Christ came to suffer for our sins, to carry our sicknesses, to become the second Adam, to undo the work of the first Adam, and to take away the sin of the entire race. As in the Adam all die, so in the Christ shall all be made alive."

Nay, more : it is hardly fanciful it is still in accordance with the symbolism of Scripture, if we mark how, while the thorns pierce our *feet* and *hands*, they pierced the very *head* of Christ ; and find in this fact a hint that, while we all suffer for our sins, Christ suffered most of all in that He, who knew no sin, became sin for us, that we might become the righteousness of God in Him. It is not fanciful, but in accordance with the Bible symbolism, if we note that the thorns, which speak of our shame, were woven into a *crown* for Christ ; for while our sins are our ignominy, it is Christ's glory that He bare and took away our sins. It is not fanciful if, from the fact that Christ wore as a crown the sins which are our shame and punishment, we infer the hope that, as we become one with Him, our thorns

will be woven into a crown for us, that even through evil we shall rise into a higher, larger, and more enduring good.

All these spiritual hints and suggestions are fairly set, like gems of the morning, in Christ's crown of thorns; and they are there that, as we gaze upon them, they may shine into our souls with healing lights of hope. He who wore the crown of thorns, in His infinite grace and pity, did offer Himself a willing sacrifice for our sins, and not for ours only, but for the sin of the whole world. For us men and our salvation He did suffer an agony and passion such as we can never know, can never so much as conceive: the thorns pierced His head, and not only His hands and His feet. Because He humbled Himself and became obedient unto death, even the death of the cross, God did highly exalt Him, and give Him a name that is above every name, making of our very thorns an honourable crown for His uplifted head. By His assumption of our nature, the Lord from heaven, the life-giving Spirit, did become the second Adam, and achieve a redemption wide as the world, a victory in which death was swallowed up of life. Through His grace—not through our sins, but through the grace which works through our sins and emancipates us from them—we do rise from natural into spiritual men, “and gain, for earthly Eden lost, a heavenly Paradise.” All the hints and suggestions of the Crown of Thorns are confirmed by the revelation of the Divine Love in Christ Jesus our Lord. That it should be so full of hints of truth and hopeful suggestions, shews that in this God's wisdom was once more overruling the folly of man, His grace their malice; that here, as in all things, He was bringing good out of evil, and compelling the very wrath of man to praise Him.

2. But if through the folly of man we have caught clearer and broader glimpses of the wisdom of God, let us now learn one of the deep practical secrets of that wisdom. The secret is: *That every true crown is a crown of thorns.* We are naturally intolerant of pain; we shrink from suffering; and therefore we are slow of heart to believe that pain is a condition of all pure joy, that only through suffering can we enter into peace and glory. The truth is familiar to us, indeed, for it is the constant teaching of the New Testament, the constant experience of our own lives. But familiar as it is to us, it is nevertheless unwelcome. In our dread—O foolish dread!—of pain and sorrow, we put it from us; and hence we are often unprepared for our sorrows and pains when they come upon us. It may help us to receive and embrace this truth if we approach it by an unfamiliar path, such as our theme indicates.

“Uneasy lies the head that wears a crown,” says our great poet; but the aphorism must be qualified. To say the least of it, the uneasiness of kings may have many sources; it does not always spring from the crown. A bad king may be rendered uneasy by every check on his despotic humours, by the prosperity or glory of his rivals, by every sign of growing freedom of thought and action in his subjects. *Our* kings are little more than kings in name: their pains and troubles, in so far as these are kingly, spring from sympathy with their ministers or their people, not from any grave political responsibility resting on *them*. But suppose a king to be a king indeed, a king in the ancient sense. Suppose him, like David, really to make laws for his realm, to control the destinies of his subjects, to govern them at his will. In proportion as he is a true and noble king, his uneasiness will flow from a noble and royal source. He will task his

powers to devise laws, to promote the interests of all classes of his subjects, to supply their wants, to train them in knowledge, capacity, freedom. If pestilence invade them, if the harvest fail, if floods rise, if in their ignorance they resist measures which he sees will be for their good, if he detect his magistrates in injustice, his officers in oppression,—whatever goes wrong will bring him pain and grief. And as accidents and offences will come, even in the most favoured lands and the best governed realms, the king will endure greater toils of thought, keener pangs of heart, than any of those for whom he lives and rules. All their troubles will be his troubles, their losses his losses, their shame his shame. His crown, in the very proportion in which he is worthy to wear it, will be lined with thorns.

The same law holds in every case in which men are called to rule, whatever the character of the realm, and whether their subjects be many or few. If you are a master and have a few men under authority, if you are a teacher and have a few children to train and control, even your crown will be a crown of thorns. Be hard, negligent, unjust; be yielding, easy, careless; and in either case you are preparing for yourself a sea of troubles. Be wise, just, sympathetic; really concern yourself for the welfare of those whom you rule and for the success of their toils; and even thus you will not pluck the thorns from your crown: every accident that befalls your workmen or your pupils, every sign of indolence, or wastefulness, or quarrelsomeness, or vice on their part, will prick and sting you. Yet only as you suffer these thorns, only as you heartily care for the men or children entrusted to you, only as you sadden in their disappointments, grieve over their sins, rejoice in their amendment, and hold yourself the richer for their gains, can you

become a good master or a good teacher.

There is no escape for us. Every joy has its cost of pain; every honour must be won by labour and suffering. Even the student who isolates himself from his fellows and plunges into books, seeking to conquer knowledge and to rule his thoughts wisely, can only reach his end by toil and pain, by working when he is weary, by vigorously suppressing many natural cravings which, if indulged, would divert him from his aim. The father, who would rule his children, and make home happy, must take much thought and pains. He must not only labour in order to provide food and education for his family, he must lay a wise, often a painful, restraint on his own habits, and looks, and words, lest he should injure them and undo the good effects of home, and school, and church. At times he must brace himself to correct their faults, not by random blows, or angry unconsidered words, or by severities of which he will be the first to tire, but with patience, forethought, stedfastness, at the cost often of a racking brain and a sore heart. Even when he has fairly drawn his children under rule, the thorns do not drop from his crown. For now that a tender and wise love has grown up between him and them, all their faults and sins more sharply pierce his heart. Accidents befall them, and strike him with the deeper pain. Or death seizes them, and his crown of fatherhood is all thorns.

Here, then, we begin to see why Christ's crown *must* be a crown of thorns. What other crown could the Perfect Man wear when the men He loved were so imperfect? or the Perfect King when His subjects, distrusting His wisdom, unwitting of His love, were in hot rebellion against Him, and raised their hands against the Head before which they

should have bowed in adoration? But if *He* could wear no crown but this, can *we*, who have His Spirit and are being conformed to His likeness, wear any crown but His? His very Spirit in us calls us to rule ourselves, to bring every high thought, every wandering and extravagant affection, into subjection to His pure law: to cast off all sinful habits, to follow after holiness and virtue. And this interior kingdom, which we are called to rule, has long been wasted by rebellion and strife; false lords have risen up in it and brought it into captivity; errors of thought hold many of our intellectual conceptions in chains; base passions have broken into mutiny, and usurped the dominion due to reason, and charity, and holiness; and we, poor kings that we are! have to conquer our kingdom before we can rule it. It is little more than "*the likeness of a crown*" which wreathes our helmet; but the thorns are there, and pierce through the steel. Whatever progress we have made, if even at rare intervals the whole realm of inward thought, and energy, and affection is brought into a happy consent of obedience and worship, the truce is soon broken. Hardly a day passes without our being made sorrowfully aware that some province of the soul is in fierce insurrection against the authority to which it made a show of yielding.

Nay, more: the self-same Spirit that calls us to rule ourselves also calls us to the conquest of the world, or of some little corner of it which, however small, is large enough to hold all the forces of the world and all the powers of darkness. We have to serve and help our neighbours—we who ourselves stand in such bitter need of help! We have to contend with the spiritual wickednesses which are in them—we who are so often overcome! Everywhere around us there is the same heavy task, the same unremitting and

deadly conflict, which we find within. And how can we achieve or contribute to that task save by manifold and exhausting labours? how be always in the thick of that conflict without taking as well as giving many wounds? If there were no interior contest, no constant toil at home, the sheer force of sympathy with our neighbours is at times enough to break our hearts, if at least we have our Master's spirit of love and pity. Think how many sorrows there are in the world, what deep and wide miseries, what innumerable and incurable evils! Nay, think how many even in our own narrow circles are at this very moment weeping bitter tears of regret, anguish, despair; how many faint in languor and pain; how many—and these the most pitiable of all—eat and drink, and laugh and swear, while the very soul is dying out of them, oppressed and strangled by the lusts of the flesh! If we are Christian in spirit as well as in name, if we have any share of our Master's purity, and tenderness, and grace, all these miseries and evils are as thorns in our crown. We cannot, we dare not, be indifferent to them. At times they tear and sting us well-nigh into despair, till, like Moses and Paul, we could wish ourselves blotted from the book of life if only these poor souls might be healed and saved.

What then? Are we to yield to despair? Shall we relinquish the task of self-rule and service because it is hard? Shall we quit the field because the foe is strong, and the conflict bloody, and every arm is needed? Shall we say, "Such a task, such a conflict, is beyond mortal strength?" *That* will only be to take the thorns without the crown. To yield to our base passions, to make no endeavour to stem the miseries of the world, is to become base and miserable: it is to become thorns in the crown of Christ and in

that of all good men. No, let our resolve be, "Never to submit, nor yield, or even parley with the foe." It is through such pains and toils as these that we grow strong in spirit. It is by such sufferings as these that we become perfect and win immortal honour. It is as we redouble our endeavours, as we give ourselves more stedfastly and earnestly to our task, and shew ourselves valiant in the conflict, that these thorns of pain and grief and bitter sympathy with human woes are platted into a crown more lustrous and honourable than fine gold and gems of price.

Christ's crown of thorns broke into flower long ago: its sweet healing odours float through the heavenly temple, and are wafted over the earth by every wind that blows. Let us but be patient, stedfast, immovable, always abounding in the work of the Lord, always shewing a good courage in the wars of the Lord; and in due time our crowns, of which we should hardly be conscious now but for the thorns, will also blossom into flower, and make us glad according to the days wherein they have afflicted us.

A RETROSPECTIVE GOSSIP ABOUT MEN, BOOKS, &c.

BY THE REV. J. BURNS, D.D.

My infant home was one eminently religious, both parents fearing God, and walking in His ordinances. My mother, possessed of a remarkably vigorous mind, was strongly attached to the ministers of the Wesleyan body, of which she was a devoted member. Our home was, therefore, constantly visited by Methodist preachers, and my earliest recollections go back to the period when I received their kind attentions. I thought then of all wonderful persons these preachers were the most distinguished; and I hoped, and even prayed, that God would make me a preacher.

Having learned to read very early, I not only relished amusing stories, but the narratives of scripture history, and even sermons, were greatly prized. In our family library we had a worn old copy of "Russell's Seven Sermons," one of which is on the "unpardonable sin." This I seriously read and thoughtfully pondered. I was so fond of this volume that one day I took it to chapel with me, and to my surprise and delight

the preacher took one of Russell's texts on the occasion; but what was my intense mortification when I found the sermon was not Russell's too, and so I shut my book and felt disgusted with the preacher. Under this kind of home influence, I early became a child preacher, and not lacking energy, though my audience generally consisted of several little playmates, I one day ascended the sofa, to the demolition of a handsome mirror that hung over it. A less perilous rostrum I was careful to select afterwards. I have no doubt to the latest day of my mother's life I was the special subject of her earnest prayers, and particularly that I might become a minister.

My early youth was spent in the Grammar School of Oldham, my native town, and one of the best clergymen that ever lived, the Rev. William Winter, was the master. The savour of his holy life and evangelical ministry still rests upon the sphere of his devoted labours. I was Mr. Winter's favourite, and as he knew my constant attendance on the Methodist

ministry, on Monday forenoons, when the school had got into working order, he used to call me to his desk and question me about the preachers, text, and sermons I had heard on the Sunday. His smiles and kind words made sunshine for the week. His weekly conversations led me to pay special attention to the discourses I heard, and fostered in my heart a love of preachers and preaching.

In my fifteenth year I resided in York, and had a kind friend in the Rev. Isaac Turton, the superintendent of the circuit. But it was here, and under the fervid, powerful preaching of the Rev. A. E. Farrar, that I became decided, and united with the Wesleyans. Few men have been more acceptable and useful than my spiritual father, and whose love and friendship I cherished to the time of his death. Many of the texts and plans of sermons he preached are vividly before me to this day. But in York I resided near to a very old and eccentric preacher, Richard Burdsall, generally known by Methodists as Dicky Burdsall. He had laboured as a kind of roving minister in the time of Wesley, and was celebrated for his plain and striking preaching. A short life of Mr. Burdsall, who lived, I think, until past ninety, is still in print. His conversations about his early life, and sufferings for his divine Master, were deeply interesting, and to his urgent exhortations to begin public speaking in the prayer meetings, I at length responded. In a house where social services were conducted, I ventured to press the Saviour's gracious invitation as my first essay in preaching, "Come unto me all ye that labour and are heavy laden," &c. The fear and confusion I experienced I shall never forget; but when I was told that a very celebrated preacher was kept by main force in the pulpit on the delivery of his trial sermon, I thought

it possible that I too might do better on some future occasion. I feel to this day how greatly I was indebted to kind forbearing friends who listened to my crude addresses with so much love and patience, and thus prevented me losing heart as to preaching work. I have no doubt my extreme youth pleaded greatly for me.

The Holy Scriptures, a Concordance, and some Methodist Magazines, constituted, at this time, my library; but I was an attentive listener, and heard every week superior sermons from Mr. Turton, Mr. Farrar, Mr. A. Stead, and others. In the establishment where I lived there was a young man a Congregationalist, and he directed my attention to various useful works, and I pretty well exhausted a library in our vicinity of all that was worth reading. My class leader was a most excellent man, and at the early prayer meetings I met with great helpers, and so made progress, by God's blessing, in the new life.

Removing to Bradford and its vicinity, I had more frequent opportunities of exercising my feeble talents; but there was a life and energy in the West Riding that gave additional impetus to my own mind. Here I often heard a most fervent preacher, Mr. Womersly, whose soul seemed all on fire with zeal for the conversion of souls; and shortly after I was privileged to sit under that extraordinarily holy and devout minister, David Stoner. His sermons possessed a charm entirely unique. With a most rapid utterance, and yet distinct enunciation, he poured forth, in language most exquisite, streams of gospel truths, and he was alike eminent in the conversion of souls, and the building up of the church of Christ. He had been brought to the Saviour through the labours of the celebrated Billy Dawson, whose remarkable discourses were made a blessing to thousands.

No greater contrast could be than between his son in the gospel, David Stoner, and himself. Dawson was striking to eccentricity, figurative, full of graphic illustration, and withal very earnest. Stoner, pure in diction, and sweet in expression, ornate, chaste, but like holy oil descending and beautifying everything he touched. Some of his admirable sermons are vividly on my mind and memory to this day. If ever I was in danger of man idolatry, it was at this time; and yet there were before me greater things than these.

Methodist born, and methodistically trained, I seldom heard any other preachers; and at this time I went to the opening of a chapel near Bradford, where the late eloquent Robert Newton (not Doctor then) preached the two sermons. His appearance was most commanding, his voice perfect, his manner inimitable, and his sermons full to overflowing of admirable thoughts, every one of which was made to tell on the audience. I thought then, and I still think, that Robert Newton was the prince of English pulpit orators. No reasonable distance ever prevented me at this time from hearing him; and it was my highest ambition to take a coal from his eloquent altar to touch my lips and heart. On one occasion only, in the midst of very many, did I ever know him to fail; and I got more correct notions from his preaching as to the really popular and useful, than from all the men I ever heard. His volume of sermons, though faithful records of his ministry, want all the vivacity and power which so distinguished his pulpit efforts. It was worth a fair journey to hear him give out the first line of one of his favourite hymns—

"A thousand oracles divine."

His noble Christian life, in his biography by Jackson, is very good;

but it ought to have been a thousand times better. No other such man the Wesleyans ever had; and I doubt, "taking him all in all, if we ever see his like again." And how gloriously the aged veteran died, exclaiming, "Farewell sin; farewell death. Praise the Lord."

Many, very many, men were superior to Dr. Newton in learning, as Dr. A. Clarke utterly distanced him in profound theology. He was nowhere when Joseph Benson, Richard Watson, or Jabez Bunting, were present; and Theophilus Lessey had excellencies of a higher order; but Robert Newton was the pulpit and platform orator, and the man whose labours were more abundant in Great Britain and Ireland than any other man since the days of the Wesleys.

He was, during his long life, one of the chief lights and glories of Wesleyan Methodism. He was the honoured instrument in the conversion of a clergyman in Yorkshire, and who became a great blessing in his sphere and generation—and while Dr. Newton was a Methodist of Methodists, he was singularly free from sectarian littleness and religious bigotry. He took a very influential part in the formation of the Evangelical Alliance, and was eminently a lover of all good men. It is said his stock of sermons was very small, and that he often reproduced his discourses; this, I believe, is tolerably correct; but most persons felt one of his warmed-up sermons was much to be preferred to the regular run of pulpit productions. With his ecclesiastical views and his church polity I had nothing to do; but as a preacher of the gospel of Christ, he did me more good than I shall ever be able to express, and I glorify God on his account. I shall be well contented if I can even remotely live, and labour, and die as he did.

Among the other good men whose ministry instructed and edified me

I mention Mr. Entwistle, whose lovely face and bearing seemed to remind one of John, the beloved disciple of Jesus. Books suited to counsel and help me now came in my way. About this time the "Pulpit," "Evangelical Pulpit," and other serials began to be published, and I was delighted to read the sermons preached in London by celebrities from every part of the land. It was no mean treat to read the missionary sermons delivered at the May anniversaries, and other discourses preached on great public occasions. Mr. Jay stood in the front rank, and seemed as a textuary; and for felicitous illustrations, and perfect veneering of his sermons with apposite Scriptural quotations, to stand head and shoulders above his brethren. His naturalness, his skill in dividing and arranging subjects, his queer but ever telling texts, his rich evangelical savour, along with inwrought experience and holy practical exhortations, qualified him to be eminently the leading Congregational preacher of his times.

I remember how delighted I used to be when seeing the new part of the "Pulpit" contained sermons by the Rev. William Jay, of Bath, and what is more, I never was disappointed. His discourses, exercises, and other works are a real and invaluable treasure to the church, and his catholicity, urbanity, and Christian courtesy gave him as an author an introduction to the libraries of the rich and poor, Nonconformists and Churchmen, bishops and royalty, and has sent him into colleges and Christian hearths to the ends of the world. The eight volumes of "Sketches of Sermons," published by Houldsworth & Co., gave me considerable help and hints on sub-

jects, and the varied modes of treating them. Change of residence brought me into close contact with the other branches of the Methodist connexion. The ministers of the New Connexion I had known from my childhood, and their earlier preachers, Messrs. Driver, Scott, Haslam, and Styan, I knew well. Thomas Allin was now in the midst of his deservedly high popularity, at once a philosopher, an orator, and a humble Christian, honoured and beloved of all who knew him. Rejoicing in the zeal and self-sacrifice of the Primitive Methodist preachers, I often preached with them and for them. The two Bourn's, W. Clowes, and others, I knew, and with their extraordinary John Verity was closely intimate. But my resting place for the while was the New Connexion. In most places of the Halifax Circuit I often preached. At some of the lesser ones I was somewhat of a favourite. At one country chapel I had been sought to administer what I thought was the initiatory rite of infant baptism. At this time I had never heard a Baptist minister, or seen baptism administered, or even been in a Baptist chapel. The old repeated story about "circumcision," "Christ blessing children," and "baptized households," had kept me from supposing that believers only, and dipping only, were the baptism recognised in Holy Scripture. As I had neither heard nor seen, nor read at all on the subject, I was most sincere and undisturbed in my faith and practice. But at length a plain man, a weaver of the Queen's Head (now Queensbury) church, was the person Divine Providence selected to teach me this way of the Lord more perfectly. But that I must reserve for my next paper.

BISHOP TEMPLE ON BAPTISM AND CONFIRMATION.

THE following newspaper notice of the episcopal doings of Dr. Temple, now instituted and consecrated Bishop of Exeter, will have some interest for our readers :—

"The first confirmation by the newly-elected Bishop of Exeter was solemnized on Friday, January 7, in the Cathedral, when about two hundred were confirmed. His lordship, at the conclusion of the ceremony, addressed the young people. After explaining the meaning of confirmation and its Scriptural authority, he said there was a stronger reason why confirmation should be performed now than in the early days of the church; *for then only those came forward to be baptized who professed a willingness to serve the Lord Jesus Christ, and they were carefully instructed immediately after baptism.* At the present day people were baptized while they were children; it was impossible that they should reason at once upon the blessings which baptism was intended to confer. There could not be a doubt that *inasmuch as our Lord instituted baptism, whatever blessings belong to baptism, independent of our wills, will be given to us when we are baptized,* but whatever blessings belong to baptism, and are necessarily dependent upon our giving ourselves to the service of God, those blessings of necessity must wait until our will is strong and mature; and such were the blessings which were bound up with the rite of confirmation. They were specially bound up with a solemn profession before the Church, and with the keeping of that profession afterwards."

The Bishop added much good counsel, which we need not quote. The extract furnished, and especially the words printed in italics, sufficiently attest two things. First of all, we have Dr. Temple's outspoken admission that, in the earliest times of Christianity and the Church, the rite of baptism was administered only to professed believers; that it was, in effect, a form of self-dedication to the Saviour, as prescribed by Him, and, therefore, something widely different from the act called Christian baptism, as now practised by the Church of England and various Nonconformist bodies. This avowal does honour to the new Bishop of Exeter, and deepens our

conviction of his sterling honesty and straightforwardness of character. We desiderate similar wisdom, or an equally correct acquaintance with ecclesiastical history on the part of many dissenters who have been half-inclined to join in the outcry against Dr. Temple on account of his supposed heterodoxy of faith. One thing seems fully clear—he is not afraid or ashamed (and shame is fear joined to a consciousness of wrong) to own the truth, though the declaration cannot prove palatable to many churchmen and dissenters, who want to believe that infant baptism is an apostolical institution. That, secondly, the Bishop, while impelling admiration for his frankness, exposes the weakness of the custom of pedobaptism when he goes on to refer to certain blessings which "belong to baptism independent of our wills," and to other blessings which are dependent on self-consecration to the divine service. What the former blessings are he does not indicate; but since he infers their existence from the Lord's institution of baptism, he should have remembered what he had just before stated, that baptism in the beginning was baptism with the consent, and by the desire, of the baptized. Why, then, should he suppose that blessings promised to such persons can any more be transferred to others, than that rights peculiar to citizenship can be claimed by foreigners till they have become naturalized citizens themselves? It would be curious to ascertain what a man of liberal thought and vigorous mind like Bishop Temple really thinks of infant baptism as a church ordinance, as differentiated from the original ordinance instituted by the Saviour. The Church of England view of it as an act in two parts—one part done in infancy without consent, the other in youth with consent (and called "Confirmation")

—is so obviously an evasion of the difficulty resulting from the change made of the primitive institution, that it is hardly possible for the weakness and incongruity to escape the penetration of all men: and as to blessings enjoyed by unconscious children, what alteration is there between regarding them as purely nominal, or as equivalent to that regenerating influence for which Dr. Temple's predecessor so stoutly contended? But Dr. Temple is not a second Dr. Phillpott's; and greatly as we esteem his devotion to duty, we cannot contemplate without re-

gret the illogical and indefensible position he occupies when dealing with a human custom which supercedes a divine institution. The true corollary of infant baptism is baptismal regeneration. Bishop Phillpott's saw this, accepted it, gloried in it, and wanted to force it on all others. Bishop Temple sees the absurdity of the corollary, and sacrifices logic to the exigency of his situation. We honour his choice; but we cannot conceive any apology for the ecclesiastical custom which reduces so honest a man to so undignified a strait. D. B.

AN OLD ASTRONOMER'S SAYING.

BY THE REV. E. H. JACKSON.

ALONE with Queen Quietude, the evening lamp, and my favourite astronomer, I chanced upon that saying of the immortal Kepler—"I can well wait a century for a reader, since God has waited six thousand years for an observer." (What uncountable thanks we owe the expositors of God's first volume, titled Nature; surely no less than to the commentators on His second, emphatically called The Book!) You know how the quick thought leaps sheer into the soul from sources as seemingly inadequate as the thought itself was unexpected: before a pebble, a dew-drop, or a flower, the mind sometimes

—“Springs up surprised,
Convicted of the great eternities
Before two worlds”—

then, if ever, we are impelled to speech, and our kindness, egotism, and ability project themselves in language; the quantities and proportions of each are very variable, so have a care; you cannot project more, or much less, of each than you have, and you or I shall never immortalize a Laura, but we can cherish a good thought when we come by it, and share the feeling of Laura's Petrarch when he said, "It is my earnest wish to employ my understanding in that direction which will benefit the largest number of my fellow-creatures." Well: that impassioned word of the old astronomer—did I see it for

the first time last night? No: it has been familiar to me any time these twenty years; but we never know when or how the Eternal Mind will speak to ours. Did Moses, think you, pass a certain bush but once? As like as not its shelter was a chosen place for meditation—at last it flamed mysteriously unburned. I shall not be held to mean myself a Moses, or that sentence for a burning bush, but this, God does speak to man, and no man knows by anticipation where, when, or how. Any common flint struck sharp on steel will give you fire: now you allow the mind for steel, and then everything is a flint with God; thought-fire is flashed upon us whenever He may please. It's a bad metaphor, that steel, say you, because the mind is never absolutely passive. Ah! but the signification is almost wholly with the flints, and you'll find it not unworthy of your quiet observation. Do you admit my "everything?" You see most people know by instinct that all beautiful and precious things are living preachers; but do most people know that there is a ministry in things cheap as nettles, despised as a beaten ass, and common as a barley-cake—a veritable ministry with authentic teachings for us from the central Heart of Wisdom? Yet I must not have some tender youth conclude from this that all his dreamy musings

may be written out and indexed as authentic teachings. How we must keep binding our poor meanings, or they keep fraying out! Not all suggested thoughts are from the Fount of Truth, but some are, and may be known as such: of course there will sometimes be a distressing likeness in the false to the true, but it never amounts to verisimilitude, therefore take courage: truth loved and sought has a way of its own, coming to us often, and revealing such differences as destroy the resemblance between it and falsehood.

The last remarks are only for the tender youth aforesaid, which will account for their triteness; he will do very well now while I tell you how truth presents itself to my own consciousness, viz., with *momentum*, *antiquity*, and *correspondency*; these and more, but these especially. *Momentum*,—"It strikes me;" we all say that; and even the most thoughtless have felt something of the force with which truth does shake, awaken, and compel the soul to recognize its existence. Observe here that our common instinctive phrases have a deeper significance in themselves than we have in our use of them. *Antiquity*,—How truth makes me aware of its dateless age I cannot tell. Have you ever been convinced of some great principle without at the same time feeling that it is from everlasting? It came like, and virtually was to us in the first instant of perception, a new revelation; but in the second we discerned that it was only new to us, and old in itself as the Ancient of Days. Every truth seems to say, "Before Abraham was I am." Hence in part the childlike spirit of truth-seekers—"I am but of yesterday and know nothing"—and "I have been as a child gathering a few shells out of myriads remaining on an infinite shore." Then *Correspondency*,—What I find that is true, somehow corresponds with all of the true I have gathered before. All truth is not the same truth, but every truth is related to all truth. The daisy differs from the rose, but both correspond with the whole kingdom of flowers; and all the true that we come up with, or that comes to us, corresponds with the entire kingdom of truth in God's two volumes.

Here, then, is a philosophy in brief

of truth's advent to the soul: (a) a communication from God; (b) the mightiest and the meanest things are equally the media of its approach; (c) it arrives with a force or momentum which levels the opposing barriers of prejudice and ignorance; (d) carries with it a conviction of its immortal age; and (e) attests its genuineness by a manifest correspondency with the fixed and complete revelations of God.

And so some truths smote their dints of conviction on me with the hammer of that old astronomer's saying (never heed my mere simile; the egg of one's meaning must have a shell, but you can always leave that). Why didn't they strike me with greater force from the Book of books, and a long time ago? Did all the pure, noble thoughts that have enriched your soul come to you directly through the Book? And have you never felt shameful in the presence of truths that seemed to overtake you, turn round and face you, as if somehow you aforesaid had passed them by with culpable carelessness? Alas! for us, if we be not penitent and humble; why then it had been better for us not to be.

"God has waited six thousand years for an observer." There I laid down my volume, awed with an incommunicable sense of the Imperturbable Patience, of which the stars that in silence rest over us appeared to be both witness and symbol. Sudden and beautiful, like an awakening at the touch of morning sunshine, still and clear, there was the real meaning of all phenomena:—the worlds and the ages spread out, and the heavenly voices sounding, for man, the eyes of a sleepless love for ever upon him, and the Infinite Heart of all things waiting in passionless calm till man shall listen and look.

Sentiment! did you say? Well: at least you'll not say it's untrue.

"There is soul.

There is life. Words are being said in heaven; God is looking on us. What are you about?"

I know that busy men must needs

"Lay telegraphs, gauge-railroads, reign, reap, dine,
And dust the faunty carpets of the world;"

but O! my brothers, listen from your work,

"Look round, and up, and feel a moment's space;
That carpet dusting, though a useful trade,
Is not the imperative labour after all."

To say nothing of our other lives, we have these to live out truly, valiantly,

and nobly, which means trading, dining, sleeping to the merely necessary degree, and—ah me! the sentence must stand there unfinished; let me close it with a solemn rhythmic word of Goethe's—

"Choose well; your choice is
Brief, and yet endless."

As a broken column arrests the eye which might heedlessly pass the shaft complete and beautiful from base to capital, so we have been holden for a pause by that inarticulate sentence; there our minds have stood together, let us cheerfully hope not without thoughts deep, humble, and earnest. We'll go on. All phenomena declare the glory of God; to study them with reverence and love for Him is to ascend with joyous, triumphant steps the illimitable heights of our Creator's wisdom. How few are going up! I wonder what numerical ratio the real observers bear to the human race. We boast of our civilization, sound pæans of self-laudation over what we venture to call our subduing of the earth; in short, we are always taking off our hats to the present age, almost all of us. But now divide all human achievements by the millions of men whose successive opportunities have extended through six millenniums, and if the dividend has made us proud, the lacking quotient may humble us: you see the divisor is not contained. He that has eyes let him look. At this late date diseases assail us which are only faithful witnesses against our blindness to divine laws; forces appear antagonistic which better known we should find to be our natural allies; perpetually recurring accidents by land and sea point to ignorance as the mother of destruction; while innumerable secrets of nature are secrets only for want of observers. Probably our civilization is barbarism itself compared with the results which might be obtained by one generation of unanimous watchers. So, and so near to us, lies vast undiscovered good with glories of the Divine Artificer, blank, dumb to man, while God is waiting for observers. And, too, for observers of His Word.

Stars of truth and duty beam on that firmament unseen of men. What thousands of good people would be amazed to know how much of that Book has never entered into their be-

liefs. Now there is our friend Orthodox producing his creed; I almost wish he would burn it: at best it is expressed in the exact language of Scripture, and then it is a collection more or less brief of his favourite texts, tending for the most part to fix the limits of his faith and knowledge, which should be ever expanding to coincide with the vast area of revelation. I know a man so satisfied with being able to point out the Pole-star, the Great Bear, Orion, and the Pleiades, that probably he will never recognise another constellation as long as he lives; I call him the man with an astronomical creed. What creed has helped us to a radiant view of the character of Christ, that sole spotless glory of humanity? Yet by so much as that character shines on, in, and from us, we have attained to Christianity by so much and no more. *Belief is by life*, according to an old derivation I found the other day. We may not be satisfied with a few imperfect propositions plus a few conventional observances; we have the Son of God to study in those Testaments; we know Him, and reflect Him on mankind to our utmost, else our religions are shadows all. "Looking unto Jesus," saith the Record; but many are familiar with His work who dimly perceive His character, and look with faith to His cross with scarcely a glimpse of Him as Immanuel still, or as the Priest and Forerunner in glory. Relatively to us Christ is a glory that grows while we gaze, and God is waiting for observers.

One point more and we must take our several ways.

Christianity, as Max Müller says, has blotted the word *barbarian* out of the dictionary, and has written the word *brother* in its place. That other word, *humanity*, to be looked for in vain through Plato or Aristotle, is the product of our religion. That religion tells us that all races are of one blood, the offspring of God, with a cross of hope standing in their midst benignly related to all: our God has spoken to us in the interests of humanity. "Preach the gospel to every creature," (which may be called the great unobeyed commandment now almost two thousand years old). When shall we all wake to the meaning of these things? When shall we all see the

grand purpose of the Gospel, and the splendid place of the church in relation to the lost members of our great family? Christ loves humanity because it is human; that is in His character, and it must be in ours. Cost what it may, we who love Him must take the foremost place in moral and spiritual influence, and with a benevolence impossible to a worldly philosophy, assume the direction of the affairs of men in all that relates to their highest welfare. The church wants only unity and character to be the leader of a lost world up to the

throne of God. With all her manifold imperfections she is the best and brightest institution standing in this saddest of God's worlds, and great is her unfaithfulness to herself, and the Son of Man, if the world does not know and feel it. Her peerless place, her Christlike character, her diviner duties, all are shining in the Book: Eternal Love is waiting for observers: for God's sake, for the world's, and for thine own, assume, attain, and do; the evening shadows are upon us even now. Adieu, good reader; by and by we may meet this way again.

GENERAL BAPTIST HISTORY—GEORGE CARLOW.

WOODBRIDGE is a small but well-built and compact town about seven miles east of Ipswich. In this quiet and somewhat secluded place assembled a General Baptist congregation. One of its teachers, George Carlow, is of local celebrity, although his name is not found in any Baptist records. We know little of his personal history. He lived in a house of his own, where he carried on the trade of a broker. He was buried in his own garden, and on a tombstone erected to his memory is the following inscription:—

"Here lieth ye body of George Carlow, who departed this life 24th day of March, 1738. Aged 76 years.

Weep for me, dear friends, no more,
Because I am gone a little before;

But by a life of piety prepare yourselves to follow me.

Good friends, for Jesus' sake forbear
To move the dust intombed here;
Blessed be the man that spares these stones,
Cursed be he that removes my bones."

On the second stone:—

"The covetous live poor to die rich; but what a mistake and misaying it is, to say such a man died worth so many thousands, when he left it all behind him. He had been rich indeed if in the sense of the Apostle he had sent it to heaven aforehand. It is probable he died the poorer for leaving so much behind him; and indeed no man dies rich unless rich in grace, in faith, and good works while he lived; but ye rich depart as poor and naked as any, and leave their wealth to others. 1 Tim. chap. 6th, verses 7, 8, 18, 19."

This good man left a rent charge on his own premises, the amount to be expended in bread, and given to the poor every 2nd of February in each year. Accordingly it is distributed on that day by one of the churchwardens, or some one deputed by them. This distribution on Candlemas-day is made from the tombstone in his own garden according to his own directions. The

original will of this Baptist teacher was found some years ago in the parish chest. From it we learn that he left a sum of money to the ancient General Baptist church in Mill Yard, Goodman's Fields, London.

Carlow was of opinion that the seventh day of the week was to be perpetually observed as a Sabbath. In consequence of Mr. Ward, a Congregational minister of the same town, advancing views on the question of the observance of the Sabbath, as at that time it was usual, Carlow published a book of 222 pages, 12mo, 1724, entitled, 'Truth Defended; or, Observations on Mr. Ward's Expository Discourses from the 20th chapter of Exodus concerning the Sabbath.'

This plea for the seventh-day Sabbath was reprinted at Stonington, Connecticut, in 1802, and at New York, by the American Sabbath Tract Society, in 1847, in 18mo, under the title of "A Defence of the Sabbath, in reply to Ward on the Fourth Commandment." The American editors say in their preface—"He was evidently a man of plain parts, not schooled in the rules of logic, but learned in the Scriptures. From that fountain of true wisdom—the word of God—he had imbibed a spirit which gives pungency and heart-searching character to his writings, not often found in books of controversy."

It was a very pleasing idea of Addison's, that "there are probably greater men who lie concealed among the species, than those who come out and draw on themselves the eyes and admiration of mankind."

JAMES READ.

TRADE PROSPECTS: MATERIAL AND MORAL.

THERE are several features in the prospects of British trade at the present moment of special hopefulfulness. Reliable symptoms of an approaching and gradually increasing prosperity appear both in the general condition of our commerce, and in the reports made by the representatives of the leading branches of industry. That dubious tone with which we have been familiar for some years past has given place to healthy, though not jubilant, anticipation. The trade circulars for 1870 are more cheerful than they have been since the beginning of the "distress." The cotton, woollen, and iron districts are already in greater activity, and have the promise of growing demands. Lancashire is steadily reviving. Sheffield speaks of decided improvement. Our export trade has extended itself, and the further remission of taxes is certain. So that we may hope that the winter of our trade is past and gone, and healthy and joyful spring near at hand.

The moral aspect of our commercial life is even more reassuring. We have not passed through the fiery furnace of national trial in vain. The sanctions of God's eternal laws, as real and inevitable in trade as elsewhere, have had, in some measure at least, their desired effect; and our enforced obedience to those laws cannot fail of its appointed reward. Recent commercial legislation bears witness to a keener sense of right and justice amongst us, and to the prevalence of a stronger desire to check rash speculation and to suppress unfair dealing. The Act abolishing the imprisonment of debtors, save in certain exceptional cases, came into force on the first of January of this year, along with that counterpart statute, making the debtor liable to his creditor until he has paid half of his debt. These are "outward signs" of an "inward" advance of this great "shop-keeping" people in that righteousness which exalteth a nation. The old Roman severity towards the impecunious debtor has no longer the countenance of English law. No "Barnacles" will again be made a "prisoner in Whitecross Street for twenty-seven years simply and solely because he owes to another a sum of money which he finds it impossible to pay." That flagrant absurdity is at

last annihilated. Debtors, moreover, are no longer all of the same moral hue in the eyes of an English court of justice. The "precious" will cease to be confounded with the "vile"—for it is now cast upon the judge to draw a clear and broad line of distinction between the unfortunate business man suddenly overtaken by calamity, and the unprincipled dealer guilty of manifest fraud. May we not "expect great things" from the righteous use of this winnowing fan? Confidence in trading—the very spring and source of prosperity—will grow steadily and surely under the New Bankruptcy Act. Invisible dividends will gradually cease to be declared. The secrecy and trickery so often associated with "composition deeds" can have no place. Carelessness and rashness will be checked in their birth; and as the sense of security becomes stronger and stronger, the supple limbs of Industry will be unfettered, and breathing the bracing atmosphere of righteousness with a deep and full inspiration, she will soon regain her wonted strength and surpass even her former achievements.

Now, since the moral standard of our legislation is never higher than that of the really governing portion of British Society, we may accept it as an augury of good that it has become possible to enact these beneficial measures. "Social necessities and social opinion are always more or less in advance of law." It is the mission of the church of the Lord Jesus Christ to infuse her lofty principles into society, to pervade commercial life with her just and generous spirit, and by creating a necessity for purer legislation, first to inspire, mould, and fashion the laws of the land; and next, by those very laws (amongst other means) to lift to a higher level those, who lacking, or destroying conscience, fail to rise above deceit and crime. May the Lord God, "who giveth us power to get wealth," enable us to transact our business in the spirit of inflexible justice and unselfish care for others, and so fill us with His grace that it may be the delight of our hearts to consecrate our gains to His glory in the various ministries of love and mercy to which He has called us.

J. CLIFFORD.

THE LATE MR. SAMUEL WRIGHT, OF LEICESTER.

Substance of an Address at the Friar Lane Chapel, April 4th, 1869, by the Rev. J. C. Pike.

It is not often that the pastor of a church has the opportunity of addressing his friends under circumstances similar to our own this day. A father in Israel has been taken away,—one who for nearly fifty-eight years, or during the lives of two generations, had been a consistent and honourable member of this church, and who for nearly forty-two years had shared the duties and responsibilities of the deacon's office. Mr. Wright was born at Leicester, April, 1785. He died, March 19th, 1869, being within a few days of eighty-four years of age. I find, on searching the records of our old church books, that our departed friend was baptized here, with three others, on Nov. 17, 1811. The minister of the church at the time was the Rev. John Deacon, who, a few months before, had resumed the pastoral office. The deacons were John Wright, John Johnson, and Frederick Deacon. I am not aware that John Wright was any relative of Samuel Wright's, and I have not ascertained exactly how long he had been a deacon; he was one in 1807, and continued in office until his death in 1815. Thus, through the greater part of the present century the name of "Wright" has been familiar among the office-bearers of this church.

The first mention that I find of Mr. S. Wright's name, after joining the church, is in December, 1815. It had been resolved unanimously to adopt the plan of *weekly subscriptions* for defraying the necessary expenses of the church; suggesting to us that "there is nothing new under the sun," unless it were in the sterner methods adopted by our fathers in carrying out their decisions. For the above plan was not only recommended to the members, but it was *required* that every one who was able, should contribute his quota toward these expenses. Six collectors were appointed, of whom Mr. Wright was one. From that day to the last day of his life he ever took a lively interest in the financial welfare and prosperity of the church.

At that period it was customary to bury the dead in the graveyard adjoining the chapel. For many years Mr.

Wright sustained the office of sexton and chapel-keeper, but relinquished it in the year 1827 that he might serve the church in the office of deacon. Twelve friends were nominated on the occasion, and three were elected from the number. The votes were as follows—S. Wright, 78; R. Senior, 50; Joseph Harrison, 42. These figures sufficiently speak for the estimation in which our brother was held by the church forty-two years ago; nor had they reason to repent their choice. Through all these years he has served the church diligently and faithfully. He used the office of a deacon well, and purchased to himself a good degree.

My acquaintance with Mr. Wright only dates back for ten years. My further remarks will apply to this period. I shall speak of our esteemed friend and father as I have known him. I do not suppose that he was perfect. He was human, as we all are. Considering the troublous times through which the church had passed during some of the years of his connection with it, it would have been strange indeed if all men had spoken well of him. I can also imagine that there was at times an apparent austerity and harshness in his manner that proved displeasing to some; but I think any thing of this kind was in *appearance*, rather than in reality; and for myself I can testify that I never heard from him a discourteous or an unkind word. His demeanour toward me was uniformly respectful and considerate. I have heard of lordly deacons in some churches, but am thankful that it has not been my lot to be associated with such. It was the delight of our friend to minister in any way that he could to the comfort of his pastor, and to co-operate with him in his plans for usefulness. Let me mention one way in which he ever caused me great encouragement and joy. *He was always in his place.* He never ran away after novelty; rarely was he absent from a Sabbath service for nearly sixty years; and at the prayer meeting, the weekly lecture, the deacons' meeting, the church meeting, he was there regular as the day, punctual to the

minute! Whoever was absent, I was sure that he would be present. Many a day must pass before I can forget his cordial greetings as I entered the vestry on the Sabbath morning and evening, and ere I can lose the impression of his familiar and venerable form in this sanctuary. Would that our churches were more largely composed of such *reliable* men and women.

Mr. Wright did not often speak much about his own experience. Any one who heard him pray would feel assured that he was a man who walked with God. Many of you can remember how fervently he pleaded at the throne of grace for the peace and prosperity of Zion, and for the conversion of sinners, especially any unsaved ones among the families of this church and congregation.

A month ago to-day when I entered the vestry I perceived that he was very hoarse. I said, "You will not be able to give out the hymns to-day," and offered to relieve him, little dreaming that we should never again hear his voice in this place. He attended at the Lord's supper in the afternoon, and that was the last time he was permitted to meet with us. The glorified Saviour was represented as saying to one and another of the guests at His table, "What is thy petition?" and one of the answers suggested was, "Lord, that thou wilt keep me to the end, and in death receive me to thyself." In reference to our departed

friend, "Even while we were yet speaking, the Lord heard." A few days of lingering affliction, and he is gone; "Absent from the body, present with the Lord." He was unable to say much during his last illness. This is a case in which we care not to know how the servant of Jesus died, we know how he *lived*.

I would invite the special attention of *young men* to this example of Mr. Wright. See what religion would do for you, and see what it would enable you to accomplish in spite of every disadvantage. It needs not wealth, nor rank, nor position, nor learning, to secure great usefulness in the church of Christ. Mr. Wright was a needle-maker by trade; before his conversion he used to occupy a considerable portion of the Sabbath in taking out his work, but as soon as he was brought to Christ he resolved to make the sacrifice, and abandon all Sunday trading. His particular branch of trade suffered great reverses, so that to the end of life he was comparatively a poor man. He had, however, a large heart, and a liberal spirit. He was rich in faith and good works. He did what he could; and now, in a good old age, he has left the world respected, mourned for, beloved! Children, and children's children, revere his memory and call him blessed. The history of Samuel Wright is another illustration and verification of the divine promise, "Them that honour me I will honour."

MR. H. VARLEY, AT NOTTINGHAM.

At the request of some friends who heard Mr. Varley's address at the Baptist Union meeting at Leicester, and hoped that his earnest words might be useful in Nottingham, this well-known Christian evangelist visited our town on Dec. 7th and following days, and conducted a series of special religious services.

On Tuesday evening Mr. Varley preached in Broad Street chapel, the place being crowded to overflowing, and many going away unable to obtain admission. Vigorous efforts having been made to secure the attendance of working people, many of this class were present, and Mr. Varley's earnest and faithful appeals, now serious and solemn, and now enlivened by homely

illustration and touches of quiet humour, evidently made a great impression. On the following evening Mr. V. preached in the large and beautiful Independent chapel in Castle Gate, and on Thursday evening in Stoney Street chapel. On these occasions, also, the congregations were large and attentive; on Thursday evening in particular a very serious feeling appeared to be awakened.

On the afternoons of Wednesday and Thursday, meetings for prayer and conference were held in the George Street and Broad Street school-rooms. To these gatherings professing Christians were more especially invited. They were quiet, solemn services, and all present felt it good to be there.

The series of meetings was brought to a close on Friday evening by an expository address (called in the bills, "A Lecture to Working People") delivered in the Mechanics' Hall. In connection with this occasion, several of Mr. Samuel Morley's warehousemen, acting on the suggestion of their noble-hearted employer, had made special efforts to bring the fact of Mr. Varley's visit under the attention of the operatives of the town, and the result was a magnificent gathering and most interesting service. Never surely has our renovated and enlarged Mechanics' Hall presented a more animating or impressive scene than it did when the immense throng stood up to sing the last hymn—

"There is a fountain filled with blood,
Drawn from Immanuel's veins."

Altogether there is amongst the Christian friends who have had to do with the getting up of these meetings but one feeling of thankfulness and joy in the review. The only regret on the part of many who attended them is, that they are now over. It is pleasant to know that several hopeful cases of decision for God on the part of the previously undecided have already come to light; but it is believed that the chief benefit resulting has been the evident quickening of the piety and

zeal of many of Christ's professed disciples.

Our own readers will be interested to know that on the Thursday morning Mr. Varley visited the College at Chilwell, and at the request of the tutors gave a short address to the students. Later in the day, the students, together with the Nottingham Town Missionaries, took tea with Mr. Varley at the house of our hospitable friend, Mr. Goodliffe; and the time between tea and the public meeting was most delightfully spent in conversation and prayer. A friend who was present describes it as one of the most hallowed and profitable seasons he has ever enjoyed.

The writer of this notice would respectfully suggest that it might prove useful to many of our churches if they would arrange for similar series of services, and secure the help of our estimable brother Mr. Varley. For the guidance of any friends who may wish to write to him, it may be added that his address is 13, Brooklyn Road, Shepherd's Bush, London. Only let it be observed that, for the success of such meetings, it is essential that there should be previous effort and prayer, and expenses should be met by a private subscription, so that there may be no collections.

W. R. STEVENSON.

LIGHT AT THE GRAVE.

GATHERED around the open grave of a London cemetery stood a group of lonely, orphaned children, weeping bitter tears over the sharp stroke which had separated them from a beloved and precious mother. A fierce storm was raging. Rain, snow, and hail dashed with wild and merciless fury upon that sorrowful band, as if to drive further into the wounded and quivering heart the poison-tipped arrows shot from the Archer's fatal bow. Nature was in one of her harshest, most sullen, and cruel moods, utterly without sign of living pity, and seemingly full of malignant revelry at the sight of useless tears welling forth over the spoils of Death. Scarcely could we picture a sadder fate. To look on our coffined dead down in the deep darkness of the grave, and hear the words, "earth to earth, ashes to ashes, dust to dust," is at any time a woeful lot, but

how much worse amidst such a tempest of discomfort those only know who have been called to endure it. The unrest without makes more painful the grief within. Rough winds almost put out the flickering lamp of hope, and the "comfortable words" of everlasting life are hardly heard above the din of the elements. The heart already burdened enough is ready to break under the double strain of its load of grief, and the close fight with these armed messengers of despair.

But in a moment, in the twinkling of an eye, the whole scene changed. Just as the preacher read with tremulous voice the words given for our consolation by Him who is the resurrection and the life, "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,"—at once, Nature, as if checked in its course by a transient sympathy, cast aside her dark and dismal robe, and stood forth in garments of unwonted beauty. The beclouded sun, glad to be released from the mountains of "black foam" that had held him captive, leapt from his hiding-place, and flushed his glory all around. The storm was chased away. The growing darkness was dispersed, and the light of heaven blazed upon those rueful countenances, and sent a thrill of inspiring hope through those mourning hearts. Welcome visitant! Even sorrow is easier to bear if thou dost smile upon us. Instructive and beautiful symbol! Acceptable image of the rising of that "better sun" with healing in His wings upon the mist-encircled souls of the bereaved. For

as on that afternoon the beams of the sun conquered the storm, and with one magical stroke drove away the snow, and hail, and rain, and then rested like a mantle of glory and loveliness over the whole landscape, so He who has abolished death and brought life and immortality to light by His gospel, arises above the darkness of our grief, and pours into the grave itself the light of His own eternal life, so that our reviving hearts learn to say—

"There are no dead! The forms indeed did die
That chased the ethereal beings now on high—
'Tis but the outward covering is thrown by—
This is the dead.

The spirits of the lost, of whom we sing,
Have perished not, they have but taken wing,
Changing an earthly for a heavenly spring.
There are the dead."

J. CLIFFORD.

THE CENTENARY FUND.

THE following urgent appeal has been sent to the ministers or deacons of all our churches:—

"DEAR BRETHREN,—I am charged by the Centenary Committee respectfully but earnestly to urge upon you the fitness and propriety of making immediate efforts on behalf of the Centenary Fund, or of continuing with increasing vigour the efforts already begun. We ask for a Congregational Collection everywhere, in every chapel and preaching station throughout the Denomination, before Midsummer next, and for a thorough canvass of every church and congregation for subscriptions.

"I am requested to remind you that an occasion of distinguished privilege for our churches has arrived—the Centenary year of our Connexion. It will be exactly a hundred years on the 7th of June next since the New Connexion of General Baptists was formed. By the mercy of God it is given to us to see this memorable year. It is ours to rejoice with the exceeding great joy of a double jubilee. An opportunity thus offers for special service for God in our churches which will not again occur in the lifetime of any of us. Shall it not be promptly and zealously used?

"The Committee duly appreciate the wisdom of individual churches in seeking to enlarge their houses of prayer or liberate themselves from oppressive debts. But so rare an occasion as the Centenary of a body of churches can only be fitly employed for larger and broader purposes, and the Committee feel assured that no private interests or local enterprises can be suffered to stand in the way of this general

Denominational celebration. The Centenary Fund will be a perpetual and public memorial of thankfulness to God for His favour during a hundred years, a token of respect to the fathers, and a pledge of new zeal in the Lord's service for years to come. Nothing short of such a memorial will appropriately signalize an occasion so extraordinary as the Hundredth Anniversary of our Connexion.

"I enclose a copy of the first list of subscriptions, with all needful information as to plans and modes of action. The Fund has been increased by £100 since this list was published, and now amounts to £780. It is desirable that half the £5,000 shall be obtained before the Centenary Association in June.

"May I again press upon you the importance of making, before midsummer, congregational collections for the Fund, and of appointing some energetic and earnest friends to canvass the church and congregation for subscriptions. The exact birth-day of the Connexion was the 7th of June, 1770. The Delegates met on the 6th, and dissolved on the 8th, but it was on the 7th that the New Denomination was born. A simultaneous collection in all our chapels on Sunday, June 5th, 1870, would be appropriate, but it may not everywhere be possible. It will be possible, however, everywhere to do something for the Centenary Fund before the next Association; it will be possible everywhere to hold a Centenary prayer meeting on Tuesday, June 7th; it will be possible on the Sunday previous to this our Hundredth birthday everywhere to prepare the

mind for the Centenary celebration, to preach or speak to the people, recounting the toils and rehearsing the memories of a hundred years. The occasion comes to us once for all. Every one of us must desire suitably and worthily to observe it. Take ye, therefore, from among you 'an offering unto the Lord,'—'a free-will offering to the Lord God of our fathers;' 'whosoever is of willing heart, let him bring it.'

The Secretary sincerely hopes that in every case the appeal has been, or will be without delay, brought before the assembled church, and fully and favourably considered. He feels deeply that what four Associations have deliberately endorsed and sanctioned, what every friend of our churches who has any public spirit at all must in his conscience thoroughly approve, and what all the world would admit to be a suitable and appropriate commemorative movement, cannot be regarded by our churches anywhere but with warmest interest and most hearty sympathy. Already from some quarters the response has been prompt and liberal. The London district speaks of "strenuous effort" for the Fund; Yorkshire and Lancashire were "forward a year ago;" Cheshire and the West are showing hopeful signs of co-operation; Lincolnshire and the East sent the first contributions and the first words of cheer. No one can doubt that in these quarters the fullest share of energetic and helpful work will be done, and as much as the fair proportion or more will be contributed to the Fund.

It remains now for *all* the churches of the Midland district to awake to the greatness of the opportunity, to put aside self for the moment and the pressing calls of home, to rise to the measure of this memorable occasion, and show themselves worthy children and successors of the earnest men of a hundred years ago. The Secretary has never once dared to doubt that they would do so, and that his brethren in the ministry would gladly speed him in his toil. He would not have undertaken his task, and given his time and labour so freely and cheerfully in its discharge, but that the faith which is "the substance of things hoped for and the evidence of things not seen" has never

failed him. He can give even now to all who speak of or who place "lions in the way," "a reason for the hope that is in him;" and he appeals with especial emphasis but with unshaken confidence to the ministers, deacons, and members of the churches in the Midland district to render prompt and immediate aid in this timely and seasonable effort. In the Midland Counties, where most of the fathers were born or laboured and died, where the first and most signal successes of the Connexion were won by the grace of God, where the remembrance of the Deacons, the Smiths, the Pickerings, of Donisthorpe and Grimley, of Orton and Felkin, of the elder Stevenson, Jarrom, Pike, and Goadby, still lingers fresh and fragrant in the churches; in the Midland Counties, which gave in the beginning five out of the seven first churches that stood firm and true to the pledges of 1770, and where now are found those flourishing societies that rightly regard themselves, and are regarded, as the centre, the mainspring, the forefront of the Connexion; in the Midland Counties, where the public spirit of the denomination has ever been nourished and fostered, and the earlier zeal of the denomination has left its deepest and most abiding mark upon the public mind—here assuredly rather than anywhere else the joy of the Centenary will be most intense, enthusiasm in its celebration will be most easily kindled, and the desire to unite in raising a worthy denominational memorial will be most apparent and zealous. Called by the memory of the Past, by the needs of the Present, by the hope of the Future,—actuated by respect for the fathers and by respect for their own good name,—moved by sympathy with their brethren, by the love of God, and by zeal for the kingdom of Christ among men,—the churches in the heart of our Israel must respond, and respond at once nobly and freely, one and all of them, to this urgent appeal, and pour into the treasury thank-offerings to the Lord God of our fathers; for the grateful commemorative work that is contemplated by this Centenary enterprise is work beyond the narrow sphere of local and private interests—out in the great wide fields of the world around. THOMAS GOADBY.

Brief Notices of New Books.

The Hallelujah; or, Devotional Psalmody. Memorial Edition. Edited by Dr. Waite. London: J. Haddon & Co.—This book is second to none as a choral book of psalmody. It is a manual of cultivated taste and musical skill, full of rich melo-

dies and varied harmonies, convenient in form, cheap in price, and comprehensive as to metres. It is the sort of book to give to a friend for educating and elevating his taste, refining his feelings, and taxing his skill. But it is ill-adapted to

the present state of congregational singing. Many of the melodies are set so high, that only trained voices can reach them, the harmonies are too florid and difficult for general use, and the modulations are occasionally abrupt and unnatural. C. G.

An Apology for the True Christian Divinity, as held by the people in scorn, called Quakers. By Robert Barclay. Thirteenth Edition. Manchester: Irwin, 24, Deansgate.—To those who wish to understand the doctrines and principles of the Society of Friends, we cordially commend this volume. Others, such as Clarkson and Gurney, have written expositions of the principles of Friends in a more popular style; but no one, so far as we know, not even George Fox himself, has ever given such a succinct and lucid statement of their fundamental beliefs as is to be found in this volume. The fact that a new edition of 10,000 copies has been printed nearly two hundred years after its first publication, is a striking testimony to the inherent worth of the book. Probably no Christian community has exerted such a widespread and beneficent influence, not only upon Great Britain, but upon America also, as the Society of Friends. Still that Society is imperfectly understood. This is greatly to be regretted. For whilst intimacy with their sentiments and practices may fail to convince us of the soundness of their principles as a whole, yet there is no Christian society, and scarcely an individual outside their circle, that might not gain considerable advantage from a better acquaintance with their history, beliefs, and polity. We hope at some future time to give our readers a more detailed statement of the contents of this remarkable book, and to shew some of the many points of agreement between the "Friends" and ourselves. J. C.—k.

Appendix to the New Hymn Book. Nottingham: Allen & Sons.—This long desired supplement to our Hymnal contains eighty-six hymns and nineteen anthems. An appropriate passage of Scripture is prefixed to each hymn, and the collection is arranged in alphabetical order and printed in clear type. The character of this brief compilation is seen in the fact that the chief singers of the church are represented in its pages by some of their best productions. We recognise the works of Alford, Bernard, Bonar, Bowring, Heber, Kelle, Lynch, Lyte, Longfellow, etc.—a sufficient witness to the catholicity of the compilers, and also to the essential unity of all christian men in the higher moods of religious feeling and worship. Wherever this book is adopted, its hymns of

Christian life and sentiment will rapidly make it a favourite. We have one regret. We miss many endeared strains from this collection, and for various reasons this was unavoidable. But we must prepare ourselves for further changes; the volume of Christian song increases from year to year, and our hymnals must expand proportionately if we are to make the most of some of the richest gifts of our heavenly Father. It would have been an additional charm to this appendix if the names of the authors had been given.

Help-Book for Travellers to the East. Rev. J. Burns, D D., and T. Cook. Cook's Tourist Office, 98, Fleet Street.—It was a good thought in preparing a guide-book to the East to unite the labours of the divine and the professed and experienced tourist. Mr. Cook's descriptions, directions, etc., are given with the clearness, brevity, and sufficiency of one who knows exactly what is wanted, and how to supply it: and Dr. Burns has gathered together a quantity of pertinent information that will make the book an acceptable companion and help to those travelling in Eastern lands. The associations of Egypt and Palestine with the Biblical records are fully pointed out, and the chief "objects of interest" are specified with that brevity which is one of the chief merits of such a work. There ought to be a full and alphabetically arranged index to everything contained in the book. This, our experience suggests, is an essential element. A Table of Contents is not sufficient. And why call it Help-book? "Guide" is a much better word in every way; and "Burns's Guide" would mark it off definitely enough from all others.

A Catechism of Christian Baptism. By Rev. J. Gall. Edinburgh: Gall & Inglis.—Here is another book in favour of infant baptism, in which all the old foemen re-appear, engage in a contest, and then pass away with a declaration of victory to Pædobaptism. Mr. Gall, acting as commander-in-chief, sends out into the arena with tolerable skill, but with little freshness, those time-honoured warriors, "Circumcision," "Households," "Hereditary Godliness," "Tradition," "Propriety," etc.; and after having managed the war to his liking, shows the causes of the error of the Baptists on this subject. Now we saw these self-same veteran soldiers slain in our youth, and joined then in the shout of triumph. We have since been at a few conflicts, and witnessed the defeat of the thrice slain, and yet here they are again! Is this controversy never to end? Might not a conference of Christians and scholars, more easily than is imagined,

help us to decide this subject, and so secure on one more point "that agreement of numerous and impartial inquirers to which the most cautious and erect understanding wisely and readily defers." The cause of this difference of judgment is surely not in the laws of our Master, but in the judges and interpreters of those laws, and it is to be hoped that the time is not far distant when these judges may give a clear and unanimous opinion on this question of Christian baptism. We are certainly much nearer such unanimity on the main points now than we were thirty years ago.

Ancient Maxims for Modern Times. By Rev. H. S. Brown. London: Elliot Stock. —It would be difficult to find a better example of the fitness of things than the one offered in these sermons. There is scarcely a single imaginable qualification for the "understanding and interpretation of a proverb" that Mr. Brown does not possess. His practical common sense, his sharp, forcible, and thoroughly Saxon style, his strong humour (all the more powerful because you can see it is under restraint), his habit of "straight hitting,"

his despal of all pretence and veneer, and his manly and religious spirit, as displayed in these discourses, prove that he is fitted in an eminent degree for the work he has undertaken. Hence we have in these "Ancient Maxims" a faithful exposition of each text, a skilful setting forth of the principles which penetrate at every point the Proverbs of Solomon, and a manifold application of both principles and expositions to the conditions and needs of our modern life.

Days at Millgate; or, Lame Johnnie's Holiday. London: E. Marlborough & Co. —Here we have a well told story intended for, and calculated to arrest the attention of, the young. The incidents are natural, the style is simple and easy, and the purpose is to inculcate principles of generous consideration for the need of others. A critic who has just passed his seventh year says, "It's a capital tale."

The following Magazines for January have been received: *The Scattered Nation* —*Jewish Herald*—*Church—Appeal—Hive* —*Gleed* —*Old Jonathan* —*Sword and Trowel*—*Sunday Magazine.*

Correspondence.

THE LATE GALES AND LOSS OF LIFE AT SCARBOROUGH.

TO THE EDITOR—

Dear Sir,—Permit me to acknowledge the kindness of your predecessor in allowing the insertion of the article entitled, "Incidents in a Seaside Pastorate," in the Magazine for December last. I have now most gratefully to acknowledge the receipt of the following sums in answer to my appeal:—

| | £ | s. | d. |
|--|---|----|----|
| E. Sully, Esq., Nottingham | 5 | 0 | 0 |
| S. Stone, Esq., Leicester | 3 | 0 | 0 |
| A. Paget, Esq., " | 2 | 0 | 0 |
| Miss Simpson | 1 | 0 | 0 |
| A Friend, per Rev. T. Stevenson | 1 | 0 | 0 |
| Friends, per Mrs. Broadhead, Twycross, near Barton | 1 | 12 | 6 |
| Mrs. Slack, Leamington | 1 | 0 | 0 |
| Mr. Drake, Halifax | 1 | 1 | 0 |
| A Friend, per Mr. Wyles, Bourn | 1 | 0 | 0 |
| Friends at Retford, per Rev. T. Mee | 0 | 18 | 6 |
| Mr. J. Dummelliff, Uttoxeter | 0 | 10 | 6 |
| Mr. D. Wilson, Halifax | 0 | 10 | 0 |
| J. D. Crossley, Esq., Hebden Bridge | 0 | 10 | 0 |
| Mr. Redmile, Bourn | 0 | 10 | 0 |
| Mr. J. Horsfall, Calder Vale, Todmorden | 0 | 5 | 0 |
| Mr. Crossley, Cornholme | 0 | 5 | 0 |
| "A. S.," Nottingham | 0 | 5 | 0 |
| "Bereaved," Castle Donington | 0 | 2 | 6 |
| Miss Riley, Wood Hall, Hebden Bridge | 0 | 10 | 0 |
| Anonymous, Derby | 0 | 2 | 6 |
| Also a parcel of clothing, I believe, from Birmingham. | | | |

I can scarcely find words to express my gratitude to those who have thus made me the almoner of their bounty; and at the same time renew my solicitation for further assistance in lessening the sorrows of those on whom God's hand has so heavily fallen.

Allow me space for the following incident, not for its own sake merely, but for the purpose of suggesting to your juvenile constituency a simple method of doing good. A ladies' boarding school attends my ministry, and the principal is a member of my church. As soon as the fatal issues of the late storm were known, an "Orphan Box" was put in the school-room, and it was resolved to forego the usual "breaking up" party, and have a Christmas Tree for the benefit of the orphans of the drowned fishermen and other poor children. Each young lady put something on the tree, nine little bags of money, into each of which as a special favour your correspondent was allowed to put a small silver coin, were also suspended from the boughs. A happy group of young ladies and friends assembled, and several of the widows and orphans were present, and received from "Old Father Christmas" a little bag of money, with the addition, in the case of the children, of a

piece of plum cake. As the teacher of the young ladies' Bible class, I was asked to be present, and we closed a most affecting and delightful evening with singing, "There is a happy land;" a short exposition on "a tearless heaven;" and prayer. I must not forget to add that one young widow had some time to wait before she could get her baby from the eager hands

of so many willing nurses. It was born the day before the father went to sea, never to return.

With best wishes for the prosperity of the Magazine under your able editorship,

I remain,
Affectionately yours in Jesus,
JAMES LEWITT.

Church Register.

CONFERENCES.

The next MIDLAND CONFERENCE will not be held on *Shrove Tuesday*, but on the Tuesday following, according to the resolution passed, Feb. 9, 1869, at Stoney Street, Nottingham. (Vide Magazine, 1869, page 88.) The Ripley Conference, therefore, will not be held till the 8th of *March*, of which further notice will be given in next month's Magazine.

C. CLARKE, *Secretary*.

The YORKSHIRE AND LANCASHIRE assembled at North Street Chapel, Leeds, on Monday, Dec. 27, 1869.

At the morning service the Rev. I. Preston read the Scriptures and prayed, and the Rev. J. Fletcher, of Vale, preached from Matthew xiii. 52.

At two o'clock p.m. the Conference met for business, when the Rev. R. Horsfield presided, and the Rev. J. Taylor offered prayer. The churches reported that twenty-four persons had been baptized since last Conference, and that eleven remained as candidates.

Among others, the following resolutions were passed:—

1. That the auditors of the accounts of the Home Mission Treasurer are hereby respectfully requested to present their report to next Conference.

2. That we hereby respectfully request the Dewsbury Committee to select three gentlemen whom the Conference shall deem competent to sign the promissory notes on its behalf which it shall have occasion to issue in the fulfilment of its promise to pay £1000 towards the erection of a new chapel in Dewsbury; that we hereby undertake to indemnify the gentlemen who may be so selected from all pecuniary responsibility and loss; and recommend their appointment as trustees of the aforesaid chapel.

3. That we hereby cordially welcome the Revs. I. Preston, J. Taylor, and J. Andrews, into this Conference and district.

4. That the next Conference be held at Clow Bridge, near Burnley, June 8, 1870; that the Rev. George Needham be the

preacher, and in case of failure the Rev. J. Andrews. Morning service to commence at eleven o'clock,

J. ALCORN, *Secretary*.

TESTIMONIALS, &c.

HITCHIN, *Walsworth Road*.—Rev. J. H. Atkinson presided at the first members' meeting, held Jan. 3. In the course of the meeting a new year's gift was presented to the pastor, in reply to which Mr. Atkinson alluded to the great kindness he had received in his new pastorate, and spoke with thankfulness of the fact that the church, which was formed less than six months ago with six members, now numbers forty-eight.

LINCOLN, *St. Benedict's Square*.—At a social tea, Jan. 4, provided gratuitously by Mr. and Mrs. John Penney, the sum of £10 10s. was spontaneously raised and given to the pastor as an expression of the esteem of the church and congregation.

LOUTH, *Eastgate*.—The Bible class, and other friends of the church and congregation, presented to their late pastor, the Rev. C. Payne, on the occasion of his leaving Louth, an album, together with the sum of £11, as a token of their esteem. The Dorcas Society also presented Mrs. Payne with a handsome and well-furnished work-basket.

MELBOURNE.—At the annual church meeting, Dec. 25, Mr. John Earp, who retires from the office of treasurer on account of failing health, was presented by the members of the church with a copy of "Bagster's Commentary wholly Biblical," as an expression of their esteem and regard for his genuine piety and exemplary character, as also of their high appreciation of the assiduity and fidelity he displayed in the management of the financial affairs of the church for a long series of years; accompanied with the fervent wish that he may continue to enjoy the sunlight of his precious Saviour until he is taken up higher to be for ever with the Lord. It was also a pleasing feature in connection with the above meeting that, notwithstanding great depression in trade during the past year,

at its close the treasurer of the church had a balance in hand. This we ascribe to the blessing of God on the weekly offering system in its integrity and entirety.

CHRISTMAS MEETINGS, &c.

CARRINGTON.—*Benevolent Society.*—Annual meeting, Dec. 19. The report was full of interest, and stated that five hundred visits had been paid to the poor and afflicted during the year, and £18 14s. distributed amongst them, out of an income of £20 4s. 10d.

HALIFAX, West Vale Branch.—A bazaar was held at Christmas for the sale of the goods left from our former hazaar, and it realized £100, making in all £600.

MILFORD.—Annual tea meeting, Dec. 25. Two hundred present. Mr. Jennens, of Duffield, presided. Several addresses were delivered by members of the church. It was felt to be the best meeting ever held in this place of worship.

PETERBOROUGH.—Jan. 11, 12, Christmas trees and stalls for the sale of useful and fancy articles were arranged in the Baptist Chapel, New Fletton. £27 were realized for the building fund of the new chapel, Queen Street, Peterborough.

QUEENSBURY.—Dec. 25th, about five hundred persons sat down to an excellent tea given by the ladies of the congregation. After tea a public meeting was held, and an agreeable evening spent. Proceeds of tea and donations, £41 16s.

WALSALL.—Jan. 17, Congregation Soirée. The Rev. W. Lees presided, and stated that during a ministry of nearly ten years, four hundred "souls" had joined the church, and that during the last year thirty-two persons had been received, and £1,020 collected for building fund and various other purposes.

SCHOOL ANNIVERSARIES.

CARRINGTON.—Annual meeting, Dec. 25. Recitations were given by the children, addresses by several friends, and thirty-four prizes were distributed for early and regular attendance. The report showed an increase in the number of children, in the money obtained for the school, and in that deposited in the Penny Bank; and also that five teachers and one scholar had joined the church.

LINCOLN, St. Benedict's Square.—Annual meeting, Jan. 13. Report stated that the number of children had increased during the year, that the financial condition of the school was satisfactory, but that the chief feature in the year's history was that during the closing weeks of the year the Lord had blessed their labours, and brought many of the children to Himself. The good work in the school has passed on to the church.

SHEFFIELD, Cemetery Road.—Dec. 25, the report was extremely satisfactory. Eight scholars had united with the church. Collections for Juvenile Mission increased from £29 7s. 1½d. last year to nearly £36. Addresses by Rev. G. Hester, Messrs. L. Hiller, Wheeler, Atkinson, Price, Eare, Smith, Clemerson. On Dec. 30, a tea was given to more than four hundred scholars, and afterwards they joined in a "Children's Concert."

HALIFAX, Ovenden Branch.—About two thousand yards of ground have been purchased. A new school will first be built upon it, and used as a preaching place.

REOPENING OF CHAPEL.

WALSALL.—The Baptist Chapel, Stafford Street, was reopened, Dec. 9, by the Rev. J. Burns, D.D. On Sunday, Dec. 12, two sermons were preached by the Rev. Dr. Underwood, and one by the Rev. C. Vince. On the 19th Rev. W. Lees, pastor of the church, preached twice. Collections over £92. The chapel is not only renovated, but greatly enlarged, and will now seat 750. There are new school-rooms, a lecture-room that will seat 250, rooms for senior and infant classes, vestries, &c. Architect, Mr. G. Ingall, Birmingham. Builders, Messrs. Trow & Sons, Wednesbury. Cost, £1,800. With a little help from friends we hope soon to clear off the debt.

RECOGNITION SERVICE.

NANTWICH, Cheshire.—On the first Sabbath of November, 1869, the Rev. E. K. Everett, private student from Nottingham, commenced his ministry here. Already the chapel is well filled on the Sabbath evening, and the need of a better place of worship is felt. On Monday, Jan. 17, 1870, a recognition tea meeting was held in the Town Hall. After tea, J. Lord, Esq., M.D., of Crewe, presided at the public meeting. Excellent addresses were delivered by the Rev. R. Kenney, on "The Christian Minister, his office and work;" Rev. T. E. Rawlings, Congleton, "Individual Effort;" Rev. W. H. Allen, Crewe, "Enthusiasm in Christian Work;" Rev. R. S. Lewis (Independent) "Spirituality;" Rev. C. Crawshaw (Wesleyan), "Dignity and usefulness of a regular ministry;" Rev. W. Skinner, "Ministerial courage."

MISSIONARY SERVICES.

STALYBRIDGE.—On Saturday evening, Dec. 11, a tea meeting was held, the proceeds of which was for the benefit of the Mission Fund. After tea addresses were delivered by the Rev. W. Evans, A. North

(P.B.), and W. Hill. The meeting was a very good one, and the sum realized for the above object was about £1 5s. Our mission sermons were preached, Dec. 12, by the Rev. W. Hill. The amount collected during the year was £30 15s. 2d.

BAPTISMS.

GREAT GRIMSBY.—Dec. 19, three, by R. Smart.

HALIFAX.—Jan. 23, four, by I. Preston. These are the first-fruits of Mr. Preston's ministry here.

HITCHIN, *Walsworth Road*.—Nov. 28, nine; Dec. 19, eight; by J. H. Atkinson.

LINCOLN.—Jan. 2, twelve, by J. Cookson.

PETERBOROUGH.—Dec. 20, two, by T. Balfour.

RIPLEY.—Nov. 14, eleven, by N. H. Shaw. Jan. 9, five, by E. H. Jackson; all from our Sabbath school.

STALEYBRIDGE.—Dec. 5, one; Jan. 2, two; by W. Evans.

WALSALL.—Dec. 20, eight, by W. Lees.

WHITTLESEA.—Dec. 29, eight, by T. Watkinson.

MARRIAGES.

BARROWDEN.—Dec. 21, John Pollard to Anne Dobson: by the Rev. J. Hedges.

BARTON FABIS.—Dec. 2, Mr. T. Insley, jun., to Pattie, eldest daughter of Mr. J. Johnson: by the Rev. W. Hill.

Obituaries.

ABBOTT.—Jane Abbott departed this life, December 3, 1869, aged forty-four. She had been a member of the General Baptist Church, Carrington, over ten years. Though trained in the ways of religion from infancy, she did not decide to give her heart to God till middle life. On the 6th of February, 1859, she, along with her husband, was baptized. Her cheerful, earnest piety, and deep attachment to the church of Christ, were very manifest. She was loved most by those who knew her best. She was a faithful and affectionate mother—firm, yet kind; and she did not fail of her reward, for three of her children were converted to God. During an affliction of two years she enjoyed the power and consolation of God's gospel in an extraordinary degree.

BETTISON.—Dec. 7, 1869, Mr. J. Bettison, aged 18, died suddenly, by being caught in some machinery while doing his duty at the Soibstone Colliery. His character was so lovely and promising, and his habits were so devout and godly, that he is lamented by all. About five hundred followed his funeral, among whom were large numbers of the scholars of the Sunday school, with which he was connected.

HUNTER.—Elizabeth Hunter fell asleep in Jesus, Aug. 3, 1869, aged thirty-seven. She was for many years a member of the General Baptist Church, Old Basford, and is remembered as a consistent Christian, a faithful and loving friend, who often forgot herself in her sympathy with and efforts for others. She was called very suddenly away from her friends while in a state of unconsciousness, and thus was debarred the privilege of bearing witness

to the power and grace of Christ in the hour of death. But her holy life will long live as a sweet and refreshing recollection in the memory of her friends. Absent from the body, she is present with the Lord.

JARROM.—Died, Jan. 22, in her ninetyeth year, Mary, widow of the late Rev. J. Jarrom, of Wisbech, many years Baptist minister in that town.

SMITH.—Mr. T. Smith, aged sixty, died Nov. 19, 1869. He had been a member of a Baptist church for twenty-six years, and for the last twelve years had been deacon of the church at Coalville. His was the first house opened for preaching in this place by the late Rev. T. Orton, of Hugglescote, and which was the commencement of the Coalville church. His character was greatly respected by all the men with whom he worked in the collieries of this neighbourhood. He was eminently a man of prayer, especially family prayer; and had the happiness of seeing the whole of his eleven children either taken early to the Saviour, or early added to the church below. He used the office of deacon well. His self-denial and generosity were very great. The cause of Christ was dearer to him than thousands of gold and silver. His memory is fragrant, and he rests from his labours.

SMITH.—Jan. 5, at March, Mr. John Smith, merchant. He was born at Tydd St. Giles, May 2, 1795; baptized at Wisbech in 1809; removed to March in 1817; elected deacon of the church there 1824; and after a long and trying affliction he calmly passed away "to be with Christ, which is far better."

Missionary Observer.

A WORD TO THE CHURCHES.

"ARE THE COMMITTEE AND THE CHURCHES TIRED OF ORISSA AND THE MISSION, THAT OUR CRIES FOR HELP ARE UNHEEDED?"

SUCH is the very anxious and painful question which has been asked by the senior missionary—a man not given to write or speak unadvisedly; a man who for a quarter of a century has nobly discharged his trust; a man worn down with hard toil, and who sees no one to take his place when he is gone! Certain we are that John Buckley, who from his earliest days has been so intensely devoted to the denomination, would never have asked this question if he had not *keenly felt* the indifference of the churches to the Mission. When so many personal appeals, and *united* appeals (and some of them of the most touching character), produce no effect, we need not wonder that our brethren and sisters should lose heart and be almost driven to despair.

We have not been slow to seize upon the notoriety which of late years has been given to the Mission by the testimonials of approbation from the chief dignitaries of the Established Church and gentlemen of the highest rank in Her Majesty's service, and we did not fail to note that the *Times*, during the late famine, made *special reference* and gave *special commendation*, in a leading article, to the zeal and devotedness of the missionaries. And we thought it a mark of especial honour that the Government of India, which a few years ago was so *extremely careful* not to countenance missionaries at all, should officially thank our brethren for the important service they had rendered during the famine, and should moreover entrust them with a sum of money for the famine orphans, nearly double what is contributed by all our churches in England!

We should have thought, had we not painful evidence to the contrary, that these remarkable facts would have given a stimulus to our efforts, the like of which had never been known before.

If our fathers, whose sympathies were aroused by the one fact of the wretched state of the heathen, "without hope and without God in the world," could have seen what we have seen, how would *their* zeal have been fired, and what *willing* sacrifice they would have made for the cause!

Twenty-six years ago the Committee determined to send out five additional missionaries, and in less than two years five men were in the field—three in India and two in China. Since then the Connexion has extended its borders and increased in numbers and wealth, and yet the Committee affirm that with their *present income* they can only sustain five missionaries, or just half the staff we had twenty-four years ago!

The founders of the Society sought the guiding hand of God for their first men, and the signal success of the Mission has shown as clearly as if a revelation had been given from heaven, that Orissa was to be our chosen sphere. Making allowance for the terrible loss by famine, our portion of the field (if we include the hill tribes) contains one-fifth of the population of England. Can the Committee and the denomination rest satisfied to leave these four millions of deluded idolaters to five European missionaries and fifteen or sixteen native assistants? A town in England containing 100,000 inhabitants would be thought lamentably destitute if it had no more religious teachers; and though the Oriyas differ in language and colour, yet they are as much our fellow subjects as our own countrymen.

We entreat all who love the Mission to consider well on how few lives, humanly speaking, this work seems to depend. "The fathers" in the mission field "do not live for ever." Brother Buckley has seen twenty-five years, and brother Miller twenty-four years, of unwearied service. Common prudence would dictate that these two brethren should have a furlough at once, but in the present state of affairs, while they have any energy left, they cannot leave their posts.

The many hundreds of orphans which have been entrusted to our missionaries must be taught some trade or calling, and located for life. This will involve an amount of labour, anxiety, and watchfulness that none but those on the spot can know.

A secular and religious literature has to be created for our rapidly increasing christian community, and this important work must for the most part rest with the missionaries.

The European missionary must defend the rights of converts from heathenism, and to do this many a hard battle must be fought with powerful zemindars in the courts of justice.

New stations must be planted as openings occur, and the little christian colonies must often have the paternal counsel and guidance of the missionary. "But beside those things that are without, there is that which cometh upon them daily, the care of all the churches."

If the friends of the Orissa Mission do not wish to see their brethren crushed with their heavy responsibilities, let them listen at once to their cry, and send them a reinforcement. The appeal by the Secretary in the last Magazine is for funds: however wise the Committee may be, and however strong may be their sympathy, they are powerless without money. Believing as I do that the Mission still lives in the warmest affections of by far the majority of our members, I cannot but think if the right means were used the help would be found. Let a vigorous canvass be made by the deputation in all our churches, in accordance with the resolution at the last Committee meeting, and before the end of the year we shall be able to send, not one, but two more into the field. Orissa has become dear to us from long possession; its very soil has been made sacred by the ashes of so many devoted men and women; its people have become precious in our sight for their heroic testimony to the power of the gospel, and their cheerful sacrifices for the truth: and now that the power of the priesthood is gone, and the idols are being cast from their thrones, are we so faint that we cannot possess the victory?

"Men of God, to you we cry;
Rests on you our tearful eye;
Help us, christians, or we die,
Die in dark despair."

W. BAILEY.

MR. BROOKS'S ARRIVAL AT CUTTACK.

LETTER FROM REV. W. MILLER.

*Camp Kendarapara,
Dec. 6, 1869.*

My dear Brother,—You and all the friends of the Mission will, I am sure, be thankful to learn that our dear brother and sister Brooks, with their son, have, through the abounding mercy of our heavenly Father, reached Cuttack in health and safety. It was the privilege of Mr. and Mrs. Bond and Mrs. Miller and myself to meet them at the anchorage, False Point Bay, on board the steamer in which they came from Calcutta. We left Cuttack on the evening of 29th November, and passing through the canal, forty miles in length, and proceeding down the river some twenty miles, we arrived near the anchorage on the morning of Dec. 1st. Expecting the steamer to reach on the evening of that day, we were disappointed when she did not make her appearance. Next morning, however, at about nine o'clock, she was seen entering the Bay. Immediately afterwards a dense fog came on, which completely hid her from our view until we had reached within a short distance of her. Happy, indeed, were we to behold and welcome our dear friends back to Orissa after so long an absence. Having seen our brother's shattered and alarming state of health just before he left India, his present healthy and robust appearance took us by surprise, and awakened feelings of gratitude and thanksgiving to Him who healeth all our diseases, and redeemeth our life from destruction. We found on board the steamer a christian friend of the same name as our brother, who had also come from Cuttack to meet two children; and five sisters and a brother, who had all recently arrived from England: hence there were twelve persons on board of the same name. We left the steamer with our friends at 4 p.m., and got as far as Khunburee, a distance of ten miles, soon after sunset, where we remained during the night. This was a noted place during the late famine, as most of the rice imported by Government was in the first instance stowed away here, and thence forwarded to the different centres of relief. We found one of the native christians here in charge. The poor fellow complained of the loneliness

and unhealthiness of the place. We were soon joined by the small steamer which plies between Cuttack and the anchorage, conveying the other Brooks's family, and towing a large luggage boat containing all the baggage of our friends. Next morning we also were taken in tow by the steamer, and had a speedy and very pleasant run amidst the wild and beautiful scenery of the river to the first lock of the canal. Having reached the third lock of the canal, I had to leave the boat, and make my way to Kendarapara, where three of the native brethren were awaiting my arrival. From a letter received this morning, I learn the whole party reached Cuttack the evening of Saturday, Dec. 4, all well.

My journey to this place was anything but pleasant. It was dark when we started, and the man engaged to show us the way missed the path, and led us through newly ploughed fields, whose high thorn and often mud fences had with much difficulty to be breached before we could proceed. Instead of being an hour we were five hours, and reached our destination at midnight. This is a large and important village, and has a Government English and Oriya school, a native doctor and dispensary, a deputy magistrate, and a large police establishment. It has also two very wealthy zemindars. Large markets are held in and near the village almost every day in the week, hence we find plenty to do. I was delighted this morning to hear a man going along the road singing one of our hymns. The inspector of police here and his wife are both members of the Cuttack church. She is the only surviving daughter of our late preacher Ram Chundra. He is a good officer, and much respected by all who know him. His hospitality toward all with me is unbounded. He insists on the native preachers having all their meals at his house while they are here.

Yesterday afternoon we had service in my tent. I had a large congregation, which included the inspector and his wife, and a young man belonging to the police. This morning I called on Ram Babu, one of the zemindars. He is said to be immensely rich. He is a young man, plain and unassuming in his appearance and manner. He seemed pleased to see me, and listened with attention while I made known to him and his attendants the leading truths of christianity. He would have me go on

to the roof of his large house, whence we had a splendid view of the surrounding country. He had just purchased (for 1300 rupees) for his little son a young elephant about six feet high. He appeared much interested in what I told him of the famine orphans, and offered land on which to locate them. I have engaged on my return journey, if possible, to visit it, and ascertain whether it will answer our purpose. To-morrow we leave for Patamundee, thence to Alee, which will be the limit of this tour.

A TRIO OF WORTHIES.

(Continued from page 32.)

A PIOUS clergyman the Rev. Thomas Robinson, Vicar of St. Mary's, asked Carey on one occasion if he approved of drawing away persons from churches where the gospel was preached. With true nobility of spirit, Carey promptly replied, "I had rather be the instrument of converting a scavenger that sweeps the streets, than of merely proselyting the richest characters in your congregation." His labours at Leicester were a still further preparation for his after career, and the missionary flame continued to burn within his soul. Neither his labours nor successes in the ministry, nor the repeated discouragements and disappointments that he met with from his brethren, could divert his mind from the duty of sending the gospel to the heathen. The aged and more influential ministers tried to dissuade him from so visionary a scheme, this only led him to press the subject with greater earnestness upon his younger brethren. In May, 1792, the association was held at Nottingham, and Carey was the preacher. His text was from Isaiah liv. 2, 3, "Enlarge the place of thy tent," &c. His two divisions, and the two principles that he enforced from this text were—

I. Expect great things from God.

II. Attempt great things for God.

It was a most earnest and powerful sermon—and yet, when the ministers came to deliberate on the subject, they were again full of doubt and hesitation, and were about to separate without doing anything. Carey seized Mr. Fuller by the hand and expostulated with him; the result was a resolution to prepare a plan for the establishment of a Society against the next ministers' meeting Kettering, in October.

This meeting was held on Oct. 2nd, 1792. The discussion was long and anxious—they had no experience of such movements—they did not know of any favourable openings among the heathen—they had no funds, and so on. Dr. Carey answered all their objections. A society was at length formed—a committee of five appointed, with Mr. Andrew Fuller secretary, and Mr. Reynold Hogg treasurer—a subscription was commenced, which amounted to £13 2s. 6d. Small as was this sum, it proved to be the precursor of hundreds of thousands of pounds that has since been laid upon the missionary altar. On the strength of this first subscription Mr. Carey engaged to become the first agent of the society, and to embark for any country which they might choose.

Mr. Carey, and Mr. John Thomas—who was a surgeon and had lived some years in India—were accepted by the Society. The church at Leicester was willing to give up their beloved pastor for the work, and on March 20th farewell services of a very affecting character were held. Two striking incidents may be mentioned here. The seraphic Samuel Pearce, of Birmingham, was most anxious to be engaged as a missionary, but his church would not give him up, and God took him to heaven. The church at Leicester gave up William Carey, and God sent them Robert Hall, and has blessed them with steady prosperity ever since.

Mrs. Carey had no sympathy with the work, and refused to accompany her husband. He resolved to take with him his eldest son, and return for his wife and family as soon as the mission was established. A passage was engaged in the *Oxford*, and the mission party proceeded to the Isle of Wight to wait for the vessel. When she arrived they hastened on board; but the captain had received an anonymous letter from London, warning him, at his peril, to take passengers unlicensed by the Company. They were compelled forthwith to disembark.

Mr. Carey and his companion returned to London dispirited and disappointed. In a few days the prospect began to brighten. A Danish East Indiaman, the *Kron Princessa Maria* was announced as shortly expected in Dover Roads. A passage was secured on most favourable terms, and Mrs. Carey, contrary to all expectation, was prevailed upon to ac-

company her husband. In a few days after being ignominiously expelled the *Oxford*, Thomas, and Carey and his family, had re-embarked and were actually on their passage to India. The voyage was rendered agreeable by the great kindness of the captain; but poor Mrs. Carey, like Lot's wife, kept looking back until they passed the Cape, when it seemed too far to look back to Piddington, and her anxieties were turned in a forward direction, to a safe arrival in India. They landed at Calcutta, Nov. 11, 1793.

Carey's spirit in approaching the country that was to be the scene of his future toil is well expressed in his own graphic words: "I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England; Madagascar but a little way further; South America and all the numerous and large islands in the Indian and Chinese Seas, I hope, will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by idolatry, superstition, and ignorance, and exposed to eternal miseries in the world to come, are pleading. Oh that many labourers may be thrust out into the vineyard of our Lord Jesus Christ."

Soon after their arrival in India they were reduced to great extremities. The pecuniary arrangements were entrusted to Mr. Thomas, as he was supposed to understand such matters, having already lived several years in the country; but he proved to be somewhat unthrifty and extravagant, or at any rate imprudent, in his expenditure. He commenced practice as a surgeon in Calcutta, and left poor Carey pretty much to shift for himself. The little money that was available quickly vanished. In a strange land, with a wife's sister, a wife, and four children, without a friend, without employment, and without funds, he found himself in greater straits than any he had known during the struggles of the past twenty years. At this time, also, he was cut to the quick by the discontent and upbraids of Mrs. Carey. Allowance must be made for her—a mother, with a young family, subject to every discomfort, unable to speak a word of the language, brought to the verge of starvation, and who against her will had been persuaded to venture on this perilous enterprise. There is little doubt,

also, that the mental affliction from which she suffered in later years was beginning to develop itself. Mr. Carey determined, as soon as he could obtain a little money from Mr. Thomas, to go and settle in the Sunderbunds—a vast tract of jungle facing the Bay of Bengal, and stretching between the mouths of the Hooghly and the Ganges. Amidst all his distress he had not forgotten his great work. With Rambosoo as his companion and interpreter, he used daily to visit the places of public resort in Calcutta, and in the wretched hovel that he called a home he was diligently studying the Bengallee language.

At length, Feb. 4, 1794, he entered a boat, with his family and Rambosoo for a guide, for the wilderness. As Mr. Ward afterwards remarked, on visiting the neighbourhood, "Like the father of the faithful, he went out not knowing whither he went." One day, as they were rowing along the river, having only a single day's provision left, at a place called Dehatta, they espied a house which seemed to be English built. They all left the boat and walked up to the house. It proved to belong to Mr. Short, an assistant under Government in the salt department. Mr. Short received them with great cordiality; and Mr. Carey told him the object of his mission, and his present difficulties. Mr. Short had no conceit of the former, for he was an unbeliever; but he invited them to make his house their home for the next six months, or for a longer period, until they could provide suitable accommodation for themselves. Soon afterwards Carey proceeded to the opposite bank of the river, and began to build what he called his "huts," in a tract of land which had been cleared of the jungle. Population was scanty, but tigers abundant; and they had, within a few days, carried off more than twenty people from the immediate neighbourhood. "It was in this region of jungle and tigers and miasma, apart from all civilized and Christian associations, that Mr. Carey now planted the hopes of the mission." It was a most unsuitable locality, and he would very probably have died of fever in the rainy season had he remained. By a remarkable interposition of Providence he was rescued from this danger; and, through the influence of Mr. Thomas, who had not forgotten his solitary and disconsolate colleague, obtained a situation as superintendent of an indigo factory at

Mudnabatty, about thirty miles north of Malda; while Mr. Thomas was to take charge of another factory about sixteen miles further north. Mr. Udney, his employer, informed him that his monthly allowance would be two hundred rupees, or £20, with a small commission beside on the indigo manufactured. Mr. Carey and his family reached their new abode after a journey of two hundred and fifty miles, in the month of June. Shortly after he wrote home to the committee informing them that he could subsist without any further assistance from them, and requesting that the sum which he would have received might be appropriated to *some other mission*; but adding, "*It will be my glory and joy, nevertheless, to stand in the same near relation to you, and to maintain the same correspondence with you, as if I needed your continued supplies.*"

Mudnabatty proved to be an unhealthy locality. In September Mr. Carey was prostrated by fever, which at one time endangered his life. A little boy five years old died of dysentery. Mrs. Carey, who for some months had been suffering from the same disorder, and was just recovering, was so deeply affected by the death of the child, that her mind gradually gave way, and from that time until the day of her death it was necessary to keep her under restraint.

(To be continued.)

THE DAWNING IN THE EAST.

MADAGASCAR is not the only quarter of the missionary field from which unexpected news of encouragement reaches us. It would seem as if at last the hour of fruition were at hand, when the sowers, having laboured for many years in doubt and discouragement, were to come home with joy, bringing their sheaves with them.

The two kings of Siam, who were crowned at the end of 1868, have recently given an audience to the American missionaries, to whom they promised both countenance and help: and public proclamation has been made that all their subjects, of whatever grade, are free to embrace Christianity if they choose to do so, "without any manner of molestation in person or property."

From the sacred city of Benares, the stronghold of idolatry in Bengal, upon which the preaching of European missionaries for many years seems to have

produced literally no impression, the Rev. M. A. Sherring reports that a pundit has suddenly begun publicly to attack the teaching of the brahmins. Great crowds gather to listen as he explains that the Vedas give no countenance to idolatry, and that the Puranas which do are worthless. The excitement and fright of the brahmins are great, for they cannot answer their assailant; and one rich Hindoo is said to have been so impressed by the addresses of the reformer that he has destroyed the temples upon his lands.

At the same time comes news of several native Christians who have been engaged in evangelising itineraries with remarkable results. The Rev. Daoud Singh has manifested a special desire to itinerate in a purely native way as a Christian fakir. Moulvie Imaduddeen has shown a great talent and desire for pulpit ministrations, and for the compilation of books, which have been most favourably received, and have proved eminently useful. At Umritsir, Sadih has shown a special fitness for itinerations; John, and one or two others,

talents for bazaar preaching. The native apostolate that will evangelise India is thus in rapid development. The general tenor of the news from China also is satisfactory.

—*English Independent.*

RECENT BAPTISMS IN ORISSA.

LORD'S-DAY, Nov. 21, Paul Singh baptized one candidate at *Choga*, after a sermon by Mr. Buckley from Mark xvi. 16.

Dec. 5, five females were baptized at *Cuttack* by Shem Sahu, after a sermon by Jagoo from 1 Peter ii. 24. The address in the afternoon to the newly baptized was founded on the words, "And now, little children, abide in Him."

On the same day five were baptized at *Piplee*, after a sermon by Makunda Das, and were received into the church in the afternoon by Mr. Bailey.

May they all stand fast in the Lord, and may He add many more who have experienced a gracious change to His flock in Orissa and other lands.

FOREIGN LETTERS RECEIVED.

BERRHAMPORE.—G. Taylor, Nov. 4.
CUTTACK.—T. Bailey, Dec. 3.

CUTTACK.—J. Buckley, Dec. 3. 10.
KENDRAPARA.—W. Miller, Dec. 6.

CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from
December 18, 1869, to January 18, 1870.*

| | £ | s. | d. |
|---|----|----|----|
| A Friend | 0 | 4 | 3 |
| Alierton | 11 | 9 | 5 |
| Beeston | 27 | 2 | 1 |
| Birchcliffe | 24 | 12 | 6 |
| Cambridge | 1 | 3 | 6 |
| Clayton | 7 | 0 | 2 |
| Derby, <i>Osmaston Road</i> | 13 | 16 | 8 |
| Leeds, <i>Call Lane</i> | 2 | 2 | 0 |
| Leicester, <i>Victoria Road</i> (Bible Class) | 0 | 18 | 5 |
| Loughborough, <i>Wood Gate</i> | 9 | 1 | 1 |
| Mansfield | 9 | 15 | 3 |
| New Basford | 0 | 6 | 11 |
| Nottingham, <i>Mansfield Road</i> | 7 | 18 | 3 |
| Old Basford | 21 | 1 | 2 |
| Shore | 4 | 0 | 0 |
| Stalybridge | 30 | 10 | 11 |
| Stantonbury | 0 | 19 | 6 |
| Tarporley | 54 | 8 | 0 |
| Todmorden | 1 | 10 | 0 |
| Whittlesea | 2 | 5 | 7 |
| Wisbech | 20 | 0 | 0 |

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

| | £ | s. | d. |
|----------------------------------|---|----|----|
| Barrowden | 0 | 12 | 0 |
| Birmingham | 1 | 5 | 0 |
| Birchcliffe | 0 | 10 | 0 |
| Boston | 1 | 1 | 0 |
| Broughton | 0 | 5 | 0 |
| Derby, <i>Osmaston Road</i> | 3 | 3 | 0 |
| Duffield | 0 | 5 | 0 |
| Heptonstall Slack | 1 | 0 | 0 |
| Hinckley | 0 | 11 | 0 |
| Holbeach | 0 | 7 | 0 |
| London, <i>New Church Street</i> | 4 | 1 | 0 |
| Nottingham, <i>Stoney Street</i> | 1 | 6 | 1 |
| Ramsgate | 0 | 2 | 9 |
| Rothley | 0 | 6 | 6 |
| Sheffield | 2 | 0 | 6 |
| Walsall | 1 | 1 | 0 |
| Wendover | 1 | 0 | 0 |
| Wisbech | 2 | 10 | 0 |

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

GENERAL BAPTIST MAGAZINE.

 MARCH, 1870.

A RETROSPECTIVE GOSSIP ABOUT MEN, BOOKS, &c.

No. II.

BY THE REV. J. BURNS, D.D.

AFTER my conversation at tea with my General Baptist brother on the subject of baptism, I felt in my conscience that I had no scriptural basis for baby sprinkling, and that I would not repeat that ceremony till I could give a better reason for doing it. Some time afterwards I read Pengilly's excellent summary on the subject, and now all the cobwebs were swept utterly away. On account of the almost national bankruptcy of 1826, and the failure of the publishing house, whose business I conducted, I was for some time out of employment, when the thought struck me I would go up to London, where I found myself in the midst of strangers, and the commercial panic in its most gloomy form pervading the metropolis. I preached on my first Sunday for the Methodist New Connexion, and each succeeding Lord's-day, and the friends evinced great kindness towards me. After numerous difficulties I was very often engaged in preaching at the new chapel in Deverell Street, and here I was brought into closer acquaintance with the Baptists. In spending a night at Chatham, I saw, for the first time, the ordinance adminis-

tered by Mr. Lewis, and heard his very convincing sermon on the subject. I was now also introduced to Mr. Farrant, the minister of our church in Suffolk Street, and often occupied his pulpit, and at length was baptized by him, with several other candidates.

An opening now appeared for full devotion to the ministerial work in an invitation to labour in Scotland with the Christian Union Mission, and I left for Leith, and entered on evangelical work there.

Before leaving London I had published my first work, "The Christian Sketch Book," which secured a sale of many thousands of copies. During my residence in London I had preached in the various pulpits of the Methodist New Connexion, and often in a small chapel in the district of Paddington. Here some of the leading friends afterward became General Baptists, and they formed the link of the providential chain in my being invited back to London. From Leith I removed to Perth, where I occupied the pastorate for about five years. Here I published my next two works, "The Christian Cabinet," and a volume of "Religious Anecdotes," and edited a monthly

periodical, "The Christian Miscellany." I also published a Sermon on Scriptural Election and General Redemption, and pamphlets on the "Popery of Protestants," "The Voluntary Question," &c. During these years I laboured heartily in the old Temperance Society, and lectured and preached in the districts all around. In Perth there was a very promising young man, pastor of the Baptist church, Mr. Adams, whose course, though bright, was soon finished. Here were several highly talented ministers of Christ. The venerable Dr. Pringle, Dr. David Young, and Dr. Newlands. Here for three years my very much loved friend, Robert Thompson, was the Wesleyan minister. He was very popular, and filled the Methodist chapel on Sabbath evenings, but found Presbyterian Calvinism too adamant for very deep or general impression.

It was while I was a minister in Perth that my acquaintance commenced with our esteemed brother Mathews, the worthy pastor of Boston. He had then recently returned from Germany, and he, and one of his German brethren, passing through Perth, had the use of our meeting-house, and greatly edified our friends who assembled on the occasion. The 97th Regiment of Highlanders, stationed in Perth for a considerable period, furnished us with numbers of hearers, and I addressed them also on special occasions in the barracks. It was while on a purposed visit to them, when they removed from Perth to Paisley, that I was among many others who were seriously injured by the boiler explosion of a steam coach that ran between Glasgow and Paisley, and where I was laid up with a broken leg for six weeks in the hospitable home of brother Mathews. By this accident four persons were killed on the spot, and several others severely injured. Mr. Sargeant, of Leicester, was one who suffered fearfully on the occasion.

My residence in Scotland gave me ample opportunity for reading and study, and here I conceived the idea of my "Sketches and Skeletons of Sermons," for the use of lay brethren, &c. But in London events were occurring that were to influence my future labours and life. A new chapel had been erected in New Church Street, Paddington. After considerable prosperity, a division occurred, the minister retiring with three-fourths of the members, and leaving behind some twenty-one names on the church book, and about forty or fifty hearers. At this crisis one of the chief friends remaining, and who had belonged to the Methodist New Connexion, suggested that I should be invited to spend a few Sabbaths with them, and on the 10th of May, 1835, I preached my first sermon in the chapel of which I have been pastor ever since.

I was delighted on my first appearance in this pulpit to see present my much honoured brother, the Rev. John Stevenson, minister of Suffolk Street, his chapel being under repair, and whom I had met at Birmingham several years before. His cordial greeting helped me much in the midst of the desolations that surrounded this congregational wreck. A unanimous invitation followed the few Sundays I supplied, and I returned to Perth to bid adieu to Scotland, and to begin earnest work in my new and adopted sphere. It required no little faith both in God and man to undertake this shattered cause. Small salary only could be given, even though the friends, and one especially, were most liberal; small chapel, heavy debt of £1,400, twenty-one or two members, but some living at Portsea; my two sons requiring education, with all the expences of London housekeeping, &c. But our first text was the key note of the enterprise, "Arise, O God, and plead thine own cause"—and with this we entered on the

arduous work, and have, by God's help, continued to this day. Mr. Wileman, who had built the chapel, was fully devoted to the cause, and though his prosperous business occupied nearly all his time, yet his promptness, punctuality, earnestness, and generosity, materially helped to keep the machinery of the church in active operation. Our increased attendance, and considerable accessions, cheered our hearts, and strengthened our hands, and God, our own God, did bless us. Our revered brother Wallis, Mr. Stevenson, and myself, often exchanged pulpits, and no root of bitterness ever marred, or interrupted for an hour, our union or intercourse. With regard to the seceding church occupying a small chapel about half a mile away, I had nothing whatever to do, their differences I was not competent to judge of, and my own duties were sufficiently onerous to absorb all my time and attention. Ultimately, however, the church was unable to bear their expenses, and their esteemed minister removed to Nottingham, and the members were dispersed abroad. The odour of these contentions was not inviting, or favourable to our prosperity, and the only thing we could do was to live, and work it down. We were in the midst of a dense population, ever increasing, and to keep the gospel net at work was our obvious duty, and God succeeded the labour of our hands, and graciously sent us prosperity.

I had been a constant reader of the *Repository*, and was acquainted with "Taylor's History of the Connexion," and had corresponded with the worthy writer while resident in Perth, and now I was in personal contact with the ministers and institutions of the denomination.

We had then a London Conference, and our visits to Wendover, Chesham, and Berkhamstead, were not without interest. So also we had to do with the churches at Sevenoaks, Smarden, &c., but in London itself

we could do little with our connexionalism. Our congregations were largely composed of persons who had never heard of the General Baptists, and therefore knew nothing of the differences of "Old" and "New," of General or Particular. This was specially applicable to us as an entirely new church in a district of London where there were few Baptists of any kind whatever.

To reduce our chapel debt I published the second series of "The Christian Sketch Book," and devoted the profits to that object, and for some years managed to produce saleable volumes every few months—"The Christian Daily Portion," or exercises on the person, and work, and glories of Christ—"Christian Philosophy"—"Mothers of the Wise and Good"—the Sketches and Skeletons of Sermons, in four volumes—"Pulpit Cyclopædia"; and besides I edited the "London Temperance Weekly Journal" for about seven years. I also established and conducted "The Preacher's Magazine" during the six years of its publication; and to fill up the crannies of spare time, wrote "Life of Mrs. Fletcher"—"Youthful Piety"—"Youthful Christian"—and then added eight volumes more of "Sketches and Skeletons of Sermons," and about a dozen of smaller books, of which, most happily, none have had to go to the butter shop or trunk makers. For several years I published also a "Sunday Scholars' Annual," which was largely circulated. Of course my London pastorate was favourable to authorship, and it brought me into close contact with the chief editors and conductors of our religious periodicals. Of these I may make mention of Dr. Morrison, Dr. Styles, and Mr. Groser.

In my second year's pastorate (1836) I united myself with the new temperance movement, known under the name of teetotalism; and I believe that my physical health and mental vigour have been greatly

promoted by avoiding stimulating drinks, and the fact of only one Sabbath's absence through illness from pulpit duties in nearly thirty-five years, I think, speaks conclusively on that subject. We felt thirty years ago that it was desirable to have a sacramental wine free from alcohol, and though some stumbled at it, yet that step has given us unmixed satisfaction, besides placing more than £100 additional aid for the relief of the poor members of the church. On all accounts we rejoice in our vestry and chapel being entirely free from the presence of intoxicants of any and every kind. Teetotal work of necessity greatly added to my labours, but it gave additional opportunities of usefulness both in our church and out.

I must, however, not overlook my introduction to our ministers and brethren at the first Association I attended in 1836 at Bourne. My coach companion to that gathering was our brother Carey Pike, then a student at Stepney. Being an entire stranger to nearly all the Connexion, I was indebted to brother Stevenson and one or two others for an introduction to the ministers and representatives assembled.

This my first Association visit was in some things unfortunate. Mr. Beardsall had been lecturing and discussing both teetotalism and the "wine question," and a controversy had been waging in the *Repository*, in which no little spiciness and acrimony had been exhibited. The Association Letter had been prepared under the influences then agitating the Connexion, and of course was dead set against the new wine innovation. The venerable writer of the letter was too feeble to read it, and it was therefore placed in the hands of the Rev. J. Goadby, of Leicester, who read it with his usual masterly and commanding manner, to the unutterable delight of the anti-teetotalers, and the dismay of brother

Beardsall, myself, and a very few others. The conclusion of the letter ended in a warm demonstration in its favour, and when Mr. Beardsall wished to reply, he was simply clamoured down. A sturdy representative from the Stoney Street church now tried to have a say, but he was kindly told to sit down, which he felt it difficult to do. I was so astonished with this peculiar way of doing religious business, that for a while I was confounded. At length I ventured to rise and expostulate, and concluded with a request that at least for five or ten minutes Mr. Beardsall should be permitted to speak. This was earnestly supported by John Stevenson, and the waves that had threatened to swallow us up respectfully retired, and the favour was conceded. Of course the "letter" had to be criticised, and I was told that my free remarks would certainly entail on me the abiding displeasure of the venerable writer. But I found then, as I have ever found, that an open and outspoken line of procedure will never give abiding offence to any one, whose friendship is worth having. I met dear Mr. Jarrom in London a short time before he crossed the mortal river, and his warm shake of the hand and hearty good will were most fervently manifested.

But how many persons of that my first Association are gone: the chairman, Mr. Ingham; moderators, Mr. Goadby, senior, and Mr. Bissill; the secretary, Mr. J. Goadby; the tutor of the College, Mr. Jarrom. Besides these, the then pillars of the denomination—Pickering, Stevenson, Pike, Cameron, Pegg, Hobbs, Butler, Wigg, Winks, with many others,—all gone. I can scarcely realize that Thomas Stevenson, and his brother John, and myself, and T. W. Mathews, are among the oldest pastors in the Connexion. But so it is. The generation of 1835 has passed away, and another generation of brethren has risen up. How altered

the phases of our denomination since then. New place for the College; new president and tutor; the officials of the body—all fresh men. Not one minister now who was then pastor in Nottingham, Derby, Loughborough, Birmingham, Bradford, Wisbeach, or Leicester, except brother Thomas Stevenson. New editor of the Magazine, new secretaries and treasurer of the Foreign Mission—all new. The ministers have gone, but the gospel remains;

the officers have passed away, but the denomination abides.

Our fathers, where are they?
All passed away and gone,
From toil and conflicts here below,
To stand before the throne.

Finished, their work on earth;
Begun, their joy in heaven;
The battle fought,—the victory won,—
The Saviour's welcome given.

Fresh labourers now possess
Their varied, onerous spheres,
Like them, they labour for the Lord,
'Midst strifes, and doubts, and fears.

Be this our hope and song,—
The Master ever lives;
And our dependence is the grace
That Jesus freely gives.

"SERVE GOD AND BE CHEERFUL."

WAS the sensible motto of John Hacket, the good bishop of Lincoln, in the troublous days of King Charles the First. He could scarcely have had a better at any time. Amid the violent strife and ceaseless change of that period it was peculiarly appropriate and specially helpful. God's service is perfect freedom, and to willing and honest hearts it is also perfect pleasure. Work faithfully done for the love of God and of souls can never fail of its reward. It is itself a spring of cheerfulness that never runs dry; a tree of gladness that bears fruit all the year round. We work for the joyful God, and are messengers to men of His overflowing gladness, ordained, anointed, and qualified by His Spirit. We work with Him and partake of His nature; and the more we work the larger is our joy: and the greater our joy, the more acceptable the sacrifice of labour we present to Him. Never, therefore, should the two branches of this brief law be kept apart. They have one trunk and one root. Christian service is not efficient without cheerfulness. Cheerfulness lacks authentic warrant without service. As God causes the delicate and fragile twigs to grow on the strong, gnarled, and knotted bough, so has He put these two precepts together, and to separate them is to make perpetual

winter in a garden where summer foliage and fruit should always abound. As the beauty is united with the fragrance of the rose; the light with the heat of the sun; the ruddy cheek, nimble step, and merry laugh, with the exhaustless energy of the young; the perfect strength with the gentle grace of the Son of God; so spiritual work should be allied with cheerfulness by bonds that cannot be broken. Whoso serves not God has no right to a glad and sunny life, and whoso works for Him in a prison of gloom reared by his own hands, bars out the light that would transfigure everything to its own brightness, and fill him with an ever-strengthening joy.

No trait of character is more attractive than cheerfulness. Other virtues are more solid and substantial, but there is not one with wider range, more subtle and penetrating influence, or richer results. It is an additional grace to womanly tenderness, and supplies the requisite sweetness to manly strength. It is the chief fascination in light-hearted youth, and it sits as a serene and soothing charm on the countenance of age. Wisdom is more welcome when it wears this garb, and genius more mighty when it speaks in this language. Not even devotion can well dispense with its presence, and

the severest sanctity is a thousand fold more divine as well as human when it brilliantly reflects the mirth of the "happy God."

Cheerfulness is never out of place. Home joys luxuriate in its smile like plants in tropical climes, and social life revels in its effusions. Parents feel younger as they see it in their children, and children leap with gladness as they recognise its welcome in a father's word and a mother's caress. Affliction itself is encircled with a halo of glory when borne with a spirit of placid resignation, and the tears of sorrow twinkle like stars, when lit up with the radiance of a joyful hope. Care takes to itself wings and flies away as it sees "delight in the Lord" offering its stores of satisfaction to the heart, and piety becomes more purifying and ennobling as it rises from peace, on through tribulation and patience, up to "joy in God through our Lord Jesus Christ, by whom we have received the atonement." Three sights on earth transport us with their pleasures: the exuberant, innocent mirth of a child prattling of God and His home as if it had just come from a seat beside His throne; the serene and subdued gladness of an aged saint already within hearing of the music of heaven, and eagerly listening to the angel-harpers while waiting with patient expectation the coming of the Lord; and last, but not least, the ever-brightening cheerfulness of a worker for God who pours out of his well-stored heart the treasures of sympathy, prayer, and enthusiasm for the enriching of all who need.

As a pioneer in serving the Lord, cheerfulness is most efficient, preparing the way to minds that otherwise would not open, just as the morning sun coaxes the flower to unfold its leaves, and receive his blessing in its very heart. As a servant, such is its success, that it often eclipses the glory of its master, and steals unwittingly the praise

which is justly due to him. More credit is sometimes given to it than is due, but yet we cannot part with its aid without seriously injuring the usefulness of our service. The pastor whose spirit is bathed with the joy of the Lord is better able to lead the people to pastures fresh and new, and will not rarely discover paths of righteousness that unbending Genius cannot see. The Sunday school teacher will fare very ill if he does not meet the glad hearts of his children with a frank, full, and genial response; for the nearest way to the soul of a child is through its love of pleasure. And who shall visit the sick, if not such as can speak comfortable words, and pour the balm of Christian sympathy into wounded hearts without stint? We must be cheerful if we would go about doing good.

No one can tell the good a cheerful Christian does. He fills the atmosphere with vitalizing power, and you can no more trace his influence in all its far-extending results than you follow out in all its consequences the shining of the sun for a single day. As the air of mountain heights braces the wearied traveller and makes him forget his burdens, so the goodly fellowship of the glad strips us of the dark robes of despondency, gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness. We feel that there are exhilarating currents of life about us, and confess that we are made happy in spite of ourselves. Cheerful men "carry blessings of which they are themselves as unconscious as the lamp is of its shining. They move on human life as stars move on dark seas to bewildered mariners, as the sun wheels along, bringing all the seasons with him from the south." They shine

"With rays of love divine
Through darkest nooks of this dull earth,
Pouring, in stormy times, their glow of 'quiet
mirth.'"

An enemy hath said that there are Christians of a very gloomy order

who never join in the festivities of the soul, but keep one long fast, whose very songs describe this life as "a waste howling wilderness," and who tell God in their prayers "there is nothing worth living for." We are unwilling to believe in the existence of such disciples. We can hardly think it possible that the children of light find pleasure in the darkness of discontent, cultivate moroseness till it thickens into habit, are happiest when bitterly sarcastic or severely snappish, and move about amongst friends like irritated wasps in a group of romping children. Still, as the smallest insect belongs to the animal kingdom, however slight its powers and growth, so these unhappy men, who never look out of eyes twinkling with good cheer, may, after all, be disciples of Him who came that our joy might be full. Would that they knew how much they lose by their settled gloom! Even selfishness might tempt them to "be cheerful." "A merry heart doeth good like a medicine." It is a tonic, and creates appetite, and makes "good digestion wait on appetite." It helps a man to make the best and most of himself in every one of his manifold relations. It develops force, purifies vision, and produces an excitement that is healthy and stimulating. The soul enlarges and expands under the influence of joy, as bodies do from heat. Not only does it lift the burden from the heart and conscience

so that the whole man moves freely, and with little or no friction, but it gives flexibility and suppleness to our energies. It gives *spring* to our nature. We can bear higher tension. Loftier degrees of power are called into play, and greater mental and spiritual force is exerted. Howard never could have done his work without such a companion. Paul found in his rejoicing heart solace and strength. Men never reach their best till they have mastered the whole gamut of joy, from the lowest note of cheerfulness to the highest of rapture. Till then there will be voiceless forces within them. "Godliness, with contentment, is *great gain*"—not without it. As some men do business without obtaining a fiftieth part of the profit gained by others, so some Christians may be godly and cheerless, and never "nett" the "great gains" that flow from a joyful piety.

Brethren, let us be of good cheer in our divine service. God is happy, and seeks to impart His bliss to a world, that greatly needs it, making us the channels along which the refreshing waters may flow. Let us sing at our work. Filled with all the fulness of God's joy, our songs will make work easier and our burdens lighter. Duty is worthy of a song. Thy statutes have been my rejoicing in the house of my pilgrimage. At home, at school, in the world, in the church, let us ever "serve God and be cheerful." J. CLIFFORD.

REVELATIONS OF LIFE IN LONDON.

BY THE REV. GEORGE W. MCCREE.

No. II.—*Out at Night.*

To be out at night in London is to see some singular modes of life, and many scenes of sorrow and sin. The owls, foxes, wolves, and obscene spirits of the modern Babylon are then abroad, and woe to the belated traveller, visitor, or homeless wretch who falls a prey to them. To ex-

plore London at night, especially to go alone into the very midst of dark places, needs a clear eye, a firm nerve, and great knowledge of the dangerous classes, in order to enable you to circumvent and overawe them. Both my vocation and desire to understand the real moral condition

of the people have led me to be much out at night, and I will narrate, in the simplest and frankest fashion, some things which may be seen in London during the hours from evening till morning.

How do all the people live? Some of them get their living in a curious manner. A poor family obtained theirs by keeping a donkey and cart, and when it was dark the father and children had to go out at night, and tear down the immense posters from the hoardings, and then sell them for waste paper. Many beggars never show their faces during the day. They are then "snoozing" in bed, smoking, playing at cards, drinking gin, and dozing over dirty newspapers. But when night comes on they swarm along Holborn, Regent Street, the Strand, and Piccadilly, and find that fools and their money are soon parted. If you see a widow with four children in neat white pinafores sitting on a doorstep, be sure she has a husband or two at home, and is really a very jolly sort of personage. Thieves are all over London at night, and steal watches, bacon and beef from shop-stalls, whips out of gigs, flannel from drapers' shops, rare flowers from suburban gardens, poultry from hen-roosts, handkerchiefs by the score, money from the hands of children going for supper beer, and plate from gentlemen's kitchens—in fact, anything they can. One of these gentry picked my pocket one night of a favourite silk handkerchief, but I gave him such a hot chase through a crowd, that he threw it down at my feet, and I then allowed him to "slope away." You must be careful, however, how you chase a thief. Thieves hunt in twos and threes, and you may possibly be tripped up or lured into a passage, and if so, you will come out of the fray both hurt and dirty.

One evening I saw three young thieves following an elderly gentleman. He toddled on: they got

close to him. He turned into a gloomy cross street leading into Wellington Street, Strand. I quietly followed, and they, absorbed in their professional pursuit, did not see me. A young thief—"the wire"—picked his pocket very deftly of a small parcel, and turned round to walk off with it.

"Give me that," I said.

He threw it down at my feet, and off he ran. I picked it up, and went to the elderly gentleman, and said:

"Here, sir, is your parcel. You have just had your pocket picked."

"What! what!" roared he, "where are the thieves?"

"Oh, never mind them, sir," I said; "you have got your property back. Good evening, sir;" and I went on my way. I am not clear whether he did not regard me as a penitent thief, and even feel inclined to give me in charge.

Broken-down persons, men and women formerly in good society, prosperous in business, and happy in domestic life, some of them even ministers of the gospel, are often found in the streets of London at night, without food, home, friend, or hope. Going through Bloomsbury Square one dark, foggy night, a big, shambling figure suddenly came out of the fog, and in a husky voice said:

"If you please, sir, give me a penny; I want to get a bed."

"What, Rawkins, is that you?"

"Yes, sir; but I did not know it was you, sir."

"No, I dare say not. There's the money for your bed. Good night."

"Good night, sir, and thank you;" and off went Rawkins—a betting man of low degree now, but formerly a commercial traveller in a good condition of life.

Passing along the east of London with a good man who was familiar with "Tiger Bay" and other places of notoriety which I wished to see, I said:

"What became of the Rev. T. H.?"

He paused, looked sad, pointed down a narrow street, and replied:

"Look down there. He was

found drunk on the pavement yonder, and died in disgrace."

Alas! how are the mighty fallen. He opened new chapels, preached anniversary sermons, presided at committee meetings, and had his portrait published in a religious magazine; and yet, you see, he died a drunkard. He was one of those good men who do not think it necessary to sign the pledge.

Homeless people abound in London, and one of the most affecting spectacles known to us is a Night Refuge for the homeless. Recently, when exploring Golden Lane—a nest of thieves, costermongers, tramps, fallen women, and extremely poor people—I found myself in Playhouse Yard. An old theatre, where it is said Shakspeare played, has been converted into a refuge for homeless women. Lying, sitting, reclining, and crouching in wooden "bunks," with a brown leather counterpane over them, were about two hundred women. Down some stairs, in a kind of cock-pit, were twenty or thirty mothers with their children. What a sight were these poor women! Some were young, some old. Some hid their faces, and some stared hard at us. Many of them had bad coughs, and all looked thin, sad, and forsaken. It was an awful sight to see in the midst of churches, banks, and happy homes where no hunger comes, and no tear is ever left un-wiped away. The scheme of the Institution is very simple, and is thus described:—

"It is the peculiar principle of this Charity to afford nightly shelter and assistance to those only who are *really homeless and destitute*, during inclement winter seasons, and the consequent suspension of out-door work. To fulfil this intention, it is provided that an Asylum shall be open and available *at all hours of the night*, without the need, on the part of the applicant, of a *Ticket*, or any other passport but his or her own statement of helpless necessity.

"But in order to limit the relief to the *really homeless*, this has been confined to bread (in a sufficiency to sustain nature), a warm shelter, and the means of rest.

"By this restricted plan, little inducement is offered to individuals *not actually homeless and destitute* to avail themselves of the shelter for the sake of the food, which would doubtless occur were a more liberal scale adopted. And this would lead to the exclusion of numbers of the *really houseless*.

Such, then, is the general principle of the Institution, and such are the means employed. But in all cases of debility and inanition, from exhaustion or fatigue, appropriate restoratives, both in food and medicine, under medical superintendence, are applied to the relief of the sufferers, many of whom have thus been rescued from the grasp of death.

On the Sabbath, the inmates have the spiritual benefit of Divine Service; and, being permitted to remain within the Asylum throughout that day, have a dinner provided for them of bread and cheese."

Since the formation of the Society fifty years ago 2,064,875 houseless men and women—for both sexes are accommodated—have slept within the whitewashed walls of this old playhouse.

There are hundreds of homeless boys in London. I have found them sleeping in carts, on the landings of houses, in warm corners of the streets, in holes under stairs, on door steps, and, in fact, they sleep where they can. One boy slept for two months in an unfinished sewer! Hundreds of these boys have been rescued from hunger, crime, misery, and death, by the Boys' Refuge, Great Queen Street, Lincoln's Inn Fields. The report, speaking of them, says:—

In 1866, 177 boys were admitted; in 1867, 246; and last year the admissions rose to the unprecedented number of 369, or more than one a day.

They were admitted as follows:—

| | |
|--|-----|
| Sent from various Casual Wards and other Night Shelters | 200 |
| On the application of friends interested in their welfare | 88 |
| On their own applications | 34 |
| Found in the streets and sent in by the Secretary | 16 |
| Sent by Magistrates, being utterly destitute | 10 |
| Brought by Boys' Beadle | 4 |
| Sent in by London City Missionaries, Prison Chaplain, and Superintendent | 4 |
| Re-admitted from Ship | 13 |

What becomes of them? Let us listen again to the report:—

"The average weekly number in the Refuge during 1868 was 147.

Of the 134 in the Refuge at the end of 1867, and the 369 admitted in 1868, there were sent—

| | |
|--|-----|
| To the Training Ship "Chichester" .. | 216 |
| To the Country Home | 35 |
| To various situations | 22 |
| Emigrated to Canada, Australia, &c. . . | 22 |
| Restored to friends to get employment for them | 23 |
| Left, not liking restraint | 15 |
| Apprenticed | 2 |
| Sent to Infirmary and Hospital, incurable | 2 |
| Died | 3 |

340

Leaving in the Refuge, Dec. 31, 1868.. 163

508

When in the Refuge the boys do not live an idle life. They are taught trades, sent to situations, forwarded to the colonies, and prepared for sea, &c. How busy the boys are kept will appear from a few lines which we take from the annual report:—

"One Carpenter, one Tailor, and four Shoemakers comprise the Industrial Staff. There is one Schoolmaster, and the Superintendent and the Matron.

The year's Industrial work is as follows:

| | | | |
|---|-----|----|----|
| Work done for Customers, and Goods sold | £ | s. | d. |
| Value of work done for the Boys' and Girl's Refuges | 587 | 3 | 0 |
| Value of boots in stock | 235 | 17 | 4 |
| Errand Boys' work | 60 | 16 | 0 |

£1392 7 0

During the year—

| |
|--|
| 1,390 pairs of new boots and shoes were made. |
| 2,585 pairs repaired. |
| 1,347 new articles made up in the tailor's class. |
| 3,363 articles repaired. |
| 106 new mattresses and pillows made. |
| 60 repaired. |
| 19,200 bundles of firewood were cut, and made up and sold. |
| 2,940 for the use of the Institution. |
| Carpenters' work, making forms, desks, emigrant boxes, painting, whitewashing, and sundry works, value £129 16s. 11d." |

Surely this is making a good use of homeless boys, and better far than leaving them to become thieves, burglars, and murderers; for this would be the bitter fruit if no man cared for their bodies and souls.

Here I must pause, but we will not come home yet. The next paper will give some more scenes taken from London at night.

PUT TO THE TEST.

A FACT FOR THE YOUNG.

HENRY THOMPSON, a youth of little more than twelve years of age, eager for knowledge of all kinds, and specially delighting in books, entered his father's library last Monday morning in quest of something to read. He had often been on that errand before, and always found a willing and wise friend in his father. Looking along the shelves, he at last came upon the title of a book that attracted his attention, and seemed to promise all that he desired. Taking it down, he carried it to its owner with a light heart, for he had never yet been refused when making such a request, and said, as he handed the book, "May I have this to read next, papa?" Mr. Thomp-

son looked at it, and remembering the character of its contents, he mused for a minute or two somewhat anxiously, and then said, "Not at present, Henry, save on one condition." "What is that, papa?" "That you only read the first part of it." With his wonder raised high, and his spirit slightly chafed, Henry instantly asked, "But why may I not read all of it, papa?" "Simply because you are not yet able to understand it, and if you were to read the second and third parts now they would be much more likely to do you harm than good. You know that the meat which you can eat with pleasure, and which makes you strong and healthy, would not suit

your baby-sister at all; and so it is with this book, and therefore I can only let you have it on condition that you do not read more than the first part."

With his curiosity somewhat quieted by his father's earnest and convincing reasoning, Henry accepted the volume, and so allowed his character to be put to the test. It was indeed a trying time for him. He was going near to a precipice. Who could say he would not fall over the ledge, and be seriously hurt? The old proverb utters the oft-needed warning: "He who would not hear the bell, must not meddle with the rope." Don't you think tempting thoughts came trooping up to the gates of Henry's mind all eager for instant admittance? For somehow or other thoughts that point to evil rush upon us as quick as the lightning flashes across the heavens, and in numbers that we cannot count. "Why should I not just see what the other parts are about? I need not read them all through. Surely there would be no harm in a glance. Nobody would know. Father would not see me. I wonder why I am forbidden. How provoking it is to have the book in my hands, and not be able to read it."

But Henry Thompson was a bold, brave fellow, and had not been in the world twelve years for nothing

but to eat and play, and understood already that he must not give such thoughts any quarter. His father had once told him that one touch of the rock might dash the vessel to pieces that was sailing along ever so gaily, and destroy the results of a long voyage, and he had not forgotten it. Away he went, therefore, and forthwith, before reading a page, or even a single line, securely fastened down the forbidden parts, as though they contained poison, and then read the remainder in peace, feeling all the happier because he had guarded himself against violating the confidence which had been placed in him.

Well done, my young friend! You have proved that you have something better than thousands of gold and silver, better than being great and famous, better even than school prizes and notable skill; you have the precious jewel of conscience, and you have learnt one of the simplest rules for keeping it pure and bright. Continue to take care of it. Hold it to be a priceless gift which one stumble may shatter; and should I meet you again in twelve years' time, I shall find you a good and useful man, with your name enrolled amongst those who have striven to "have always a conscience void of offence towards God and towards men."

J. CLIFFORD.

THE IDEAL CHAPEL.

THE difference between an idea and an ideal is more easily illustrated than defined. An idea is the result of observation or perception, and is the impression produced by the most distinctly recognised features of the object under notice. To complete an ideal requires the co-operation of many ideas (some apparently foreign to the original idea) each of which is referred to some previous standard, an ideal measurement. Our ideas vary with the aspect under which we make our observations. The ideas of man as held

by the physiologist and by the moralist are widely different; but neither, however accurate, embraces either's ideal of man. Our ideas are precise or vague according to our powers of intellectual honesty and discrimination. Again, though the conditions under which nature presents itself vary but little from age to age, the external appliances and the internal powers of observation vary with each observer. Hence, the ideas of men vary indefinitely, and the ideals, which are partly built upon these varying ideas, vary

from each other in new and infinitely more numerous combinations. The ideal of one time and people is widely different from that of another time and people, and the attempts to embody the one prove utterly inadequate to express the other. The "high places" of the sun-worshipper, the sacred hut of the African savage, the temple of the more educated polytheist, the holy place of the Jews, the cathedral of the mediæval ages, the parish church and the chapel of our own fathers have, in their time and place, served to express in some degree that ideal which, had he been able, each worshipper would have realized for himself. Nevertheless each of these places has failed to satisfy all the desires of the succeeding age. Dissenters themselves are now, in many places, feeling that the meeting-houses which ministered to the wants of their forefathers are not adequate to express the ideal which they are forming of the dwelling-place of the Church.

The dwelling-place of the *Church*. Herein lies the great difference between the true nonconformist and nearly all others who have erected places of worship. When a people have passed out of a state of simple fetish worship, and begin to regard the Deity as an intelligent being, they also begin to localize this intelligent being, and to say, "God is here more than He is there; this place is holy, that is profane." Whether—as before—it be the African keeping watch over his God, or the Greek inquiring of the Delphic oracle, or whether it be the Jewish high priest entering the most holy place, or the Sacramentarian Christian bowing before the eucharistic emblems in the chancel, all agree in acknowledging that God is before him in some special and super-ordinary manner. Now it is the characteristic of all reformers, and of all good men, in their higher flights (in many men often recurring) when they rise out of their creeds into a personal communion with God, that they repudiate with energy this narrowing aspect of God either with regard to His being or to His goodness. It is the especial province of modern dissent to assert this principle of the universal and all equal presence of God. The very key note of dissent, apart from its political aim, is this, that the individual believer

himself, and he only, in any special sense, is the temple, the dwelling-place of God. The influence of this belief upon our ideal of a chapel should be that, whilst all other worshippers are bound by every sense of congruity and reverence to bestow their richest and their best to beautify the house of God, His immediate dwelling-place, the dissenter is, in a like manner, bound to look most closely after his inward life and outward conduct, but must have some other motive for building his chapel.

Widely different have been the ideas as to the work of the church as well as to its treatment of those within and without its pale. But all must admit that the church is itself but a means to an end—the end being to bring all men into conformity with the will of God, and to a resemblance to the "express image of His person." By whatever name we call ourselves, and whatever may be the articles of our belief, we adhere, or should adhere, to that name and subscribe to those articles only because we believe them to be useful as "levers in the building up of character." That character is the character of the perfect man in its restitution to that original likeness—the likeness of God—in which, it is said, he was first created; created with all his wants, with all his capabilities and powers, with all his yearning after an infinite truth, an infinite knowledge, and an infinite love. The work of the church is to supply those wants, to develop those capabilities, to satisfy, as far as possible, those infinite yearnings. The church has done but a fragment of its work when it has brought men within its fold. It must feed them when they are brought in, and, moreover, it must offer food to all who are not within the fold. As a building grows little by little until it is perfected, so should all men "seek to excel to the edifying of one another in love." Wherever, then, there is an opportunity of raising men, of breaking the chains of poverty, of lifting men out of the slough of ignorance and the deeper pit of wilful sin, there is work for the church, and the duty of the church is to accomplish that work. If this be true—and who will deny it?—our ideal chapel will differ very much from what it would have been if we had been content with a narrower idea of the duties of the church.

We must defer till another time the consideration of limits to be imposed upon this general principle, and the cautions to be observed in its application.

In detailing the work of each church our first thought is naturally directed towards that which is the mainspring of all our actions. Whatever of kindly feeling and of generous impulse we may have, it is the accepted gift of God. He is the single source of good. Inasmuch, then, as all springs from Him, the central desire of all Christians is to praise Him for His goodness, and to press the claims of that goodness upon those who do not recognize them. The *building* devised for the direct attainment of these objects we will, as usual, call the "Chapel," preferring, in the present instance, in accordance with the necessities of the English language, to apply the term "Church" to the "company of believers."

It has often been urged as a reproach against dissenters that they lay too great a stress upon the exercise of preaching to the comparative neglect of other portions of the Christian service. Whatever truth there may be in this, we must try and rectify the error without falling into the opposite error of rendering our building inefficient as a preaching place. We may, however, assume that, for all congregations who do not use a liturgy, the same qualities which make a chapel a good preaching place will also make it a good house for prayer. For all congregations as do use a liturgy the house for prayer will be none the less serviceable for being a good preaching place. We will, therefore, consider the points necessary for securing this latter object. The first upon which we insist is that there shall be nothing external to divert the attention either of worshipper or listener. All grotesque ornament and all unusual display, all, in fact, that will provoke criticism, should be rejected. There should be complete harmony and repose; not the stillness that can be "felt," as in many of our Gothic cathedrals and parish churches, but that stillness which is present without obtruding itself. All arrangement of seats which are likely to divert attention should likewise be avoided, such as side galleries or other seats which conspicuously bring the faces of the

congregation at right angles or opposite to each other. Large pieces of furniture, such as organ cases, high-backed chairs, and seat curtains, when placed in full view, are liable to divert attention. All such possible obstructions should be minutely considered. Care should be taken to secure ease of posture both in sitting and kneeling, ease without that luxuriousness which begets languor and sleepiness. It is further necessary that all the congregation should, so far as the building is concerned, be enabled to hear without effort. There are many aids to the attainment of this object which are generally recognised by those who are acquainted with the science of acoustics. Correct shape and proportions in the building and its details; the avoidance of large rectangular recesses and of lofty horizontal ceilings; the breaking up of large wall surfaces; the use of dry boarding in large buildings, and occasionally, perhaps, the discriminate use of cloth or felt hangings; these, and other devices, may be brought to determine the acoustical properties of a building. In connection with this question, the relative position of speaker and hearers is of great importance. This may possibly be best determined by experiment, though in a building planned symmetrically the best position for the speaker is, generally, the one common in dissenting chapels, on the centre line of the building. Very few of the audience should be behind the speaker, either to his right or left. The intensity of sound is greatest in its initial direction; in fact experience proves that the best lines of hearing and seeing are identical. The floor of the chapel should be inclined, and, as far as other conditions will admit, this incline should be a modification of Mr. Scott Russell's "Isacoustic curve." The end gallery, if there is one, should be constructed upon the same principles, and the height of the speaker's platform must be calculated with reference to both sections of the audience.

In preaching it is unavoidable that the speaker should be the central object of attention; and we must trust to the message and to the method of its delivery for hiding away the speaker. Not so, however, with prayer. It is altogether incongruous that he who leads the *prayers* of the people, should

himself be the object of attraction. Let him rather descend from his high platform and find a lower place, more on a level with his fellow worshippers, raised above them only just enough for his voice to be distinctly heard over the whole building.

With regard to the celebration of the Eucharist, we, who regard the bread and the wine as emblems, and the supper simply as a commemoration, should at once refuse to raise the communion table above the general level of the communicants, or should raise it only to enable the elements to be seen in their simplicity. As *Baptists* our position differs from that of other Christians. Maintaining that the sacrament of baptism is the public avowal of faith by the intelligent believer, the gist of the rite, as a rite, lies in its publicity. It is therefore incumbent upon us to provide means for its performance with as little disturbance as possible, in the sight of all present. The baptistery should, therefore, be raised considerably, and should be in full view of the congregation. Vestries for dressing should be close at hand, with the floors on the same level as the platform.

The musical portion of the service presents many difficulties. Whether the system at present in vogue amongst dissenters is conducive to devotion is open to question. There can be no doubt that with many "the singing" is regarded as a physical relief, or as an agreeable opportunity for exercising, sometimes of displaying, their vocal or critical powers. That it is popular is equally beyond doubt. We must, however, bear in mind, that it is probably impossible, certainly unusual, for a building to be at once acoustically effective for speaking and for music. There are two reasons for the introduction of music into the service. On the one hand—as is attempted in the cathedral services, and in the choral services of our Ritualistic and Romish fellow-Christians—it is sought to produce musical services of a high class which shall, by their beauty, touch the hearts and soften the thoughts of the audience, and so bring them more into harmony with the object of worship. This is a distinct aim, and with many it does produce the effect intended. On the other hand, following the congregational theory, we may desire that

all should join in the service, and that each one should feel, not so much the effect of the music, as the effect and meaning of what he himself is singing. This, too, is a distinct aim. We must, however, confess that any attempt to combine the two results in failure. According to the inclination of the individual congregation the æsthetic or the intellectual worship suffers. There is, however, a certain effect to be gained by congregational singing—the contagious effect of heartiness. If this effect, combined with due decorum and reverence is to be obtained, the tunes must be well known and simple, without being monotonous. If an organ is used it should only be to give such a body of tone as may serve to collect and lead the voices of the congregation; it has, surely, no business to be in any conspicuous place, or to be set up as a handsome piece of furniture. The same principles will apply to the choir, if there is one. The ideal choir would appear to be one distributed over the congregation as so many centres, all in time and tune with one another, the result of previous practice.

Other matters requiring attention in planning the ideal chapel are—(1.) Lighting: this should be subdued in quality, and not too great in quantity; either excessive or glaring light induces weariness and comparative blindness by the pain it gives to the eyes. (2.) Ventilation: this should be arranged so as to avoid cross draughts, and the means of effecting it should be capable of regulation. (3.) Warming: this should be similarly capable of regulation; the warmed atmosphere must not be too dry.* (4.) Wide passages, doors opening outwards, staircases without winder-steps, and spacious lobbies, are indispensable, and should be supplied in abundance, so as to admit of rapid exit in case of panic. (5.) It is highly desirable, especially when the chapel is situated in a frequented thoroughfare, that there should be a large forecourt, so that the inevitable loiterers of the congregation need not intrude upon the convenience of the general public.

* It would appear from scientific considerations, and it is also a curious instance of "correlation" that the atmospheric conditions best calculated to effect any one of these objects, viz., good hearing, good seeing, efficient ventilation, and agreeable warmth, are, at the same time best suited for effecting the other three.

But when the chapel is built, what will be the nature of the preaching work that goes on within? At the time of the consolidation of the Established Church in England, the Tudors, especially Queen Elizabeth, regarded with marked disfavour the preaching of original sermons. Two books of Homilies, to be read by the inefficient and disaffected, were prepared, containing "godly and wholesome doctrine," and were "judged" "to be read in churches by the ministers, diligently and distinctly, that they may be understood by the people." The training of the Universities, which is the usual precursor of the ordination, does not designedly develop latent powers of speaking. This and the system of presentation, by introducing to livings those who have no special qualifications for the ministry, have doubtless had considerable effect in maintaining amongst a large section of the clergy a considerable repugnance to essays of pulpit oratory. The result has been, that, in by far the greater though happily decreasing number of parish churches, the sermon has assumed the form of a short essay or disquisition, more or less critical; in few cases can they be said to be impassioned addresses. Dissenters, on the other hand, more generally desire that the sermon should be eloquent sooner than critical, and appealing rather to the sensibilities than to the reasoning powers. But a religion founded simply in the sensibilities is too liable to prove very ephemeral; to use the simile of the great Teacher, it is like seeds which fell on stony ground, "forthwith they sprang up, because they had no deepness of earth; and when the sun was up they were scorched; and because they had no root they withered away." We need to turn up the under-soil of our faith, and expose it to the healthful influence of sun and air, if the seed is to bring forth "much fruit." But in a chapel of any considerable size, this very size is a bar to an inquiry of a more discriminating character. Again the ethical and the theological are by no means the only branches of truth, the study of which tends to raise and to purify men. There are questions in Sociology, in Politics, in Science, in Art, many and subtle, which, if fairly and reverently discussed, tend to this great object. These questions, though

they fitly occupy the attention of the greatest minds, afford at the same time strength and encouragement to the humblest. The church, if it is to fulfil its work, must also provide accommodation for this, which may be called the philosophic teaching. The chapel will be too large for this, seeing that the audience will be limited, and the attention given must be direct and penetrating. A smaller room (call it the Lecture room) should be provided and arranged upon the plan of the most approved lecture theatres of the learned societies. The seats, semi-circular on plan (or nearly so), should rise above one another upon the curve before mentioned; the table, with space for apparatus, should be on the floor level. The accommodation need not be more than one-fifth of the chapel. Connected with the lecture room there should be a small ante-room and cases for scientific apparatus and specimens.

That the necessity for the church to take up this branch of its work is not exaggerated, is evident if we look round and read the signs of the times. When a few years ago there was a conference in London as to the reason that the "working classes" did not more numerous attend places of worship, there were continual complaints by the "working class" representatives that the churches neglected the questions which are now moving society. Many of the objections were undoubtedly frivolous, but many were substantial enough, and clearly indicated the undercurrents disturbing modern society. There can be no doubt but that, on whichever side truth may be found, these objections need be only freely stated and freely canvassed for the truth to be manifested. But, with all the greatness of its mission, if the church leaves its work undone, it may rest assured that its influence will decay, and its power pass into other hands, whilst new combinations will be formed, religious or non-religious, to supply the wants and satisfy the spirit of the age. These searchings and upheavings are to be found not only in the so called "working classes;" everywhere they are abundant. Were every church to prove herself a priestess of truth rather than of a creed, and not only welcome, but, according to its power, give free scope to the fearless discussion of every

honest inquiry, what a power might it not become! It would not be the engine of any party, but with a strong and loving arm it would help the bound and struggling to the attainment of a higher destiny. Then, indeed, might the church be but the state under another aspect, because the honest and earnest men of every faith would be its willing members, and the loving members of one another.

A necessary corollary to the lecture room is a reading room, news room, and library combined. It would doubtless be an advantage if the chapel-keeper could supply tea and coffee. Smoking and strong drinks should be forbidden.

Much talk and considerable action is in some places taken on behalf of young men; but do the churches do wisely in doing so little to elevate the young women of their congregations? We refer to the young women employed in factories, shops, and domestic service. Would it not be highly useful to provide for these a room (with access to the library) for reading and working? These young women could find here society and a place of rest without being obliged to seek their companions in the streets, and their recreation in places of questionable amusement.

What we urge is, that the church should take the initiative in providing wholesome pleasures and pleasant places for the non-capitalist classes. It would be an immense power for good if those who now seek in public houses and elsewhere the benefits of society, of warmth and of rest, could find those benefits equally well and at a less cost in places free from the evils attendant upon the places to which they now resort. It is not urged that the members of the church should supply these comforts gratuitously, but that they should start these institutions, and supply the means whereby they may become permanent; the participants should provide for current expenses by a small subscription, but the church should retain a decisive voice in the management, for the prevention, if necessary, of disorder and immorality, and for the maintenance of equality and freedom.

Intimately connected with the education of adults is the education of children. Sunday schools have been

called a "necessary evil." If they are an evil, they are nevertheless useful in counteracting the greater evils of parental incompetency, laziness, and neglect. Wherever the value of ground will permit, the school buildings should be separate from but adjacent to the chapel. Boys, girls, and infants should be separated, if possible; at least two class rooms each, for both boys and girls, are desirable. The school rooms should be divided out for classes, not too close together. Forms, with reversible backs, or with backs turning over to form tables, though somewhat expensive, will be of great convenience.

A day school should be established by the church, *not for the promulgation of its doctrines*, but as a recognition of its duty to the people. The cry is, "Educate! Educate!" If the church had but responded to the call of the times, or, better still, if it had but looked forward to the times to come; if, instead of waiting until the disease was epidemic, it had vigorously and in time applied itself to remedy the evil, we should not have had this pitiable demand for Government enforced education—a demand proceeding from men all liberal and anxious for good, but who, in common with all reformers, feel at last obliged to cut this most difficult knot, seeing no way of untying it.

The children's play should not be forgotten. Play helps a true development as much as book learning. The play-ground, placed behind the chapel, should be asphalted. When the cost of land is so great as to suggest the propriety of placing the school room under the chapel, there should be all round the building a wide asphalted area, excavated a little way below the level of the school floor. Means should also be taken to prevent the transmission of sound from the school room to the chapel.

Where people can be found willing and able to undertake the management of technical education classes, the church would do well in recognizing these efforts, and afford some means for carrying them out. The nature of these classes will of course vary in each district, but in no case would the expense be very great. Let a small fee be paid, but, in return, see that the classes are not spoiled by "makeshifts."

The vestries and class rooms will also serve, as at present, as committee rooms for the management of the smaller organizations of the church, and also as class rooms for technical instruction.

Social meetings of the congregation, while very often abused, are frequently of use in promoting intercourse between the members, and, with that intercourse, a more genial feeling and a more cordial appreciation. Domestic conveniences for this and other purposes must not be omitted.

If it is an essential part of the church's work to provide for the mental and spiritual development of the people, it is no less a duty to see that none of the members suffer from absolute physical want. In addition to occasional relief in money, the church would do well to provide almshouses for such of its members as are incapacitated by infirmity or advanced age. Certain stringent rules would have to be introduced to prevent partiality on the part of the managers, hypocrisy on the part of the recipients, and other like evils. But with care and with definite regulations these evils may be avoided.

Besides thus relieving its own members, the church would continue to exercise its present charitable function of relieving the deserving poor unconnected with the church. Bread, meat, and coal tickets, and a soup kitchen are some of the obvious means of effecting this relief. The co-operation pointed out in the Minute published by the President of the Poor Law Board indicates a way of avoiding the schemes of professional paupers.

Village churches would find a very useful and comparatively inexpensive sphere of usefulness in the maintenance of cottage hospitals, care being taken to prevent their becoming occasions for impertinently intruding religious views. Town churches would better effect the same object by subscribing to the established infirmaries and hospitals, and so securing the right of recommending patients.

Accommodation for an active chapel keeper and his wife, and a house for the ministerial supervisor of all these charities, complete the surroundings of the Ideal Chapel. We have now to consider the questions of size, cost, and style.

The question of the size of a chapel enters more closely into that of efficiency than is at first apparent. If the sole object of building a chapel was the production of a large preaching place, there need not be any limit within that imposed by the want of power in being heard. But we have endeavoured to show that preaching is only a part of the work of the church. To do that work fully and well needs a hearty co-operation between minister and people, and a cordial sympathy with each other. There is no need for gossiping, but there is need that each member should feel that the services of every other member is at his command according to their special ability, or to the necessities of the case. If the chapel is very large, the congregation do not come to know each other, neither can the minister be friend as well as preacher to his congregation. We should feel inclined to suggest 800 adults as the average limit to the accommodation of the ideal chapel; very frequently it need not rise above 500 or 600. Two smaller churches, if not too small, will yield a greater harvest of individual effort than one large one. There need be no bickering and jealousy, as is too often the case; probably there would be none if more active work was done, and if there was more intercommunion between the churches.

The question of cost is one of great difficulty in its practical application, though not very difficult with reference to main principles. Prices vary greatly between one part of the country and another. Materials which may be very wisely used in one place should be avoided in another. Two rules, if conscientiously adhered to, will help to settle this question; they can, however, only be applied in connection with what will be advanced with reference to design. These are, (1.) All materials should be the best of their kind; the kind of material should only be considered. (2.) All expensive and purely decorative ornament should be avoided unless required by the exigencies of design. Some have said, "Will you be less lavish and generous in building to the honour of God, than you are in building your own places of business or of pleasure, or even your own homes?" We may well reply,

"Are we not altogether too lavish? Do we not seek a catching and meretricious show at the expense of more substantial work?" But if it be desirable to make "secular" buildings "showy," are they not made thus showy to inspire confidence (too often undeserved!) in the owners or in the business for which the place is intended? But it would be grotesquely impious to imagine that "the High and Holy One who inhabits eternity" can gain anything by such advertisements. It is rather the subscribers, the committee, and the architect, who reap the harvest of surprise and admiration.

But the architect, as well as the church, should seek by his work to raise and purify his fellows. Let him therefore exclude all ideas about a "noble front" and a "handsome elevation"—phrases which only mean the glorification of those producing it. Without disparaging the beauties of any style of architecture, and whilst admitting the harmony pervading each in its best examples, we say that the question to be asked is not, "Shall the chapel be classic?" nor, "Shall it be gothic?" These concern the pedantry of Dryasdusts. To all interested in chapel building we would suggest that, keeping in view the object of the building and the accommodation to be provided, there are five cardinal virtues in art. (1.) Simplicity; for it should never be forgotten that *enrichment* is by no means necessary for securing beauty. Chastity is always beautiful; display may be so; gaudiness never is. (2.) Good proportion of parts, and of

the details of each part. (3.) Judicious contrasting of parts. (4.) Grouping and the gradual transition from one part to another. (5.) Centralization, or the predominance of one part so as to afford rest for the eye after its excursion over the various parts. This is the exemplification in man's work of the moral excellence of the inward man, of one who, well informed, well balanced, has one quality which neither dwarfs nor overshadows all others, but lends to all a grace, and gives to all a centre of intellectual gravitation. All questions of design, of spires, turrets, and porticoes, may be determined by these five requisites.

It is but a trite thing to say that difficulties occur and recur in attempting to realize the outward expression of our highest desires. There are also practical difficulties of site, and not less practical difficulties of finance. But if we are desirous of helping our fellow men, let us be content to give up costly shams and pretences in our chapels; let us keep our highest aim steadily in view; let us avoid the narrowness that refuses the simple, however beautiful, because it is found in connection with forms of worship with which we have but little in common; let us be content to be guided by such help as we believe to be honest, well informed, and inspired with a lofty purpose; and let us be always willing to learn, rejecting the bad, however old, but always ready to welcome anything, however strange and new, which gives us a token that it will do us good.

J. WALLIS CHAPMAN.

THE REV. T. COCKERTON.

THE Rev. Thomas Cockerton was born at Soham, Cambs., July 26, 1839. In his youth he went to London, where he obtained a situation. While there he attended the ministry of Rev. C. H. Spurgeon, by whose preaching he was led to the knowledge of the truth as it is in Jesus. He afterwards joined the church then worshipping at New Park Street, and eventually entered the Pastor's College when that institution was in its infancy, and after the usual curriculum he took charge of the church at Thorpe-le-Soken, Essex, where his ministry was very fruitful and much blessed of God. He ministered there for three or four years, when he ac-

cepted the pastorate of the church at Castle Donington, where for some two years or more he laboured arduously and successfully for the Master. He next went to Daventry with the object of raising a Baptist cause in that town. He was prosecuting this work with many signs of success when the Lord called him from his active labours to endure great bodily suffering, which finally ended in death. During the last two years of his life slight indications of consumption had been observed, but it was not till the close of the year 1867 that the symptoms became at all alarming. On the last Sabbath evening of that year, under

the impression that he should never again speak in public, he preached his last sermon from the text, "When He hath tried me I shall come forth as gold." On the 2nd of January, 1868, he ruptured a blood vessel, and from that time he grew much worse, until death put a period to his sufferings, which were most intense, on the 4th of June following. He died at Sohams, and in the Baptist chapel there his funeral sermon was preached by the Rev. W. J. Inglis, from the text (chosen by deceased) "It is finished."

During those long months of pain and weariness he was never heard to murmur, but manifested a quiet humble, patient spirit. After long seasons of great pain he would ask his wife to kneel down and thank the Lord for granting him a little ease. Even in the midst of suffering his joy appeared to amount to rapture; and during the momentary cessations from pain he would request us to sing some of the sweet hymns he loved so well. The writer of this brief memoir was privileged daily to sit beside his dying bed, and on one occasion when reading the fourteenth chapter of John, on reaching the second verse, he said, "Stop! God, who cannot lie, has said that; I, therefore, know it is true. What con-

solation that gives me!" The week before he died he was in great darkness of soul, but the Lord was very merciful, and soon removed the cloud, when all was calm and serene to the last. One standing by him said, you are like a ship with all the sails spread, only waiting for the favourable gale to carry you into port. He replied, "Yes: come, Lord Jesus." When told by some they thought preaching had injured him, he answered, "I could not be wounded on a more glorious battlefield. The last day he lived, when so weak that he could only utter a few words at a time, his dear wife said, "Is Christ precious now?" He replied, "Most precious; He is my all." Again, she asked, "Are you happy in Jesus now?" He said, "Happy! I'm superlatively happy; for

"The gospel bears my spirit up,
A faithful and unchanging God
Lays the foundation for my hope
In oaths, and promises, and blood."

He also quoted those lines—

"Since Jesus is mine, I'll not fear undressing,
But gladly put off these garments of clay;
To die in the Lord is a covenant blessing,
Since Jesus to glory through death cleared the way."

Mr. Cockerton was a warm friend, a cheerful Christian, a faithful pastor, and an able minister of the New Testament.

THE RESURRECTION.*

It was with unfeigned pleasure we heard that Mr. Cox was engaged in the investigation of the sacred and critical subject of the Resurrection, and it is with more than satisfaction that we now introduce his valuable expository essays, the result of this inquiry, to the attention of the readers of this Magazine. The theme is confessedly one of transcendent interest. Its range is most extensive, and its vital association with our brightest hopes and saddest fears makes it one of the most engaging topics of Christian thought. It embraces the most important supernatural fact in gospel-history—the resurrection of the Lord Jesus Christ; and it stretches beyond all ordinary experience to the period when death himself shall be destroyed, and the kingdom of Christ given up to the Father, that God may be all in all. The first resurrection, that of Christ, holds in its firm grasp the key to all the past; the last, our own, is the burning lamp that lights all the future. Christianity rests on the ascension of Christ from the grave of Joseph of Arimathea, and Christian hope

will only receive its full fruition when this mortal shall have put on immortality. That empty sepulchre justifies the ways of God to His Son; the saints ascending to meet their Lord in the air will vindicate the whole course of the dealings of the Divine Father towards His church. Faith anchors itself with unshaken security in the manifested "power of Christ to lay down His life, and to *take it up again*;" and our tenderest sympathies entwine themselves about His promise of a future exercise of similar power for man. Indeed, give up the central miracle of the gospel, that Jesus was raised from the dead, and we part with the clearest prophecy of the Christian's conquest of death; we surrender an authentic witness to the Divinity of our Lord; we lose the crowning enforcement of Christian precepts and the surest seal of Christian doctrines. Our faith is vain. Christianity is a deceptive will-o-the-wisp, and not a ray straight from God. We are yet in our sins. There is not a subject more thoroughly woven into the texture of our work and joy, of our hope

* The Resurrection. By Samuel Cox. London: Strahan & Co.

and victory in life and death, than "Jesus and the resurrection."

Nor are we without satisfactory teaching on so momentous a matter. The fifteenth chapter of the first epistle to the *Corinthians* is a complete manual of the resurrection. It stands amongst the rebukes and personal pleadings of this letter like a gigantic Alp rearing its sovereign head high above the surrounding table-land, or as St. Paul's stands clothed with majesty and beauty amongst the busy scenes and wearing toil of city life. Creed and hymn, history and prophecy, argument and description, rebuke and persuasion, sarcasm and sympathy, meet within the compass of these fifty-eight verses, and contribute to the harmony and power of the whole. There is not another portion of Scripture like it in either of the Testaments. The nearest resemblance to it in character and style is the eleventh of *Romans*, but the subject in the latter case is not so comprehensive, nor is the treatment so varied and masterly. Plain, unadorned fact breaks forth into the blossom of universal principles of life. Bold, daring, and philosophic reasoning mounts up to lyrical rapture. A rigorous and unbending logic that sweeps everything before it ministers soothing balm for mourning and broken hearts. In his holy eagerness to demonstrate the resurrection of Christ, and to establish the certainty that we shall rise again, the apostle presses into his service all kinds of facts and all forms of speech, so that our faith may be firm and pure for service, and our hearts full of hope and joy when we walk through the valley of the shadow of death.

The exposition of a subject so grave and important, set out in a fragment of Scripture of such unique merit, requires qualifications of no ordinary kind, and we cannot refrain from saying, though this is high praise, that we could scarcely have better help than what is supplied in the volume before us. Not that the readers of this work will in every case accept the author's conclusions, but they will feel themselves enabled to form a clearer and more satisfactory judgment of the points discussed by following the lead of so faithful, reverent, and diligent a student of Holy Scripture. If patience and modesty, thoroughness of research and fulness of information, conscientious fidelity to, and faithful analysis of, the Greek text, manly candour and freedom from the faintest whisper of dogmatism, acute perception and intense love of truth, if these qualities invite trust, then Mr. Cox's book deserves confidence in a very high degree.

Twelve Essays on the fifteenth chapter of St. Paul's first Epistle to the Corinthians, and an Appendix, make up this volume. The latter contains a carefully executed

translation of the original, as edited by Lachmann. The Essays lead off with an exposition of the Apostle's Creed, and then discuss, in five chapters, the historical and moral proofs of the resurrection; and the remaining six are devoted to the examination of the mode of that event.

But our readers will be anxious to know the author's opinions on some of the most debatable portions of this chapter, e.g., the "baptism for the dead," "all made alive in Christ," the surrender of the kingdom of the Mediator to the Father, and the "spiritual body." We have only space for the consideration of two of these subjects, and we select one on which we agree with Mr. Cox, and another on which we differ with him. To understand the words of Paul concerning the "baptism for the dead," let us imagine ourselves in Corinth when this letter arrived, and shortly before a baptism takes place. Say, there are seven persons, called disciples, candidates for the ordinance of baptism. A week before the time for its administration two of the seven die. What now is to be done? They have passed away without baptism. Now baptism is most important as a sign of incorporation with the church of Christ. Every one who believes in Jesus should be baptized, and then united with His church. These two, our brethren now departed, were prepared for baptism, and intended it. But death has suddenly overtaken them, and they cannot carry out their intention. Let two others already members of the church be baptized in their names, and so executing the known intentions and desires of the deceased give them a right to be enrolled members of the visible church. Thus the baptism of seven takes place; five for themselves, and in their own names, two for those who have already joined the church above. Now it is not improbable that the immature Christians at Corinth fell into such a flattering mistake, and it is certain that an error of the kind existed so early as the second century. But then a difficulty arises. Why did not Paul condemn this superstition? Surely he would not have spared it if it existed. But has he spared it? Most convincingly has Mr. Cox met this objection, and shown that St. Paul separates himself from those who observed this custom, and tacitly reprehends it. The Greek question, fairly rendered, is not, "What will you do who are baptized for the dead;" but, "What can those say for themselves who are in the habit of being baptized for the dead." "Mark," says our expositor, "the tone of his argument before and after the twenty-ninth verse, and you will see how completely he identifies himself with his friends at Corinth. If the dead rise not, our preaching is vain, &c. . . . Contrast this with the tone of verse twenty

nine—'Else, what shall *they* do who are baptized for the dead? If dead men are not raised, why, then, are *they* baptized for the dead?' Is not that in a very different tone to the preceding and following verses? St. Paul no longer speaks of *we* and *you*, but of *they* and *them*, as though he were speaking of strangers, of men with whom neither he nor his friends were in perfect sympathy. . . . Our conclusion of the whole matter, then, although we must hold it only as ours, and not as the final authoritative conclusion, must be: That the custom of baptizing the living for the dead did obtain in some sections of the early church: and that the apostle used this custom for a logical purpose, although he disapproved of it, and quietly intimated his disapproval."

Now it remains for us to state briefly some of the grounds on which we dissent from the theory of human nature applied in interpreting the words, "As in Adam all die, even so in Christ shall all be made alive." That theory is briefly expressed in the words of Robertson, "There are in all of us two natures, that of the animal, and that of the Spirit, an Adam and a Christ." Mr. Cox says, more at length, "If in us, and in all men, there are two natures, two laws, two men at strife,—the one leading to evil, the other protesting against evil and inciting to good, we derive the former from Adam, the latter from Christ. This is the benefit all men derive from the redemption of Christ, even before they believe in Him, even though they never believe in Him, that they have 'the Christ' in them, just as the harm they inherit from Adam is that they have 'the Adam' in them. But for the grace of Christ they would never have had that 'better self' of which they are conscious—this better self is the gift, the free gift of the grace of Christ; and by so much as He is greater than Adam, by so much is the free gift of Christ of a more sovereign potency than the offence of Adam."

Now let us ask, (1.) What do we gain by this theory? A key to the interpretation of a passage of Scripture? Yes. If, then, it can be shown that the statement in question ought to be unlocked with another key, we may, unless other reasons prevail, cast the first aside. To us it seems that such is the case. The resurrection of the dead, *i. e.*, not of the dead spiritual nature, but of the body, is the subject of this chapter. This discourse has no meaning if this is not its drift. Hymenæus and Philetus were saying that the resurrection was already past, and overthrowing the faith of some by substituting the spiritual for the physical resurrection. We must not follow them. The death that came by Adam is, in part, bodily death, and so far as this present passage is concerned we do not see

how anything else is necessarily included. Hence the life that shall come by Christ is the resurrection of the body. The first extends to all. The second shall have equal range. The work of Christ in this respect is "co-extensive and co-efficient with the work of Adam." If the resurrection is a spiritual one, *i. e.*, a raising to life of what is dead in living men, we admit this interpretation is unsatisfactory; but there does not appear one jot or tittle of evidence in favour of such a construction being put upon the words. The theory then, sound or unsound, is perfectly gratuitous.

(2.) But we are reminded that being accepted "it enables us to read St. Paul's parallel (in Romans v. 12—19) between Adam and Christ in its plainest and most obvious sense." If this be so it will be an advantage; and though the theory may be shut out from the Corinthians, it may find acceptance in the Romans. Is it so? This parallel is a large subject, and would warrant a discussion several pages long, but we can only give a few lines to it. Paul puts in contrast Adam and Christ. But in what respects? (a) Not in the fullest sense, because he has stated limitations. The parallel, therefore, is not complete, and ought not to be carried out in every possible direction: for (b) the *degree* of evil in the one case and of good in the other is expressly excluded by the assertion that the effects of the second Adam's obedience far exceed those of the first Adam's disobedience. (c) The real antithesis seems to be the *disobedience* and the *obedience*, the *condemnation* and the *justification*, the *death* and the *free gift*; *i. e.*, the deeds of each of these two leaders and the issues proceeding from them. The consequences of Adam's offence are universal. All that are human suffer through him. They are subjected to many evils without their assent. They inherit through a long succession from him a bias towards sin, in many cases of awful strength. They are doomed to physical death. But does the condemnation in the full sense extend to every individual? Few will say that it does. Infants surely are excluded from that, though not from death, nor from many other evils traceable to disobedience other than their own. Some voluntary act is necessary to bring any one under condemnation. Why then should not some similar act be requisite to bring us into the blessing of justification unto life? We do receive much good from Christ without our concurrence. It meets us at birth. It comes with the children of godly parents into the world; and we can believe that there is blessing amongst us to-day which descended in response to the faith and hope of Adam in the promise of a Redeemer. But is this "justification unto life?" Is this indeed "Christ in us"

in the sense of Paul? By no means. Wherefore we say that the full results of which each Adam is the occasion or cause are not brought into play without personal disobedience or obedience. "He that believeth," &c. Without the theory in question, then, we have found what seems to us "the plainest and most obvious sense of this parallel." The theory, therefore, is not only gratuitous, but its chief defence fails.

(3.) Of several objections, three may be added. (a) It is a prejudice against this notion that it involves what is somewhat singular in so acute a critic as Mr. Cox—a departure from the strict force of the future tense in which the act of the resurrection is described. "All die in Adam, so in Christ *shall* all be made alive." But the resurrection has already taken place. It began in our creation. It is there in each man's "better self." It is past. Hymenæus is right. We are made alive. So our author frequently speaks. Paul says, "all

shall be made alive." This slight difference may make us suspicious of the theory which leads to it.

(b) It tends to confound the work of Christ as Saviour with His work as Creator. "By His *obedience* shall many be made righteous." Nowhere is our "life" in the spiritual sense attributed to His creative power. Every blessing of the gospel of grace is traced directly to His redeeming acts. A conception that does not harmonize with the habit of Scripture in this respect is scarcely to be trusted.

(c) Nor do we see, on this supposition, our way so clearly as usual to the New Testament doctrine of regeneration. The "new birth" seems obscured. The universal necessity for it is not so definitely marked as in the teaching of Christ in His conversation with Nicodemus. For these and other reasons we are forced to reject both the theory and its use.

J. CLIFFORD.

THE WORKS OF SAMUEL DEACON, OF BARTON.

MANY of our readers doubtless noticed, a statement in a recent number of the Magazine to the effect that the College Committee had encouraged the purchase of a set of books, most of them rare and some costly, and forming altogether a unique collection of General Baptist literature. The price asked was thought to be extremely reasonable, and several members of the Committee themselves subscribed a sovereign each. Other friends have since contributed, and although the whole sum has not yet been forwarded to Dr. Underwood, he has had faith sufficient to complete the purchase, and to believe that what further may be needed will ere long be forthcoming. Let me express the earnest hope that our friends in the Connexion will support the President of the College in this endeavour to secure these interesting remains of our denominational literature, remembering at the same time the old adage, that "he gives twice who gives quickly."

It was not, however, so much for the purpose of expressing this hope that I took up my pen, as for asking attention to the following. Reasons which friends at Barton Fabis and the neighbourhood will readily understand led me, almost as soon as this addition to our College library had been placed upon our shelves, to examine how many of the works of Samuel Deacon were included. I found a copy of the "Barton Hymns," the "Cabinet of Jewels," &c.; but what I regard as the most characteristic of Mr. Deacon's writings were wanting. These are the once popular story in rhyme called "Johnny Truman," in

which the author narrates in a very quaint but not unpleasing or unedifying manner the experiences of a young convert; the "Father's Advice to a Son," reprinted by the late Mr. Winks under the more taking title of the "Choice of a Wife;" and a tract entitled (if I remember rightly), "Beelzebub's Charge to his English Commissioners of the Nineteenth Century."

Now it has occurred to me that there must be some Leicestershire General Baptist possessing copies of these works, who, for the sake of adding to the completeness of this denominational collection, as well as in order to preserve from entire oblivion writings which were once so popular and useful, would be pleased to present them to us. If so, I, who so often in my youth heard the late honoured Samuel Deacon of Barton speak with such affectionate reverence and enthusiasm of his "old master," shall personally feel much obliged; and I am sure that any future historian of the General Baptists, should there ever be such a personage, ought to be grateful, inasmuch as in the works in question (more especially the first named) there is presented a more graphic view of the opinions and practices of the early General Baptists of Leicestershire than is, I think, to be found in any other quarter.

Let me only add that any friend able and willing to give a practical response to this request, may transmit his present by book-post, at the cost of one stamp per four ounces, addressed either to Dr. Underwood or myself, at the College, Chilwell, Notts.

W. R. STEVENSON.

Brief Notices of New Books.

THE MORNINGTON LECTURE. By T. T. Lynch. London: E. Stock.

THE origin of this book explains its characteristics. Mr. Lynch arranged to give to his people on the first Thursday in each month, a biographical lecture; on the second, answers to questions sent to him by any of his congregation; on the third, a directly biblical lecture; and on the fourth a discussion of some social topic of permanent interest. A selection is made from these weekly productions, and sent forth in this volume. We have lectures or discussions on such subjects as the "River Jordan," "Almsgiving," "George Fox," "Church Principles," "Inspiration," "The Divinity of Christ." The lectures are replete with quiet humour, subtle thought, freshness of statement, tenderness of feeling, and catholic sympathies. Mr. Lynch has a quick eye for the good and true and beautiful in every human character, and in his judgment George Fox and Edward Irving hold high places in God's ministry to the world. The examination of knotty points is conducted with candour, fairness to opponents, and some adroitness. Here is a specimen. The question sent in is, "Is there a personal Devil? If not, how did those who say so find it out?"

"Now if there be a personal Devil, what greater proof of his craftiness could be given than to tell you that there was not such a being at all; to come himself, dressed like a gentleman, and say, 'Oh, nonsense, superstition! There is no devil—certainly not. You die, and you get comfortably into a pleasant sort of elementary paradise, but you will work your way readily up. You believed—well it does not matter whether you did or did not—in Jesus. Yes, He was a good man; but as to being God—no, no, He is not God, and there is no devil.' Is it at all unlikely that if there be a fiend, high or low, that is particularly clever, that he should talk like that? Not at all unlikely. But if ever you make light of the power of evil, you do what Jesus did not. Our Lord Jesus wrestled with the 'dragon,' and a direful wrestle it was; but He conquered, and nothing but Omnipotence could have conquered as He did; and if there be a power so tremendous that only Omnipotence can overcome it, it does not become you or me to speak lightly of it; and if we have opinions that differ from other people's it does not become us to urge them in a very forward and dogmatic way."

THE TREASURY OF DAVID. By C. H. Spurgeon. Vol. I. Psalm. i. to xxvi. London: Passmore & Alabaster.

THE abundant labours and striking versatility of Mr. Spurgeon, receive another illustration in this commentary on the Psalms of David. His "original exposition" is already favourably known through the pages of the *Sword and Trowel*; and in its present form it cannot fail to obtain higher esteem and render greater service to the church of Christ. The meaning of the several Psalms we have been able to examine is faithfully and accurately expressed. The annotations are pithy, pertinent, and practical. Many passages have the ring of real eloquence. Interesting incidents are wisely introduced in illustration of the truths of the text: and there is such a savour of Christian experience, and so earnest and spiritual a tone throughout this volume, that it will be acceptable and useful where many other commentaries would be voted "dry" and tedious.

"Explanatory Notes and Quaint Sayings" are given in the case of each Psalm, and occupy, in several instances, thrice the amount of space devoted to the author's exposition. This part of the book forms in itself an admirably compiled "Library of quotations" for these twenty-six songs. Every school of thought is represented, and every kind of information, historical, antiquarian, and scientific, as well as theological, is supplied from nearly five hundred different writers. St. Augustine, Martin Luther, Joseph Caryl, Thomas Adams, William Gurnall, and John Trapp, are very frequently laid under tribute; and aid is also drawn from Dean Stanley, J. M. Neale, H. W. Beecher, Tholuck, Hengstenberg, and Alexander; so that he who purchases this commentary is introduced to the best thoughts of the best minds on one of the most precious portions of the word of God. The book is certainly unique, and quite justifies its title. The publishers have done their work with an excellence equaling in their department the author in his. We sincerely wish for this "Treasury of David" a large sale.

THE CHRISTIAN POLICY OF LIFE. By J. B. Brown, B.A. London: E. Stock.

THESE eleven chapters on the Policy of Christian Life are mainly intended for young men of some culture engaged in commerce. Their peculiar difficulties and temptations are kept in view throughout

the work, and a seasonable and successful effort is made to help them in mastering difficulty and resisting temptation. "The fundamental maxim of the Christian policy of life is, that the heart be established with grace. The one thing that stands between men and such shipwreck as the very friends might shudder at is the grace of God bending beneath and bearing the burden of the world. . . . The grace of God means and promises God's fellowship and partnership with man." Next, man needs self-discipline. "We must see our destiny, we must reinforce time by eternity, and reinforce eternity by Christ; for the love of Him is the pure and perfect discipline." But this is not all. "We must yield ourselves to God in a thoughtful, resolute, persevering cultivation of the whole circle of our powers." Then the true policy of life, beginning with the acceptance of God's grace, and following on through self-discipline and self-culture, makes "the home the theatre of life's sternest discipline, noblest duties, and purest joys. . . . No two human beings are all in all to each other. The complement of their lives must be found in God." And passing from the inner to the outer, men must "find room in *business* for all that God teaches them to cultivate in home life;" and so all life must be one. Fired with a true ambition to get on, and strengthened by release from care, gained through perfect trust in God, the lights and shadows of

experience will not be misunderstood, but in and through all the policy of life will be to live for eternity. Such is a very meagre outline indeed of this most effective work. The book is rich in thought and admirable in execution. The illustrations are beautiful and impressive, the style is natural, and easy to a greater degree than in some of the author's previous productions, and the profound conviction, sterling manliness, and lofty aims manifest throughout, give it a foremost place amongst recent productions for young men.

NO BLIND EYES IN HEAVEN. By F. H. White. *London: Morgan & Chase.* This is a story of "Early Grace," told in a pleasing and natural way, of one whose cheerful piety and sweet assurance of salvation by Christ were shown at and before twelve years of age. Whilst a most welcome gift for children, older persons will not fail to get advantage from it. R. C.

OLD JONATHAN.—The February number contains a beautiful portrait of the late Mr. George Thomas, the Bristol benefactor, with a sketch of his career. Portraits are also given of the late Mr. George Peabody, of the Lord Mayor of London, and of the Sheriffs of London and Middlesex, Alderman Sir Joseph Causton and Sir James Vallentin, with interesting particulars respecting each.

Correspondence.

THE SABBATH AND THE SALE OF BOOKS.

TO THE EDITOR—

Dear Sir,—In answer to the questions put by "J. H. Matthews" in the January number, I wish to say that, in order to ascertain whether a thing is scriptural or not, the Scripture must be appealed to on that particular point. The first question is, "Whether it is scriptural or unscriptural to sell books, magazines, &c., in our churches and Sunday schools on the Lord's-day?" I think it impossible to find in the Scriptures an injunction against such a course; and the Scripture being silent on the point, the practice cannot be said to be *contrary* to Scripture, "for where there is no law there is no sin."

As to the other question, "Can Sunday school teachers consistently tell their scholars that it is wrong to buy and sell on the Sabbath, when the very thing is practised before their eyes in the Sabbath

school?" Considering the way it is put, the answer must of course be in the negative. To sell books in the Sunday school, as a trade, on the Sabbath day comes within the fourth commandment. But to dispose of religious books for a pecuniary consideration, or simply for a grateful acknowledgment for the purpose of spreading Christ's kingdom, cannot be a breach of the spirit of the commandment, though it might be technically; on which latter ground it was attempted by the Pharisees to fasten a breach of the commandment on the Lord Himself, the author of the commandment. Would it be wrong to sell bread, or buy it, on the Lord's-day for a starving man? If not, would it be wrong to sell Bibles on Sundays to those destitute of them, provided that they could pay? Does not the end, in some cases, justify the means? Do we keep "the Sabbath day" at all? H. F. ETHERINGTON.

Halifax.

Church Register.

CONFERENCES.

MIDLAND CONFERENCE.—The next Midland Conference will meet at Ripley, on Tuesday, March 8. The morning service will commence at 10.45. The following is a revised list of rules to be submitted for the consideration of the Conference:—

Mr. T. Goadby suggests the following alterations in the organization, &c., of the Midland Conference, and should opportunity offer, he will submit his suggestions to the consideration of the brethren at the next Conference:—

1. The Chairman, Secretary, and five brethren, to act as a Business Committee, shall be appointed annually.

2. The Conference shall meet quarterly, in March, at Whitsuntide, in September, and December.

3. Statistical reports from the churches shall be presented at the December Conference only, and in tabulated form.

4. The morning sitting shall be spent in devotion, and in fraternal conference upon questions connected with the spiritual work of the churches; the subject for Conference to be introduced by a paper or address, the introducer to be appointed before-hand, and the subject to be announced in the circulars of the Secretary.

5. The afternoon meeting shall be assigned to matters of business, to conference upon plans and agencies for usefulness in our churches, and to the work of the Midland Home Mission; and when it is practicable the consideration of questions affecting the secular interests of the churches and the working of church agencies, shall be introduced by a paper or an address by a layman.

6. The arrangements for the evening meeting shall be left with the church with whom the Conference is held; and there shall be a devotional meeting with addresses, a home missionary meeting, or a sermon, as may be thought best.

7. The Conference shall not be held in September when the Midland Baptist Union is held in that month.

C. CLARKE, *Secretary*.

N.B.—Trains leave Derby for Ripley at 8.25 a.m. and 1.40 p.m.; returning at 8.0 p.m. Trains from Trent arrive at Codnor Park (three miles distant) at 10.41 a.m. and 1.45 p.m.; returning at 5.53 and 9.2 p.m. Friends who come by the 1.45 train will find a small train waiting to bring them up to Butterley, which is within one mile of Ripley. A *break*, seating eighteen persons, and *free* of charge, especially for the accommodation of ladies, will meet the 10.41 train; returning to meet the train going south at 5.53.

THE DERBY AND DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION held its eighth Conference at *Kilbourn*, Dec. 27, 1869. The afternoon was devoted to business; then a large number of friends had tea together; and in the evening a public meeting was held. Addresses were given by Messrs. J. Ford, junr., J. Newbury, senr., T. Abell, and C. Smith, on the following subjects: "Day schools in Baptist churches;" "Benefits of out-door preaching;" "What haven the religious tendencies of the age may be expected to land us in;" and "Importance of increased exertion on the part of the preachers and churches of the Association."

GEORGE SLACK, *Secretary*.

FAREWELL SERVICE.

LOUGHBOROUGH, Wood Gate.—The Rev. J. T. Gale feeling compelled by delicate health, and under medical advice, to resign the pastorate of this church, a farewell meeting was held Nov. 3. A large company assembled to tea. Mr. T. W. Marshall presided at the public meeting. Letters of apology for absence were read, also the correspondence between Mr. Gale and the church. Addresses were given by the chairman, Rev. E. Stevenson, Rev. J. Mason (Independent), Mr. Baldwin, Mr. Dexter, and Mr. Foulds (the senior deacon), who in the name of the church and congregation presented Mr. Gale with a purse of £31 as a parting gift, and as an expression of Christian affection and sympathy. Mr. Gale replied in an affectionate and touching speech, in which he reviewed his connection with the church, and expressed the grief which filled his heart that he must now leave the dear friends amongst whom he had shared, with his beloved wife, such kindness.

[N.B.—Domestic affliction in the family of our correspondent has hindered the earlier insertion of the above paragraph.]

CENTENARY LECTURE.

HUGGLESCOTE.—*Rev. T. Goadby's Centenary Lecture.*—There was present at the recent delivery of this lecture Mr. Joseph Newbold, of Ibstock, who, in seconding the vote of thanks to the lecturer, said he had a distinct remembrance of many of the facts and incidents alluded to as far back as eighty-four years. Our aged and esteemed friend was baptized in 1798, and ever since that time has been an active and devoted member of the General Baptist body. All who know him love him, and hope he may be at the Centenary. He is now over ninety years old.

REMOVAL.

REV. J. ALCORN, of Burnley, has accepted a very cordial and unanimous invitation to the pastorate of Wood Gate, Loughborough, and will commence his labours on April 3.

BAPTISMS.

DENHOLME.—Jan. 2, eight, by J. Taylor.

FLEET.—Jan. 2, three, by F. Chamberlain.

LINCOLN.—Feb. 6, seventeen, by J. Cookson.

LONDON, *Præd Street*.—Feb. 2, five, by J. Clifford.

MACCLESFIELD.—Feb. 2, one, by B. Hackett.

RIPLEY.—Feb. 13, six, by W. Sharman, of Coningsby.

Total number of baptized as reported
in first quarter, 1869 123
First quarter, 1870 137

MARRIAGES.

GREENWOOD—HOLT.—Jan. 20, at Shore, by Rev. J. Madeu, Mr. J. Greenwood, of Kitsonroyd, to Miss E. Holt, of Ridgegate, Stansfield.

NEWLING—WILSON.—Feb. 2, at Northgate chapel, Louth, by Rev. J. C. Jones, M.A., brother-in-law of the bridegroom, assisted by Rev. W. Chapman, Edward Fordham Newling, son of D. Newling, Esq., Spalding, to Mary Jane, eldest daughter of Mr. F. Wilson, Eastgate, Louth.

Obituaries.

BARRASS.—Edward Barrass was born at Nailstone, in the county of Leicester, on the 7th of October, 1790. In early life he was baptized and received into the church at Hugglescote. He was very actively engaged as a teacher, and laboured also with much acceptance as a local preacher. In 1830 he emigrated to America, and was ordained to the work of the gospel ministry, March 31, 1833. He became pastor successively of three churches, and "in these churches his work and worth are held in grateful remembrance. As a companion he was cheerful and agreeable; as a Christian he was devout and earnest; as a preacher he was able and sound; as a pastor he was faithful and kind; Christ crucified was his theme in ministry, and his hope in death. He toiled long and hard for the Master, and died with the harness on. He only missed one appointment during his last sickness. His memory will long be fragrant. He died at Montana, Warren County, New Jersey, on September 16, 1869, after an illness of only six days."

PAGE.—Those who have visited the chapel in Hugglescote may have noticed an old lady in bygone costume, sitting among the girls of the Sunday school. That was Mrs. Page. Year after year that was her place; and neither the infirmity of fourscore years, weather, nor circumstances prevented her taking her place in that "girls' gallery." Godly women of the stamp of our dear departed sister are but rarely met with. She was born at Markfield eighty-four years ago, and introduced into the household of Robert Hall, of Hugglescote (one of our earliest Nonconformists) at an early age, where she was brought up. She was not converted early

in life, but when the important change did take place, all her natural energy and perseverance were at once devoted to the cause of her Saviour, and never flagged till the day of her death. As a worshipper in the house of God, she was constant and devout—happier there as a "doorkeeper" than anywhere in the world besides. At the prayer meeting she was first, and her voice, both in prayer and praise, expressed her earnest heart and soul. Fifty years she was a Sunday school teacher, and this delight of her soul seemed even to increase as her frame became more and more feeble. Only death itself separated her from the young. Denominationally she was a "mother in Israel." Foreign missions have had the earnings of many weary hours of labour. Conferences and Associations she delighted to attend; and before the days of railways twenty miles would only be a pleasant walk. But like a shock of golden grain fully ripe, she was gathered into the garner of her Lord, July 9, 1869. The Sunday school teachers and scholars, with many other friends, followed her to her last resting place; and the Rev. J. Salisbury, M.A., preached to a crowded congregation from the text, "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." H. D.

STEVENSON.—Jan. 2, aged twenty-two, Emma Stevenson. She was the child of godly parents, members of the Wesleyan body, and was led to "remember her Creator in the days of her youth." She became a member of the church at Carrington about six months before her death. The religion of Christ gave her great consolation in her last illness.

Missionary Observer.

LETTER FROM REV. J. BUCKLEY.

Cuttack, Jan. 14, 1870.

SINCE I wrote, another year that no doubt will be pregnant with important events has opened on us. May we all be prepared for the dispensations of Providence affecting us and ours that may mark its course. May it be to all of us a holy and useful season, entirely consecrated to Him whose dying love and living care lay us under obligations that can only be repaid in eternity, nor even then fully,

"For Oh! eternity's too short
To utter all His praise."

New Year's day was a time of great interest to us at Cuttack, as the Native Auxiliary Mission celebrated its third anniversary. Mr. Miller, by the appointment of the Committee of the Auxiliary, preached at eleven from Haggai ii. part of verse 7, "The desire of all nations." The pertinency of this name as applied to Christ was clearly stated and illustrated, and the obligation resting on those who had received the knowledge of Christ to communicate it to others was impressively and earnestly enforced. A collection was made at the close amounting to 62 rupees (£6 4s.). In this sum was included ten shillings (or five rupees) sent by a christian sister at Nottingham, as an expression of her good will, and entrusted to Mr. Brooks to give to this object in such way as seemed best to him. It was very interesting and encouraging to our native friends.

A special prayer meeting for the success of the Native Mission was held on the following Monday evening, and I am happy to say that the chapel was full. Jagoo presided, and after prayer had been offered he made some brief and pertinent remarks, adverting to the beginning of the Mission, regretting that one and another had become "weary in well doing," but rejoicing that others were even more impressed with the interest and importance of the work than when the Mission commenced. He then called on Shem, their native evangelist, to address the meeting. His speech was a very excellent one; the sentiments to which he gave utterance were

noble and important, and were very impressively urged. It was delightful to me to hear such remarks from a young native minister. Prayer was offered by Ghanushyam and myself. It was a very gratifying service, and was not too long. It left us longing for more, and not wishfully looking at the clock (for we have now a nice clock in our Cuttack chapel,) and speculating when it would end.

On the 4th Mr. Miller and myself left to accompany our widowed sister, Mrs. Goadby, and her four fatherless children to the steamer that has conveyed them to Calcutta. But here let me say that the evening before I went with her to the graveyard, that she might see, probably for the last time, the sacred spot where reposes till the Lord shall come the precious dust of her beloved husband. The sorrowful emotions of a visit in such circumstances to such a spot are too sacred for description. The reader, if a widow, can better understand than I can describe how at such a time the heart is overwhelmed with anguish and sorrow; but it can only be fully understood by widows, who, leaving the land of their exile, go to take a last sad and sorrowful look on the spot that contains the decaying tabernacle of their dearest earthly friend. Thanks be unto God for the precious revelation through Christ of eternal life, and for the blessed hope inspired by the verse on the tombstone of our departed brother. "I shall be satisfied when I awake with thy likeness." Here is solid, lasting comfort. That flesh rests, as ours soon shall do, in hope of that day when the trumpet of the archangel shall sound, and the dead in Christ shall rise first.

Our trip to the lighthouse, or rather the anchorage near, was for the first forty miles on the canal, and then we entered the river. This part of the journey was to me very interesting. Dense jungle, monstrous alligators, numbers of wild fowl, with here and there, though very rarely, a village diversified the scene. I had never before seen this part of Orissa's noble river—a river worthy of its somewhat pretentious name, Mahanuddee (from *Maha*, great, and *nuddee*, river). We came to anchor near the shore on Friday afternoon, and

towards evening the children were delighted to go on shore, gather shells, and play. The reader will understand our position if he gets his map, and notices False Point lighthouse in lat. 20° 19' 30". We were six or eight miles north of the lighthouse. We expected the steamer on Saturday, but were disappointed. On Sabbath morning, between eight and nine o'clock, she was in sight, and without waiting for breakfast we had to hasten off. The passage was rough, at least for a small boat like ours, the distance more than a mile, and to the great discomfort of some of us, we were more than an hour in accomplishing it. At length our small craft reached the great steamer *Ethiopia*, one of the steamers of the British India Steam Navigation Company; and when ready to depart we bowed our knees unto the Father of our Lord Jesus Christ, and having solemnly and affectionately committed our widowed sister and her fatherless children to His loving care, bade them farewell, rejoicing in the blessed hope, that whether permitted again to meet on earth or not, we should, when days and years were past, meet in the kingdom which it is our Father's good pleasure to give us. I should add that Charles B. Lacey, a grandson of our late beloved brother, was with us, and is going to England under Mrs. Goadby's care. We have to-day heard of their safe arrival in Calcutta, but are sorry to learn that Mrs. Goadby suffered considerably on the way, and that Frank, her youngest boy, requires medical advice. Mr. Miller and myself had a quick passage back, and safely reached our homes late on Monday night.

TEMPORARY ARRANGEMENTS FOR PIPLEE.

Writing from Cuttack under date of January 13th, Mr. Brooks incidentally mentions the interesting fact that they had come the whole distance from Gravesend to within a few hundred yards of their own house at Cuttack by water, and then announces his decision to go to Piplee for a time. He writes:—

"Before you receive this, you will most likely have heard that we have agreed to go to Piplee for twelve months. Doing this has been no small sacrifice to our own comfort and feelings. But as

the proposition came from the Committee, and is fully approved by the brethren here; and taking into consideration all the circumstances of the case, we felt that we could not say, No. Yet, notwithstanding all, I have *grave doubts as to the wisdom of the step*; and in some aspects, *neither my feelings nor my judgment approve*. Before coming to a decision I went over to Piplee, and saw all that I could in a couple of days. I returned with the full conviction that if Miss Packer were left alone, she would soon sink; and there was, in the whole matter, an amount of responsibility that would seem to fall upon us if we declined to go. Mrs. Brooks has been at Piplee more than a week, and I am preparing to leave to-morrow night."

Referring to this decision, Mrs. Goadby writes from Calcutta:—

"You may be sure how thankful I was that the Brooks's saw their way clear to go to Piplee for a time. They only contemplate a year; but I do hope in that time some one suitable may have come forward. Mr. Brooks seemed much interested in the place and work, and felt it was a most responsible position. Dear Miss Packer thoroughly understanding everything makes it very much easier for new comers, and I believe they will be very happy and useful there."

"COME OVER AND HELP US."

"Immediately we endeavoured to go."

As in vision, o'er the waters
We can see the out-stretched hands,
Hear poor India's sons and daughters
Calling from their distant strands.

Brothers, for those hands imploring,
For that faint appealing cry,
To the Christ we're all adoring
We must answer by and by.

If we did His love's commanding,
Shared His Bread of Life so sweet,
We shall bear His truth's demanding
At the awful judgment seat.

Brothers, love is on her trial,
Now her crown is missed or won;
Just a moment's self-denial,
Then the endless sweet—"Well done."

But the faithless servant never
Hears the music of that tone;
He will go with shame for ever
Deeply wailing from the throne.

O! the joy of love's responding
 To the needy when they cry,
 Have it, helping hearts desponding—
 Hearts to whom despair is nigh.

Lift at call of love and duty
 Faith's weak pinions drooping down,
 Soar to wisdom's star-like beauty,
 And her fadeless jewelled crown.

Chapel House, E. H. J.
 Castle Donington.

A TRIO OF WORTHIES.

(Continued from page 63.)

IN 1796, Mr. Fountain joined the mission at Mudnabatty. He went out professedly as a servant in one of the Company's ships, and was, as it were, smuggled into the country. The factory proved a losing concern to Mr. Carey's employer. Upon relinquishing it in 1799, Mr. Carey purchased a small factory at Kidderpore, ten miles from Mudnabatty, and removed thither. Hearing that two additional missionaries might be shortly expected, he began to erect straw houses for them, intending to make it a kind of Moravian settlement, where they should have all things in common.

Instead of two missionaries, however, there were four sent out, with wives and children, in the spring of this year, 1799. Two of the number, Messrs. Grant and Brunsten, were men of much promise, but were cut down by disease soon after reaching India. The other two were Messrs. Marshman and Ward.

WILLIAM WARD was born at Derby, Oct. 20, 1769, and was the son of John Ward, carpenter and builder. His father died when he was a child. His mother attended the Methodist chapel, and was a woman of superior parts and exemplary piety. To her affectionate solicitude and instructions he was indebted for his early religious impressions, which preserved him from many of the snares of youth, and served to mould his character for future eminence.

On leaving school he was apprenticed to Mr. Drury, at the shop now occupied by Messrs Bemrose & Sons, in the Iron-gate, the printers of the Midland Railway Time Tables, &c. He soon rose to the grade of corrector of the press, and by incessant reading and practice at composition acquired great fluency and command of language. At the close of his apprenticeship his master employed him to edit the *Derby Mercury*. His indus-

try and talent soon raised the circulation of the paper, and made it one of the most influential in the county. After he had thus written up the *Derby Mercury*, he removed to Stafford, and started another journal in connection with some member of Mr. Drury's family. Subsequently he went to Hull, and became editor of the *Hull Advertiser*. Six years were thus passed in the exciting and animating duties of an editor. His knowledge of men and things was enlarged. He acquired great facility of composition, and habits of business that were most valuable to him in his subsequent residence at Serampore. He was baptized at Hull in 1796, and began to devote his leisure to the instruction of the poor in the neighbouring hamlets. He thus became known to a gentleman of property at Newcastle, who was so delighted with his warm-hearted and eloquent addresses—often delivered in a cottage, and his only pulpit a three legged stool—that he placed Mr. Ward, at his own expense, under the tuition of the Rev. Dr. Fawcett—afterward the tutor of the celebrated John Foster. He removed to Ewood Hall, Mr. Fawcett's residence in 1797. So complete is said to have been his severance from all political associations, that he who had edited three newspapers in succession, and spent six years in the keenest editorial excitement, did not so much as take in a newspaper until he had been ten years resident at Serampore. When Mr. Ward had been about a year under the tuition of Mr. Fawcett, a member of the Baptist Missionary Committee visited the Hall in search of missionary labourers. He conversed frequently with Mr. Ward on the subject, and found him disposed to entertain it. About five years before this time, on the eve of his departure to India, Mr. Carey had been introduced to young Ward, and had said to him, "*If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures. I hope you will come after us.*" The remark, though forgotten at the time, was vividly recalled to Mr. Ward's mind, as he listened to the narrative of Mr. Carey's labours, and the completion of the New Testament in the Bengallee language. He offered himself to the Society and was accepted. Shortly after he wrote to Mr. Carey—

"I know not whether you will be able to remember a young man, a printer,

walking with you from Rippon's chapel one Lord's-day, and conversing with you on your journey to India. But that person is coming to see you, and that person is the writer of this letter. His services were accepted by the Society on the 16th inst. It was a happy meeting. The missionary spirit was all alive. Brother Pearce set the whole chapel in a flame, and had missionaries been wanted, I should suppose we might have had a cargo immediately. Some time in the spring I hope to embark, with others. It is in my heart to live and die with you, to spend and be spent with you."

JOSHUA MARSHMAN was born at Westbury Leigh, in Wiltshire, April 20, 1768. His mother was a descendant of the French refugees who obtained shelter in England on the revocation of the Edict of Nantes. She and her husband, who was a deacon of the Baptist church, lived together most happily for more than half a century. At the age of seven, Joshua their son was sent to the little village school. He soon exhausted all the resources of Mr. Coggleshall, his teacher, although he left it with a bare knowledge of reading. There was no school in the neighbourhood where writing or even the elements of arithmetic were taught, so this was all the schooling the little fellow ever received; for the rest he was dependent on his own insatiable thirst for knowledge. By the time he was twelve he had read through more than a hundred volumes, and thought little of walking a dozen miles for the loan of a book. When he was fifteen, Mr. Cator, a bookseller in Holborn, visited his native village, and hearing of the youth who had read everything, conversed with him, and proposed to take him into his shop. The offer was at once accepted. The idea of revelling amongst stores of knowledge filled his mind with delight. He started for London in a waggon, and was three days on the journey. He did not find so much time for reading as he had expected, although he had access to books without end. When others were gone to bed, he applied himself to reading, and once nearly set the house on fire by falling asleep with a book in his hand. He used also to read along the street when going on errands for his master, and often had the book tossed into his face by some rude passenger. At the end of five months his father, thinking that his son was un-

happy in Loudon, or being himself unhappy in his absence, sent for him home again to Westbury Leigh. He resumed his labours at the loom, and for the next ten years the history of his life is monotonous. When Joshua applied for admission into the church, farmer Bachelor and the other deacons remarked that he had too much *head knowledge* of christianity to have much *heart knowledge* of its truths; and as they believed that a work of grace once begun in the heart could never become extinct, they thought it better to delay the admission to the church even of those who might be sincere, than to admit one unconverted person into the fold. They therefore kept young Marshman in a state of probation, or as a candidate, for seven years, and he eventually left Westbury Leigh without having been baptized.

In the year 1791 he was married to Hannah Shepherd, granddaughter of the Rev. John Clark, for sixty years pastor of the Baptist church at Crockerton, in the same county. This union, says his son, was the source of unalloyed happiness to both during the long period of forty-six years, which it subsisted.

Early in 1794 Mr. Marshman was asked to become the master of a school supported by the church at Broadmead, Bristol, with permission to take as many private pupils as he desired. This was so manifestly an opening of Providence, that even the cautious old deacons at Westbury Leigh could not gainsay it, and his friends advised him to accept the office. He removed to Bristol shortly after, being at the time a little under twenty-six years of age.

Upon his arrival he was introduced to Dr. Ryland, the president of the college, who, hearing of the rigidity of the Westbury Leigh people, advised him at once to join the church at Broadmead, which he did in the course of the year. He was also allowed to join the classes at the college, and for five years, while diligently attending to his school, was able to keep up in classics, as also in Hebrew and Syriac, with his fellow students in the academy.

A Mr. Grant was a friend of Marshman's, for by his instrumentality he had been reclaimed from infidelity. When Mr. Grant offered his services to the Mission, Mr. Marshman felt his heart inclined to accompany his friend. Within three weeks after his determination had

been formed, he was sailing down the Channel for India. Messrs. Ward and Brunsden had been already accepted.

Thus the Committee had accepted the offers of the *four* missionary candidates in quick succession. It was the most exciting event that had occurred since the formation of the Society and the departure of Mr. Carey. Besides these, a Miss Tidd, a member of the Baptist church at Oakham, accompanied them, being engaged to be married to Mr. Fountain.

It was not with the idea of gaining this world's wealth that these devoted young friends embarked for India. Mr. Fuller wrote to Mr. Carey—"Now we apprehend you will find it necessary to form what you have proposed, a kind of Moravian settlement, as otherwise we do not see how the missionaries can be supported. We shall be able, through the good hand of God upon us, to support you, if you form a settlement according to brother Carey's proposal." He then authorizes him to draw on the London bankers £360 a year for their whole number. At that time the rupee cost 2s. 6d. English money, so that this £360 would only purchase 2880 rupees in India, or £288; and this was all the provision the Society thought itself able to make for the support of its whole missionary establishment, consisting of six men, five females, and eight children. In the memorandum which Mr. Fuller gave to the missionary party as they were leaving England, and which is dated May 20, 1799, he remarked—

"When the missionaries arrive, though they will form a company and keep one table, yet there will be something wherein they must be distinct, and will want, according to their families, some distinct allowance. Each must have what we term something for *pocket money*. *This must be adjusted by brother Carey and themselves.*"

It would have been little short of madness to have sought a passage for the missionaries in any of the East India Company's vessels. Not only would they have been refused, but instructions would probably have been sent to India to prevent their entering the country by any foreign vessel. The Danish ships for the season had all sailed; there happened, however, to be an American ship on the point of sailing. In this they engaged passages (*The Criterion*), and received every kindness and attention

from Captain Wickes, who commanded it. Sunday morning, Oct. 13, found them opposite the neat little hotel at Serampore. Mr. Marshman immediately went on shore, and falling on his knees, blessed God for having brought them in safety across the ocean, and landed them on the soil of India. They waited next day on the Governor of the Danish settlement, Colonel Bie, with the letter from the Danish consul in London, and were received most cordially. He offered them all the assistance in his power, but was afraid the British Government would not allow them to proceed up the country. His fear was not without good foundation. As soon as it became known that four missionaries had landed in the country without the permission of the Court of Directors, the Governor General in council resolved that they should be required to leave forthwith. An explanatory memorial was presented to Lord Wellesley, and he, on becoming assured of their protestant character and their pacific designs, allowed them to remain. Still their situation was one of great perplexity. They were shut up in the little town of Serampore, and dare not move into the interior of the country, for the leading members of Government were determined that there should be no missionaries in their Presidency. Living at the hotel was very expensive. They therefore hired a small house in the back part of the town, to which they removed on the fourth day after their arrival. A fortnight after, one of their number, Mr. Grant, died of fever. He was a corpse on Oct. 31—before his brethren, new to the climate, were aware of his danger. Mr. Carey was unwilling to give up the idea of making Kidderpore, in the district of Malda, the seat of their labours. After some delay, to save further loss of time, Mr. Ward was deputed to discuss the question in person with Mr. Carey, and proceeded to Malda under the protection of a Danish passport. He writes Dec. 1st—"This morning we left the boat, and walked a mile and a half to brother Carey's. I felt very unusual sensations as I drew near the house. So near to brother Carey's, after a voyage of 15,000 miles, and a tedious passage up the river, and in our present circumstances—what an interesting situation! The sight of the house increased my perturbation. At length I saw Carey. He is less altered than I expected, has rather more flesh than when in England,

and, blessed be God, is a *young man still!*"

The result of their deliberations was the establishment of the Mission at Serampore, whither Mr. Carey arrived Jan. 10, 1800, with his family, consisting of four sons and a wife in a state of hopeless insanity. Thus did God overrule the malice and the wrath of man. The opposition of the British Government, which at first threatened to extinguish all missionary efforts in the province of Bengal, became, under God, the occasion of removing the seat of the Mission from a most unsuitable locality to the immediate vicinity of Calcutta, and yet to a place beyond the reach of the British authorities.

The week was occupied in forming rules for the large family thus brought together. It was determined to form a common stock, to dine at a common table, and to give each family a small allowance—Mr. Fuller's "pocket money"—for personal expenses. Each missionary in turn was to take charge of the domestic arrangements and expenditure for a month. Mr. Carey was appointed treasurer, and Mr. Fountain librarian. One evening in the week to be devoted to the

adjustment of differences and the renewal of their pledge of mutual love.

(To be continued.)

MRS. GOADBY.

THE *Overland Friend of India* of Jan. 25th mentions the departure from Calcutta, per ship "Shannon," of Mrs. Goadby and eight children. The announcement seems to require a word of explanation. In the hope of somewhat reducing the expense to the Society of her passage home, our esteemed sister has undertaken the charge of four children to England, in addition to her own. We would bespeak for them an interest in the prayers of our friends that they may have a prosperous voyage.

ANNUAL COLLECTIONS AT CUTTACK.

WE have recently had our annual collections at Cuttack for lighting and cleaning the chapel, &c. The native collection amounted to one hundred and ten rupees (£11); and the English to two hundred rupees (£20); total, £31. We felt that this was a very encouraging sum to realize. J. B.

FOREIGN LETTERS RECEIVED.

CALCUTTA.—Mrs. Goadby, Jan. 12.
CUTTACK.—T. Bailey, Jan. 21.

CUTTACK.—W. Brooks, Jan. 13.
" J. Buckley, Jan. 14.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from January 18, 1869, to February 18, 1870.

| | £ | s. | d. |
|--------------------------------------|----|----|----|
| Barrow | 3 | 11 | 6 |
| Burton-on-Trent | 34 | 16 | 8 |
| Derby, <i>Junction Street</i> | 1 | 1 | 0 |
| Ilkeston and Newthorpe | 17 | 1 | 6 |
| Kirkby | 15 | 12 | 1½ |
| Leicester, <i>Friar Lane</i> | 0 | 10 | 0 |
| Long Sutton | 3 | 0 | 0 |
| Swadlincote | 10 | 3 | 9 |
| Wheelock Heath | 14 | 16 | 9 |

| | £ | s. | d. |
|---------------------------------------|---|----|----|
| Hose | 0 | 7 | 0 |
| Leicester, <i>Dover Street</i> | 1 | 10 | 0 |
| London, <i>Præd Street</i> | 2 | 10 | 0 |
| Long Sutton | 2 | 0 | 0 |
| Maltby | 1 | 10 | 0 |
| Mansfield | 0 | 4 | 0 |
| Queniborough | 0 | 4 | 0 |
| Smarden | 0 | 12 | 0 |
| Stalybridge | 0 | 10 | 0 |
| Sutton-in-Ashfield | 0 | 9 | 4 |
| Sutton St. James | 0 | 7 | 0 |
| Tarporley | 1 | 0 | 8 |
| Wheelock Heath | 1 | 5 | 0 |

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

| | £ | s. | d. |
|-----------------|---|----|----|
| Arnold | 0 | 6 | 0 |
| Clayton | 0 | 5 | 0 |
| Hinckley | 0 | 11 | 0 |

Old Basford.—We are requested to state that £1 1s. 2d. of the sum acknowledged last month was for the above fund.

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

GENERAL BAPTIST MAGAZINE.

APRIL, 1870.

"FIRST TO MARY MAGDALENE."

BY REV. W. BROCK, JUN.

It might have been sufficient for the great purpose involved, if the evangelists had recorded, without comment, the simple fact that Jesus rose from the dead. The agreement of four independent witnesses, known men, writing in the calm of days long after the incident had happened, and in the midst of those who could have contradicted them, had they been wrong, would afford a fair and satisfactory ground for belief in the Resurrection. And this might remain, even though the writers gave no names, and added no particulars.

But our witnesses by no means limit their testimony to the bare assertion of the fact. Every one of the four seems anxious to give us all the particulars that he possesses. Name is mentioned after name of those who were connected with the event. Incident follows incident, till the whole proceedings of the day live before our eyes. Instead of a bare historical fact, the Resurrection becomes a vivid reality, present to the imagination, powerful in the heart. Every fresh circumstance in the wonderful story adds not only to the evidence for its truth, but to its interest, its pathos, its influence. At each turn we are presented with

some new assurance that it is the "same Jesus" who has risen, and that His tenderness and fidelity are unchanged. Take one incident out of the many, and let us see what assurance of the kind it may afford us. "When Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." (Mark xvi. 9.)

Considering the bewilderment into which the disciples were thrown by the startling intelligence of the disappearance of their Lord's body, and His alleged resurrection, we need not wonder if there remains some confusion in their accounts of the event. The appearances were so mysterious, and the disciples who witnessed them were so scattered at the time, that the exact order in which they occurred might well remain somewhat in doubt. Nor has the Spirit of truth thought it necessary to remove all trace of the confusion from the sacred narrative. But this emerges as tolerably clear, that in order of time, the first appearance of the risen Saviour was to Mary Magdalene. The statement here is explicit to that effect. The seeming discrepancy of Matthew's account

(chapter xxviii. 9), according to which He met the women in a body on their return from the sepulchre, is explained by the fact that Mary had separated from the others in the garden, and may well have had her interview with the Lord before He appeared to them. And the narrative of John, especially weighty on account of the close contact into which that day he was brought with her, leaves us in no doubt on this point. It is Mary Magdalene from whom the disciples hear the earliest announcement of the fact: "she came and told the disciples that she had seen the Lord, and that He had spoken these things to her." (John xx. 18).

John tells us something more. It is plain, from his record, that the appearing "first to Mary" was intended as a mark of favour and distinction. Of all the apostles Peter had the priority; "He was seen of Cephas, then of the twelve." But of all the disciples, the honour fell to Mary: "He appeared first to Mary Magdalene." The eleven saw Him that night in the upper room; the disciples of Emmaus "toward evening;" Peter somewhere in the city, perhaps, during the afternoon; the other women, still earlier, met Him in the way. But to her it was given to see Him in the garden itself, beside the sepulchre where He had slept, and within reach of the place where He had been crucified; on the very battle-field, so to speak, on which He had fought and fallen, and sprung victorious to life again. The first sentence that came from His glorified lips was spoken to her. The second breathed her name with the familiar accent of the past. Her's it was first to hail Him "Rabboni;" her's first to mark the change that had come over Him, no longer mortal, but "alive for evermore," with a space between Him and her which must not be crossed except by express permission; her's to bear the message to His brethren, "I ascend

to my Father and your Father." And whatever the reason of this preference, the force of it can scarcely be mistaken. It indicated a choice of Mary for the singular honour which she received.

We have a curious illustration of our point in the use made of it by M. Renan in his theory of the Resurrection. He conceives it to have been a mere dream, an imagination, on the part of the disciples, and the origin of the idea he ascribes to Mary Magdalene. To her, he says, belongs the glory of the resurrection. She it was who, by the force of her womanly imagination and the fervour of her womanly passion, carried away the understandings and convictions of the rest. We reject the theory, as impossible; the unbelief of Thomas, the despondency of the eleven, could never have been changed into assurance by the fancy of an excited woman's brain. But the slender footing of fact on which it is made to rest remains. The resurrection has in Mary its first eyewitness. For some time at least the knowledge of the fact was confined to her. Certainly it was she who, strong in her simple faith, and the joyous assurance of her personal interview with Christ, first broke in, like the morning-star of hope, upon the doubt and despair of the disciples.

This choice of Mary points us naturally in search of some appropriate reason. In the order and manner of all our Lord's appearances after He had risen, there are traces of distinct design. What was the ground on which, in the present instance, Mary Magdalene was preferred before the mother of our Lord, before Peter, before the beloved disciple?

We may get started on our inquiry by the phrase with which her name is coupled in the passage under notice—"Mary Magdalene, out of whom He had cast seven devils."

This phrase expresses the sum of what we know as to her personal history and antecedents. It is all that is said of her in the account in which she is first introduced to our notice. "Mary, called Magdalene, out of whom went seven devils." (Luke viii. 2). Tradition, indeed, has been busy with her name. She has been identified with the woman "that was a sinner," and her very surname, "Magdalene," has passed into a synonym for the fallen of her sex. But there is not the slightest ground for supposing that Mary ever bore any character of the kind. "Magdalene" simply means "of Magdala," the town of Galilee from which she came. And the mention of the "seven devils," or demons, indicates not so much gross sin as grievous misfortune. She had been one of those afflicted creatures over whom the evil spirits had been permitted to exert their tormenting powers, scourging them with bodily disease, or driving them into insanity. Her case was one of singular malignity; "seven demons" had possessed her; she was like that Gadarene demoniac, in whom a "legion" of evil spirits dwelt. This unhappy sufferer had come into contact with our Lord. He who "went about doing good, and healing all that were oppressed of the devil," found her in her misery, entered the lists on her behalf, conquered and cast out of that fair house the fierce influences which had made it their home.

Another step, and we approach the answer to our inquiry. What consequence must follow such a deliverance? What does the freed slave feel towards his liberator; what the sick man healed to his physician? We could well believe, without another word, that Mary's heart was thenceforth knit to Jesus by a sevenfold cord of gratitude. But we are not left to surmises. Her name appears frequently in the gospels, and invariably at the head of that little band of faithful women

who accompanied our Lord on His journeys, and "ministered to Him of their substance." She is always the leader of the women, as Peter is of the men. She was with Him during His Galilean circuits; came up in His company on the last journey to Jerusalem; is mentioned especially among those who "stood by the cross," and went with the body to the sepulchre; took particular note of the place where He was laid; and was among the first afoot in the early twilight to carry to the grave the spices which she had prepared. She watched while so many only "mourned and wept;" she remained in the garden when the other women "fled from the sepulchre;" when even Peter and John, having gone into the empty tomb, went home again, she could not go away, stood watching, weeping still; felt, in the intensesness of her anxiety, no dread of the angel; would fain wait there till she heard some tidings of the precious remains, and then would bear the body in her trembling arms, unaided, to some place of security and repose. "Sir, if thou have borne him hence, tell me where thou hast laid Him, and I will take Him away." Out of sight is not out of mind with her. Never can she forget how much she owes to her Lord. If she cannot have Him living, she will cling to Him dead. Surely Mary stands there at the sepulchre, the very symbol of a love which is stronger than death, which many waters cannot quench, which that empty sepulchre cannot chill, nor that cross of shame destroy. Can we wonder that she had her reward? "According to her faith"—that, perhaps, we can hardly say; for she does not seem at present to have grasped the truth of the resurrection any more clearly than the rest. But according to her love, the loyalty with which she adhered to her benefactor, the anxiety which she showed to honour and tend Him even in His death, it was assuredly done. Was

there one among the disciples to whom so fitly and so fairly the veil should first be drawn back, and the miracle made plain? Was there not a certain justice in the order according to which, "when Jesus was risen, He appeared first to Mary Magdalene?"

What, then, is the moral of this incident, and what the bearing of it on ourselves?

It is obvious to remark, as one result, that Christ regards His disciples, not according to the office they hold, but according to the character they exhibit. There were many claimants for the honour which Mary received, who, in position and dignity were before her. There were members of the Sanhedrin among the disciples, Joseph and Nicodemus. There was the Virgin-mother of our Lord, "highly favoured among women;" and there was Peter, who was to hold the keys of the kingdom; and there was the body of the eleven, the chosen ambassadors of Christ. Mary held no office, founded no order, was charged with no special commission. She is the simple disciple, such as you or I may be. And to simple disciples, we see, may be given the highest marks of the Master's favour. The Mordecais, whom he delights to honour, may come from among the servants who "sit at the king's gate;" from among private Christians, who hold no office or dignity in the church; from the ranks of those "little ones" whom it is so easy to overlook, so natural to despise. "There are last which shall be first." Do not dream that you cannot excel, because your name is unknown, and your sphere of service hidden. "Christianity," says one of its keenest modern critics, "has abler advocates than its professed defenders in those many quiet and humble men and women, who in the light of it and the strength of it live holy, beautiful, and self-denying lives." Many

such there are, from whose lips pastors and preachers may learn, better than from books, what God the Lord can do. Many are the hidden ones, patiently continuing in well doing, who at the judgment shall be preferred above their brethren, and "shall shine," with a glory before unsuspected, "as the stars for ever and ever." "He appeared first to Mary Magdalene."

We learn, further, that of all the graces of the Christian character, there is none of which our Lord thinks more highly than love, gratitude, personal affection and attachment to Himself. He had many faithful disciples even at that hour. Scattered for the time, they would rally to Him when He came again; they would accept His commandments; they would live and die for His sake. As far as faith in His return went, it is possible that there were some among them who had outstripped Mary. The sisters of Bethany must have thought of their brother's resurrection, and may have argued from it to the resurrection of their Lord. Mary, His mother, can hardly have been without some presage of the great event. John is expressly said to have seen the empty sepulchre, and to have believed in the miracle. That they loved Him right well, we also know. But Mary Magdalene seems to have loved Him with a love, not more faithful perhaps than that of Peter or John, but more intense, more impassioned. Ignorant that He is risen, she clings to His very grave; she cannot leave "the place where the Lord lay." Could she find the body, His dust would be dear to her. It is the passionate love of unbounded gratitude—"He had cast out of her seven devils." It is this which, restraining indeed its forwardness with the significant "Touch me not," Jesus nevertheless recognises and rewards.

He will not fail to recognise it in us. Whatever we cannot do, we can

all love Him. We are all His debtors for a thousand deliverances, and for "our own selves besides." Are our talents few, is our faith feeble, our knowledge dim, our courage and endurance frail? Let us by all means labour to have these improved; but do not let us despair so long as love is warm, and our hearts burn within us at the Saviour's name. Coldness of heart is in the Christian the unpardonable sin. Lack love, and you lack all. "Because thou art luke warm, I will spue thee out of my mouth." The loving, ardent disposition catches His notice and brings down His blessing. Love opens the door to every other grace. "If a man love me, he will keep my words; and my Father will love him, and we will come to him, and make our abode with him." "Her sins, which are many, are forgiven; for she loved much." "He appeared first to Mary Magdalene."

'And, once more, we may see how love is our surest guide into the light. Dark to Mary, as to the rest of the disciples, that sorrowful Sabbath, and the morning of the day that followed. Hope lay dead; faith trembled in the balance against unbelief: it was love alone which patiently prepared its spices, and groped its way to the sepulchre. "Charity never faileth." It was blind work; the stretching out of uncertain hands; the tottering through many obstacles of doubtful feet. But as love went to its work in the darkness, we know how the day suddenly broke, and all the shadows fled away.

We have to grope our way, sometimes, in the service of our Lord. We are plunged into gloom by some sore misfortune, some swift temptation, some sudden disappointment of dearest hopes. There rise round us doubts of Christ's presence, and of the truths in which we have trusted, and of the promises on which we have leaned, and of the end to which we are hastening. We cannot find

our Lord. We cry with the disciples, "Master, carest thou not that we perish?"

Let us hasten, at such times, to stir up the fire of love. That is not gone out. Have we not the recollections of mighty deliverances wrought for us in the past by Christ? Can we not remember the devils He has cast out of our souls, the sins He has forgiven, the tears He has dried? Does there not rise within us the memory of that hour when first He laid His hands on us and healed us? Have we not the vision of that cross on which He died for our sins? Let us meditate on these things. Let the gratitude which they kindle find appropriate expression in the self-denying acts of Christian service. Tend the sick, teach the ignorant, minister to the Lord's brethren, as Mary sought to minister to Himself. And then the fire will burn; warmth will return to the chilled and trembling heart; we can surely steer by that light till morning dawns.

The morning will dawn. He will meet us, as He met her. We shall hear the voice which we love calling us by name; and answering with the joyful "Rabboni," we shall feel ourselves taken afresh into His confidence and care. It may come, before long; "early in the morning," as soon as His purposes make it possible. Or if your sorrow be a lifelong one, and in measure darken all your days unto the end, it is but a little while, and a yet brighter revelation shall be yours. You shall see Him as He is, in a garden where there is no sepulchre, in a communion which knows no end.

"O then shall the veil be removed,
And round me the brightness be poured;
I shall meet Him whom absent I loved,
I shall see whom unseen I adored."

It cannot be otherwise. Love to Christ never goes unrecognised. It has its rewards here. It has them hereafter. "He appeared first to Mary Magdalene."

A RETROSPECTIVE GOSSIP ABOUT MEN, BOOKS, &c.

No. III.

BY THE REV. J. BURNS, D.D.

IN referring to the history and progress of our church, we must not forget a worthy brother lately deceased—Mr. Bissill, who had efficiently served the infant cause, and who removed from Commercial Road to reside in Paddington expressly to help the New Church Street interest. He had been very acceptable as a supply before the erection of the chapel, but the proprietor of the new place of worship concluded that it would not fill without additional or other talent than Mr. Bissill brought to it: and it is not a very agreeable thing to remove a man who has done good and gratuitous service in his own comfortable way. But Mr. Wileman perceived that the *entire* labours of a minister must be given to the work, or the progress would be slow; and he, with his great energy, had no idea of waiting for years to secure the success he so earnestly desired. His own history had been the development and education of his mental powers under the gravest difficulties, and he had, by promptness and punctuality, and thorough devotedness, raised himself to great prosperity in business, and he desired for the newly established church similar rapid advancement. In many respects he was a wonderful man. His liberality was great, his readiness for self-sacrifice ever manifest, his effort to rise intellectually as well as secularly most laudable, his religious principles undoubted. But with these manifold excellencies there were naturally drawbacks that acted unfavourably. He brought his habits and spirit as an employer into the ecclesiastical domain, and seemed to expect the same subjection and entire obedience from all in the church, including the pastor, that

he enforced in his well regulated warehouse.

After Mr. Bissill's removal came his successor, a well educated student from College, whose usefulness, for the short time he occupied the pastorate, was very cheering; but again the course of action adopted produced friction and collision, so, as we previously intimated, the minister and three-fourths of the church withdrew, and formed the new interest in Edward Street, Boston Fields. The chapel which they hired was in a somewhat retired part, and where there was no thoroughfare, so that great success could scarcely be anticipated. But with the most self-sacrificing earnestness they laboured to sustain the pastor, and to secure for the church prosperity. The name of this new society formed in 1847 did not appear on our Minutes till 1837, and in 1841 Praed Street was substituted for it.

New Church Street had a respectable chapel, though small, in a new and good street, and close to the Edgware Road, but it was comparatively empty, affected as it had been by the two unhappy disruptions within the space of four years, so that now the work was both difficult and onerous.

Mr. Wileman, realizing the exigencies of the case, gave after a princely sort, or else even the hundred and twenty pounds of pastor's stipend, with more than twenty pounds ground rent, and above forty pounds incidentals, could not have been raised. But the pew proceeds rapidly increased, and the few members were growingly liberal. To get home shelter in our respectable part of London, in a decent neighbourhood, was no easy task; but at

length, by paying one-third of my salary, I got a miserable house in that very creditable part, Paddington Green. And now came the question of the lads, and what to do with them. The eldest in his eleventh year, and the other in his eighth, both to be educated and pushed into the world for future employment.

My writing had now to be pursued with no lazy hand. It was really indispensable that the pen should do as much as the tongue, and the press as the pulpit. Rising early, before six, I was at my desk, and the morning and forenoon saw me hard at work; and very fortunately readers multiplied as the books were produced, and these as a rule made their appearance at the rate of three and four volumes in the year, besides lesser publications.

In this way education was secured for my sons, debt avoided, and in the meanwhile the members and friends were multiplied. My sons were sent for some time to a worthy man at Wendover, Mr. Talbot. His house was a real home to his pupils, and they all revered and loved him. In our College report *it is still* stated that this most excellent brother *resigned*; the fact is, he died, and of necessity resignation of every undertaking in this world followed. Perhaps this mistake might as well now be rectified. The progress of our church for the first ten years was to this effect: we baptized 485, and our receptions and dismissals from and to other churches were about equal. From time to time, besides paying off debt, we had made sundry improvements in our chapel, as enclosure of lobbies and stairs, erection of upper galleries, &c. But unfortunately the area of the building was limited, and we were packed in with houses and shops, &c.; but in 1849 we bought a cottage at the rear, and extended the chapel to the utmost possible point, at an expense of some £740, and enlarged our ground rent £10 per annum. This

afforded us considerable relief, and enabled us to give an increase of sitting accommodation to the poor.

One of the most influential friends we had up to 1850 was Thomas Gwennap, Esq., the son of a distinguished minister, once pastor of the Baptist chapel, Saffron Walden, and intimate friend of Robert Robinson, of Cambridge. He was well educated, and one of the best informed men I ever met with; and having moved in the higher circles of life in his profession as dealer in paintings and articles of vertu generally, was a most charming friend and companion. During my first year's pastorate he united with us, his daughter taking charge of the Bible class, and he ever willing with expanded heart and liberal hand to help on the cause. He had no idea that his minister should receive less salary than he had given to his clerk, and thus my income was very soon substantially improved. For some years he was one of our unbaptized members, but when between seventy and eighty years of age he felt it his duty to put on the Lord Jesus by baptism. On the same occasion a Christian lady, upwards of seventy years of age, was baptized. His daily companion was Scott's Commentary, and often till midnight did he humbly and earnestly meditate on God's statutes. When he was far on towards eighty years old he began his total abstinence career, and though he was told by his physician that he could not digest food or live without the aid of brandy and water, he broke the fetter thus fastened on him, and did not die until he had attained his eighty-third year—so ignorant and foolish are many medical men on this question. Mr. Gwennap not only saved his brandy, but did not require one medical visit for ten he had formerly needed. I fancy the wheels of doctors' carriages are kept largely in motion by alcoholic prescriptions. Towards

the end of 1840, Mr. Wileman, and a number of friends, together with the members of the Edward Street church, took possession of a chapel that had been occupied by an Independent minister in Praed Street. The building was bought by Mr. Wileman, and thus a second General Baptist church in our immediate district was permanently established.

Mr. Underwood was invited, and accepted the pastorate. The usual liberality of the purchaser of the chapel was largely shared by the people, and they proceeded energetically to secure the building for the church by rapidly paying off the debt that had been incurred. Mr. Sarjant succeeded Dr. Underwood; and then Mr. J. J. Owen; and now for several years Mr. Clifford has been the minister of this church.

At the reopening of our chapel in 1849 we were assisted with the services of the late memorable Dr. Andrew Reed. My esteemed father in Christ, Rev. A. E. Farrar, Wesleyan minister, was also to have preached, but was then on his death-bed, and Rev. Mr. Brailsford supplied his place.

Among our other efforts the Foreign Mission drew largely on the sympathies of our people, and great sums were annually collected. Our Sabbath school produced a very considerable amount every year. But I felt it my duty, as I have stated, in the second year of my pastorate, to unite with the Temperance Society, and do our utmost, not only to rescue drunkards, but to preserve those around us from the deadly snares of intoxicating drinks. Our success was most cheering—a thousand persons signed the pledge at our meetings in one year. Our teachers and collectors for the Mission were amongst our most devoted teetotallers. But unhappily owing to the indiscretion of certain persons from whom better things might have been expected, the subscribers and collectors to the Mission who sym-

pathized with the Temperance movement received such a check to their missionary zeal, that our collections went down seventy per cent., and have never rallied to this day. I believe in doing all we can, and much more than we do, for our Foreign Mission, but I equally believe that the souls of drunkards at home are quite as precious, and imperatively demand every sacrifice and exertion we can make for their rescue and salvation. Our own congregation has supplied us with the most startling reasons for zeal in this home temperance work. A tradesman's wife who had worshipped with us for years, maddened by drink, committed suicide on the Lord's-day. Another hearer, a woman, died raving mad on her shop floor of *delirium tremens*. And yet a third one, who had experienced in early life a rich enjoyment of Christian grace, died under physical horrors that I am utterly unable to describe. Surely these things ought to arouse us to devoted action, to do all we can to prevent such instances of hopeless ruin. And what has afflicted us is not exceptional. Who can think of beloved and honoured brethren in the ministerial work, and take a retrospect of some places in the denomination, and not feel convinced that the "serpent of the still" is one of the most deadly enemies alike to professors and profane, to pulpit and pew. No marvel that we find it written, "Woe unto him that giveth his neighbour drink," &c. (Hab. ii. 15.) Happy will be the day for our exalted land when the curse of intemperance shall be wiped away from our nation. Against the charge of making temperance everything, and putting it in the place of the gospel, and dragging it offensively before people—having now had thirty-four years of intercourse with nearly all our churches, I can appeal and plead that no such indictment will stand against me. I

only know of "one gospel;" and that I must preach, or incur divine malediction, but I know of many means and agencies by which that gospel may be helped on its glorious course of triumph and salvation; and I do know that no worse stumbling block can be found to impede it than the drinking customs and habits of the people. Many of our friends will remember that extraordinary trophy of the temperance cause, John Plato, of Chesham: how that twenty-nine years ago he was the most degraded man in the county where he lived; how he had been in prison times beyond reckoning; how he had been made a spectacle often in the stocks of the town; how he and his miserable wife lived in a place not fit for well-cared-for swine; how he was the nuisance of the district, the ringleader in drunkenness and riot; and how, by God's gracious Providence, he was snatched by teetotalism from the horrid quagmire of wretchedness; lived for twenty-eight years a sober life; how he erected his freehold house, caused the building of the temperance hall and saw it out of debt; how he became a good and useful townsman, an elector in two or three counties, a contributor to every religious sect in the place, and how he had probably by his labours induced thousands to follow in his sober wake; and how he died, leaving behind him a respectable maintenance for his bereaved widow. As the humble instrument of his deliverance, I have ever felt that he alone was an ample recompense for any toil or inconvenience my teetotal life and labours may have involved.

I had the privilege and pleasure, in 1847, of travelling over 2,500 miles of the United States, Canada, and Nova Scotia, as one of the deputation from our Connexion to the Free-Will Baptist Convention in Sutton, Vermont, and was brought in direct contact with the leading

ministers and lay elders of that noble-minded people. It should not be forgotten how they stood forth as the friends of the slave and of the coloured people amidst the general obloquy of other sects; and I never can efface from my memory and heart the joy experienced in a fortnight's intercommunion with them. There is not on earth a more zealous, self-sacrificing ministry than that of our Transatlantic Free-Will Baptist brethren. We have been favoured since then with the reciprocated visits of brethren Noyes, Woodman, Graham, Day, Fairfield, Dunn, and all will confess that to know them is to revere and love them.

I have spent my chief seasons of autumnal recreation in tours through France, Switzerland, Holland, Bavaria, Prussia, Austria, and Italy; ventured on Rome in Passion Week; have visited the four quarters of the globe—recently having made the tour of the Grecian Isles, parts of Turkey, Egypt, Palestine, and Syria; and can attest, that for all purposes of health, comfort, and safety, for physical and mental enjoyment, for labours somewhat abundant and continuous, that the avoidance of stimulants is both wise, and safe, and good. A small amount of drink money laid by would enable many of our dear brethren to have the same enjoyment of travel, and it is for this purpose mainly that I mention it. My income has never been great, and my book buying tendencies always most exhaustive; but I have kept to my pastoral duties, and have done no small amount of other labours, and have seen a pretty good part of the world by the aids of economy, diligence, and teetotal sobriety. Some day, if spared, and the needful is forthcoming, I purpose to visit the United States again, and to pass over the Union Railway to the Pacific, glancing at Utah *en route*; and if there be time, I may go and peep at the folks in Canton and Peking, and visit brother

Hudson in Shanghai, and call and see their neighbours in Japan, and pay my respects to the good missionaries in Fiji, and see how the New Zealanders and Australians are getting on in my way home. This world of ours—for God has given it to us—is so full of interest and beauty, that I should like to see as much of it as possible before I go hence. Should these travels be effected, some more jottings may interest our readers.

In the meanwhile, allow me to add a few words as to our denominational status in London as compared with what it was in 1835.

Then, as per Minutes, we had three chapels and 459 members. In 1869 we had four chapels—but Borough Road double the size of Great Suffolk Street, Commercial Road enlarged, New Church Street two hundred additional sittings—and 1147 members in all, or an increase of 150 per cent.

And now allow me to remind our readers that our Centenary Association is approaching, and I trust its celebration in every respect will be worthy of the occasion, and of the momentous age in which our lot has been cast.

THE UNION OF CHURCH AND STATE VIEWED IN THE LIGHT OF PRESENT CIRCUMSTANCES.

It is not unwise, under any circumstances, to investigate the relations between institutions so important to a country as the Church and the State. Even in times of religious and political quiet it might be very profitable to ask whether the temporal government and the Christian Society hold such a position toward each other as secures the most thorough efficiency in each, and the highest measure of good to the people at large: but in the present conditions of British life, and the irrepressible urgency of ecclesiastical questions, no inquiry is more imperative, or if properly conducted, more likely to be fraught with good.

For three centuries there has been a union between the State and a section of the Church of Christ in these realms, and we have before us the records and results of this alliance, not more in the annals of the past than in the living, compact, and homogeneous circumstances of our present national life. This immediate generation, in all its phases of thought and action, is the direct offspring of the whole past; and the condition of the Church and State question to-day is seen in the complete result of the manifold efforts and experiences of the nation in the direction of religion, since the time the Anglican Church sprang out of a compromise between the Catholics and Protestants of the reigns of Henry and Elizabeth. To look at the union of these two chief

organs of a people's life "in the light of present circumstances," is to obey the necessities of the hour, and to submit current theories on ecclesiastical matters to a fair and valid test; and we do so, not forgetting the teaching of Scripture, but with the assurance that a separate appeal to the times in which we live cannot issue in a verdict opposed to the precepts of the Word of God.

No age is without its witness to the exact value of the agents at work in its midst. The voice of humanity, drowned for awhile, finally sounds above the strife of tongues, commending the good, and condemning the bad. Every tree is known by its fruit; and the most patient gardener must, when the Great Husbandman bids, take the axe and lay down the spade. Neither churches, nor states, nor both together, are exempt from this law. There is more in every kingdom than is visible to the eye. Man is not alone. Each nation lives and moves in God, and therefore you cannot always violate its conscience with impunity. The day of reckoning is marked in the divine calendar, and when the morning dawns resistance is useless. Unjust statutes and iniquitous institutions may spread like the green bay tree, but the Lord will pluck them up by the roots, and scatter every scrap of fibre to the winds. Our eternal Father is not absent from any people or any time, and

if His children will take heed, they may read the teachings of His providence with scarcely less ease, accuracy, and profit, than they find in studying the records of His grace.

Howbeit circumstances, externally regarded, are not so faultless a test of truth that it is unnecessary to search for the ideas and feelings that produce them; nor is the "logic of events," even when driven in upon us with the quenchless energy of a tornado, always so conclusive as to release us from the obligation of resisting it with the sterner and holier logic of individual conscience. Successes are not principles. Defeats are not in every case proof of falsehood. Customs, though they crystallize in forms of beauty and strength, do not make irrefragable law. Circumstances are not kings, but heralds trumpeting the monarch's presence. They are not themselves moral rules, but reliable commentaries upon such rules, moral or immoral as may have been followed. Like mirrors they reveal the purposes of God and the wants and weaknesses of men. In them we have the outward and visible signs of inward and spiritual ideas. For the real history of mankind is not first written in the "pomp of circumstance," but on the fleshly tablets of the heart. Those conflicts that come to the front for their award have been first fought out in the arena of the soul. The spirit of the age gives shape and form, direction and movement to society. Laws and institutions are the clothing of the intuitions, beliefs, and hopes of men; and experience assures us that when we once get at the ideas ruling their minds, controlling their choice, and moulding their acts, we are in the domain of truth, where, more likely than anywhere else, we shall gaze upon her form and receive her benediction. Present circumstances may, therefore, tell us, if we know how to read them, what human needs are deepest, what organizations are best adapted to certain states of social life, and what purposes God is working out, and so bring us abreast of the teachings of that common sense or common consciousness of mankind which seems the chief criterion of truth available to us. The man, then, who ignores such signs of the times is as unwise as the navigator who, carefully guarding his sextant and compass,

attempts to track the ocean heedless of changing winds and of the currents of the sea.

Moreover this examination is *necessary* as well as wise, because the methods and measures of the future are mainly determined by our sense of the needs and teaching of the nation at the present hour. The good plans of to-day are the result of an appeal fairly made to the whole facts of yesterday; and the methods of to-morrow will grow out of the circumstances of this moment as naturally as one generation follows another, or as the blossom gives place to the fruit. The temple of national well being is built up day by day from the materials of the past. Judaism completes its work, and then grace and truth come by Jesus Christ. Scholastic philosophy wanes, and then Lord Bacon appears. Famine, bankruptcy, and wide-spread calamity, extort an unwilling acknowledgment of the evils of protection, and then we have unfettered industry, a cheap loaf, and the produce of the world at our feet. If we are to provide for the morrow's need as we ought, we must carefully look at yesterday and to-day.

"At yesterday." For we must not break with our past. It is the complement of the present, and must always be judged with it. We cannot collect a true verdict by merely testing the few facts that rush to the front and insist on being examined, any more than we can get a system of geology out of a single fossil oyster, or a true knowledge of farming from the analysis of the soil of a solitary field. Though truth is one, it is wondrously manifold, and requires to be known in its variety before it can be understood in its unity, and appreciated in its broadest range, in order to be felt in its highest power. "Throughout the ages one increasing purpose runs, and the thoughts of men are widening with the circling of the suns." There is a visible development of moral ideas along the path of history. One generation passeth away, and another generation cometh, but the truth abideth for ever. No age lives to itself, or learns for itself. Each is teacher to its successor, and teaches the better because it has before been a dependent and diligent pupil. As the light of distant stars has been ages in travelling to us, so this "light of present circumstances" comes along all

the past, and we must allow its collected force to shine upon us without any restriction. One thing remains to be desired, that as we gather together its scattered rays and concentrate them on this subject of Church and State, we may follow in the wake of Professor Tyndal, but with a higher experiment, and consume with the holy flame of love of truth all particles of the "dust" of prejudice, custom, and selfish interest floating in the path of these rays, so that the light beaming with unobstructed freedom and purity, the union of Church and State may be distinctly and fully revealed.

What, then, is the result of our inquiry conducted on these principles, and we believe in this spirit? Must we declare for the continuance of the alliance between the English Establishment and the Parliament? Is the evidence compiled from within and without the State Church, and illustrated by the experiences of other peoples, so conclusively on the side of maintaining existing relations that we do wrong to ask whether we follow the will of God in this matter, and greater wrong to require a readjustment of those relations? We cannot hesitate about our answer. The light of present circumstances points out the necessity for obtaining a speedy separation of Church and State, and an independence for each of the other as perfect as that between the government and a literary club, a life assurance society, or an omnibus company. The teaching of God in His providence seems unambiguously on the side of the deliverance of His church from State patronage and control. The minds of men are gravitating with ever increasing speed towards religious equality, and it is as impossible to prevent their arrival at that goal as to keep back the sea. Individuals may fret and fume against their destiny, but it avails not; they must either go with the strong forces of justice and truth that grapple them, or be left as beacons on the deserted rocks of iniquity. Man cannot always be unjust. The living energies of God urge us along in a nobler path. The line between politics and religion becomes more and more definite to the eye of the nation. Men perceive that the State has neither qualification nor right to be the supreme judge of religious truth, and

that a grave wrong is done to their manhood when government puts a premium upon the avowal of one religious opinion, and a penalty to the holding of another. The more we think, the more we differ at the first; but thinking on and on, discord disappears, and a basis of agreement is found. A real unity pervades the life of humanity. Differences high as the Andes separate us, but we meet in concord in the deep vales from which the mountains start. In the crusading days of Peter the Hermit the multitude asked, as town after town came into view, "Is this Jerusalem?" Justice is the Jerusalem of the world, the rallying point of national crusades, the meeting place of all kindreds and tongues. "A nation is stronger than a law, but there is something stronger than a nation, and that something is justice, . . . and that rare, noble, and imperial virtue, has this above all other qualities, that she is no respecter of persons. . . . She presents a tranquil and majestic countenance towards every point of the compass and every quarter of the globe."* And as men see more of her chaste beauty, and imbibe more of her righteous spirit, every injustice, and above all every inequality legalized in the name of religion (which is nothing if it is not just), will vanish at her advancing sway like darkness before the morning dawn.

It was said a short time ago in the *Pall Mall Gazette*—"There are no movements to which a wise man ought to pay greater attention or respect than those which proceed from the tacit unexpressed conviction of the great mass of mankind in the face of the denunciations of eloquent exceptions. Burke reviled the voluntary system with all his power, and yet the current of opinion has set steadily all over Europe in the opposite direction to Burke for two generations, and is getting stronger every day." England is not alone in her struggles for religious equality. She is but one in the company of nations eagerly bent on gaining this prize. The wave of freedom rises higher and higher, and is rapidly spreading over both hemispheres. We have just seen a church voluntarily disestablish itself, to defend the truth with greater success in Neufchâtel.

* Mr. Gladstone's speech on the second reading of the Irish Land Bill.

Sir James Grant finds in this principle the only pacific settlement of the relations of Church and State in Jamaica. The voluntary system enjoys free play in the Western Republic with such pure and salutary issues as never proceeded from state protection and state pay. The colonies of the Pacific have uttered their potent voice in favour of liberty, and a welcome echo of it has just been heard from the vast province of Hindostan. Italy, in the hearing of the Pope, has announced and adopted the maxim of a free Church in a free State. Even Austria marches with a fleet foot to the same ideal. The tolerance of all sects has been proclaimed in the home of the Inquisition. Sweden, Turkey, and France, are travelling in the same direction; and Britain cannot surely be left behind in this race for the goal of liberty, equality, and religion. Never! Already the Irish Church is rejoicing in its newly bestowed privilege, and preparing for the vigorous deeds of a dawning manhood. Wales is astir. Scotland has given signs of a fixed purpose and substantial hostages to the cause in her Free Church life, and the English people are moved by those ideas and actuated by those principles which must come forth shortly in the complete emancipation of the religion of the Son of God from the enslaving patronage and unrighteous control of the civil government. Haste, thrice happy hour! when the true King of men and only Head of the church shall be acknowledged from one end of the world to the other as the sole Lawgiver and Ruler of His redeemed and holy people!

Nor can we see that State-Churchism, as such, has in a single instance proved itself so worthy of honour as to deserve any exceptionally favourable treatment. We rejoice that in many lands it has rendered distinguished service, but its achievements, as compared with those of voluntarism, have not by any means been so remarkable as to justify the slightest preference for government supervision of religion. Indeed the opposite is the case. The Free churches of England, with all their defects, have done a good work for the nation. They have produced out of slender materials, and in the face of great obstacles, writers of some genius and of accurate scholarship, preachers

of surpassing ability and eminent piety; and, above all, they have reared a race of men of firm conviction and quickened devotion, who "reverence conscience as the source, and liberty of conscience as the only guarantee, of truth." These churches have shown themselves able to grow in an atmosphere of oppression and social injustice, and given fair promise of what may be expected from them when they dwell in a climate genially refreshed with the breezes of liberty and equality. The record of Dissent is with the nation, and we are content to abide its verdict. Already the successes of Nonconformity are contrasted with the proved and palpable failure of its rival as an organ for unfolding and maturing the spiritual life of men, and it is not difficult to see with what result. The essential evils of the alliance between the State and the Church multiply and increase with the growing vitality and earnestness of the members of the latter. The more they strive to do the work of the Church, the more patent becomes the iniquity of receiving the support, and the more irksome is submission to the control of the State. Even now it is said by those who would withhold it if they could, that error is endowed to a greater extent than truth, and every day brings to light some fresh case enforcing the necessity for separation. Men's consciences are seriously hurt, social life is poisoned with bitterness and jealousies that ought not to be so much as named amongst us, political progress is checked, ignorance is fostered, and religion herself is wounded and imprisoned in the magnificent house of her friends.

It is separation that is needed, and not reform. To cut off a branch will not pluck the disease from the root. Mending a window will not save the house built on sand: it needs not a pane of glass, but a new foundation. Injustice is not wiped out with a word. Projects of reform, even if honestly conceived and strenuously urged, are misplaced and mistimed. It is too late. The ship must go. The drug of advowsons may be cast out, but the vessel still sinks. Bel and the dragon may be thrown overboard, but their place is filled by the rushing water. Bishops may cease to oppose good legislation and work away at the

pumps, and chivalrous deans may urge others to come on board to save them, but it is too late. The ship is eaten through and through by error, and though all the living shall be saved, yet the worm-eaten timbers of State-Churchism cannot be kept from their deserved doom.

Yet is it not a humiliating circumstance that the British nation, at this advanced period of its civilization, should be terminating the long confusion of the provinces of civil obligation and religious duty?—a service the Romans performed for their republic before they had travelled far in the fourth century of their history. But such is the fact. It required more than six hundred years to effect a separation between politics and the administration of justice in this country, and it has taken more than eight hundred years to bring us on the line of that higher division between politics and religion; whereas if men would have been content with any other teaching than painful experience, they might have found not only in the Scriptures but in the history of the world and the church more than enough to have induced them to insist on such a separation ages ago. From one fact learn all. Maine, in his *Ancient Law*, suggests the high probability that the Romans would have had a civilization as feeble and sickly as the Hindoos, if they had not made this vital distinction when they did. He also says: "We can see that Brahminical India has not passed beyond a stage which occurs in the history of all the families of mankind, the stage at which a rule of law is not yet discriminated from a rule of religion. The members of such a society consider that the transgression of a religious ordinance should be punished by civil penalties, and that the violation of a civil duty exposes the delinquent to divine correction." The union of Church and State is logically the perpetuation of the political blunder which Rome corrected soon after the promulgation of the Twelve Tables, and thence advanced to, and for four centuries kept in the van of, all progressive societies; but which the Hindoos, born of the same stock, continued, and so first arrested their advancement, and then sunk to a perverted and cruel degeneracy. It is a law of progress,

traceable in the past, and never more emphatically declared than now, (and an essential part of the philosophy of progress,) that a clear and broad line must be drawn between the duties of men towards God, and their duties to the Government; and that on no pretence whatever should the State invade the realm of religion with its sanctions, or the Church interfere with the civil government in the discharge of its appropriate duties.

But are there no circumstances that conflict with this broad deduction? Many, undoubtedly. There is a keen desire to maintain the existing alliance, and even a strong determination on the part of a diminishing number not to give it up at any price. Some good men think that the Church will be drowned beyond all recovery if turned out of the ark of the State. Defenders of the union abound, and they are not remarkably particular as to the theory on which they conduct their defence. Some take us to Hooker, others leave us with Mr. Gladstone in his youth; these are given up for Warburton by a few, and all three are surrendered by a growing party for the comprehending of all creeds in heaven and under heaven, on the earth and under the earth.

Are we told that the Church must have the help of the State to keep her out of the dangerous ways of error? Must these chains of civil government be placed upon her limbs lest she should wander into forbidden paths? Why, godless men laugh at the hollow apology, and point to the motley host denouncing and condemning one another in the churches of the Establishment; and godly men mourn with a bitter grief as they see the national property used in the name of Protestantism for the support of those who are teaching undisguised Roman Catholic doctrine. Surely no proof is needed that the union is useless for the maintenance of truth as against error. During a longer period than a generation the Anglican Church has been passing more and more into the hands of teachers who have ceased to be Protestants, who openly declare the doctrine of transubstantiation, defend and use the confessional, and disseminate nearly all the dogmas of the priest-corrupted Church of Rome. And is this decreasing at the present

moment? Who are gaining ground in the strife of sects within the Establishment? Is it the Low Church party which abides by the Articles, and makes them the key to the Prayer Book? You know it is not. Besides, who were they that were most eager in the strife to endow Popery in Ireland? Surely the law-lords! Not at all. But those "right reverend fathers in God" who had said a dozen times under the solemnity of an oath that they would "banish and drive away all erroneous and strange doctrines contrary to God's word," and especially the Popish doctrines of purgatory, etc. Who led the way in petitioning Parliament for the support of Roman Catholicism in Ireland out of State funds? Cardinal Cullen? No. Then some poor erring Dissenter? Not even so. But the enlightened Dean of Westminster, who had also subscribed the nineteenth and twenty-second articles of the Church of England. Leave the Established Church in the hands of her officials, and it is not difficult to tell what will become of her. The bulwark of Protestantism forsooth! The defender of the faith against Romish error! Indeed! The light of present facts shows clearly that if Britain is to be rescued from the perils of Romanism, it must be by Free-Churchism. The Evangelicals will not come forth, nor will they work for the Church's severance from the State; and meanwhile the Ritualists are taking many over to Rome, and the Broad Churchmen are carrying others beyond the pale of historical Christianity into that wide paradise where "essential religion" alone will be required. The sooner the Church is freed from the golden fetters of the State, the more will truth rejoice and triumph.

Another plea for union is based on the theory of periodical acts of the legislature to settle the religious creed of the nation with a view to the inclusion of the whole of its religious thought and life. This is clearly a last resource, and would not have been called in if every other defence had not broken down. What an edifying picture such a comprehensive State-Church presents, and how noble the heroism, perfect the fidelity to conscience, and burning the zeal for truth, that would mark its progress! The flexible creed oscillates between reli-

gion and no religion, Hindooism and Christianity, Popery and Protestantism, according to the returns made at each election; or, more likely, a generous government profusely endows all. Mahomet and Buddha rejoice together. Calvin and Arminius embrace. Penitent Paul and the infallible Pope are one. The High Church leopard, with his many spots, lies down with young and nimble Secularism. Wolfish infidelity dwells with the unaggressive and unresisting "Friends;" and the State, meek and simple as a child, leads them to pastures ever fresh and new. When Sir John Coleridge propounds a measure like this, it seems the only thing we have to do is to ask, "What next?" and answer, "Surely anything save and except the free and spiritual religion of the New Testament."

But would such a system lack the radical vice of the Broad Churchism of the day? No. It could not, from what we know of men and nations, be worked without seriously undermining sincerity, and leading men to play with words in a double sense, and that is not far from playing with things. Inward impulses to honesty would be crushed. Veracity of mind would be endangered. Sincere adherence to conviction would be stifled in such an atmosphere. Men would slight it first, and then lose faith in its existence. The perilous doctrine of accommodation would be generally welcomed, and the sublime and truly Christian virtue of faithfulness to conscience would be in a fair way of banishment from the so-called Christian church. Such an indiscriminate endowment would be less wise than feeding the army and navy with bread and opium in equal proportions.

The last circumstance to be mentioned is recorded in the recent despatch of Sir James Grant on the state of religion in Jamaica. "To provide," he says, "instruction for those who otherwise would be provided with none, is the object which makes a State Church legitimate"—words which appear to mean that the alliance of Church and State should be kept up, so that we may have sufficient funds for missionary purposes. This reasoning is identical with that which tells us that Dissent leaves the villages in dense darkness, and must in the nature

of things confine itself to the towns. The statement is plausible, and is not without apparent foundation. But Jamaica itself shows how utterly unreliable is this defence. Who has cared for the villages of that island the last fifty or sixty years? Who has done the chief evangelistic work there? The governor says: "The Church of England in Jamaica *hardly hopes to do anything without all but complete support from the public funds.*" Is it unfair to argue that such a powerless and needy society cannot have done much for the poorer districts of Jamaica? Work brings strength and enlarges capability. Patronage induces weakness and diminishes force. The Episcopal church will do more missionary work amongst those who are not provided with religion when she herself better understands the first principles of the gospel of Christ. And as to our own country we venture to think the Free churches have done more for the villages and hamlets during the last hundred years than the State Church, though all worldly advantages have been on the side of the government agent, and all the difficulties resulting from squiredom and its attendant evils in the way of the unpretending Dissenters. Candour requires that this circumstance should no longer be read as an argument in favour of the union, for it will not bear a single moment's honest examination.

Is it not, then, high time for all who hold that the kingdom of Christ is spiritual in its nature to have done with the silent and observant system? Have we not had enough of Nonconformist reticence? Why are we to be told to leave English Churchmen alone, and allow them to devour each other? I do not believe a word of this doctrine of silence. It is as weak as it is ungenerous. The commotion within will be endured because it is endowed, and the plea for reform will satisfy men who feel uneasy as to the justice of their position. There is a wondrous fascination, even to honest men, in place, position, authority, and property. The power of education is strong. He is a brave man who, for the sake of truth, will "sacrifice the future of his family as well as his own." Nothing but a grand enthusiasm would constrain to such an act of self-surrender as a voluntary disendowment;

and notably State-Churchism lacks enthusiasm. All its instincts and training are against it. Enthusiasm is not respectable and dignified, and prefers truth to "sweetness," and conscience to appearances. A clergyman said, ten years ago, "If there is not reform soon, I will come out." He is there yet, and we know what reform there has been; and he will be there ten years hence, and ten years afterwards should it be possible. Broad Churchmen plainly tell you they do not intend to separate themselves from the State, and I have not a fragment of hope in either the Evangelical or Ritualistic divisions. They murmur, they protest, they threaten, they coalesce, they divide, they denounce, they do everything except free themselves from the bondage of government. Mr. Ryle thinks it his chief duty to preserve the alliance intact; and Mr. McConochie, with all his zeal, has proved that he is not quite incapable of something that looks a little like truckling and deception. Englishmen, if you care for your country, for its social peace and progress, for its political advancement, work for the Church's complete independence of the State. Christians, if you value the religion of the New Covenant, be not partakers of a system which obscures the glory of the Redeemer, militates against His triumphs, restrains holy enterprise, and blights and destroys the harvests of loving labour. He is no friend to the English Church who counsels perpetual dumbness and inactivity. He is its foe. If a false friend is in my house corrupting my children, the man who helps me eject him deserves my lifelong thanks. The State is such a false friend in the home of the Church, and it is the duty of all who love the truth of Christ to aid in expelling the intruding government. Not for ourselves. Indeed, we as Dissenters shall probably lose by the act; but we shall gain as men and as members of the kingdom of Christ. Our interest in the welfare of the Anglican Church, our desire for the prosperity of our fatherland, our faith in the spiritual character of Christ's rule, and chiefly our love to Christ Himself, urge upon us the duty of earnest and immediate labour for the separation of Church and State.

J. CLIFFORD.

JOHN MITCHELL, TODMORDEN.

THE story of this friend's life is bound up with the history of the General Baptist church at Todmorden, and has on that account more than usual interest. Born in 1812, at Stoneshey Gate, near Heptonstall Slack, of poor but industrious parents, from the cradle to the grave "toiling, rejoicing, sorrowing, onward through life," he went, first as a hand-loom weaver, and afterwards principally as a stone cutter or quarryman. From his youth the Holy Spirit strove with him, but as he grew up he joined ungodly companions, often neglected his maternal teaching, and quenched the strivings of the Spirit. In 1834 he married Mary, the daughter of Mr. John Sutcliffe, of Popples-side. The change from hand-loom work to the use of steam and water power in weaving induced Mr. Mitchell in 1838 to remove to Beanhole-head, near Todmorden. The nearest G. B. church was at Lineholme; but Cross Stone Church being only a few yards away, his two children began to attend the school there, and the then incumbent often tried to draw Mr. Mitchell to church, but always without success. Having been brought up Baptists, the family could not feel at home in the Established Church. Mrs. Mitchell had frequented the experience meeting previously to leaving Slack, but she ceased after their change of residence.

About this time the country was disturbed with the Chartist agitation, and there were very many adherents to this political faith in and about Todmorden. Owing to the support given to this movement by Rev. Mr. Baker, the pastor of the adjacent Millwood Baptist church, a majority of the members excluded him in 1844. He and his supporters took a room in the Mechanics Institute, and conducted services in it for some time. But the interest in the work gradually declining, Mr. Baker left. The friends thus remaining were joined by some General Baptists from Shore, etc., and thus lingered on for some years without making much progress. On Nov. 9, 1845, the sixteen persons then united together were formed into a G. B. church by Rev. H. Hollinrake. About 1847, brother Mitchell was invited to the Sabbath school, and from that time to his death took great interest in its efficiency and success.

He was baptized on Christmas-day, 1850, by Mr. A. Wrigley, under circumstances which are worthy of record. There was no baptistery in the Hall, and therefore the rite was usually administered in a small rivulet called Shoebroad Clough, which runs down the hill on the southerly side of Todmorden. As this rivulet is very narrow, and only a few inches deep in

its greatest depth, it was necessary to make an artificial pond in it whenever a baptism took place. On this occasion Mr. Mitchell and another candidate went to make the pond at about three or four o'clock in the morning; but when they returned for baptism it was frozen over. This did not deter them; they broke through the ice at once, and "put on Christ by baptism."

Mr. Mitchell now gave himself with great enthusiasm to the work of the church, and soon proved that he was well qualified for Christian service. The young community prospered greatly, and they decided to hire Sobriety Hall for worship. Improvement continued in the school, congregation, and church, and in 1854 the resolution was taken to build a new chapel. Chiefly by the self-sacrificing efforts of our friend £250 were obtained from the Yorkshire Conference, and then the foundation stone of Wellington Road chapel was laid by Mr. Mitchell, and the building itself opened in 1859. The numbers increased so greatly that in 1861 they resolved to obtain a regular pastor. This was done, but difficulties arose in 1865 which issued in severing brother Mitchell's connection with the church. This was a very painful event to him. For fifteen years he had devoted a great part of his leisure hours—and many of those required for "bread-winning"—to the service of his Master.

A considerable number of members commenced another cause in Sobriety Hall, which subsequently became a branch of the church at Heptonstall Slack. Mr. Mitchell worked with his usual eagerness and zeal for Christ in this new home, but was soon overtaken by affliction, and in 1868 was quite laid aside. During his last illness his thoughts often reverted to the condition of the church, and he said to a friend, "I hope to live to see you all back at Wellington Road. I shall never be of any use there now, but you may be, and I should be satisfied if I could only live to see you there. I should then feel content to go." Sustained through his affliction by the faith in Christ which had inspired his work, he said the day before his death, "I feel as if I was in Beulah land. I am just waiting to cross the river;" and then, on Feb. 12, 1869, calmly entered into rest.

As a deacon, leader of experience meetings, superintendent of and teacher in the school, visitor of the sick, and a friend, he will long be remembered by many with real affection; and his manifold services to the General Baptist church at Todmorden must have secured for him the "Well done, good and faithful servant; thou hast been faithful over a few things; enter thou into the joy of thy Lord." A.

THE CHURCH AND CURRENT POLITICS.

Or the several measures before Parliament deserving the consideration of all citizens, there are two or three of such an important and special character as to demand the prompt examination and decided action of our churches.

I. *National Education.* The Bill of the Government is an honest and able attempt to deal with the necessities of the nation in the matter of education; but it has some serious defects. The chief fault is that it gives to Local Boards unrestricted power to determine the religious character of the schools which are aided and supported by local rates. No Baptist will need to look at this provision twice to know what to do. We hold that the function of Government is exclusively secular, and that religious education must be entirely left to the voluntary zeal of religious people. The Bible is more to us than a "Hebrew Classic," and though we would not object to its being read in "National" schools, yet we hold it no honour to the word of God to reduce it to the level of "Todhunter's Arithmetic" or "Cornwell's English Grammar." Strict justice requires that in a Bill for national education the religious convictions of every man in the nation shall be respected. Why should a citizen be forced to pay for teaching children on a Monday those religious dogmas he has freely condemned in their hearing on the previous Sunday?

Let this part of the bill become law, and the fires of sectarian strife will be fed with inexhaustible fuel. Religious controversy will be more bitter than in the worst days of the church rate struggle. Every municipal election will be a keen party fight, and the rural districts, already sufficiently burdened with the unpleasant predominance of the State Church, will have a wing of the Church Establishment in every village school. Each Baptist church that has not already done so should at once petition the Commons against this fresh phase of Government endowment of religion.

II. *Contagious Diseases Acts.* It is not yet generally known that our legislature has already introduced the corrupt continental system for the governmental regulation of the "social evil" into our garrison towns. English homes owe a large debt of gratitude to those brave ladies who have made us aware of the nature of these pernicious laws. Not one in a thousand suspected their character, or dreamt that they so vitally concerned our liberties and morals as a people; but we are sure that as the churches of the land become acquainted with their nature, they will

feel it their duty to secure a speedy repeal of acts that are false and unsound, constitutionally, economically, and morally. Mrs. Butler, the Secretary of the Liverpool Association for the repeal of these laws has kindly supplied for our readers the following information:—

"Far from being a legal proceeding, the acts are an outrage upon the first principles of English jurisprudence, and strike at the very heart of constitutional ideas. The Acts of 1866, 1869, are a fair example of the unfortunate manner in which we have proceeded within the last half century in regard to social evils. Through the perversion of moral sentiment, or through indolence or heedlessness, we allow them to grow up and gain strength among us, until they threaten the very foundations of society, or eat into the heart of our daily life and comfort. Then we are seized with a panic, we 'evoke the spirit of the law,' and call for immediate redress of the evil by an Act of Parliament: a party of doctrinaires is allowed to take the lead, and the public health, morality—whatever it be—is to be dealt with by a sweeping piece of legislation, which, we idly trust, will cut the Gordian knot for us, without the necessity of our taxing our individual souls to discover each one his own responsibility and right line of action in the matter. But laws passed in this sudden and wholesale manner make matters worse and not better when, as in this case, their promoters fail to take account of the temper of a people whose character has been to some extent moulded by centuries of constitutional rights, legal and personal safeguards; and when, forgetting that vital Christianity still exists in the land, they outrage the national conscience by failing to establish their new law upon the moral law, whose origin is divine, and which is the only sure basis of human jurisprudence.

But not content with the application of the Act to garrison towns and naval depôts, the advocates of the system have memorialized the Government with the object of extending it over the entire kingdom; and meanwhile they have stealthily obtained an extension of its provisions to country districts in which the population is civilian and not military, and in one case to a populous city where there are neither troops nor men of war. Two-thirds of the county of Kent are now under the Act, and the wives and daughters of the farmers in the rural districts are no more safe from police espionage and the risk of nameless outrage than are the lowest female hangers on of the Shorncliffe barracks or the Plymouth Docks.

The inequality and glaring injustice of this law—as applied to one sex only, and that the weaker—fills every just and generous man with anger. There is no proposal in it to interfere with the civil rights, or in any way to check the career, of the male profligate. It reminds us of the self-satisfied blindness with which king David pronounced the unhesitating sentence against the rich villain who had stolen the poor man's one treasure. Is there among our great men none faithful enough to turn, like the prophet, with the words, 'Thou art the man,' and to require (if we must have such laws) that they shall at least be equal, and shall not exclude one half of the guilty and the contaminating?

We trust that all who are of mature age and character, whose consciences have been exercised in the discernment of good and evil, will take up this subject with earnest thought, and with the courage which such a crisis of national life or death demands of every man and woman, patriot and Christian. Each may aid, according to his or her ability, in making known throughout our land that England has not yet fallen to that level of morality which will secure the acquiescence of the majority in such iniquitous laws as this—laws whose *utmost* promise of good is a doubtful and almost inappreciable diminution of bodily suffering, and whose postponement of moral to material considerations is an augury for the future of English society so dark and terrible, that one might well question whether any moral or spiritual revival in the future would

avail to arrest the national decline which we anticipate as the result of open State protection of hideous vice. Papers and information on the subject may be had by application to the secretaries of the various associations or committees of associations for the repeal of the acts. Addresses—Mr. Frederick Banks, 31, Mansfield Road, Nottingham; Mrs. J. Butler, 280, South-hill Park Road, Liverpool; Mrs. F. Malleon, Camp Cottage, Wimbledon, London."

Ministers and church officers should lose no time in obtaining information on this matter, and acting with the energy and promptitude it demands.

III. *The Burial Bill.* This measure, which provides for the burial of Dissenters in parochial churchyards according to the religious rites of the sect to which they belong, passed the second reading on the 23rd ult., by a majority of 111; but was referred to a Select Committee. Although the principle of the Bill is accepted by the Government, yet, in the interest of our churches in the rural districts, it will be requisite to watch the action of this Committee with a vigilant eye.

IV. *Religious Disabilities at Cambridge and Oxford Universities.* A bill for the removal of these disabilities is promised by the Government; but unless it speedily appears it will be necessary to petition both Houses of Parliament; for every years delay is "fruitful of injustice to an increasing number of students," as well as detrimental to the interests of education throughout the country. J. CLIFFORD.

Brief Notices of New Books.

MODERN CHRISTIAN HEROES. By G. Gillan. London: E. Stock.

THIS book gives, in a small compass, a not uninteresting account of the lives and characters of the chief supporters of protestantism in England and Scotland. Such a book, though not putting forth any new views or facts, may be useful to those who have not leisure to study in detail the history of the progress of religious reform. But, unfortunately, Mr. G.'s work is disfigured by faults, which, though they might be excusable in popular lectures, ought to have been corrected before the work was sent to press. The style is florid and bombastic. Ill chosen epithets, such as "martyred, magnificent Robertson," abound, and allusions to Garibaldi, and other remarkable men of the present time, are dragged in without sufficient reason.

The author delights in word-painting, and word-painting becomes a snare to him. Thus, in the account of Milton's travels in Italy he cannot help describing not only the scenery which Milton *did* see, but that which he might have seen but did not. His comparisons also are sometimes very unfortunate, as, for instance, when he applies to Cromwell's rapid march to the north a quotation from "Marmion" describing the descent of the Scots from their hilly fortress to the fatal field of Flodden. As Cromwell came, not with a wild rush, but with steadfast determination, not from any quixotic desire to meet his enemy on equal terms, but with the resolution to destroy him, and finally not to be conquered but to conquer, the quotation is singularly inapplicable. At page twenty Mr. G. expresses an opinion which we

think he could hardly seriously maintain, *i.e.*, "that the progress of truth and love has been often retarded by the scrupulousness and fastidiousness of their votaries as to the means to be used in advancing them." Does he think that pious frauds and persecution would have brought the kingdom of heaven on earth any nearer?

Notwithstanding its defects, however, the book is readable. The warm sympathy for all heroism, and detestation of tyranny, which animate the writer, communicate themselves to the reader (if the reader be not too critical), and occasional flashes of humour make one forgive many faults. Of these we must give one instance. In speaking of Scotch religious feeling, Mr. Gilfillan remarks, "They (the Scotch) are far sounder than the apostles themselves, and would have thought Paul, in some points, a latitudinarian, James an Arminian, and Peter a Papist. C. B. C.

PATRES CHRISTIANI ANGLICANI. Exemplary Discourses of Great English Preachers from the Time of Wicliffe. Part II. The Parable of the Wicked Mammon, &c., by W. Tyndale. London: W. Wesley, 51, Fleet Street.

IN these times assuredly we need to be reminded of the men who prepared the way for and took a prominent part in the Great English Reformation. That crisis in our national history is remarkable chiefly for the recovery of God's Word, long imprisoned in the darkness of a corrupted religion; and next, for the preservation of the newly found treasure by the heroic and death-daring fidelity to conscience of God loving men. Their

"blood was shed
In confirmation of the noblest claim,
Our claim to feed upon immortal truth,
To walk with God, to be divinely free."

This series of sixpenny books aims at the reproduction and illustration of the truths and principles which from the date of Wicliffe have so impressively and permanently moulded the national character. Besides being opportune, judging from this sample, the work is well done. The selections are made with admirable tact. The leading doctrines and earnest and holy spirit of Tyndale are set forth in quotations upon the necessity for translating the Scriptures into our mother tongue, the rapacity of the popish clergy, justification by faith, and the insufficiency of works for salvation. Thou must believe on Christ, he says, "or else perishest thou, though thou hast a thousand holy candles about thee, a hundred tuns of holy water, a ship full of pardons, a cloth sack full of friar's coats, and all the ceremonies in the world, and all the good works, deservings, and merits of all the men in the world, be they or

were they ever so holy." We cordially commend this effort, and wish the publisher signal success.

TOPICS FOR TEACHERS.

THE SUNDAY SCHOOL WORLD. Parts II. and III. By J. C. Gray. THE HIVE, Feb. and March, 1870. London: E. Stock.

IF the Sabbath school teaching of the present time is not intelligently and efficiently done, it certainly cannot be for lack of appropriate and useful literature. Help abounds. The most gifted minds devote their strength and time to gather and prepare for use the manifold products of human thought, genius and research. "Topics for Teachers" contains materials quarried from history, philosophy, art, science, and poetry, and each stone is cut, polished, and fitted into its place in the fabric of instruction so that the teacher's office is reduced to the narrow limits of an exercise of memory. This is not an un-mixed good. But conscientious and painstaking teachers will resist the temptation to indolence which such a book offers. The work is well done. The selection of topics is wise, appropriate, and comprehensive; the treatment is concise, thorough, and generally accurate; and the quotations are aptly selected and applied.

"The Sunday School World" is an encyclopædia of facts and principles illustrated by anecdotes and quotations from the works of the most eminent writers on Sunday school matters. Workers in our schools will find it an invaluable assistant.

SERMONS.—Signs of the Times. By E. K. Everett. Nantwich: Johnson.—The Great Council at Rome. By John Bond. London: E. Stock.—"Loose him and let him go." By W. Roberts. London: E. Stock.—The Joy of Suffering. By H. Simon. London: Lewis, Gower Street.

THESE sermons were published by request, and though differing very much in their qualities, each has some excellence. The merits of the *first* are vigour of expression and enthusiasm; of the *second*, completeness of detail and clearness of arrangement; of the *third*, timeliness and courage; and of the *fourth*, clearness of style and simplicity of treatment.

MY CONTEMPORARIES OF THE NINETEENTH CENTURY. By Cornelius Slim, Minister of the Gospel. London: E. Stock.

THESE memorials are so brief that they might have been compiled in imitation of the concise biographies contained in the earlier chapters of the book of Genesis.

The ancient historian completes, in less than forty words each, the accounts of Seth, Enos, and Cainan. Mr. Slim is scarcely more diffuse. Dan Taylor is despatched in fourteen lines of good bold type; W. Pickering in six, and F. Cameron in five and one third. As a register of the birthplace, birth-time, length of life, and "dying sayings" of four hundred ministers of this nineteenth century, this book may perhaps be useful, but we dare not

guarantee even that. We strongly advise our readers not to buy it.

BOOKS RECEIVED.

THE Ladies' Own Paper—The Philalelist—Stamp Collector's Magazine—Court Suburb Magazine—Sunday Magazine—Scattered Nation—Gilead—Rainbow—Congregational Miscellany—Jewish Herald—Appeal—Church—Sword and Trowel.

Correspondence.

THE CHURCH AND THE WORLD.

TO THE EDITOR—

Dear Sir,—The writer on this subject in the January Magazine asks for a definition of the "church" and the "world," and then, whether or not it is possible for true union to exist between any integral parts of the two bodies denoted thereby?

Now it would be a very easy thing to answer that the "church" is a body of believers in the redemption of Christ; and that the "world" represents those who do not believe in Jesus; and consequently true union and communion of heart could not subsist between any integral parts of these two bodies.

No doubt in the earliest years of Christianity these words were expressive of characters as sharply defined and distinct as the words themselves. But in no society is it possible such precision should long obtain; and it is notorious that Christianity never was and never can be proof against the laws of assimilation that pervade all society. Very soon in the experience of the church it was manifest that they were not all of the church who were in it. And on the other hand there always has existed a large number who look with anxious and longing eyes upon the "little flock," and whose hearts are really with them, but who from various causes are kept in "the outer court," whilst their souls bow down most reverently in the "holy place." From these simple facts it surely must be apparent that, whilst there are such things as the "church" and the "world," it is often impossible for any man or body of men to assert with any degree of certainty, "this individual is of the world, and that of the church." The mere fact of being or not being in communion with any of our sects affords to any sensible man but a very inadequate test of whether or not the individual is a believer in Jesus. My own conviction is, taking into consideration the thousands of Christianly trained young

persons, that at any moment there are more true believers outside our communions than inside. If this be true, or anywhere near the truth, how impossible is it to draw a hard and fast line and to say that two have been "unequally yoked together" because a "member" has married one who is not a member.

They may have been "unequally yoked together," and many are so when both are members. The fact is, "there is no disparity in marriage like unsuitability of mind and purpose." From this it must not be inferred that I think it unimportant that contracting parties should be of one mind—quite the reverse. Not only would I counsel Christians to marry only Christians, but, for their own happiness, I would urge as far as possible that they should be worshippers together in the same communion.

Coventry Patmore says,—

"Maid, choosing man, remember this,—
You take his nature with his name;
Ask, too, what his religion is,
For you will soon be of the same."

I have myself witnessed most unhappy consequences following from members of different communions becoming united.

From all this you will gather, sir, that whilst I would have our Christian young men and women increasingly thoughtful and prayerful in the choice of their life companions, yet the occasions are likely to be very rare when the "church" can, with either authority or propriety, proceed to question the rights or censure the liberty of a Christian, in this matter at any rate, doing that which is right in his *own* eyes.

But further, supposing a Christian should marry an infidel, a drunkard, or a man of the world, would the church even then be justified in excommunicating her? I unhesitatingly aver, *No!* I grant you she has done herself a great wrong, but she has done the church no wrong, requiring such extreme measures.

The church may teach, admonish, and reprove, especially before the marriage,

but when it has taken place, I have no hesitation in saying there is no scriptural authority for cutting off such an one from church fellowship.

I fear, sir, I have already exceeded the limit that must be set to communications

of this nature, or I would endeavour to show that the passages alluded to (2 Cor. vi. 14, and Eph. v. 11,) entirely support my view of the case.

I am, Sir, yours faithfully,
J. COLEBROOK.

Church Register.

CONFERENCES, &c.

CHESHIRE CONFERENCE.—*Earlier Meeting.*—In consequence of special business relating to the Centenary movement, this Conference will assemble at Stoke-on-Trent on Easter-Tuesday, April 19, instead of on Whit-Tuesday, June 5. The Rev. T. E. Rawlings, of Congleton, will preach. Service at 11 a.m.; business at 2.30 p.m.

WILLIAM MARCH, *Secretary.*

THE MIDLAND CONFERENCE was held at Ripley, on March 8.

This was the first time of holding the Conference at Ripley, and it is but just to our friends there to say that they received and provided for the Conference in the most kind and handsome manner.

At 11 a.m. Rev. E. H. Jackson read the Scriptures and prayed. Rev. W. R. Stevenson, M.A., preached an instructive and edifying sermon on "The Christian Miracles," from John x. 37, 38.

At 2.30 Mr. Argile, senior deacon of the church, was voted to the chair. Prayer by Rev. D. Macallum. The reports showed that 270 had been baptized since May 18, 1869, that 66 were candidates, and that 18 had been restored to church fellowship.

1.—*The Ashford Chapel Property.*—Brethren John Stevenson, M.A., of Ilkeston, and W. B. Bembridge, of Ripley, appointed a committee by the last Association to inquire into this property, reported that the chapel was a mass of ruins; that the burial ground attached was neglected and unsightly; and recommended that the latter should be put in order and retained as a burial ground for the use of the Dissenters of the Ashford district; that two shillings be charged for each interment; that the fees be reserved for the repair of the outer fence wall; that to increase the available burial ground the debris of the old chapel be removed; that the sum of £5 offered for the said debris be accepted; that two persons be appointed to act as trustees, to hold the key of the burial ground and receive the fees, and that all monies be deposited in the Bakerswell Savings Bank.—Report received. The brethren were thanked for their services; and Mr. W. B. Bembridge, and Mr. Bram-

well (of Ashford), were appointed to carry out the above regulations in the name of the denomination.

2.—*Government Education Bill.* Rev. J. H. Lummis called attention to the defects of this measure. Resolved,—That a petition, signed by the chairman and secretary, be drawn up by J. H. Lummis, W. R. Stevenson, W. B. Bembridge, and the secretary, and forwarded to the Hon. A. Herbert, M.P., for presentation to the House of Commons, shewing that while viewing with satisfaction the introduction of the bill, and approving many of its provisions, the petitioners consider (1.) That no measure could be satisfactory which provides for the extension of the present system of denominational instruction by public funds or local rates. (2.) That the powers conferred by the bill on the District Boards to determine what religious instruction shall or shall not be given in the schools, are highly objectionable. (3.) That instead of the District Boards being elected by Parish Vestries and Town Councils, they should be elected by the direct vote of the ratepayers to be taken by the ballot.

3.—*Foreign Mission.* Resolved, That we express our gratitude to God for the great success He has granted to our mission; that we assure our brethren and sisters in Orissa of our continued sympathy; and affectionately urge all the churches in this Conference to united and earnest prayer that the Lord of the harvest may send forth more labourers into His harvest.

4.—*The Centenary Fund.* Resolved,—That we recommend the churches to make special efforts on or before the 5th of June next on behalf of this fund, by contributions to the bazaar, public collections, and private subscriptions, as suggested by the Centenary Committee.

5.—*Revised Conference Rules.* The suggested alterations, printed in the March Magazine, (p. 80) were referred to the following committee:—T. Goadby, W. R. Stevenson, J. Stevenson, and the Secretary.

6.—*Next Conference.* The Quorndon chapel was built in 1770. The next Conference will, by the invitation of the church, be held at Quorndon, on Whit-Tuesday,

June 7—the very day on which the denomination was born in London a century ago. The Rev. J. Alcorn, of Loughborough, to preach in the morning; in case of failure the Rev. J. Jackson Goadby. The above decision, in regard to Quorndon, was formed with the understanding that the Conference should accept the invitation of the church at Castle Donington and Sawley at Whitsuntide, 1871.

7. Thanks were presented to the Rev. W. R. Stevenson, M.A., for his sermon, not only because of its merits, but because our brother had so promptly and cheerfully rendered service after two other brethren had failed.

The Rev. T. Goadby, B.A., preached in the evening.

CHARLES CLARKE, *Secretary*.

MIDLAND COUNTIES BAPTIST LOCAL PREACHERS' ASSOCIATION will meet on Easter Monday, April 18, at New Lenton. Business (for preachers only) at 2 p.m. Public meeting in the evening. Addresses on Local Preachers and Village Churches. Tea will be provided.

J. EDWARDS, *Secretary*.

BAPTIST UNION.—*Annual Meeting*.—Chairman, Rev. W. Robinson, of Cambridge.

April 25—12 a.m., at John Street chapel, Bedford Row. Chairman's Inaugural Address.

April 28—10.30 a.m., at Walworth Road chapel. Paper by Rev. C. Stanford, on "The best mode of conducting public worship."

Ladies and non-delegates admitted to the galleries.

Refreshments provided in the vestry before the meeting on Monday. On Thursday the delegates will dine together at the Metropolitan Tabernacle, by invitation of the London Association.

E. STEANE, D.D.
J. H. MILLARD, B.A. } *Secretaries*.

RECOGNITION SERVICE.

CHESHAM.—Feb. 17, the Rev. C. Payne, late of Louth, was heartily welcomed to the pastorate of this church. Rev. J. Lawton presided. Mr. F. Payne, a deacon, expressed the good will of the church. Rev. W. Payne gave excellent advice to the new minister. Revs. J. H. Atkinson, D. Harding, and C. Payne delivered addresses.

FAREWELL SERVICE.

NOTTINGHAM, *Stoney Street*.—Rev. J. Greenwood's removal to Sydney.—The farewell sermon was preached March 6, on the text, Heb. xiii. 8, to a congregation

crowding every part of the chapel. Many could not get in. On the 8th, 340 persons took tea together. At the public meeting which followed, Mr. Barwick, one of the deacons, was invited to the chair. Mr. G. Hickling, another deacon, offered prayer. Dr. Underwood, on behalf of the church, presented to Mr. Greenwood a purse of thirty guineas and the following address, beautifully written and framed,—

"To the Rev. J. Greenwood, M.A.—We, the members of the Baptist church, worshipping in Stoney Street chapel, Nottingham, on your acceptance of the pastorate of the Baptist church, Bathurst Street, Sydney, New South Wales, desire to express to you our deep regret that the ties which have bound us together for the last three years as pastor and people are thus so early broken.

"We also desire to express our high appreciation of your labours amongst us, and rejoice that they have been crowned with such a large measure of success, in adding to our numbers and increasing the happiness, well-being, and prosperity of the church in all its various branches.

"We also desire to bear testimony to your untiring earnestness and zeal in rendering all our organizations thoroughly efficient, and to that kind, gentle, and loving Christian Spirit which you have always manifested, and which has permeated the whole church since you have been our pastor.

"It is our sincere prayer that, in the far distant sphere of labour to which you go, you and your dear partner may enjoy increasing health and happiness, and that you may be spared for many years to labour for that Master who has bidden His servants go to the uttermost parts of the earth to make known His love to men; and that when life's work is done you may receive the welcome, "Well done, good and faithful servant," enter the Master's rest.

"Signed, on behalf of the church,
E. BARWICK, *Secretary*.

March 8, 1870."

An electro-plated tea and coffee service was presented to Mrs. Greenwood, by Mr. F. Stevenson, Surgeon, "in the name of the members of the church and congregation as a token of affection and regard." Addresses were given by Revs. W. R. Stevenson, M.A., J. M. Wright, and Mr. A. Goodliffe; and letters of regret and sympathy were read from the Revs. C. Clemance and C. S. Slater.

REMOVAL.

REV. E. W. CANTRELL, of Barton, has accepted a cordial invitation from the East-gate church, Louth, and commences his labours there April 3.

ANNIVERSARIES.

WALSALL.—Feb. 13, Rev. W. Cattle, of Birkenhead, preached on behalf of the building fund. Collections, £18 13s. 4d.

HOLBEACH.—March 14, public tea and "union meeting." The object of the meeting was to give publicity to the fact that after preaching union church principles for six years, we have now fully and formally adopted those principles. The pastor, Rev. J. E. Moore, presided, and stated that the practice was introduced by the late Rev. J. Cotton, and continued by Rev. J. B. Summerfield, and was now adopted from deep conviction both of its Scriptural character and moral advantages. Addresses were given by Revs. T. B. Summerfield, R. A. Johnson, Mr. Sutterby, Mr. C. Marshall, and E. Young, Esq., of the Livingstone Search Expedition.

SABBATH SCHOOL.

LINCOLN.—The teachers' quarterly tea meeting was held on March 4. After tea the pastor, on behalf of the teachers, presented the superintendent with copies of Mr. Spurgeon's works, "Morning by Morning" and "Evening by Evening," inscribed thus:—"Presented by the teachers of the G. B. Sabbath school, St. Benedict's Square, Lincoln, to Mr. George Faulkner Muse, as some slight acknowledgement of his services as their superintendent for a period of three years, during which time he has, by his invariable kindness and the impartial and unwearied manner in which he has discharged the duties of his office, won their affection and esteem." A paper was read on "How may the members of the church best show their interest in, and promote the welfare of, the Sabbath school."

CENTENARY FUND.

LONDON, *Praed Street*.—Feb. 27 and 28. Sermons for this fund on Sunday, and on the Monday J. Clifford gave two addresses—one on "Baptists in General," and another on "General Baptists." Collections, promises, etc., £110.

BAPTISMS.

BURNLEY, *Enon*.—Nov. 21, four; Jan. 30, three; Feb. 27, four; by J. Alcorn.

CHESHAM.—Jan. 28, one, by C. Payne.

TRING.—Feb. 6, three; March 6, three; by W. Sexton.

TODMORDEN.—Feb. 17, four, by J. Dearden.

HITCHIN.—Feb. 27, four, by J. H. Atkinson.

GREAT GRIMSBY.—Feb. 27, three, by R. Smart.

NOTTINGHAM, *Stoney Street*.—March 2, seven, by J. Greenwood.

BOURNE.—March 3, five, by W. Orton.

OLD BASFORD.—March 6, four, by W. Burton.

LINCOLN.—March 6, thirteen, by J. Cookson, making forty-two since Jan. 1.

CARRINGTON.—March 6, four, by W. Burton, at Old Basford.

HOLBEACH.—March 9, three, by J. E. Moore.

LINEHOLME.—March 9, six, by J. Maden, of Shore.

NANTWICH.—March 13, four, by E. K. Everett.

CHILWELL COLLEGE.

CASH RECEIVED:—

| | £ | s. | d. |
|-----------------------------------|----|----|----|
| F. Ewen, Esq., Birmingham .. | 1 | 1 | 0 |
| Wendover | 1 | 17 | 6 |
| Ford | 2 | 11 | 6 |
| Leicester, Friar Lane | 6 | 3 | 6 |
| " Archdeacon Lane | 10 | 0 | 0 |
| Mrs. Pegg, Chesham | 1 | 0 | 0 |
| Rent of Land | 15 | 10 | 0 |
| Rent of Cottage | 16 | 19 | 5 |
| New Basford | 2 | 15 | 0 |
| Belper | 1 | 8 | 6 |
| Nottingham, Stoney Street | 12 | 8 | 5 |
| Derby, Osmaston Road | 9 | 7 | 6 |
| Birchcliffe | 4 | 18 | 6 |
| Mr. Fox, Ingarsby | 1 | 0 | 0 |
| Ashby and Packington | 4 | 16 | 7 |
| Loughborough, Wood Gate | 5 | 11 | 6 |
| Coventry | 4 | 8 | 8 |
| Quorndon | 3 | 2 | 0 |
| Todmorden | 4 | 2 | 6 |
| Sheffield | 8 | 12 | 9 |

MISCELLANEOUS.

SAWLEY.—March 1, a tea meeting was held in the school-room. In the evening a concert of sacred music was given by the choir. The profits go to several contemplated improvements in the chapel.

GALES AND LOSS OF LIFE AT SCARBOROUGH.—*Additional Donations*:—

| | £ | s. | d. |
|--------------------------------------|---|----|----|
| Mr. D. Wilson, Halifax (2nd don.) .. | 0 | 10 | 0 |
| Miss Ryley, Wood Hall (2nd don.) .. | 0 | 5 | 0 |
| A Friend, Old Basford | 0 | 5 | 0 |
| Mrs. Fox, Ingarsby Lodge | 2 | 0 | 0 |
| Mrs. Allen, Billesdon | 2 | 0 | 0 |

Acknowledged with many thanks.

JAMES LEWITT.

Obituaries.

BARRASS.—Elizabeth Barrass, mother of Rev. T. Barrass, of Peterborough, was born at Market Bosworth, Feb. 12, 1799. She was the only surviving daughter of Thomas and Mary Hubbard. As her parents removed to Barlestone, she was sent when very young to the Baptist Sabbath school in that village, and ultimately became a teacher. Prayers offered up specially for the "younger teachers" often impressed her, but her fondness for worldly company and pleasures drove those impressions away. A sermon by the late Mr. Orton, of Hugglescote, on "Joseph sold by his brethren," much affected her, but she was drawn aside by the foolish habit of "dancing." This was her besetting sin. It led her into improper society, and at unreasonable hours. At length she resolved to renounce for ever a practice so fraught with danger to body and soul. Once, under peculiar circumstances, she broke her resolve, but afterward remained steadfast. In the year 1821 a sermon by the late Mr. John Green from Matt. xi. 23, 24, wrought upon her so powerfully that for several days and nights she could not rest. Her sins "stared her in the face, and she was afraid she could never be forgiven;" but a discourse from a stranger on Heb. vi. 19, afforded her so much consolation that she expressed a wish that this should be the text for her funeral sermon. Her soul was now set free, and she was enabled to rejoice in Christ Jesus. Baptized at Barton, Sep. 2, 1821, she records that this day of public dedication was "one of the happiest days of her life." Henceforth attendance at God's house was her delight. In 1822 she had the unspeakable happiness of directing her afflicted mother to the Saviour, and of knowing that she died in the Lord. On May 25, 1824, she was married to R. Barrass, a pious young man, with whom she lived happily; but at the end of four years and three months, after a short and severe affliction, he "departed this life," leaving her with two sons, in addition to which a daughter was born thirteen weeks afterward. These heavy trials bore her down, and not until after severe mental struggles, and much reading of the scriptures, could she say from the heart, "Thy will be done." Then she cast her burden upon the Lord, and He sustained her. Some time after her father died, and she herself was afflicted for a long period, and was not expected to live; but the Lord had mercy on her, and on her fatherless children, and restored her to health. On one occasion she was speaking to a good

old woman about her doubts and fears, when the aged Christian replied, "I have my fears, too; I often think I *have not got a farthing's worth of grace*, but I would not give up my little hope in Christ for all the world." She felt she could say likewise; and so the aged and youthful disciple were comforted together. She was greatly rejoiced when her elder son entered the Christian ministry, and often gave him suitable and profitable advice. In 1857 she removed to Grantham, where her daughter was soon after married to the Rev. H. Watts, pastor of the Baptist church in that town. She went with them to Golcar, in Yorkshire, where "she hoped to be useful." The following testimony was borne by her, "I can truly say that the Lord has been better to me than all my fears. Many times the ways of providence have been mysterious, but the Judge of all the earth has done right. My earnest prayer is that while life shall last I may live to His glory, and when I am called hence that I may be taken to dwell with those who have washed their robes and made them white in the blood of the Lamb. I can think of many now in heaven who were very dear to me when on earth, and I hope when I have finished my course on earth I shall be with them for ever." She was delighted to hear that her younger son was converted, and her many prayers for him answered. Six years ago she was seized with her first paralytic stroke; from that time her health gave way, and with successive strokes, at lengthened intervals, she became the subject of many infirmities, and of frequent melancholy. She removed with her daughter to Stanningley, near Leeds, in the year 1865, and remained there until her death. At times light would break in upon her soul, and then it was joyous to see her; but at other times her doubts and fears were most distressing. But amid all her gloom her attachment to the house of God was as great as ever, and she went to the very last. On Jan. 23, 1870, she heard her last sermon from, "Lord, behold be whom thou lovest is sick." This discourse seemed to meet her case, and she wished to go into the prayer meeting after, but was not able. On the next morning she was seized with a most severe stroke, which deprived her of the use of the greater part of her body, and affected her speech; but her soul was in peace. Jan. 31st was the last day she spent on earth. At intervals friends read and prayed with her, and she wept for joy. Just before she died, when her eye sight seemed to be gone, her son-in-law said,

"Do you know me?" She faintly replied, "Yes." "Do you know Jesus?" This appeal roused her, and she replied with a joyful countenance, "I do." He then said,

"How sweet the name of Jesus sounds
In a believer's ear;"

and asked, "Is His name sweet to you now?" She whispered, "Yes." Prayer was again offered at her request, and in a few moments she left a world of suffering to join those who "through faith and patience inherit the promises."

GRAY.—Thomas Gray died at Wisbech, Dec. 24, 1869. He was for thirty years an esteemed member of the G. B. church in this town; a godly and faithful man, whose life and death beautifully illustrated the reality and value of the religion of Christ. His conversion took place at the age of twenty-two. He was baptized in Oct., 1839. Ever since that time his Christian character manifestly grew. From year to year he maintained a consistent, honourable, and useful connection with the church. Never a source of weakness, but always a source of strength and comfort to the community to which he belonged, his death is felt to be a great loss. He was one of those church members whose sterling piety, consistent conduct in social, business, or public life, unfailing attendance at every Sabbath and week-day service, readiness to take part in meetings for prayer, willingness to share the burden of church work and responsibility, and deep and unchanging interest in the welfare of the Redeemer's kingdom, are the strongest pillars in the spiritual fabric. He gave to the church what she so greatly needs: the support of a holy and blameless life. His virtues were quiet and passive, rather than active and energetic. His influence for good arose rather from what he *was*, than from what he *said* or *did*. It is felt by his fellow-members that their departed friend could not have served the interests of the church more effectively than by his excellent Christian character. And they desire that the mantle of his piety and faithfulness may fall on them, knowing that such a character is the basis of all usefulness; and that without it no activity, however zealous, can glorify God. The most prominent traits in Mr. Gray's character were a temperateness in all things, which prevented his good being "evil spoken of;" a humility which did not recognize itself and make itself conspicuous by self-depreciation; an equanimity, and a holy sober cheerfulness. The fruits of a godly life were manifest when death drew near. Such was the peculiar and distressing nature of the malady which terminated the life of our friend, that death was known to be inevitable for months before its actual occurrence. When apprised of the fact that he "must die" he was "not afraid with any

amazement." He said to a friend immediately after he had received this solemn intelligence, "I will bless the Lord at all times; His praise shall continually be in my mouth." He had lived to Christ, and had felt that to live to Him was gain, and therefore that death would be gain also. He enjoyed, as the result of a life-long piety, and growth in grace, the peaceable fruits of righteousness in the "time of need." The words of the ancient promise were fulfilled to him: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." He had "the full assurance of *understanding*," "the full assurance of *faith*," "the full assurance of *hope* to the end."

W. E. WINKS.

BARRACLOUGH.—Jan. 26, suddenly, aged 70, Mr. Isaac Barraclough. He was a native of Sheffield, but having come to reside in Derby, he was induced, about twenty years ago, to attend the ministry of the late Rev. J. G. Pike, and soon after became a humble and consistent member of the Baptist church, St. Mary's Gate, and was chosen conductor of the choir, which office he held until age and infirmity compelled him to resign. His affability caused him to be eminently successful in promoting unity and harmony among those under his leadership; indeed, such was his amiability of deportment, that he won the esteem of both pastor and people. Having considerable taste for sacred music, his adaptation of proper tunes to suitable hymns was admirable. As a composer, many of his tunes for devotional and congregational singing deserve to be classed with those of our best writers of psalmody.

CHEATLE.—Feb. 24, in his 80th year, Rev. George Cheatle, who for more than fifty years sustained the pastorate of the G. B. church, Lombard Street, Birmingham, and was senior pastor until his death, having been minister of the same church over sixty years, although for some time past he was laid aside from actual labour.

SHARPE.—March 5, at Tenby, South Wales, after a short illness, Charlotte, the beloved wife of Mr. Edmund Sharpe, of Swadlincote, and fourth daughter of the late Mr. Joseph Balm, of Quorndon, Leicestershire. Aged 54. Deeply lamented by a large circle of friends.

ATKINSON.—March 19, at the residence of her father, Mr. R. Wheen, of Sheffield, Emily, the dearly beloved wife of the Rev. J. H. Atkinson, of Hitchin, Herts, aged 27 years.

EDWARDS.—Dec. 29, Mr. Thos. Edwards, Bilbie Street, Nottingham, aged 80 years.

Missionary Observer.

VISIT TO THE AMERICAN MISSION IN NORTH ORISSA.

BY REV. T. BAILEY.

AT our last Conference the brethren were good enough to appoint me their delegate to the half-yearly convention of the American Mission in Northern Orissa. A prospect of work at the time rendered it inconvenient for me to fulfil the appointment at their meeting immediately following, but circumstances were more favourable toward the close of the year, and arrangements were made accordingly. The Native Auxiliary Missionary Society kindly allowed their agent, Shem Sahu, to accompany me, and we were joined by Khumbo Naik, who had been suffering for some months from illness, about which he was anxious to consult Dr. Bachelor. The weather being favourable, we were able to visit all the stations of this, our sister mission, and if a short account of what we saw and heard should be the means of communicating any portion of the pleasure and gratitude we experienced, the effort will be amply repaid. It was a privilege I prized very highly to meet with honoured brethren and sisters whose names have been associated for many years with the cause of Christ in Orissa, and to speak a word of encouragement to those who through their instrumentality have been turned from "dumb idols" to serve the living God.

I arrived at Balasore early on Sunday morning, Oct. 31st, and was cordially welcomed by brother and sister Smith. It was my privilege to be their guest eight years ago when travelling down from Calcutta to Cuttack, and it was a special pleasure, after so long an interval, to renew acquaintance with them. Brother and sister Hallam, and the widow of the late Rev. A. Miller, are also stationed here. The native church contains forty-four members. There are two native ministers, Komala Naik and Caleb. Also a boys' school under the care of Mr. and Mrs. Smith, containing forty-nine famine orphan boys and others from other sources. They look intelligent and well cared for. Nearly all are taught useful trades, and spend a portion of each day in school. The European residents are well disposed toward the mis-

sion, and no difficulty is experienced in finding employment for converts if in other respects they are industrious and capable. A commencement has been made in the zenanas of the town, no less than six of which are regularly visited, though for a long time every door was closed. As all the mission party were expecting to attend the Conference, and so be absent from the station for a time, it was feared that former prejudices might regain their sway, and these valuable openings for usefulness be closed again; but an earnest Christian lady, many years resident in the country, and a near relative of one of the warmest friends of our own Mission, volunteered to supply the deficiency—a circumstance which I thought very gratifying. On Monday evening we went to weep a tear over poor Dunai's grave. It will be remembered that our brother was seized by cholera and suddenly came to his end here about a year ago. His remains have been laid by the side of Bhikari Naik, a native brother whose death is also referred to in last year's report. It is a quiet and secluded spot, and well fitted to be the last resting place of the dust of dear departed friends.

Nov. 3, in the morning, I arrived at Jellasore, where our worthy sister, Miss Crawford, is the only resident missionary, though the station is visited once a week by brother Phillips, sen., from Santipore. Our sister is looking thin and paler than when I saw her last; but though faint is "pursuing," with no apparent diminution of zeal and enthusiasm, her loved labours. There are 136 orphan girls under her care, most of them from the famine; every arrangement is made for their comfort, education, and general training, and the whole establishment is conducted with great care and efficiency. A more intelligent or well-conducted number of girls it would be difficult to meet with. A large proportion have, it is believed, been savingly converted to Christ. There are two native ministers here, Silas Curtis and Dinuath. The latter is from Bengal, and the former is entirely supported by native funds, at the request of the friends themselves. The village and chapel are conveniently situated, and the location is described as remarkably healthy.

I travelled on with brother Smith in the afternoon to Santipore, about seven miles distant, and across the country. Here the Conference was to be held. It was quite dark when we arrived, but a number of friends had preceded us, and others came in on the morrow, till we mustered a large and genial party.

The location here consists of the mission bungalow, christian village, chapel, and school-house, with a large farm of fine rice-growing land some 300 acres in extent. The latter was taken up some years ago by Dr. Phillips, and was then of little worth; but good roads, and means of irrigation skilfully applied, have converted it into a valuable property. It was originally taken in his own name, but has recently been made over to the missionary society, though the transfer was bitterly opposed by the native zemindar. It is conveniently situated on the borders of the Santal country—there is, indeed, a small Santal village within its boundaries—and is nearly equi-distant from Balasore and Midnapore, the two best established stations in the mission. It altogether forms a noble testimony to the devotion, skill, and self-denying industry of the honoured friends who have so long made the place their home.

The party now comprised the whole of the American missionaries, ourselves, a christian gentleman with his wife from Midnapore, and the Rev. L. Skrefsrud, missionary to the Santals, a zealous and learned Norwegian brother from Ebenezer, near Rampore Haut, who contributed greatly to the interest of the occasion. There were also a large number of native delegates from the different churches, and such other native christians as were able to attend.

The public services commenced on Thursday, evening, Nov. 4, when a sermon in Oriya was preached by your correspondent from Ezekiel xxxvi. 37, 38, "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them," &c. On the following evening another sermon in Oriya—eloquent and appropriate—was preached by Shem Sahu, from "Go ye into all the world," &c. This was followed by another—also able and excellent—on Saturday evening, by Komala Naik, from 1 John iv. 19, "We love Him because He first loved us." On Sunday morning the Rev. E. C. B. Hallam preached the Conference sermon in

Oriya from Neb. iv. 6, on which he founded a convincing and eloquent appeal to the native christians present for the formation of self-sustaining aggressive christian churches wholly independent of foreign aid. In the afternoon the Lord's Supper was administered by the Rev. J. Phillips and Shem Sahu, and was a sweet and refreshing season. In the evening I preached in English from Acts xxvi. 16—18.

In addition to the above, other sermons and addresses were delivered in Oriya, Bengali, Santali, and English, interspersed with devotional exercises and out-door preaching to the Hindoos who had collected from long distances to witness the novel spectacle. Many of the latter, very much to our gratification, were also present at the indoor services, which were extremely well attended throughout.

During the sittings of Conference a large amount of important business was done relating mainly to the internal affairs of the mission; a few items only can be indicated here. Twelve candidates had been baptized since the last half yearly meeting. The students and other agents of the mission were examined, with results creditable to all concerned. The journals of some of the latter showed a large amount of itineracy to have been done. All the churches contribute liberally of their worldly means, in most cases recognizing the obligation to consecrate a tenth of their substance to the Lord. A resolution was adopted to enter more vigorously into the Santal part of the work, and brother J. L. Phillips was requested to hold himself prepared to confine his labours exclusively to this interesting part of the field. A resolution was also adopted engaging the services of an additional native preacher, a young brother, well spoken of, from the Rev. G. Pearce's institution at Intally. Dr. Bachelier was requested to prepare a new and enlarged edition of his admirable little medical manual in Oriya, and to add thereto a treatise on midwifery, which is greatly needed by our native christian communities, and even more so by the heathen Hindoos. A spirit of holy fervour, and of great goodwill, pervaded the whole of the meetings—they were, to most of us, seasons of refreshing from the presence of the Lord.

From Santipore I paid a short visit to Midnapore, the most recently occupied

station in the mission, brethren Bachelier and Phillips, jun., commencing to labour here on their return from America seven years ago. The results, up to the present, have been very cheering—eight respectable families have renounced idolatry in the neighbourhood, a church has been formed, a chapel built, schools commenced for both Oriyas and Santals, gratifying progress has been made in zenana labours, no less than forty families being regularly visited. A printing press has also been established, and a degree of energy and ability is displayed in the management of affairs which augurs well for the future; nor is it more than just to add that the efforts of the brethren are nobly seconded by the sisters of the mission, Mrs. Bachelier, Mrs. and Miss Phillips, the latter more especially engaged in zenana labours.

I returned to Cuttack, having formed a high estimate of the singleness of purpose and great practical ability of the missionaries of the Northern Orissa Mission. May yet more enlarged success be granted to them, and to all like faithful labourers for Christ in all parts of the world.

A TRIO OF WORTHIES.

(Concluded from page 96.)

THE missionaries gave their first attention to the printing office. The press brought from Mudnabatty was set up, and the types arranged. Excepting two books of the Old Testament, the whole Bible had already been translated into Bengallee. They determined to begin with the printing of the New Testament. Mr. Ward set the first types with his own hands, and presented the first sheet of the Testament to Mr. Carey on the 18th of March, 1800. It was a time of mutual exultation.

On 1st of May Mr. and Mrs. Marshman opened two boarding schools to assist in the support of the mission, which added 100 rupees the first month to their slender resources, and before the close of the year 300 rupees a month. These schools, under their able management, became both popular and remunerative, and were, in fact, the mainstay of the mission. It is mentioned that a few years after (1811) Mr. and Mrs. Marshman were in the receipt of a clear income of £2000 a year from the school, of which they reserved only about £100 for the contingent expenses of the family,

and threw the remainder into the general funds of the mission, dining at one common table with the other missionaries.

The expenses of the press soon absorbed the available funds of the missionaries, and before the year was half gone they were crippled for means to carry on their labours. They adopted the hazardous experiment of appealing to the British public of Calcutta for help towards the printing of the Bengallee Scriptures. As soon as Lord Wellesley heard of it he was alarmed. His first impulse was to write to the Danish authorities on the subject, and require the immediate suppression of the press; but on second thought he determined to consult the Rev. David Brown, the chaplain of the station, and a friend of the missionaries. Lord Wellesley told Mr. Brown he was personally favourable to the conversion of the heathen, but inquired whether it would be safe to circulate the Bible, which taught the doctrine of christian equality without the safeguard of a commentary. Mr. Brown replied that he himself would be answerable for all the mischief the Bible might do in India, and further urged that the Bengallee New Testament would be of great use in the college of Fort William, which Lord Wellesley was about to establish. Thus the work was allowed to proceed, and the appeal produced about 1500 rupees. Lord Wellesley did not again interfere with the missionaries at Serampore, being satisfied that they scrupulously abstained from intermeddling with political questions, and sought only the good of the heathen.

On Nov. 25, Fakeer came before the church at Serampore, and offered to make an open profession of christianity. This was the first native, after seven years' toil, that had ventured to make such an avowal. Mr. Ward says—"We all stood up, and sang with new feelings, *Praise God,*' &c."

On this day Mr. Thomas was called to set the arm of a native in Serampore. After the operation he talked to the man about the folly of idolatry and the superiority of the christian revelation. He appeared to be deeply affected, and shed tears. His name was Krishnu, a carpenter by trade. Fakeer went away, and was never heard of again, but Krishnu gave every evidence of sincerity. One evening, he, his wife and daughter, and his brother Goluk, came before the church to relate the steps of their con-

version, and the way in which they had been led to embrace christianity. Mr. Thomas became frantic with joy. It was seventeen years since he had commenced his labours among the heathen, and the fruition of his hopes, after so many disappointments, destroyed the balance of his mind, and he began to show symptoms of insanity.

In April, 1801, Mr. Carey was appointed teacher of Bengallee in the College of Fort William. He was the only man in Bengal at the time considered fully competent to the office; but then he was a missionary. Lord Wellesley was informed of the fact, but made no objection, simply asking whether he was well affected to the Government, and qualified for the duties of the office. Mr. Carey commenced with a salary of 500 rupees a month. The missionaries rejoiced in the appointment, chiefly as enabling them to become independent of support from England.

Mr. Brunnsden died in Calcutta, July 3, at the early age of twenty-four. Mr. Thomas sunk under an attack of ague and fever at Dinagapore, Oct. 13. Thus within two years to the day of their arrival at Serampore, four out of the seven missionaries in Bengal were removed by death, and there remained only the three eminent men at Serampore—Carey, Marshman, and Ward.

On the 10th of May, 1802, Mr. Ward was married to the widow of Mr. Fountain at the mission house by Mr. Carey. Their union was a happy one during the twenty years of its continuance.

Peremptory orders were issued by the Court of Directors for the immediate abolition of the college at Fort William. Lord Wellesley was greatly annoyed; and while professedly acting in accordance with the commands of the Court, further decreed that its abolition should be gradual, and that it should not be finally closed till the end of the year 1803; thus hoping to gain time and secure a reversal of the order. Early in 1804 the cheering intelligence was received that the Court of Directors had withdrawn their order for the suppression of the college of Fort William. This enabled the missionaries to pursue their work with renewed confidence.

At the annual disputations of the college on Sept. 4, 1804, Mr. Carey was moderator both in the Bengallee and Sanscrit languages. It was an occasion of great splendour and magnificence.

Mr. Carey prepared an address to the Governor General in Sanscrit, a language the study of which Lord Wellesley was anxious to encourage. A copy of the address was previously forwarded to Lord Wellesley for inspection, who returned it unaltered with the following note in his own hand-writing:—"I am much pleased with Mr. Carey's truly original and excellent speech. I would not wish to have a word altered. I esteem such a testimony from such a man a greater honour than the applauses of Courts and Parliaments.—WELLESLEY."

Mr. Marshman commenced in 1806 the study of Chinese, with a view to the translation of the Scriptures into that language. For fifteen years he devoted to this severe and wearisome employment every moment he could create by the most rigid economy of time, and too often encroaching on the hours of rest. He has the merit of having carried the first Chinese translation of the Scriptures through the press. It was of necessity imperfect. His disadvantages were great. It is now valuable chiefly as a memorial of his missionary zeal and his literary perseverance.

At the beginning of 1807 the college of Fort William was remodelled and reduced. The change, however, was advantageous to Mr. Carey. He had hitherto only ranked as a teacher; he was now raised to a professorship, and his allowances were increased from 500 rupees to 1000 rupees a month, "*which*," as he wrote, "*will be a great help to the mission.*"

On March 8 he received his diploma of D.D. from Brown University, America. Henceforth he was known as Dr. Carey. Here is a specimen of one day's work:—"Rose a quarter before six; read a chapter in the Hebrew Bible, and spent the time till seven in private devotions. He then had family prayer in Bengallee with the servants; after which he read Persian with a moonshee who was in attendance. As soon as breakfast was over, he sat down to the translation of the Ramayan with a pundit till ten, when he proceeded to the college and attended to its duties till two. Returning home, he examined a proof sheet of the Bengallee translation of Zechariah, and dined with his friend Mr. Rolt. After dinner, with the aid of the chief pundit of the college, he translated a chapter of Matthew into Sanscrit. At six he sat down with the Telinga pundit

to study that language, and then preached an English sermon to a congregation of about forty. The service being ended at nine, he sat down to the translation of Ezekiel into Bengallee; he had thrown aside his former version, and was now re-translating the prophets. At eleven the duties of the day closed; and after reading a chapter in the Greek Testament, and commending himself to God, he retired to rest."

A Bill for the renewal of the East India Company's charter, with a clause giving full toleration to missionaries to proceed to India, passed the House of Commons July 13, 1813, and put an end to the hostility which the Government of India both at home and abroad had displayed during the past twenty years to the cause of missions, as well as to the annoyances and persecutions to which the missionaries in India had been so long exposed.

Mr. Ward's incessant labours having seriously affected his health, he sailed for England in December, 1817. He landed in the month of May following, enfeebled rather than strengthened by the voyage. His complaint returned with increased violence, and obliged him to resort to Cheltenham—the great sanatorium for diseased Indians. But as soon as he got a little better, he could not keep quiet. He was the first missionary who had returned to this country, and everybody wanted to see him. After three years' sojourn in this country, in May, 1821, Mr. Ward embarked again for India, accompanied by Mr. Mack, Mrs. Marshman, also our own honoured brethren, Bampton and Peggs.

Mr. Ward reached Serampore in October, 1821, and resumed his labours in the Mission and College; but after sixteen months' labour, his life was suddenly terminated by cholera. The scene of distress was heartrending. The three men had lived and laboured together for twenty-three years, as if one soul animated them. It was difficult to believe that the circle was broken at last, and that one of their number was gone for ever. Mr. Ward died at the age of fifty-three.

Dr. Marshman landed at Brighton June 17, 1826, and posted down to Wiltshire. He entered the old meeting-house, and spent three days among his old friends, the companions of his youth, and was delighted that they still called him Joshua. He then spent a day at

Bristol, and formed the acquaintance of John Foster; and thence to London. He did not return to India till early in 1829.

Dr. Carey had always entertained a dread of "being useless" before his death. He refused, therefore, to relinquish his labours even when scarcely able to sit at his desk. He was gradually obliged to relax his favourite occupation of revising proof sheets of his translations, and to take to his couch, to which he was confined several months before his death. Dr. Marshman used to visit him twice every day. They had lived and laboured together nearly thirty-five years.

Mr. Mack wrote of him—"He is ripe for glory, and already dead to all that belongs to life." On Sunday, June 8, 1834, Dr. Marshman prayed at his bedside, but thought he was not recognized. Mrs. Carey put the question to him, and he feebly replied, "Yes;" and for the last time pressed the hand of his colleague. The next morning, June 9, his spirit gently passed to the mansions of the glorified. He died in his seventy-third year. He was buried, according to the direction in his will, by the side of his second wife. He also directed that the only memorial of him should be an inscription on her tombstone, as follows:

WILLIAM CAREY,

Born August, 1761; Died —

A wretched, poor, and helpless worm,
On thy kind arms I fall.

The death of Dr. Carey inflicted a heavy blow on the already enfeebled constitution of Dr. Marshman. It was necessary for him to seek change of air and scenery in the hills. The hot season of 1837 was the most severe that had been known in the memory of man. The thermometer in Dr. Marshman's room stood at 106° at 4 p.m. The rains brought some relief, but they could not restore his vigour. He gradually sank, but was much sustained in mind. Mr. Yates, the senior missionary at Calcutta, came up to see him, and was bathed in tears as he knelt by his dying couch and engaged in prayer. When apparently unconscious, Dr. Marshman repeatedly exclaimed, "The precious Saviour! He never leaves nor forsakes!" A week before his death he rallied a little. On the Thursday morning he wished to be conveyed to the chapel to the weekly prayer meeting, and gave out, in a firm

voice, the missionary hymn which he and his colleagues had been accustomed to use in every season of difficulty, till it came to be designated the Chant of the Serampore missionaries:—

“O Lord our God arise,
The cause of truth maintain,
And wide o'er all the peopled world
Extend her blessed reign.
Thou Prince of Life, arise,
Nor let thy glory cease;
Far spread the conquests of thy grace,
And bless the earth with peace.
Thou Holy Ghost, arise,
Expand thy quick'ning wing,
And o'er a dark and ruined world,
Let light and order spring.
All on the earth, arise;
To God the Saviour sing;
From shore to shore, from earth to heaven,
Let echoing anthems ring!”

At seven on Tuesday morning he called his family around him, and told them he was dying. He prayed fervently and with the utmost composure, commending himself, his family, his friends, and the “precious mission” to the Divine keeping. He asked if there was anything else he could do for the cause; and then turning on his side, composed himself as if to sleep. From that posture he never moved, and after about four hours breathed his last without a sigh or a groan. He was within a few months of seventy at the time of his death. He was interred on the afternoon of the 6th of December, 1837, in the cemetery which contained the mortal remains of his brethren Carey and Ward. “They were lovely and pleasant in their lives, and in their death they were not divided.”

Thus passed away the third and last of these christian heroes—men in whom

we see remarkably illustrated the power of *unassuming piety, steady, plodding toil, and earnest prayer*; men whom God raised up for their special generation and work—one from his bench, another from his loom, and another from his desk. “But God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of this world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.”

MISSIONARY SERVICES.

BIRMINGHAM, *Lombard Street*.—The annual sermons were preached on Sunday, March 13th, by Revs. H. Wilkinson, and W. Lees, of Walsall. On Tuesday, the 15th, the elder scholars, collectors, and several friends, met for tea, after which a Juvenile Missionary Meeting was held in the chapel. The pastor presided, and instructive, amusing, and stirring addresses were delivered by brethren H. Wilkinson, and W. Hill, of Barton. The reports read by the superintendents showed that the boys in the school had collected and given during the year, £20 12s. 7½d.; and that the girls in the school and congregation had collected and given, £20 14s. 8½d. The total sum raised for the Mission this year is £57 9s. 8½d. These services were much enjoyed, and our young friends begin another year full of enthusiasm for the Mission.

FOREIGN LETTERS RECEIVED.

BERRAMPORE—G. Taylor, Jan. 19.

CUTTACK.—T. Bailey, February 4.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from February 18, 1869, to March 18, 1870.

| | £ | s. | d. |
|---------------------------------------|----|----|----|
| Barrow-on-Soar... | 0 | 14 | 0 |
| Birmingham, <i>Lombard Street</i> ... | 30 | 0 | 0 |
| Castle Donington ... | 10 | 0 | 0 |
| Downham ... | 3 | 8 | 0 |
| Hugglescote ... | 20 | 0 | 0 |
| Kegworth & Diseworth ... | 8 | 1 | 8 |
| Leicester, <i>Friar Lane</i> ... | 44 | 6 | 0½ |
| “ <i>Archdeacon Lane</i> | 67 | 13 | 6 |
| “ <i>Dover Street</i> | 37 | 4 | 4 |
| “ <i>Victoria Road</i> | 1 | 1 | 0 |

| SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND. | | £ | s. | d. |
|--|-----|---|----|----|
| Billesdon ... | ... | 0 | 13 | 4 |
| Bradford, <i>Tetley Street</i> ... | ... | 0 | 12 | 0 |
| Burnley, <i>Enon Chapel</i> ... | ... | 1 | 0 | 0 |
| Cropstone ... | ... | 0 | 7 | 6 |
| Peterborough ... | ... | 1 | 6 | 0 |
| Smalley... .. | ... | 0 | 5 | 0 |
| Tydd St. Giles ... | ... | 0 | 3 | 6 |

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

GENERAL BAPTIST MAGAZINE.

MAY, 1870.

THE PARABLE OF THE FIELD LILIES.

BY THE REV. J. JACKSON GOADBY.

PERHAPS few people in Palestine had ever "considered the lilies" until the Great Teacher called attention to the truths they illustrated. The lilies might win a moment's notice on their yearly reappearance, because they were the heralds of summer; or some artistic observer of form and colour might bestow on their fresh young beauty a more than passing regard. But when every field and meadow was lit with their glory they were trampled down without further thought. And this is not an uncommon way with other things besides field lilies. The most fruitful lessons lie within the range of men's sight, but for lack of the open eye and the susceptible heart, they remain unobserved. We often labour with pain and travail to find some remote and difficult thing which shall surely be for our good; but all the while the good which lies nearest to our hand is neglected or despised. We sweep the heavens with "optic glass" to observe the stars, and chronicle their colour and movements; but we forget, meanwhile, that the whole truth of the beauty, wisdom, and glory of God, may be found in the laws which regulate a daisy's growth.

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We accumulate arguments to prove the providence of God, not thinking that we crush beneath our feet the flowers which teach that lesson far better than all our most careful reasoning.

Indeed, if we only knew it, the wild flowers of our land, like the wild flowers of Palestine, are most eloquent messengers of God. It may be well for us, then, especially at this present season, when ten thousand flowers prank our meadows, bedeck our hedgerows, and blow in every wood, to give a moment's heed to the field lilies, that they may teach us their manifold wisdom. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The first point to be noted is this: the lilies do not owe their existence to man. They are not flowers of the garden, planted by the hand of man, and carefully tended and nurtured because of their rarity, their fra-

grance, or their exotic beauty. They are "lilies of the field." They grow far away from human dwellings. They are indigenous to the soil. God planted their bulbs in the earth. Very little does it matter, for the special point of the lesson, what was the particular kind of lily to which the Great Teacher referred. Those who claim the white lily as the special favourite forget that it does not happen to be a native of Palestine. Dean Stanley thinks it was the yellow lily; and others have thought that it was the more showy scarlet variety. But whatever the kind, of this we are certain, that the lily was conspicuous for its abundance before the eye of Christ and His audience, and that it was everywhere as common as English buttercups in May. The botany is a small matter. It is with the spiritual lesson which the lilies suggest that we are now more deeply concerned.

And what is the particular point they thus teach? Surely this: as with lilies of the field, so with the divine life in the soul. It is not created by man, but owes its existence to God. I may be the means, others may be the means, of showing the love of Christ, of opening up to the soul the wonders of Redemption; but we do not make the change in man's heart. This is God's work alone. When "God reveals His Son in us," then the work is actually begun. Our part of the work more closely resembles the tiller who ploughs up the land where the bulbs lie buried. We bring them nearer to the sun and shower, and other conditions of life; but God gave the bulb its life; and God gives men true life when their souls are created anew.

Then, the lilies of the field are but lightly esteemed by men. It is true that the Jewish farmer valued them as fuel; but they only took rank, in his estimation, with the thick grass of the meadow. Fuel

is scarce in eastern climes, and the fire of the oven is kept up with anything that will burn. So the beautiful is made to minister to ordinary uses; the lilies are dried to be burnt, as if they were the commonest grass. If it were not for this every day purpose to which they could be turned, perhaps the lilies might rarely get notice.

The same disesteem is equally true of spiritual life. To men whose minds are filled with thoughts of the things that are seen, spiritual life is of small account. To not a few, impatient of the silent rebuke that other-worldness ministers to their lust of the flesh, their lust of the eye, and pride of life, it is something for which they take no pains to conceal their dislike. Any appearance of it provokes hostility, and is the sure forerunner of abuse. But with others, it is not its esteem in the eyes of God that gives it any value. It is rather the use which they themselves may make of certain properties associated therewith. They are shrewd enough to discover that the man who fears God will fear to tell a lie; and because he fears God, that in whatever state he is, he will strive to walk worthy of his high calling. The favour the servant of the Lord most desires for himself is not the praise of man, but the praise of God. Hence he has a much higher motive to be truthful, to be diligent, to be trustworthy. Whatever he does, he does "as to the Lord, and not unto men."

Some flowers blow on the hill side, where no eye save God's has seen them; and so there are some passive virtues which man accounts as naught, or never beholds, or only sees to defame and call "poor-spirited," that are highly esteemed in heaven. The patient endurance of burdens, of cares, of sickness—from how many such flowers in obscure places has there gone up to God the savour of a sweet smell.

Still further : the lilies of the field are indebted for their growth to the care of the Father above. Because they are in the field, men heed them not, and render them no service; at least none beyond that which they give to "the grass which to-day is, and to-morrow is cast into the oven." No tender human hand loosens the soil about their roots. No watchful human observer notes their changes, and with skilful care plucks off the dead leaves, waters the thirsty plant, shields the opening flower from the fierce sun, or the fiercer frost. "Consider *how* they grow;" with no toil bestowed on them by man; with no toil of their own, even, "for they neither toil nor spin." How, then, do they become what they are? "God clothes them." God watches over their growth. He sends His rain, His sun, His sweet and delicate air; and hence their life. It is His providence which shields them; His wisdom which has put within them the conditions needful for laying hold upon the elements of sustenance around. They grow because God has given them the materials out of which the stalk and flower are built up, and the power to turn those materials to serviceable account. If you will only look at our own wild flowers in England, the same things will be found as true of them as of these Jewish "lilies of the field."

Nor have we far to seek the broad lesson which this is intended to enforce. Christ used the lilies to show the distrustful men who listened to Him, and who now read His words, that if God cared for the lily, how much more would God care for them. But following upon the same line of thought on which we have previously travelled, we may see how certainly true this also is of the nobler life of the soul. God gives His people the conditions out of which that life can be built up. He gives them the

providences which mark and define their career; the daily cares and daily duties; the soil of truth; the dews of His Spirit, the Sun of Righteousness. God also implants in the life He gives the power of appropriating these conditions. But it would be a strange abuse of this beautiful argument from the field lilies, if men were to say, "God cares for the lilies; they toil not, they spin not—*neither will we.*" How would this grieve the heart of the Son of the Blessed. Brethren, let us not thus seek to pervert Christ's precious words. He is rebuking the over-anxiety and over-working of those who listened, and still listen; not their common care and their daily toil. It is excess of that which in itself is good on which Christ frowns. This worry to be rich; to leave enough for our children—what is it but to think that the same Providence which has watched over us will one day suddenly cease? This perpetual "learning, and never coming to the knowledge of the truth," what is it but wasting the hours and opportunities out of which should come our life? This fear that something will overtake us—some temptation, or calamity, or doubt—and we shall have no power to resist: what is it but constant forgetfulness of the message, "Sufficient unto the day, is the day's care?" Why take anxious thought of the morrow? Let the day's work be done in the day; and to-morrow, if it bring its own burdens, will also bring the strength to bear them.

God works in these field lilies according to the laws which He Himself put within them: and thus God also works in the soul of every one that believeth. There is no new organization made for us: nor is any needed. But let us not lose sight of this "sure truth:" that when we have cared for ourselves, and for our spiritual life, up to the very utmost point, we have

still to look up to God. Like the husbandman, we cast in the seed, and wait. Our truest growth comes by God's care of us after we have done our part. But if we do not do our part, it is not faith, it is presumption to expect that God will do His. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure."

Lastly, the lilies not only have God's care, but He has distinguished them by their pre-eminent beauty. "Solomon, in all his glory, was not arrayed like one of these." The beauty of the field lilies was an unrivalled beauty. The lily of the field was conspicuous, says one, from its remarkably showy colours. A second tells us how quickly its excellency arrested the eye of the traveller. A third also speaks of it as most stately and striking. Not that less brilliant flowers are deficient, in God's judgment, or lack His favour; but the beauty of the lilies is such as specially to mark them out among all the flowers of the field. God fashions one flower to honour, conspicuous and patent. He assigns another flower less eminence, but does not on that account pass it by in the gifts of His providence. He has a right to do this; and to do this without giving any other reason than that it is "His good pleasure."

Very manifold are the thoughts which all this suggests. Think only of two. It is with men, as with flowers—God distinguishes some, and others occupy positions of less eminence. One is largely gifted, and stands conspicuously above his brethren. Another has less illustrious but still as certainly honourable gifts; for "to every man is given grace, according to the measure of the gift of Christ." If there are Pauls, and Johns, and Peters, there are apostles of whom nothing more is recorded than their

names. To use the words of the first—"in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some without honour." But the great thing is, that every man should purge himself, that he may be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work. The reason, however, why one vessel is of gold and the other is of clay—this rests alone with the Master himself.

But, observe, to return to the parable of the lilies—their beauty, if pre-eminent, was not something put on. It was something which grew from within outward. It was a silent beauty, growing by the internal law of their own God-given nature. And this stands true of the beauty of the soul, that which wins the smile of God. It grows from the vital force within. It is the outburst in flower of the inner life.

Such, then, is the marvellous grace of our Father in heaven. We are His offspring, "begotten again;" fed, shielded, and adorned by Him. He rejoices in all His works. He "accepts us in the Beloved." Our beauty, is the beauty of the only Fair, the only Good, the only True—"the beauty of the Lord our God."

See, then, that no sin mars it; that no unkindly frost robs it of its fragrance, whether that frost be born of selfishness, of ease, or love of this present world. Never think that you can grow in grace, and so grow in holy beauty, if you despise the conditions of growth. Let the rain, which comes in copious showers from above, nourish your root. Let the breath of every wind give strength and vigour to your hold of that truth in which you are "grounded and settled." And evermore turn heavenward your soul, that the Sun of Righteousness may draw you upward to Himself.

A MOTHER'S REWARD.

A GENTLEMAN was once visiting a cottage where the mother of the family was a true and earnest Christian. During the conversation, he remarked how happy she must be to see every one of her children (and there were eight of them) so early brought to the Saviour's feet, and following Him so closely in their daily lives; and he inquired whether she had adopted any peculiar method in their religious instruction. The poor woman replied that she had only done what every Christian mother ought to do; but on her visitor pressing her still further, she continued with much humility:—

"I think I may say I *never fed* my infant children without praying in my heart that God would give me grace to nourish them as inheritors of the kingdom of heaven. Whilst I was *dressing* them in the morning, I used to beseech my heavenly Father to clothe them with the robe of Christ's righteousness; when I *prepared their meals*, I asked God to feed their souls with the true bread from heaven, and to give them to drink of that living water which springeth up unto life everlasting; when I *took them to the Lord's house*, I prayed to Him to sanctify them, and make them temples of the Holy Ghost; when they *left my side for school*, I followed them with my eyes, praying that their lives might be like the path of the just, which shineth more and more unto the perfect day; and *in the evening, when the hour of rest arrived*, I used in silence to ask their heavenly Father to bless them, and keep them safely in His everlasting arms."

And truly this mother was rewarded for her patient waiting upon God—richly and fully rewarded. O that more mothers would remember the infinite and awful influence they possess for weal or woe!

The following touching incident illustrates the depth of early impressions:—

Since the prevailing Indian troubles commenced in the United States an Indian camp was captured, together with a number of prisoners, including squaws, and some half dozen white captives, boys and girls, from five to twelve years of age. Word was sent throughout the country, inviting those who had lost children to come to the camp and identify, if possible, their children; as none of them could give any account of who their parents were, or where they were taken from, so young were they when taken captives by the Indians. Numbers went to the camp—many more than there were children—and of course many of them returned with heavy hearts as being unable to find their lost ones.

Among the number who went hundreds of miles to the camp, was a mother who had lost two children—a boy and a girl, one three and the other five years old—years ago. Efforts were made to persuade her not to go, as so long a time had elapsed, it was certain she could not identify her children, even if they stood before her. But she could not rest; she must go, and go she did. On arriving at the encampment she found the captives ranged in line for inspection. She looked at them first from a distance, her heart bounding in her bosom. But she did not see her children; at least she saw nothing in the group that bore the slightest resemblance to her baby boy and girl as they looked when playing about her door step. She drew nearer, and peeped deep into the eyes of each, who only returned her look with a stony yet anxious gaze—they, too, hoping to see something in her that would tell them she was their mother. She looked long and steadily at them, as her heart began

to sink and grow heavy in her bosom. At last, with tears and sobs, she withdrew, and when some paces off she stopped and turned about quickly, as, apparently, a thought had occurred to her. Drying her eyes, she broke forth in a sweet hymn she had been wont to sing to her children as a lullaby. Scarcely had a line been uttered when two captives—a boy and a girl—rushed from the line, exclaiming, "Mamma! mamma!" The mother went home perfectly satisfied she had found her long lost children.

A Christian mother in Prussia had a son, who, fearing he should be conscripted for the army, left his home and came to New York. As he was parting from his mother, she gave him a Bible and a prayer-book, both of which he threw overboard on reaching the vessel, that he might no longer be restrained by any religious influences. Finding no employment in New York, as he was unable to speak the English language, he shipped as one of the crew of a whaler, bound for the Western Islands. Here he was taken sick, and arrangements were made to return him on a certain vessel, but he was unable to be moved. Subsequently he arrived in Boston, and found that the ship in which he intended to sail had never reached port; and it is supposed that all on board perished. This circumstance impressed him with the thought that God had saved him for some special purpose. A chemist found that he was an educated man, gave him employment, and he has since become a Christian, and written home to his mother to tell her the joyful news.

A mother's prayers are often thought of in the hour of temptation, and are the means of preservation.

A youth of eighteen or nineteen years sat at an open window, a look of painful perplexity in his face, caused, apparently, by a letter he

held in his hand. After sitting thus for some minutes, he muttered to himself, "Yes, I must go; if I don't, Brown and Smith will be laughing at me, and calling me righteous overmuch. And, after all, there's no great harm in it, for I'll go to church in the morning, and its only to be a sail down the river, and spend the day in the country." Still, he pressed his hand on his forehead for an instant, then rising hastily, he said, "There is no use bothering about it—I must go."

As he rose, his eye lighted on the setting sun, and as he did so, his whole expression changed. A sweet yet half-sad look played on his face; his thoughts were elsewhere—another scene was before his eyes. The dark street had disappeared, and in its stead a neat country cottage had risen. In thought he was there. Once more he saw the hills that rose near that cottage home; once more the blue waters of the distant lake glistened before him; once more he sat in the cottage garden with his widowed mother, and watched the setting sun.

Once more that mother's words sounded in his ears, "John, don't forget your God, and he'll not forget you. 'Remember His Sabbath-day to keep it holy.' Though sinners entice thee to break it, consent thou not. Oh, when you are tempted to do wrong, don't forget to pray! Never let the sun go down on a prayerless day. May the God of the fatherless guide you—may the Lord Jesus be your Saviour!"

Yes, six months had passed since he had heard these words, and yet they seemed to sound in his ears. Tears filled his eyes; and, rising, he folded his hands and knelt in prayer; then, taking up his pen, he wrote thus:—"Thanks, Brown, for your invitation; but I cannot accept it. My duty to God is to obey His commands; and He hath said, 'Remember the Sabbath-day to keep it holy.' Spending the day in idle pleasure is

not doing this; and I wish you would think over the subject and not go yourself."

How great is the influence of a pious mother's words! How wonderful the answers to her earnest prayers.

Some gentlemen passing through the beautiful village of Renton, in the Vale of Leven, Dumbartonshire, about nine o'clock at night, some time ago, had their attention directed to a dark object in the church-yard. On going in to ascertain what it was, they found a boy of tender years lying flat on his face, and apparently sound asleep over a recently-made grave. Thinking this not to be a very safe bed for him, they shook him up, and asked him how he came to be there. He said he was afraid to go home, as his sister, with whom he resided, had threatened to beat him. "And where does your sister live?" asked one of the party. "In Dumbarton," was the answer. "In Dumbarton—nearly four miles off! and how came you to wander so far away from home?" "I just cam," sobbed the poor little fellow, "because my mither's grave was here." His mother had been buried there a short time before, and his seeking refuge at her grave in his sorrow was a beautiful touch of nature in a child who could scarcely have yet

learned to realize the true character of that separation which knows of no reunion on earth. Thither had he instinctively wandered to sob out his sorrows, and to moisten with tears the grave of one who had hitherto been his natural protector, for he had evidently cried himself to sleep.

Mothers! Your influence is indeed mighty. See that it is an influence for good. You have the promise, "Train up a child in the way he should go, and when he is old he shall not depart from it." And you have another promise, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." These two promises are the praying mother's precious dowry. God will give you the wisdom to do the training, if you seek it; and He will bless your labour when it is executed. When God gave you your precious ones, He virtually said, Take these children, and bring them up for Me. Labour to do this without ceasing, and as in His sight, and sooner or later, in His own way, He will make His promise good. Your words, prayers, and labours, shall live in your children's hearts long after you have been gathered to your rest.

Devonport.

JOHN STOCK.

REVELATIONS OF LIFE IN LONDON.

BY THE REV. GEORGE W. MCCREE.

No. III.—*Out at Night.*

VERY strange scenes are witnessed by dwellers in London when out at night, or abroad early in the morning.

Who would think of bird catching, with nets, in the streets of the metropolis? Hampstead Heath, Clapham Common, or Epping Forest, would seem suitable places; but the streets of the West end would ap-

pear the last spots in the world where such sport, or rather trade, could be pursued. Yet so it is. Not far from Cavendish Square is a cab-stand, where lots of oats are scattered on the pavement, and early on summer mornings the little chirping, hopping, impudent sparrows come to breakfast on them; and, equally early, the fowler comes with

his net, which he spreads open in the street, and sweeps up the poor birds, who then find their way to Seven Dials to be painted like canaries, and sold for a shilling apiece!

In winter sad spectacles are often witnessed in the streets at night. When in the Girls' Refuge, Bloomsbury, I had my attention directed to a little feeble child.

"Where do you think," said the matron, "she was found?"

"I don't know."

"Well, you know what a great fall of snow we had last week, and one snowy night a gentleman found her in a heap of snow—quite alone."

"Have you found her parents or friends?"

"No: we know nothing about her, and she does not seem able to tell us where she lived."

So there she was—a homeless child in the midst of three millions of people.

Young women who do not know London are often exposed to great dangers. Having crossed some of the Squares at late hours, and resolved upon taking a near cut home, I turned down a street near St. Pancras Church, and suddenly came upon a young woman weeping bitterly. Some people were watching her, but none interfered in any way. In fact, your true Londoner is very shy at noticing distressed young women, especially at night. They are so familiar with imposture, dodges, and false accusations, that they do not fly to the rescue of every distressed damsel. However, I do not allow myself to fear danger in such matters, and I therefore went to her and said:

"What is the matter?"

"Oh, sir, I have lost my way."

"Where do you live?"

"I am from the country, and do not know how to get home."

She wept aloud.

"Well, come, describe your home

as well as you can, and I will try to take you there."

She thought for a moment, and then told me the sort of locality she had her lodgings in, and recognizing it, I told her I knew where it was, and would take her to her residence. We had a mile to go, and when we arrived at the door she was profuse in her thanks. Here, however, I would say,—take care when you act the Good Samaritan in this way. You *may* be led into a trap, and repent of your kindness. To young women who do lose themselves at night I would offer this advice,—Stand still until the policeman comes along, and get him to direct you; or, what may be better, ask him to place you in a cab, and to take its number before you start off; then if "cabby" does not treat you well it will be easy to punish him. Besides, if he knows his number is taken, he *will* behave well, and convey you home all right.

A grim and dreadful interest used to surround Newgate Gaol the night before a public execution—the more so as this was generally a Sunday night. As an open-air preacher to the crowd assembled to witness the awful end of murderers, I had, more than once, to go and survey the ground and people on the night previous to the execution. This revealed to me many shocking scenes of depravity. Drunken men, scolding women, swearing, obscene boys and girls, hideous old hags, fierce and hungry thieves, stolid policemen, and little lost children, were there in hundreds, and the noise was like that of a fair.

This was in Christian England on a Sabbath night.

Up came a butcher's man—a thick, greasy, hoarse-voiced wretch—who said:

"Want a window, sir; want a window. You can have that window," pointing to one in a house, "for a guinea; and that one," pointing to another, "for half a

guinea. You can go in now, sir, and have what you like to eat and drink, and a pack o' cards to 'muse yourself with till the execution."

I did not accept the offer, but passed on my way through the crowd of brutal idlers, and so home to snatch a little sleep before going forth in the morning to preach the everlasting gospel to the mob assembled in front of the scaffold.

In visiting the poor I have often been out very late, and witnessed aspects of society, domestic misery, and savage violence, enough to make the strongest man shudder.

"Will you go, sir," said one to me, at ten o'clock one night, "to visit a family in distress?"

"By all means: I will go now."

Off we went, down streets, round corners, and round more corners, until at length we came to a door surrounded by a lot of people indulging in gossip. They parted to let us pass up stairs, and up stairs we went. It was pitch dark. Up, up we went. No light of any kind could be seen, nor was any sound heard other than the dull noise of our footsteps. At length we stood on the attic landing, and my guide took hold of my hand and led me into the room. I could see nothing.

"Mrs. Jones, are you at home?" said my guide.

"Yes," replied a voice.

There was a rustle in a corner—a footstep—and then the dusky form of a woman stood near me.

"Have you no candle," I said.

"No, sir, I have not."

"Take this sixpence," said I to my guide, "and buy one, and bring it here."

Off he went, stumbling down the dark stairs, and I was left alone in the attic with the woman, who told me how her husband had been ill; how the landlord had taken their furniture; how he had tried to force them out of the room by removing the windows, and leaving them exposed to the cold winds of frosty

winter; how he had taken away the door; and, finally, how she and her four children had been sleeping on the floor when we came in.

It was even so. When the candle was lighted, I saw that *all* the furniture had been removed, there was no door, and some old carpeting hung where the windows had been. Four children were asleep on the floor, and in their midst was a place for the poor mother.

Such scenes abound in London, even when millions of money are being spent upon strong drink, tobacco, dainty dinners, splendid balls, and opera singers. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"

There are, alas! many miserable, sinful women in London whose hearts and lives are alike defiled. Still many of them are profoundly penitent, and anxious to resume a purer and happier existence. Once, at midnight, I found myself with eight of them; and thinking that perhaps I could best affect them by reminding them of home, mother, and brighter days, I said:

"Did any of you ever go to a Sunday school?"

All of them had!

"You can sing, then, I know. Now what shall we sing?"

One said:

"Come let us join our cheerful songs."

Another said:

"There is a fountain filled with blood."

And a third said:

"We sing of the realms of the blest."

As they spoke I looked at their poor, painted, haggard faces, and felt nearly choked with emotion. It was singing the Lord's song in a strange land indeed. Well: we sung all the hymns; but, Oh! my dear reader, may you never see the tears I did.

Still, as I said, many are anxious to reform. But then, alas! they often seek in vain for a way of escape. One of them sat for twenty-

four hours at the door of a "Home" in the hope that she might enter in and be saved. She wept and pleaded—

"FOR CHRIST'S SAKE TAKE ME IN!"

The door could not be opened; there were no empty beds, no funds to save a soul from death. At last

she went away in despair; and as she passed into darkness, she covered her poor face with her hands, and cried aloud, saying:

"God! God! there is no door open to us but hell's."

And so she vanished in the dark, dark night.

THE IDEA OF ETERNITY IN SCRIPTURE.

THE Scriptures prove themselves in manifold ways to be a divine echo of the human heart as well as a unique revelation of the will of God. Jehovah often interprets, better than we can ourselves, the thoughts, yearnings, and hopes which sway our souls, and His voice finds a response from the profounder depths of our spiritual nature more readily than any other we are privileged to hear. Not only is this the case with the truths He communicates to us, but even in the mode and degree in which some of those truths enter into the structure of the Bible there is a striking resemblance to, in fact an almost perfect transcript of, the experience of men.

The conception of the immortality of the soul crops up in the field of inspiration as it does in that of every day life, now so abruptly as to compel every traveller's gaze, and now so unobtrusively that only practiced and sympathetic eyes can discover it. As the idea is not always, perhaps only occasionally, strongly felt by men, so it is not luminously present on every page of Scripture. But as the shadows of eternity are ever falling on the common scenes of daily duty and daily care, so athwart the pages of God's word there are glimmerings of the light of the unseen world. Doubtless some portions of the book and the life do not immediately betray the presence of the powers of the world to come, but it would be extremely hazardous to declare that their influences are absolutely absent from any page of the former or fragment of the latter. For as men living in the very centres of worldliness, in an atmosphere saturated with time and sense, often catch glimpses of eternity, so there may be

seen ensigns and symbols of the invisible world in the biographies of Haman and Mordecai, the scepticism of Ecclesiastes, and the whirlwind of doubts that rushes through the book of Job. The imperious instinct of immortality which persists in asserting that our individual existence is not closed when the curtain falls on the stage of our earthly activity, long ages since urged the Hebrew to a similar anticipation in the wilderness, gave him a joyful song in Zion's temple; and an unending solace by the waters of Babylon. Natural religion has always intimated a coming day of retribution. The children of a "locust-eaten past" have ever looked forward to the rich harvest of an all-compensating future. The logic of the conscience has generally conducted men to the belief in a time when the discords of sin will be hushed in the harmonious music of a regenerated world. Suffering and wronged man has learned to project his being into another and rectifying state, and in his dying hours has been sustained by a vivid faith in brighter and never-ending scenes. The descendants of Abraham enjoyed all the results of such a training, and possessed in addition the special revelation of God.

Hence on the pages of Hebrew literature man is seen fervently desiring the eternal. His soul thirsts for the living, the everliving God. Oppressed with a sense of weakness and weariness, vexed with the vanity of life's intensest struggles, and threatened with the speedy and irresistible approach of death, he seeks a refuge that can never be invaded, a home that outlives all generations, and a portion that continues to satisfy when heart and flesh shall have failed for ever.

Everywhere the Old Testament reveals the immortal God. He is the same, and His years change not. His being abides unaffected amid exhaustless vicissitude. He is the Lord Jehovah in whom there is everlasting strength. His counsel stands fast for ever and over, and the thoughts of His heart to all generations. His laws know no change. Made with an infinite foresight, they embrace the necessary adaptations to all the varieties of human circumstance, and the exigencies of different ages and climes. On the solid rock of His eternal truth men anchor in safety and are never moved. On His infinite purity they confidently gaze, for its glory can never be dimmed. From His power they constantly draw, for it is as inexhaustible as it is gentle and tender. In the midst of His mercies they dwell full of peace and hope, giving thanks with a glad heart because His mercy endureth for ever. The God of the Hebrew is always the Eternal and Almighty Leader of His people.

But the idea of God's eternity generates in the atmosphere of inspiration, and as by a natural law the conception of man's illimitable future. Because He lives we shall live also, is an axiom to the Christian consciousness. The notion, not the fact, of our enduring existence springs in a nature like ours out of the knowledge of His immortality. There is a heaven for us because there is a God, and we have a personal subjective eternity of being because there is a personal, real, and eternal Deity. The roots of all life are in God, and man soon learns to see his own immortality clearly when he has seen God's. The book, therefore, that discovers to us the "I am that I am," will scarcely be barren concerning the future of men.

Nor is it. The creation of Adam in the divine image is the audible whisper of this fundamental fact of man's spiritual nature, and though the first sin defaces, it does not completely efface the stamp of eternity impressed on his brow. The victory of Abel's faith was not eclipsed by his cruel death, but forthwith proclaimed by psalms of angels in a cloudless land. Enoch walked with God and was not. But why? Because death had seized him with relentless grasp? Because

the grave held him with tightening grip? No: God took him to be with himself. Abram, cheered by promise, eagerly looked for a city whose foundations were firmer than Zion's, and whose builder was God. Job, cast down, but not destroyed, bravely battled with hosts of objections, taunts, and insinuations, marshalled by his friends, and victoriously sung of his faith in the everlasting Redeemer who could not fail him in the latter day. Moses, reared in the lap of Egyptian plenty, dowered with the riches of Egyptian learning, flushed with the bright hopes of an Egyptian Crown, boldly casts all aside, preferring the care and society of the people of God because he has respect, not to the pleasures of sin, which are but for a season, but to the recompense of an enduring reward. Elijah ascends to heaven, not as a death-vanquished captive, but as a living victor in a fire-chariot of triumph. David drew abundant comfort from the well of expectation, and sung at once of his Lord's ascent from the grave, and his own satisfaction in conscious resemblance to God after death. Daniel taught the captive Jews that "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever." The fact still lives in the book of Wisdom. Jesus met with it amongst the current conceptions of His day, brought it to the light of His life and illuminated it, carried it to its stable throne by His resurrection; and since then it has ruled almost without intermission the faith of the Christian church, and given an unprecedented dignity and value to man all over the world.

To say, then, that this fundamental fact of man's spiritual nature is not taught in the Old Testament, is to commit two mistakes. It confounds, in the most glaring way, the definitions of a creed with the declarations of truth, and dogmatic representation of a belief with its existence in and dominion over the soul. It forgets that truths which powerfully affect the springs of human action, colouring thought, controlling emotion and directing will, often fail to put themselves obtrusively forward in the noisy talk of the senate, the market, and the street. Read the more ancient Scrip-

ture in the light of every-day experience, and it will be seen that as Nature nowhere formulates her laws, but incessantly obeys them, moving along with

an almost unbroken quiet, so the revelations of God and man in Scripture are all cast in the mould of the idea of Eternity. J. CLIFFORD.

THE COUNTRY BOY WHO BECAME A KING.

FOR THE YOUNG.

IMAGINE that you are living about 2900 years ago, and walking in a beautiful region where corn-fields and meadows stretch away on every side. You enter a village and meet coming out of it a country boy who is going before a flock of sheep, leading them to the uplands, where they may browse at pleasure. He has what is not usual in that hot climate—a ruddy cheek, telling of fresh air, exercise, and temperance; his eye is clear and open—just the window out of which a truthful soul would love to look; his step is firm and free, as if inspired by strength and courage; and as you pass him he gives you the usual greeting, "Peace!" with a sweetly sounding voice that makes it doubly grateful—so much has tone to do with the satisfaction produced by courteous words. Who is he? you ask yourselves as you pass on; and though he is dressed as a peasant lad, you are sure he is a very pleasant one, and would like to know something of his history; and you are soon informed. A villager approaches, and to your inquiry he replies, "Oh, he! Why that is the youngest son of Farmer Jesse, who lives over there: a large farmer, too, having many sheep, and several grown up sons to help him; but this youngest is the favourite with the neighbours. He is a lad worth knowing—so good, so cheerful, so kind, so bold!" You wonder what bold thing that youngster can have done, and smile at the friendly praise. But, in his turn, the villager pities your ignorance, and wonders in his heart, though he is too well bred to say so, where you can have lived not to have heard that story of which all the country-side has rung a little while ago. "Bold!—why yes, when as he was watching his sheep one night a lion and a bear rushed on them and carried off two of the finest of the flock; and he, noble lad! instead of running down to alarm the village,

pursued and killed them both, and saved the torn and bleeding sheep. How he did it he never could explain. He said it was as if, while he pursued the beasts, he was carried forward by a hand he could not see, and was able to strike with a force which the cruel creatures could not stand." "Did that make him proud?" "Oh, no; he never had been proud, but he seemed to get more gentle afterwards, as if he felt that God had done it all. The very sheep are fond of him, and the lambs never skip so merrily as when he plays to them upon his pipe." "Is he a musician?" "And, indeed, he is; yet how he learnt no one knows. It appeared to come to him like nature, as the colour to the grass, and the sweet smell to the flowers after the early rains." "And does he love society—to mix and talk with the people of the village?" "Not so much of that; he is happiest, he says, when he is alone with his sheep, and when he can think as he is piping; and some do say that he has made little songs that are fit to be sung by the priests themselves, they are so lively and so good." "Are not his parents and brothers proud of him?" "His brothers do not take very kindly to him, for they are so much older, and look down upon him; but—bless you!—that doesn't disturb him; he is always willing to oblige them; and his father, it is thought, didn't know his worth though he loves him much. But his mother doated on him as her youngest, and from her he learned all he knows—and that is more than many Levites—of the history of our people." "And what is it thought he will become when he grows to be a man?" "Who can say? but people whisper that if he had been as old as Saul, Samuel might have been sent to make him king instead of the son of Kish. But who knows what's to be? God will do what seemeth Him good."

And is this all a dream or fancy

sketch? Can we be wrong in supposing that the country boy who did become a king was like this in his youth, and that those who saw him most and knew him best felt most kindly towards him? God, in due time, did not send Samuel at random to Jesse's house and select David to be anointed the future king of Israel. No! *in his boyhood* David had that gentleness, modesty, and courage, that love of all things beautiful and good, which rendered him fitted to be the governor of the tribes. Because he ruled himself he was best able to rule others; because he cultivated when young his wonderful talent for song and music, he became afterwards the Holy Psalmist and the sweet singer in Israel; and because he did his duty humbly in lowly life, God raised him

to a throne, and gave him a name among the greatest of mortal men. Let us then think of the boy David as a bright example to our British youth. They cannot expect to wear a crown like him; but if they ask of God, He will make them all that David was; He will show them one holier even than David, "the holy child Jesus;" He will fit them for their duties as David was trained for his; and he will prepare them for entering that holy city where David and all good men will meet at last and dwell for ever.

Dear young friends! Think on these things, and may David's prayer be your's—"Lead me, O God, in the way everlasting."

DAWSON BURNS.

SEA-DREDGING, SCIENCE AND SCRIPTURE.

SOME six and thirty years ago, Edward Forbes, one of the most distinguished naturalists of the present century, directed the attention of the British Association for the Advancement of Science, especially to the subject of dredging. And as the result of his own work in this way, and of opinions then commonly entertained as to the kind of conditions absolutely necessary for the maintenance of life, he enunciated the doctrine that beneath a comparatively shallow depth in the ocean the existence of animals was impossible. The course of reasoning that led to this conclusion seems to have been something of this sort.—Ultimately all animals depend upon vegetables for their existence. But in order to the development of vegetable life a certain amount of light is necessary; while this agent cannot penetrate many fathoms beneath the surface of the sea. These data being all fixed and agreed upon it seemed quite certain that no animal, however queer and different from his fellows he might choose to be, (and still less no whole tribes of animals, marvellously like those which were spending their happy lives amid the sunshine and ripples of the shallows,) could so far forget its own best interests as to rebel against the teachings of science by trying the vain

experiment of dropping into the black depths of fathomless seas under the expectation of being able to pick up a living there; or that if it did, it seemed clear to demonstration, that it must pay the penalty of its obstinacy and folly by being crushed to death by the enormous pressure of water which it would have to sustain before it had got half way down.

But dredging did not stop with Edward Forbes. Torall, Dr. Wallich, Lieutenant Brook, and more recently still, Dr. Carpenter and Professor Wyville Thompson have pursued it, and that too, to an extent to which it had never been carried before (not even excepting Captain Ross's celebrated Antarctic dredgings), and with results that had been but little anticipated. On one memorable occasion lately the dredge went down 2090, and on another 2445 fathoms, before it rested. For several hours it remained down and then was hauled up. The self-registering thermometer that had sunk with it showed the temperature of those depths to be only four and a half degrees above freezing on Fahrenheit's scale. With breathless interest the one or two hundred weight of chalky "ooze" that had been brought up was separated and examined, when, instead of being utterly void of life, molluscs,

and star-fishes, crinoids, annelids, and crustaceans, showed themselves in abundance, having a well-to-do, highly organized look that was quite astonishing considering whence they had come, and betraying no sign of thankfulness for having been rescued by science from the miseries of their former state.

These poor creatures, thus incontinently dragged up from their quiet and sunless abode in the bosom of the deep sea, set the philosophers right on more points than one. They not only demonstrated that they could live where science had said that life was impossible, but from the striking resemblance which many of them bore to animal forms characteristic of what is known as the chalk formation, they silently suggested the enquiry whether after all geologists were right in marking this "chalk" age off by a definite line from other formations which, from their being supposed to have occurred later, have been named "tertiary,"—the chalk forming part of the

secondary. In fact they appear to have proved that the tertiary deposits represent but comparatively small changes which have occurred here and there in shallow water, and not in the least affecting the slow but grand modifications of the earth's form which had been going on for ages, and are going on still, in the deep abysses of the mighty sea. What, therefore, a few years ago was "secondary" must now, in the light of these dredged-up creatures' history, be reckoned "tertiary;" and another proof is afforded of the way in which extended discovery modifies geological conclusions. This shows strongly also the great necessity that there is for caution in accepting as fixed every new doctrine of a science, which, more than any other, seems the subject of change. Readers of the Bible will know how to apply these facts to the so called contradictions of science and scripture. Verily "he that believeth shall *not make haste.*"

W. CARTER.

CHEERFUL WORKING FOR GOD.

FRESH from the perusal of the paper on "Serve God and be Cheerful," in the March number of the Magazine, I went to bed; and awaking in the dead of the night (as is my wont, and I suppose that of other elderly people), I found my thoughts occupied with the charming truth that essay commended.

I was reminded of one I had just been reading of, whose Christian cheerfulness made him delight in similar nocturnal sleeplessness, because it gave him most favourable opportunities of intercourse with that "happy God who giveth songs in the night;" and thus his soul was, like David's, satisfied as with marrow and fatness, while he remembered God on his bed, and meditated on Him in the night watches.

It reminded me of a brother, who, at our prayer meeting last Monday, began his prayer by saying—"Oh Lord, thou hast said, if any one is happy he should sing psalms; and if unhappy, he should pray. Oh Lord, we feel we must do both; for we are both happy and unhappy."

It reminded me of the old story of

the young chimney-sweep, who from his sooty niche was heard singing—

"The sorrows of the mind
Be banished from the *place*;
Religion never was designed
To make our pleasures *less.*"

This was very near to "glorifying God in the Fires." And though this boy may have sung, like that other—who

"Whistled as he went for want of thought;"

yet there can be no doubt of the "solid joy and sacred mirth" of those two blessed brothers, who, after enduring a Roman flogging, were thrust into the dungeon, and their feet made fast in the stocks, without any human hope of justice or relief, yet sang praises to the all sufficient and sympathizing God of all consolation. One of these, at least, was pervaded with such an unconquerable cheerfulness, that however "sorrowful he was always rejoicing," "took pleasure in infirmities," and "gloried in tribulations." He was a true moral Eddystone,—"*Pax in Bello*,"—casting its cheerful, inextinguishable, and beneficent light all around, to encourage, guide, and save those who were enveloped in the darkness of nature, and

in peril of sinking in the billows of despair.

I turned round and tried to sleep on the other side, but my thoughts turned round too. I thought what a pity it would be if any one, perhaps from sheer admiration of this Christian cheerfulness should mistake some false light for the true one, mere natural hilarity for spiritual gladness. He might be wrecked. I fear many are. They are satisfied if, like a famous modern character, they can make themselves "jolly under the circumstances." So they rattle and prattle away in company, make themselves agreeable and others merry, tell funny stories, crack sparkling jokes, waste the evening, are called pleasant fellows, and fancy they are cultivating Christian cheerfulness. Such persons the Germans call *windbags*. Their frivolity is very different from cheerfulness. It is, indeed, subversive of it. Cheerfulness is an importation from heaven, and a generous impartation of it to others, without money and without price—it is "*singing as we work FOR GOD.*" This is the *genuine article*. This bears the stamp; and it cannot be counterfeited. "*Working for God.*" May all our readers, in all they say and do, design and enjoy, look well at the stamp—"FOR GOD." All with this mark are genuine. Talk, silence, reading, writing, eating, drinking, sleeping,—all is dignified, beautified, illuminated, that is attended to "for GOD." Even the darkness is made light; "and sorrow before Him is turned into joy."

A very large part of working for God is to be done by the tongue. This is the characteristic work of angels. Whatever else they do, they bear *messages*, and so they are called angels, *i.e.*, messengers. Every one, therefore, that has a tongue—man, woman, or child—may do the like. "Life and death are in the power of the tongue." Every one may speak words that may edify, that may save. Every one may say to his neighbour and to his brother, "Know the Lord." Use this admirable faculty *for God*, and you will "sing at your work."

Another work which may be done for God is giving. This ensures cheerfulness. "God loveth a cheerful giver," because He is such Himself. You are asking some one to contribute to a

Christian object. He looks dull, almost cross; you persuade him till he is half willing. Now look at his countenance. The cross look is gone, his dullness is changed into interest; he resolves to make a sacrifice, and he becomes radiant. He has made a good bargain. By a little bountifulness he has bought a great deal of cheerfulness. [I hope this experiment will be tried extensively in the matter of our Centenary Fund.]

But how are we to possess ourselves of Christian cheerfulness? It is no use to assume the appearance of it. We must go to them that sell this oil of gladness. It cannot be extracted from any substance native of this fallen world. How can a passenger enjoy his journey if he does not know his destination? We are all travelling at express speed through time. The question is, What will be our terminus in eternity? This much we know—that we are going to the place we are fit for. Our fitness is produced by the *end we expect*. "Every one that has true hope in Christ purifies himself even as Christ is pure." And how can we hope or even desire to be with Him, unless we are sure of His forgiveness? And where is that assurance to be obtained but in His atonement?

There are many of whose deep sincerity no doubt can be entertained, but their religion does not make them cheerful. They feel the importance of an all-pervading piety. They pray to God always; they diligently use every means of grace; they discharge every known duty; they avoid every known sin; they struggle against their evil heart; but they are not cheerful. They are working not from life, but for life. They are conscientiously and watchfully doing their best; but it is all for themselves, not for God. They want to secure themselves for time and for eternity. They are like my poor elder brother in Luke xv. He has served his father many years, never transgressed one commandment, never neglected one duty, and yet with all his doing never got so much as one poor kid. Never made merry—was never cheerful. Poor brother! I pity him; but I see the reason. He did his work not for his father, but for himself; to make merry with his friends, not with his father. THOS. W. MATHEWS.

THE GIST OF BAPTISM.

IN Mr. J. W. Chapman's paper on the Ideal Chapel (p. 78), there is an incidental reference to baptism, which I take leave to say fairly expresses a popular and practically serious misapprehension which prevails among us in reference to that ordinance. The remark is this, "The gist of the rite, as a rite, lies in its publicity." Now unless I am wholly wrong, the gist of the rite does not consist in its publicity, but in its *spiritual significance*; a distinction with a material difference, for the question now presents itself, *not* how best to secure publicity, but under what conditions is the meaning and significance of the ordinance best conserved and set forth?

I venture to assert that the kind of publicity which we make so great an object in the observance of the ordinance tends largely to dissipate all that is most true and sacred in our conceptions of it, and has been one great reason of our failure to commend the adoption of believers' baptism to the churches. Its spiritual bearings have been lost in its semi-worldly ecclesiastical aspects. Its deep religiousness has disappeared in a parade of outward conformity. A calm confidence in the truth respecting it has too much given way to an anxiety and a determination to flaunt its observance in men's faces, regardless of the fact, that while we cannot thereby compel unwilling attention to that which is spiritual, we do effectually gain a notoriety for that which is external and ritual—a notoriety which finds expression in polite Christian society by polished sarcasm, and among the less instructed in bitter gibes and ribald allusions.

Who of us does not know that the feeling with which our practice is regarded outside our own circles among cultured and sensitive minds, is largely one of aversion, akin to horror? How can it be otherwise? What is baptism apart from its spiritual significance? "The letter killeth." Divorce the rite from its meaning, narrow or pervert its teachings, and you necessarily excite disgust and provoke ridicule. I do firmly believe that unspiritual misconceptions of the ordinance, as manifest in our practice, are a serious stumbling block to souls.

On the question of the baptistery, I would enter my protest against its common location. There is an objectionable "staginess" about it. With far better

taste the ancients, as we know, constructed their's near the entrance of the churches. An open baptistery, with decent space around, not obtrusively prominent, yet conveniently accessible, in which the ordinance may at all times be observed without the excitement caused by derangement of ordinary procedure, is a desideratum which our architects, within my limited observation, have not yet supplied. But they have been fettered by our traditions.

A. B. M.

Whilst I demur to the polemical part of the above statement, I am at present only concerned with its history and architecture.

During the first two and a half centuries baptism was administered at natural fountains. The oldest constructed baptisteries are those of S. Pontianus (ob. 235 A.D.), S. Giovanni in Fonte (circ. 323 A.D.), and Sta. Constantia, all at Rome. The two last are large detached buildings ascribed to Constantine, and are types of baptisteries until the middle of the sixth century, when a baptistery was introduced *within* the principal church of each city. Not until the ninth century did they become common to churches generally. The baptisteries of the "ancients," referred to by A. B. M., were large fonts used for the immersion of infants; the "ancients" were the *mediæval* clergy. The position of the font at the entrance of the church is invested by some with a significance dissenters will scarcely allow.

A. B. M. wishes, amongst other things, that the baptistery shall be (1.) in view of the spectators without their being disturbed, and (2.) that it shall be near the entrance. To fulfil the first condition the baptistery must be at one of the sides, or at the same end as the preacher. In the latter case the principal entrance must also be at that end and in full view of the congregation. This would be fatal. Put the baptistery at the side, and some portion of the congregation will be disturbed, especially if there are side galleries. To fulfil the first condition the baptistery must be *raised*, seeing that it is necessary to go *down* into it, whilst, in a crowd, people at the back cannot see what is done in front on the same plane as that on which they are themselves standing.

J. WALLIS CHAPMAN.

OUR CENTENARY—SPECIAL.

THE Centenary of the formation of the *New Connexion* of General Baptists is rapidly approaching, and there are several subjects that require immediate and earnest attention.

I. THE CENTENARY PRAYER MEETING.—

Our brother, Mr. T. Goadby, forwards the following statement:—"The 7th of June next is the Hundreth Birthday of our Connexion. It has been suggested that that day should be set apart for special thanksgiving and prayer. Perhaps it would be better that Monday, the 6th, and not Tuesday, the 7th, should be observed for the purpose. Monday is the time when ordinarily our prayer meetings are held, and Monday, 6th June, next, closes the First Century of the Connexion. Moreover Tuesday would be inconvenient for the midland churches, because it is the day of holding the Midland Conference. If, on the previous Sunday, attention was called to the occasion, and some reference made to the past history of the churches, and if also collections were made for the Centenary Fund, additional interest would be felt in the Centenary Prayer Meeting on the following evening, and additional significance would be given to it. There is assuredly reason for us to praise God for His long-continued mercies; and there is need to bow ourselves low in the dust, and earnestly to seek that the New Century may be to us all as it dawns a new era—an era of nobler life, of higher hope, and of larger blessing and grace." Although the evening named is that usually devoted to Foreign Missions in our churches, yet we cannot possibly adopt a better course than to follow this counsel; and, where necessary and wise, the prayer meeting may be prolonged so as to admit of adequate consideration of the claims both of the churches at home and the heathen abroad.

II. THE CENTENARY BAZAAR.

1. Mrs. Pike, Seymour Cottage, Leicester, writes, on behalf of the Committee:—"The bazaar will be held during the week of the Association, at the Temperance Hall, Leicester, commencing on Tuesday, June 21st.

It is specially requested that all goods for the Bazaar be sent the week preceding the Association, to the care of Mr. Roberts, Temperance Hall, Leicester. Friends contributing articles will greatly assist the Committee by putting a ticket, with the price at which it should be sold, upon each article.

As there will be a PROVISION STALL, at the Bazaar, contributions of tea, coffee,

sugar, hams, tongues, cheeses, &c., will be very acceptable.

Each church or district providing a stall must also appoint ladies for stall-keepers, and the Secretaries of the various Committees will please to communicate with Mrs. Pike, and intimate the number of stall keepers they intend sending."

2.—Mr. J. G. Winks, Leicester, also writes:—"It has occurred to me that considerable interest may be given to the Bazaar at the coming Centenary Association, if those friends who possess portraits of the founders and other deceased ministers of the denomination would loan them for the purpose of forming a gallery of General Baptist worthies. No matter if large oil paintings, or only small prints, all will be equally acceptable; and I am sure that our Leicester friends will see that every care is taken of them, and that they are promptly returned. I shall be glad to correspond with any friends who can assist in this matter."

III. THE CENTENARY ASSOCIATION.

1. *Applications for accommodation* must be made by ministers and representatives, to No. 52, Friar Lane, Leicester, not later than June the 7th, as the Committee do not undertake to provide beds for friends applying after that date. *Secretaries to the Committee, J. Jarrom, W. Ashby.*

2. *Committee for the Reception of Ministers into the Denomination.* According to rule "The Committee for examining the credentials of ministers coming into the Connexion" will sit during, or prior to the meetings of the Association. The Rev. Thos. Stevenson, Leicester, is the *Convener*, and must receive all documents pertaining to the reception of ministers into the Connexion, and the registration of their names in our Year Book not later than June the 14th. At the Association in 1865 it was resolved, "that it be an instruction to the Committee to recommend the reception of all recognized and accredited ministers of the other section of the Baptist body, with the students from the Baptist Colleges, without the usual examination."

3. *The Statistics.*—An unusual degree of importance attaches to the Statistics of the churches in this year, 1870, and it is our desire that they should be without fault. Owing to the degree of accuracy already attained, and the new methods that will be adopted in the "Schedules" to prevent mistakes, it will not be difficult for the Secretaries of Churches to maintain the good character our "returns" gained last year. In the Minutes for 1869

it is stated, "(1.) That all the churches have reported this year except Birchington, Colwell, Nantwich, Netherton, Northallerton, and Nuneaton; six churches whose united members, as last reported, amounted to 263. Each of these churches has been written to twice.—(2.) The returns have a measure of correctness that has not been attained for some years past. This year we have only ten returns that do not square with last year, and in each of these cases, in answer to special inquiries, it is found that the error is in the return of the preceding and not of the present year, so that the Statistics for 1869 are presumably positively correct."

Let each and every church report. Let not one division of the army be missing. Let each church send faithful and true statistics. Finally, let each return be in the hands of the Secretary on or before the 14th of June. Special pains will be taken to forward to each church the necessary Schedule on or before the 21st of May, so that it may be ready for the deacon's meeting, which precedes the church meeting, held, in some cases, on the last Monday of the month. If not received within two days of the above date, kindly write to the undersigned at once, giving specific postal directions, and it shall be sent at once. J. CLIFFORD.

MRS. EMILY ATKINSON, OF HITCHIN.

"For David, after he had served his own generation by the will of God, fell on sleep."

DEATH and Life, like two antagonists, seem ever wrestling for the victory in this world. In Nature these two powers are always in active operation. At this season of the year Life asserts his sway, and breaks forth into new forms of beauty and glory. "For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Let the seasons run their accustomed round, and then the autumn will bring before us the signs and symbols of death. Vegetation will droop and die—leaves will fall from the trees, and the beautiful flowers will wither and fade away. And thus nature proceeds in her changeful and revolutionary course. Death subduing and overcoming life, and Life rising in triumph over death.

As it is in the world of nature around us, so it is in the human world of which we ourselves form a part. Death is ever invading and thinning the ranks of the human family—while life fills up the gaps which have been made by death.

The passage of Scripture referred to at the head of this memorial notice presents to us an example of human mortality. Kings in their palaces are not removed from the reach of death. David, the man after God's own heart—the Sweet Singer of Israel—had to yield to the stroke of the great enemy.

David's character is summed up in the lines of inspiration by one significant word. He was a servant. He served his own generation by the will of God. Perhaps nothing greater can be said of any one than that he or she was a servant in the highest and divinest acceptation of that word. Moses is called the servant of the

Lord. He who was in the form of God, and thought it not robbery to be equal with God, took upon Him the form of a servant. The apostles and their co-labourers disdained not the designation. We read of Paul, a servant of Jesus Christ—Epaphras, a servant of Christ—Simon Peter, a servant of Jesus Christ—Jude, the servant of Jesus Christ. David's service, like all other true service, had a double form. He served God, and he served men, and the former service was the root and the strength of the latter. David put his whole trust in the Lord. The Lord was his light and his salvation. The Lord was his Shepherd. His Psalms are noble monuments of his genuine personal piety. His obedience unto God shed a lustre on his kingly character. For forty years he sat on the throne of his country, and by swaying a sceptre of righteousness he served his own generation by the will of God.

These words setting forth the noble character and peaceful end of the great Poet King have become especially impressive and sacred to the intimate friends of the late Mrs. Atkinson. With her own hand, not a great while before her decease, she wrote a short commentary on them. On the morning of her interment a letter was put into the hand of the writer of this notice in which she refers to these words in some touching and beautiful sentences. The letter was addressed to an elderly lady of Sheffield, since departed this life, and reads as follows:—

"Grove Cottage, Hitchin,
Nov. 15th, 1869.

"My very dear Mrs. C—,—We think and talk about you so very much that I thought this morning I would write you a few lines, as we could do nothing else for you, just to say how very, very sorry we

are to hear of your being so ill, and how earnestly we pray that you may have joy amidst your pain, and feel underneath and around you the everlasting arms. What a life of work yours has been. Truly you have not had much rest here. Ever since we have heard dear Mrs. C.'s name it has been associated with work, constant work, for the benefit of fellow creatures. And when it shall please God to give you rest, it must be said of you, as it was of David, after she had served her own generation by the will of God, she fell asleep. How sweet the rest will be to you. How you must think of it now you are laid aside from active duties; for though we hope you may be spared to your friends a little time longer, yet your life of work and activity must soon close. How the prospect of the rest hereafter does brighten our present lives. I cannot tell you how much I think of it, for though my life does not seem a hard one, I have so little strength for every day duties. It is not rest from work that makes the prospect so bright—we shall all have work there—but rest from weariness and pain; we shall never feel tired and long to lie down for a time in heaven. Oh! I think that is such a beautiful epitaph for any body, 'Served his own generation by the will of God.' There are many of us will come very far short of having deserved it—it may be said of us—'And having served themselves.' The most painful thought of death to some of us is that we may die and be forgotten; but I am sure all must think that you have done what you could for your own generation, and how beautiful the end—'He fell asleep' when his work was done. What a quiet idea of death. Not annihilation—not the end of all. Just falling asleep; like Ada fell asleep in my arms a little time ago, so God's child falls asleep in His arms, to waken in a world where we fully understand everything. Excuse me writing in this way. You will know all about us, and how we are going on, from mamma—the children are both well. My little Bertie is such a beauty. We have a very comfortable home, and are amongst kind friends here. With my much love to Miss C.—and yourself,

Believe me sincerely yours,

E. ATKINSON."

Unlike the life of David and the life of the lady referred to in this letter, the life of Mrs. Atkinson has been a short one. The current reign of our beloved Sovereign Queen Victoria has measured her birth, life, labours, and death. But this short life has had many experiences crowded into it. Some of the events have followed each other with amazing rapidity.

Mrs. Atkinson was well descended, some of her ancestors being noted for

respectability and piety. Ruth Frith, mentioned in the life of George Fox, and imprisoned for righteousness' sake, was her great-great-grandmother. Her parents—Mr. R. and Mrs. Wheen—now residing in Sheffield, and connected with the Wesleyan body of Christians, are held in the highest esteem by all who know them. Mrs. Atkinson was converted to God while at school, and the letter she sent home is said to have been deeply interesting. She seems to have been much beloved by her school-fellows, and to have exerted great influence over them. She was at first associated in church fellowship with the Wesleyans, and afterwards became a member of the Baptist church, Cemetery Road, Sheffield. In the autumn of 1866 she was married to the Rev. J. H. Atkinson, and removed from Sheffield to Halifax, where she resided a little over two years. About the middle of last summer, she, in company with her husband, removed to Hitchin. Her health was very delicate at the time of their settlement there, and at the beginning of the present year she returned to Sheffield, hoping that the change and the society of her parents might revive her, and promote the establishment of her health. But the change of locality produced no benefit to her constitution, and she became gradually weaker, and finally fell asleep in her father's house, March 19, 1870, aged twenty-seven years, and was buried, amidst many weeping spectators, in the Sheffield General Cemetery.

Two sermons were preached, having special reference to her death and character—one in the Norfolk Street Wesleyan chapel, by the Rev. J. Hargreaves; the other in the Cemetery Road Baptist chapel, by Rev. Giles Hester.

In estimating the character of our dear departed friend, three elements may be mentioned, viz., her piety, intelligence, and usefulness. Religious principle was implanted by the grace of God in early life, and its influence was seen till she quietly fell asleep in Jesus. As a wife and mother she endeavoured to fulfil all her duties to the best of her ability, ever asking for God's help—oftentimes during the day she sought for that help. A friend tells her husband that she said to her a little before Christmas—"I have spoken crossly to-day. I have been upstairs twice to ask God to forgive me, and to help me not to do it again." For many months past she had a fear that her end was approaching. Some of the sermons her husband preached at the close of the last and the opening of the present year she felt to be entirely for her. A sermon preached on the first Sunday of the year from the words, "Set thine house in order, for thou shalt die and not live," &c.,

she felt to be God's message to her, and she entered solemnly into the covenant made by the church at the Lord's table. It was with great reluctance that she left Hitchin for Sheffield in January, for she said she knew she should not return to Hitchin, and never see Bertie again, all of which came true.

In a communication from her sorrowful husband, he says, "She gradually got worse, and she did not shun the idea of death. Once when I went over I found her quite prepared for it, even longing for it, fully resigned to her Master's will. Heaven, she said, would be so sweet; it would be rest. She had weariness and pain here, and she felt it would all be over there, and she should be with Jesus.

Subsequently she felt much better, and the doctor said there was a chance for her, and the love of life, and a longing for life, came back with great force; she even went down stairs again; but when, a day or two after, she asked that we would tell her the terrible secret we appeared to keep back. We replied, the doctor says there is little or no hope. She said, Oh! it is so hard. I have given it all up once, and I feel as if I could not do it again. I thought I should get better. She delighted to hear the Scriptures read; and a day or two before she died she said, Oh! it is so dark, so dark. I feel I am a great sinner. After quoting some of the precious texts about God's love, &c., she said, Yes! I believe them all, but I want more joy. Oh! if I could have more joy. We did not talk much more with her, for she was often insensible. She appeared literally to fall asleep in Jesus. We were summoned at half-past five in the morning, as she was not so well as usual. She recognized her father, who entered a few minutes before me; but I think she was unconscious or asleep when I entered. The nurse and I were alone with her, and at six o'clock she gave two sighs, and so passed away. Dear darling, it seems as if God kissed her to sleep. So He giveth His beloved sleep. She has awakened in His arms."

Mrs. Atkinson was not only the subject of piety, she was a person of considerable intelligence. She was known and beloved by a large circle of friends. Wherever she went she drew to her side kindred spirits, and won her way as much by her loving heart and modest behaviour as by her brilliant talents. Those who knew her intimately were struck with the strength and vigour of her intellectual faculties. She had power to grasp almost any subject she turned her attention to. As a member of the Bible class connected with Cemetery Road chapel, Sheffield, her presence and her papers on Biblical subjects were always highly valued. It was chiefly through her energy and perseverance that funds were obtained for founding the Bible Class Library, which has been a great blessing to the young people of the congregation.

Ever since my acquaintance with her, which extends over six years, she has always been connected with works of usefulness in the church of God. In the denomination to which her friends belong, in the church at Cemetery Road, at Halifax, and at Hitchin, she has done her best to serve her own generation by the will of God.

Like David, she has fallen asleep. She has gone from the active sphere of this mortal life. Her pen and her needle will be used no more in the service of the church on earth. Her body has been hopefully committed to the grave, and we are permitted in imagination to follow her spirit into the presence of her Saviour. Her dust will sleep in the tomb till the morning of the resurrection, when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

G. H.

Brief Notices of New Books.

LOWLY OFFERINGS. By G. Burden. London: W. Tweedie.

THIS book is really what it professes to be, "Lowly Offerings." There is little that is pretentious about it, save that it is dedicated to the "Toiling Millions," and we are very much afraid that the "toiling millions" will go on unmindful of the treasure that has been laid at their feet. However it is a genuine book, and a book of

promise. There is the ring of the true metal in it. Were the author our personal friend we should advise him to cultivate a healthier and more manly tone. The poems have too strong a flavour of "pietistic" sentimentalism ever to become popular with working men; and yet the writer has unquestionably the capacity of becoming a "power" with the working classes, and only needs to express their

wants and feelings in the terse words and homely similes that always find a ready acceptance with them. J. C.—K.

THE BEAUTY OF THE GREAT KING, and other poems. By W. Poole Balfern. London: Jas. Clarke & Co.

Of these 149 "poems," "Acyone," "Little-foot," "Lord, I am blind," "Night," and two or three others, may be read with interest. The remainder are conspicuous for *twanginess*, and for rapid sentimentality. There is a certain imitation of verse, but the construction is often ungrammatical, stilted, and unmusical. The following extracts will suffice.

"While I go and pray *yonder*—
Yonder, yonder, ever yonder,
Far beyond all fear and wonder,
Yet our sorrows ever under—
Far away."—p. 19.

"He (Christ) welcomes to His *priestly vest*
At once, the soul by sin distressed."—p. 192.

"Christ had some human pity—well?—
He said, He really did, there was a hell;
And men and naughty Bishops, too,
Must go there if they sin, or lie—Zulu."—p. 215.
J. W. C.

LITURGIES FOR MORNING AND EVENING SERVICE. By William Miall. London: E. Stock.

THESE forms of prayer are prepared with good taste, simplicity, chasteness of expression, comprehensiveness of subject, and devoutness of spirit. Where a liturgy is preferred to "free prayer," this compilation will be found very acceptable: but the reasoning of Mr. Miall, in his preface, on behalf of liturgies, fails to convince us of the desirability of anything more than an increase in the devoutness and thoughtfulness of those who enjoy the solemn privilege of conducting the worship of the Christian assembly.

THE CHRIST OF THE GOSPELS. By H. J. Martyn. London: E. Stock.

FOUR brief essays on the Incarnation, Miracles, Teaching, and Resurrection of Christ, fill the sixty-five pages of this work. These important themes are treated by the

writer with freshness and force. Current objections are fairly stated and honestly dealt with. The style is singularly lucid, and the reasoning such as will convince. It is a good book to put into the hands of young men beginning to grapple with the problems that arise out of the "Christ of the Gospels." The book is "got up" in an admirable manner, as is the case generally with those published by Mr. Stock.

THE PICTORIAL EXPLANATORY NEW TESTAMENT, with 1,400 Notes explanatory of the Rites, Customs, Sects, Geography, Topography, referred to in the New Testament. London: E. Stock.

THE chief advantage of this work is that it places the Western reader in the position of one whose experiences are Eastern and Jewish, and so enables him to understand every allusion in the New Testament to eastern modes of thought and life. The notes are accurate and apt, and while helpful to mature minds, will be of special service to young persons who are unprovided with a Dictionary of the Bible.

JOHNNY TRUEMAN; OR, THE YOUNG CONVERT. A Poem, by Samuel Deacon, of Barton Fabis. London: Simpkin, Marshall, & Co. Leicester: Winks & Son.

THIS republication of Mr. Deacon's poem in four parts at fourpence each is very seasonable, and should be widely circulated amongst our young people.

THE CHRISTIAN is a weekly religious newspaper of the "unsectarian" type, published by Morgan & Chase. It takes the place of the "Revival;" and while retaining the leading characteristics of that paper shows more ability and vigour.

BOOKS RECEIVED.—The Appeal—Scattered Nation—Church—Philatelist—Congregational Miscellany—Gilead—Jewish Herald—The Rainbow—Sunday Magazine—The Sword and Trowel—The Expediency of Relieving the Bishops from attendance in Parliament—Charley's Message.

Correspondence.

THE CHURCH AND THE WORLD.
TO THE EDITOR—

Dear Sir,—The main question involved in this discussion is,—What relation ought the church to bear to the world with regard to marriages? The law upon this subject is found in the scriptures; and I understand from the former part of Genesis vi.,

that unhalloved marriages were the cause of that fearful wickedness which resulted in the destruction of mankind by the general deluge. The sons of God took to themselves wives of the wicked one, which called down the wrath of a patient and merciful God. This passage seems to me sufficient of itself to settle the whole

question. There are, however, many other statements which ought not to be passed by. In Deut. vii. 3, 4, we read, "Neither shalt thou make marriages with them,"—referring to the Hittites,—“for they will turn away thy son from following me, that they may serve other gods, so will the anger of the Lord be kindled.” What was thus forbidden under the Mosaic dispensation cannot be less binding under the more spiritual dispensation of the gospel. Moreover, notwithstanding the great wisdom which God conferred upon Solomon, he fell a prey to the accursed influence of improper connections. 1 Kings ii. 4, 5, 7, show that his wives turned away his heart after other gods, and as a natural consequence the Lord was angry with him. Ahab did very abominably in following idols at the instigation of Jezebel his ungodly wife.—1 Kings xxi. 25, 26. In Nehemiah xiii. 27, we read, “Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?”

Now turn to the New Testament. “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; *only in the Lord.*”—1 Cor. vii. 39. The law is very definite and so plain that he that runs may read. Every other consideration must give way to this. Now we come to 2 Cor. vi. 14—18. Nothing, I contend, can be a more complete violation of this passage than marrying a person destitute of religion. These quotations are sufficient to prove that if a member of a Christian church contracts marriage with a non-member he commits a grievous sin against God. The church's duty is therefore perfectly clear. We

ought to set our faces sternly against unhallowed marriages as against other evils having a direct tendency to impede her progress.

Yours truly,
C. TURNER.

THE GENERAL BAPTIST ASSEMBLY.
TO THE EDITOR—

Dear Sir,—Will you kindly allow me to invite the attention of your readers to the advertisement on the cover, of the General Baptist Assembly, which will meet at Worship Street Chapel, London, on Whit-Tuesday, and at which we shall be pleased to see any of our brethren, ministers or members, of the New Connexion?

We are many of us, anticipating with great satisfaction the deputation appointed at your last Association, and at your London Conference, and are prepared to welcome them very heartily; and it will increase our gratification if others of your body are present with us.

To myself especially, in the advance of age and the feebleness of shattered health, the growing intercourse and cordiality of the two long divided sections of the General Baptist body is one of the greatest sources of satisfaction. I am deeply interested in the prosperity of your body; and whether or not my enfeebled condition may allow of my being present at your centenary meeting, it has not weakened my desire that that meeting may be pervaded by the spirit and crowned with the blessing of God.

Yours faithfully,
JOSEPH CALROW MEANS.

21, New North Road, London, N.

Church Register.

CONFERENCES, &c.

LONDON CONFERENCE.—The next meeting will be held at Walsworth Road, Hitchin, Wednesday, May 25. By special arrangement, the Rev. J. P. Chown will preach in the morning at 11.15, and deliver a lecture in the evening. Business at 2.30 p.m. Arrangements are made with the Great Northern Railway Co., by which parties of ten may attend the Conference, and return for *single second* class fare, from the King's Cross and St. Albans stations. The churches in the district are urgently requested to promote the attendance of a large number of delegates and friends. Dinner and tea will be provided.

JOHN LAWTON, *Secretary.*

THE CHESHIRE CONFERENCE met at Stoke-on-Trent, on Easter Tuesday. The Rev. R. Kenney opened the morning service. Rev. T. F. Rawlings preached from 1 Peter ii. 21. The Rev. R. Kenney presided in the afternoon, and the Rev. B. Hackett engaged in prayer. Reports showed seven baptized since October, and eight candidates now. The attendance of representatives and visitors was somewhat larger than usual, and the Conference was interesting and encouraging.

1. The Home Mission Committee reported that the friends at Congleton had renovated and re-opened their chapel at a cost of £280, towards which amount £180 have been raised by collections and sub-

scriptions. The Rev. T. E. Rawlings is labouring at this station with encouraging signs of success. This report was received with satisfaction, and the case of Congleton again confided to the Home Mission Committee, with the request that other churches in the Conference will cordially help them in their praiseworthy efforts.

2. The Home Mission Committee reported favourably concerning the union of the Audlem and Nantwich churches under the pastorate of Rev. E. K. Everett, who began his labours in November, 1869. Since then the congregations have increased, and our friends at Nantwich are hoping soon to build a new chapel, of which they are much in need. This report was cordially approved, and the case of Audlem and Nantwich was anew commended to the H. M. C.

3. That we earnestly advise the churches to make such efforts as they are able on or before Whit-Sunday, June 5, in behalf of the Centenary Fund; and that June 7 be set apart and observed as a time of special prayer.

4. That we recommend the churches in this Conference to present written rather than verbal reports.

5. That in case there be time, from half-an-hour to an hour be spent after the business is done in discussing some subject affecting the welfare of the churches, and that the topic be announced at the preceding Conference.

N.B.—The subject for next Conference was left in the hands of the H. M. C.

6. That our best thanks be given to the Rev. T. E. Rawlings for his useful sermon.

7. Next Conference will be at Congleton, April 4. Rev. E. K. Everett will preach, or in case of failure Rev. W. March.

In the evening Rev. E. K. Everett preached an excellent sermon from the words, "A man of sorrows."—Isaiah liii. 3.

WILLIAM MARCH, *Secretary*.

HOW NEW CHAPELS ARE BUILT.

SPALDING COMMON.—*New General Baptist Centenary Chapel*.—About two years ago several young men of the Baptist church, Spalding, distributed tracts on the Common. They were greatly encouraged, and began to preach in the open air. This led first to the hiring of a wheelwright's shop, and then to the use of a room over a bakehouse, kindly lent. Much good was done, and it was felt very desirable to build a chapel. After many disappointments a site was obtained, and in March Mr. H. Varley preached on behalf of the proposed new chapel, and £26 were collected. On the 4th of April the Rev. J. C. Jones, M.A., laid the foundation stone, and Rev. W. Orton delivered an address. About £147

have been received in cash and promises. The building will cost about £260. It is hoped that the chapel will be opened *free of debt* in September.—J. T. ATTON, *Hon. Sec.*

HURSTWOOD, near Burnley.—*New General Baptist Chapel*.—One or two families living in this quiet village were members of and worshipped at the Baptist church, Vale, near Todmorden. With a devotion far too scarce in these days, they walked regularly, winter and summer, to Vale, a distance of five miles, for the Sabbath, and frequently for the week-day services of religion. The failing strength of one aged Christian at length suggested the necessity of a place of worship nearer home. The church at Vale was consulted in the matter, and on Oct. 28, 1862, it was decided that these friends should accept the offer of an upper room in a farm house. This was done. The room was at once fitted up for worship, and there the little society has increased as a branch church from the original number of eleven to the present one of twenty-seven members. The Sunday school established at the same time with sixteen scholars now numbers fifty. Hence the necessity that they should arise and build. By a careful husbanding of resources for a few years past, and with a noble generosity, these twenty-seven working people, before appealing at all to outside friends, have raised £160; and on Good Friday the foundation stone was laid of a building intended to cost £500. The Rev. J. Fletcher, pastor of the church, presided; J. G. W. Oldring offered prayer; Rev. T. Horsfield, architect of the building, gave an address. W. Shakleton, Esq., then laid the memorial stone, and was followed by a speech from Rev. R. Ingham.

NOTTINGHAM, *Stoney Street*.—The foundation stone of the *New School-rooms* was laid on Easter Tuesday by C. Seely, Jun., Esq., M.P. Dr. Underwood prayed, and Mr. Seely delivered an interesting address. The Revs. W. R. Stevenson, M.A., and J. Morley Wright also took part in the ceremony. B. Walker, Esq., presided at the public meeting in the evening; and the Revs. C. S. Slater, M.A., W. Woods, J. M. Wright, and W. R. Stevenson, M.A., gave addresses. The collection, &c., amounted to more than £20. The schools will accommodate six hundred scholars, and cost £736.

LONDON, *Praed Street*.—The site for a new chapel has at length been obtained at a cost of £2560. It is freehold, in an admirable position, surrounded by a dense population in a neighbourhood where a Baptist chapel is needed. It is in the main thoroughfare of Westbourne Park Place, close to the Harrow Road, and about three quarters of a mile from the

old chapel. £700 are wanted by the 24th of June to complete purchase. *Will friends help at once?* We intend to keep the place in which we now worship.

ANNIVERSARIES.

CHAPEL.—*Queensbury*.—April 10th. Preacher, Rev. I. Preston. Collections, £16 11s.

SABBATH SCHOOL.—*Archdeacon Lane, Leicester*.—April 10. Preachers, Rev. J. Ker, M.A., (Presbyterian) and Rev. E. Stevenson. Collections, £28.

SABBATH SCHOOL.—*Coalville*.—April 10, Preacher, Mr. T. W. Marshall. Collections, £22 7s. 4d.

GOOD FRIDAY MEETINGS.

KIRTON-IN-LINDSEY.—Tea meeting. 160 present. Lecture by Rev. G. H. Trapp, of Mundesley, Norfolk, on "Sermons in Candles." Pastor in the chair.

FLEET.—Annual tea meeting. Three brethren were set apart to the deacon's office by prayer and the laying on of hands. Rev. W. Orton delivered the charge to them, and the pastor, the Rev. F. Chamberlain, and the Revs. T. S. Purser and J. E. Moore gave addresses.

GREAT GRIMSBY.—Tea meeting. Rev. R. Smart, pastor, presided at the public meeting, and several friends gave addresses.

SWADLINCOTE.—Annual tea meeting. Pastor presided. Addresses were delivered as follows: Rev. B. Frankland on the "Necessity for Christian union to combat the errors of the times." Rev. D. Maccallum, "The present aspect of Christianity." Rev. J. W. Winspear, "The Christian's choice." Rev. W. Dyson, "The oneness of the church in its various sections." Mr. Cholerton, "Counsel to church members."

MINISTERIAL.

REV. J. ALCORN.—It is our unpleasant duty to have to record the removal from amongst us of the pastor of Enon chapel. For a period of nine years Mr. Alcorn has laboured in connection with this church with a considerable degree of success, and we believe with the entire sympathy and good feeling of its members, which good feeling and sympathy were warmly reciprocated by Mr. Alcorn, who found it one of the most difficult tasks he ever undertook to tear himself from the midst of those whose affections he had so long enjoyed. When the resignation of Mr. Alcorn was announced to the church and congregation, it was received with astonishment and regret, and they did not give up their hold of him until the last moment; and we believe it was late on the Saturday evening before they lost all hopes of retain-

ing his services. Then the question was asked if anything could be done to prevent his removal, but this has proved unavailing, for Mr. Alcorn has removed to his new sphere of usefulness at Loughborough. As proof of the success which has attended the labours of Mr. Alcorn during nine years, we may state that 200 members have been added, a debt of £800 cleared off, and the place has been renovated, painted, and improved. The congregation, anxious to show to some extent the high estimation in which the pastor was held, met on Saturday, April 2, and presented him with a beautiful silver tea service and a large and handsome portrait of himself. Mr. R. Law made the presentation, and expressed great regret at the removal of Mr. Alcorn, and that if at that extreme moment anything could be done to prevent it, he should be very happy to do it. The rev. gentleman acknowledged the presents in suitable terms. On Sunday evening, April 3, Mr. Alcorn preached his farewell sermon from Col. i. 28. There was a crowded audience, persons from nearly all the dissenting places of worship in the town being present. Mr. Alcorn has been to some extent a public man, and has not generally been behind-hand in lending his aid to those public movements which aimed at the improvement of society.—*Burnley Gazette*.

REV. J. BATEY, late of Daybrook, Notts, was recognized as pastor of the church, New Town, Upper Norwood, March 24. J. Tritton, Esq., presided. Rev. J. W. Richardson offered prayer. E. J. Everett, Esq., deacon, described the circumstances which led to the invitation of Mr. Batey, and said the congregations had doubled since he came to New Town. Mr. Batey then stated his reasons for accepting the invitation. Rev. Mr. Sylvester prayed, and addresses were delivered by the Revs. C. Graham, W. K. Lea, R. Lewis, and J. W. Richardson.—On leaving Daybrook Mr. Batey was presented with a beautiful ebony fourteen days' timepiece, as a token of respect, and in appreciation of his efforts, by the members of his Bible Classes. The Rev. W. R. Stevenson, M.A., presided, and several deacons and friends from Broad Street, Nottingham, addressed the meeting. J. S. Wells, Esq., of Annot Hill, presented the testimonial.

REV. JOHN BELL, late a Free Methodist missionary in Jamaica, was one of the candidates for baptism on April 3 at St. Benedict's Square, Lincoln. His views on the subject of baptism have recently undergone a change, and as he could not conscientiously continue to exercise all the functions of a Methodist minister, and moreover felt it his duty to seek Christian baptism by immersion, he applied to the

church at the above place for the same. Before the administration of the rite, Mr. Bell stated in a very forcible and convincing address the reasons which induced him to take such a step. He handled the subject of baptism ably, evincing such a comprehensive acquaintance with it as proved that deep and anxious research and thought led him to the adoption of the primitive faith and practice. Mr. Bell has received a call to the pastorate of the church at Bilston, Northamptonshire, and enters on his labours the 1st of May.

REV. W. DYSON, of Measham, has accepted a very cordial and unanimous invitation to the pastorate of the church at Wirksworth, and will begin his ministry there on the 1st of May.

REV. R. INGHAM.—A number of friends who valued Mr. Ingham's ministry in connection with North Parade church, Halifax, have felt desirous of presenting him with some expression of their esteem and regard; and as Mr. Ingham has published a valuable work on Baptism at a great pecuniary sacrifice to himself, and is also engaged in another work on the same subject, it was felt most appropriate that the present, however small, should be given in money. Accordingly on Tuesday, April 19, John Hutchinson, Esq., along with Messrs. D. Wilson, S. Law, and M. Stocks, handed over to him, on behalf of the donors, a purse containing the sum of £36 5s., and stating that the good wishes of many would follow him to his new sphere of labour.

REV. G. D. RICHARDSON, late of Ely, Cambs, having accepted a cordial and unanimous invitation from the church at Kirton-in-Lindsey, began his labours there Feb. 20.

BAPTISMS.

BIRCHCLIFFE.—April 3, nine, by W. Gray.

CHESHAM.—March 25, seven, by C. Payne.

COALVILLE.—March 6, three, by W. Salter.

HOLBEACH.—April 13, two, by J. E. Moore.

LINCOLN.—April 3, six, by J. Cookson.

LONDON, *Præd Street*.—April 15, two, by J. Clifford.

LOUTH, *Northgate*.—March 20, eight, by W. Chapman.

OLD BASFORD.—April 17, six, by W. Burton.

PETERBOROUGH.—March 27, three, by T. Barrass.

QUEENSBURY.—March 28, two (one the only son of the pastor), by R. Hardy.

SHORE.—April 16, seven, by J. Maden.

SWADLINCOTE.—March 30, three, by J. H. Lummis.

WALSALL.—April 3, six, by W. Lees.

WHITTLESEA.—March 30, two, by T. Watkinson.

Obituaries.

BOOTH.—Elizabeth Booth died Dec. 12, 1869, aged 96. She was the oldest member of the church at Halifax, and was present at the opening of the chapel at Haley Hill in 1777. She was long privileged and honoured as the child of parents passed into the skies. Her father was for many years pastor of a small Baptist church near Huddersfield, long since extinct. From Halifax to near Huddersfield the good man was accustomed weekly and yearly to go and gratuitously preach the glorious gospel of the blessed God. The subject of this notice has not experienced the vicissitudes of relationship and circumstances through which some pass. The time however came when the ability to support herself ceased. She was then encouraged and assisted by her sister to put her trust in God. And He

who fed Elijah by the ravens directed an honoured manufacturer of this town to a knowledge of the necessities of these aged and worthy sisters; and an arrangement for weekly sustenance was promptly made, which, like the miraculous supply for the prophet, continued as long as needed. After the sister's decease, a married nephew resided with Miss Booth and supplied all her wants. She was a decided G. B., placing trust in Christ alone for salvation, and enjoying peace through believing. She could read the oracles of God almost to the last. These were to her a precious treasure, while she also took great delight in the hymn book and certain magazines. Her death was appropriately improved by her pastor on Dec. 17, from Isaiah xlvii. 4. Her life greatly encourages to serve the Lord and to trust in Him. The longest

life is comparatively short. The end is sure, and is approaching. Let the choice of each be that expressed by the poet:—

“With willing heart and active hands,
Lord, I would practise thy commands,
Improve the moments as they fly,
And live as I would wish to die.”

R. I.

COLTMAN.—Mary Coltman was born at Fleckney, May 8, 1787, and died there, Jan. 17, 1870, aged eighty-two years. When young, there being no other place of worship in the village, she attended the parish church, but the formal ceremonies and unevangelical preaching did not benefit her. In 1809 the G. B. cause was commenced in the village, and she heard and believed the word, and in May, 1811, was, with her late husband, Thomas Coltman, (see *G. B. R.* 1849), baptized, and added to the church, and from that time to the end of her life was the unswerving friend of the church. When the chapel was built, in 1813, she was deeply interested in the undertaking, and for many years delighted to act as chapel-keeper. For a long time she was a diligent S. S. teacher. Her place in the sanctuary, both at the public services, the Lord's table, the church-meetings, and week-evening prayer meetings, was seldom vacant, except through affliction. She was an ardent lover of the Orissa Mission, and, though poor, always contributed cheerfully to the cause of Christ both at home and abroad. During the last forty years she suffered much through feeble health, and was often severely tried by poverty; but she knew whom she had believed. On Feb. 6, 1868, she was seized with paralysis, and suffered from the stroke for more than sixteen months; but her hope in Christ was never once shaken. She was not perfect, but deeply deplored her errors. As a wife, a mother, a church member, and a neighbour, it would be well both for the church and the world if there were many more like her. On Lord's-day, Feb. 6, her death was improved in a sermon by an old friend, Mr. J. Hawley, of Leicester, to a very large congregation, from the text she had chosen many years before—2 Tim. i. 12.

G. C.

PROUDMAN.—Ruth Proudman was the wife of Mr. Proudman, farmer, Thrussington, Leicestershire. In 1842 she became a regular attendant at the Baptist chapel in that village. Before long she heard the word of God to profit, and was in deep distress about the salvation of her soul. After a while she found peace with God through faith in Christ. In those days she feelingly said of Christ—“He loved me and gave Himself for me.” Her sorrow was turned into joy; and on August 7th of the same year she was baptized. The genuineness of her conversion was discovered in the uniform consistency of her life. At

this time her beloved husband, a consistent member of the Established Church in that village, offered his house as a home for any of the local preachers whenever any of them thought well to go; and a better ordered household was never seen. The house, the farm, and the sanctuary received the devoted attentions of both husband and wife. But the honey was mixed with gall. Eighteen years ago the exemplary husband was laid aside by a severe affliction which terminated in his death, and a widow and four young children were left to lament his removal. Then in a new relationship our sister claimed her interest in the widow's God, and besought Him to be a Father to her fatherless children; and all the wise and thoughtful who have observed her, among her children, her servants, her labourers, must have seen that she has not served God for nought. She successfully applied to the owner of the farm to be allowed to hold it on for the support of herself and family, and from that time to her death, with the assistance of her sons, her management gave the owner entire satisfaction. In the church the moral power of our sister did not only never decline, but shone brighter and brighter until she finished her course in peace, Dec. 23, 1869. Her hope in Christ never lost its hold in her severe affliction. Her unblemished deportment enlisted many to hear the gospel for themselves; and in her office as treasurer of the church she gave great satisfaction. Her life was upright, and her end was peace.

SMITH.—Edward Smith was born at Thurlby, near Bourne, on the 21st of October, 1793. As he went to school at Bourne, and also served his apprenticeship there, he was enabled to attend the ministry of the late Mr. Binns, which was blessed to his spiritual good. He was baptized by Mr. Binns on Dec. 20, 1812. He soon removed to Peterborough, and united with the church there, and remained a member until death. For many years he filled the office of a deacon, and was always willing, in any way he could, to help the cause of Christ, although naturally of a retiring disposition, and having the most humbling views of his own attainments. His meekness of spirit and consistency of conduct won for him general esteem. The last five years of his life were spent at Thorney, and the distance from Peterborough, combined with failing health, prevented him from meeting often with the Christian friends with whom he had been so long and happily associated. He died on the 22nd of January, 1870, and his funeral sermon was preached by Mr. Barrass from Acts xxi. 16—“An old disciple.”

Missionary Observer.

NEW REGULATIONS FOR THE ELECTION OF THE MISSIONARY COMMITTEE.

THE following resolutions in reference to the method of the election of the Missionary Committee were adopted at the annual committee meeting at Sheffield last year:—

1. That it be understood that subscribers and delegates of subscribing churches shall be considered eligible to attend and vote at the Annual Committee Meeting held during the Association.

2. That the lay portion of the Committee shall consist of twenty brethren, to be elected annually; sixteen of them at the meeting above mentioned, and four by the new committee.

3. That all subscribers shall be eligible to serve on the Committee whose names shall have been sent to the Secretary a fortnight before the Annual Committee Meeting is held, by subscribers or by subscribing churches.

4. That on the day of election printed lists of the parties nominated shall be distributed in the meeting, from which the votes shall be taken, and a majority of the votes then given shall decide the election.

5. That notice of the time for nominating members of the Committee be annually inserted in the May number of the Magazine.

6. That all ministers of the Connexion who are subscribers, or whose congregations subscribe, shall be members of the Committee as heretofore.

It will be seen from the above resolutions that in future instead of three members only retiring each year, the whole Committee will retire, and that sixteen of the new members will be elected at the Annual Committee Meeting. That meeting will be held this year at the Dover Street chapel, on the afternoon of Tuesday, June 21. Any subscriber or subscribing church may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve, if elected. The balloting list will consist of the names sent in, and they must be in the hands of the Rev. J. C. Pike on or before Tuesday, the 7th of June. No name can be placed on the list after that day.

CONTRIBUTIONS TO THE MISSION.—SPECIAL NOTICE.

THE accounts for the year close on *May 31st*. It is particularly requested that all sums to be acknowledged in the next Report may be forwarded to the Treasurer or Secretaries *on or before that day*. In cases where the annual subscriptions have not been collected, will the collectors kindly attend to them at the *beginning* instead of the end of the month?

SAD NEWS FROM INDIA.

ILLNESS OF REV. W. MILLER.

Cuttack, March 25th, 1870.

AGAIN the hand of the Lord is upon us, and we are in great anxiety and sorrow. Brother Miller is seriously ill: it is an affection of the liver, and the doctor says that his return to England is absolutely necessary, and that he should return at once, as his staying through the hot season, which is just at hand, would be attended with danger. This painful affliction has come upon us suddenly and

unexpectedly, and we can only say, "the will of the Lord be done." I need not say a word as to the urgency of this call for more missionaries to be sent to Orissa. God is speaking, and when God speaks man must "be still" and reverently listen. It is as plain as any thing not revealed in the Bible and to be learnt from the dispensations of Providence can be, that the voice of God in the events of the last two or three years affecting the Mission has been, "Send us help: send us help: send it soon!" but the cry has been till now unheeded. I have been much

comforted the last few days by remembering the text, "the government shall be upon his shoulder," and by the narrative in the Gospels of Christ sleeping in the storm that agitated His disciples, when the result proved that it was to exercise their faith, and that His gracious power was the more wondrously manifested by appearing at the right time for their deliverance. Still, thoughts like these, while rich in consolation, do not blind me to the obvious fact, that if the work in Orissa is to go on, there must be faithful men and women sent to do it.

You are aware that the brethren in Conference expressed their sense of "the great importance to the health and continued efficiency" of Mrs. Buckley and myself, that we should "enjoy for a time relief from our onerous duties, and the benefit of a change of scene," and recommended us to make "a strenuous effort to secure such a change as early as practicable," but the way to do this is entirely hedged up. I must say that my own deliberate judgment has been that a change to Pooree during the hot season was extremely desirable for both of us, and that there might be some risk in its not being taken, but so far as appears at present the risk must be incurred, and we must toil on, trusting our lives, as we have often done before, in the hands of God. We are prepared, I trust, if need be, to fall in the work to which we have consecrated life, and feel that we could not fall in one nobler and more blessed; but would it be kind and generous—nay, would it be wise on the part of the managers of the Mission to require the sacrifice?
J. BUCKLEY.

THE ORISSA CONFERENCE

COMMENCED its sittings in the College, Cuttack, on the 7th of Feb., 1870, and continued with interruptions till the 12th.

Present, the following brethren, W. Brooks (returned from England), J. Buckley, W. Miller, G. Taylor, and T. Bailey.

The Conference commenced by singing the eight hundredth hymn, after which prayer was offered by brother Taylor. Brother W. Miller was then elected Chairman, and brother Bailey was appointed to assist the Secretary.

Correspondence with various Societies from which help is received for the work was then submitted to the brethren, and the following business was attended to.

I. RETURN OF BROTHER AND SISTER BROOKS.

Resolved,—That we acknowledge the great goodness of our heavenly Father in bringing back our beloved friends to Orissa after an absence of three years. When we remember the shattered state of our brother's health at the time he left Cuttack, and the apprehensions then felt that he might not live to reach his native land, we cannot but rejoice that the Lord has not only been better to us than our fears, but has fully restored him to health. While thus acknowledging the loving-kindness of the Lord, we record our prayer that our dear friends may be spared to labour for many years in the good cause, and may be rendered extensively useful. We fully approve of brother Brooks's decision to spend the present year at Piplee.

N.B.—This minute was suitably acknowledged by brother Brooks.

II. DEPARTURE FOR ENGLAND OF MRS. GOADBY WITH HER FOUR FATHERLESS CHILDREN.

Resolved,—That we express our deep sympathy with Mrs. Goadby in the affliction that has rendered necessary her return to England. Also, that we unitedly and affectionately commend our widowed sister to the kind and sympathizing reception of the Committee, confident that the interests of her fatherless children will be generously considered.

III. STATE OF THE MISSION AND NECESSITY FOR SPECIAL PRAYER.

Resolved,—That we once more, with affectionate earnestness, bespeak the prayerful attention of the respected officers and Committee of our Society to the greatly reduced state of our Mission band, which is the more affecting as some who remain are in enfeebled health after the arduous toil of many years: nor should it be forgotten that a long time must necessarily elapse before any young brother sent out could be sufficiently acquainted with the language and the people to be an efficient missionary. Our only hope for the stability of the work in which we are engaged is in God: we would, therefore, in these painful circumstances, stir up ourselves and stir up the minds of all the friends of the Mission to special and united prayer that the help so urgently needed and anxiously desired may be speedily sent.

IV. DESIRABLENESS OF A TEMPORARY CHANGE FOR BROTHER AND SISTER BUCKLEY.

The brethren felt the great importance to the health and continued efficiency of our beloved brother and sister, that they enjoy for a time entire relief from their onerous duties, and the benefit of a change of scene; and recommended that a strenuous effort be made by them to secure such a change as early as practicable, either in the direction of Calcutta and the north, or at least to Pooree.

V. BIBLE OPERATIONS.

1. Thanks to be presented to the Bible Translation Society for a grant of £150, £100 of which it is agreed to devote to a new edition of the New Testament in Oriya. The edition to be in small type, and to consist of 3000 copies. The Secretary to continue his correspondence with this Society, and request that the grant be repeated annually till the edition of the New Testament be completed.

2. American and Foreign Bible Society. No letter received. The Secretary to apply for further help, and give such information as he may be able.

3. Lamp of Righteousness, or Selections from Scripture had been completed, and a copy was presented to Conference. It is a neat volume, 8vo, of 188 pages, and 2,000 copies.

Agreed,—That we express our gratification at receiving this important work. We think it will be eminently suitable for distribution among intelligent idolators, and earnestly pray that it may be rendered useful by the Holy Spirit to the enlightenment of many benighted minds.

4. Three thousand copies of the Gospel of Matthew, printed as directed last year, and a copy presented to Conference. The brethren expressed their satisfaction.

5. Resolution of last year approving of the printing of 4,000 copies of Mark, 4,000 of Luke, 3,000 of Acts, be continued provided funds are available. And subject to the same condition 4,000 copies of John are authorized.

6. Scripture Lessons, on the model of the volume published by the British and Foreign School Society. Resolved,—That we again express our strong conviction of the great importance of such a volume being printed, especially for use in our schools, but regret that at pre-

sent we have not the requisite funds for its publication.

7. British and Foreign Bible Society and Calcutta Auxiliary.

(a.) The Secretary reported that he had received from the Treasurer of the Calcutta Auxiliary the sum of 500 rs. for printing the Old Testament in Oriya, and for native assistance in revision. Also, that the printing had proceeded to Psalm x., page 424.

(b.) It was further reported that the new edition of Genesis to Exodus xx. (225 pp. 12mo, 4,000 copies) had been completed, and that the sum of 1,183rs. 12an. had been received from the Treasurer of the said auxiliary for paper, printing, and binding of the same. The brethren expressed their hearty appreciation.

(c.) Printing separate books of the Old Testament. The Secretary stated that, as instructed by the Conference, he had made application to the Secretaries of the British and Foreign Bible Society to bear the entire cost of an edition of several separate books of the Old Testament, and had received a favourable and generous response from the Rev. S. B. Bergne, Foreign Secretary. The correspondence was read, and the Conference was gratified to find that the Society had made itself responsible for the cost (paper, cost of printing, and binding) of the Book of Psalms, 4,000 copies; Proverbs, 4,000; Ruth, 4,000; Deuteronomy, 3,000; Isaiah and Daniel, 3,000. The brethren were specially gratified by the very kind and generous spirit of the Secretary's letters.

8. Scripture Readers and special effort to circulate the Scriptures.

(a.) It was stated that John Jenna, after a successful examination, had been employed for a few months pending the decision of Conference. The action of Cuttack brethren was approved and confirmed.

(b.) Reports given of their labours in the several districts.

(c.) Examination of Scripture Readers and Assistants. Brethren Buckley and Miller, in connection with Jagoo and Makunda Das, examined at length Rama Chundra (assistant native preacher), and the three Scripture readers, Bhikari (Piplee), John Jenna (Cuttack), and Narain (Berhampore). As the last named brother is imperfectly acquainted with Oriya, and his work is for the most part among the Telingas, he was after-

wards examined privately by a competent brother, and the report given was very satisfactory. The result of the examination of Rama Chundra and Bhikarri, especially of the latter, was far from satisfactory. John Jenua acquitted himself exceedingly well.

(d.) The salary of Narain and of John Jenua to be increased to seven rupees per mensem.

(e.) Application from Bhobani Singh to be engaged in this work cannot be entertained.

VI. MISSION COLLEGE.

1. Examination of three students by brethren Brooks and Taylor, assisted by Ghanushyam and Shem. The verbal report presented to Conference was in a good degree favourable, especially of the senior student.

2. George Das to remain another year.

3. Applications for admission made by Oodaya Chundra Das (son of Makunda Das) and Nathan Naik. Both are members of the church at Cuttack. Applications referred to the brethren at Cuttack, who will ascertain the opinions of our native friends.

VII. TRACTS AND BOOKS.

1. Correspondence with Religions Tract Society and American Tract Society read. The brethren are much gratified to find that the Religious Tract Society has sent eighty reams of paper, value £26 13s. 4d., and the American Tract Society 200 dollars, £30 19s. 8d., which will be realized in a few days. In again acknowledging the generous help of these two Societies, which have rendered valuable help for many years, we have special pleasure in noticing the kind and catholic spirit which breathes in the letters of the Secretaries.

2. Tracts to be printed during the year:—Epitome, 4,000; Life of Christ, 2,500; Divine Alphabet, 3,000; Hymns, 4th part, 5,000; Hymns, 1st and 2nd, 2,500 of each if needful; Jagannath Tested, 5,000; 1st Catechism, 5,000; an edition of Scripture Statements on idolatry, if paper and funds are available.

3. A new poetic tract, presented by Makunda Das, Christ and Krishnu contrasted. Agreed,—That we receive this new tract from our gifted brother with great pleasure, and express our united acknowledgments to him for the labour he has expended on its preparation. We

request brethren Miller and Ghanushyam carefully to examine it and report their opinion to the other brethren, and, if approved, we sanction the printing of an edition, leaving the number of copies to be determined by circumstances.

4. Makunda Das reported, that as requested last year he had examined Sebo Sahu's poetical version of "Parables of Christ," and "Selected Discourses," and that both required careful revision and re-writing. He was urged to attend to the matter as soon as convenient.

5. Desirableness of having a tract on Brahminism was considered, and brother Miller was requested to prepare such a tract, and submit it to the brethren.

6. Revision of Makunda Das's "History of Joseph." No report.

7. Pilgrim's Progress. It was stated that Shem had furnished copy for a portion of Part I., and promised to furnish more at an early date. It was further reported that Ghanu had made considerable progress in translating Part II. Report received with satisfaction.

N.B.—The first proof was presented to Conference.

Agreed,—That we feel the importance of expediting the printing of this popular work.

8. The printing of "Line upon Line" deferred for the present, sufficient funds not being available.

9. The painfully reduced state of our Oriya Christian Literature was seriously felt by the brethren, as the Oriya editions of Companion to Bible, Church History, Holy War, and Phulmani and Kurana, are exhausted. After much discussion, the following minutes adopted:

Brother Buckley requested to prepare a revised edition of Companion to Bible; Brother Brooks, one of Holy War; Brother Miller, one of Church History; another edition required of Phulmani and Kurana. 1000 copies of each.

Brother Taylor to prepare a brief and popular account of Christianity in Madagascar. 2000 copies.

Brother Bailey to prepare a translation of "Precious Remedies." 1000 copies.

The above resolutions contingent on paper and funds for printing being obtained. The work on Madagascar to be first attempted.

10. Question from brother Phillips,

genr., on selling tracts and gospels. The Secretary to reply.

11. Desirableness of having a tract on Popery felt. No minute adopted.

12. Educational works in Oriya much needed.

(a.) Great regret was expressed at the paucity of our supply of educational works, especially that we have no copies of Dictionary in English and Oriya, or Oriya and English.

(b.) The Conference expressed its satisfaction on hearing that brother Miller had prepared copy for English and Oriya Dictionary, and if the brethren in charge of the press can see their way clear to print it, we shall warmly approve.

(c.) Brother Brooks requested to devote his attention to the preparation of an Oriya and English Dictionary.

(d.) We think it highly desirable to have as soon as practicable other school books, especially on geography and arithmetic.

VIII. NATIVE PREACHERS.

1. The following met with us at one of our sittings:—Preachers, Sebo Patra, Pursua Rout, Kombho Naik, Jagoo Roul, Paul Sing, Makunda Das, Shem Sahu, Haran Das, and Makunda Sahu. Students, George Das, Anunta Das, and Bhubanee Sahu. Scripture Readers or Assistants, Ram Chundra, Bhikari, Narain, and John Jenna. Prayer was offered by Sebo Patra and Pursua. Much information was given the brethren on the business of Conference, and their opinions were solicited on various points.

2. Thoma having unhappily fallen into sin, his name was erased from the list. The chairman to write a suitable letter to the church at Northgate, Louth, informing them of this unhappy circumstance.

3. The following arrangements adopted as to stations for the year:—

Berhampore and Padre Pella.—Tama, Bhubanee Mahanty, Rama Chundra, and Narain.

Piplee.—Damudar and Makunda Das. *Bonamali pore.*—Makunda Sahn.

Cuttack.—Sebo Patra, Ghanushyam, Kombhoo, Jagoo, Ram Das, and John Jenna.

Macmillanpatna.—Pursua.

Choga.—Paul.

Khundittur.—Haran.

And at *Khoorda*, subject not to the Conference but the Auxiliary Mission, Shem Sahu and Sanantani, assistant.

4.—Salary of Haran increased one rupee per mensem.

5.—Application for increase from Makunda Sahu not entertained. Two other applications from this brother left with brother Brooks.

IX. TREASURER'S ACCOUNTS.

The Treasurer's accounts for different Societies were examined and passed.

X. REPORT, CORRESPONDENCE, &c.

1. The Secretary to edit the Indian Report, as usual.

2. Brother T. Bailey to send a report of this Conference to the *Freeman* and *Nonconformist*, also to *Morning Star* and *Christian Freeman* in America.

3. An interesting report given by brother Bailey of his visit as our representative to the meeting of the Northern Orissa brethren.

4. Brother J. L. Phillips's letter to be answered by the Secretary. Resolved,—That we are much gratified to learn that our representative, brother T. Bailey, in connection with Shem Sahu and Kombho Naik, added greatly to the interest of the meeting at Santipore; that we heard with satisfaction of a delegate being appointed by them to attend this Conference, and regret that through unavoidable circumstances the appointment could not be fulfilled; and that we are much interested to hear that brother J. L. Phillips hopes, if God permit, to attend our next Conference.

5. The Secretary reported his correspondence with J. Murdoch, Esq.

Letter read from Rev. T. Goadby, B.A., respecting contributions from Orissa to the Centenary Bazaar. The object was warmly sympathized with, and it was hoped that a general box would be sent.

7. The Secretary to acknowledge the recent contributions to the Mission Library by Major H. D. B. Smith.

The reports from the several stations were given at the close.

The next Conference to be held at Cuttack, and the sermons to be preached on the 1st or 2nd Sabbath in November. The first Oriya sermon to be preached by brother Tama Patra; the second by the brother who may be the delegate

from the Northern Orissa Mission; brother Miller in case of failure. The English sermon by brother T. Bailey.

Other arrangements for Conference:—The examination of students and Scripture readers to be *before* the sittings of Conference. Brethren Brooks and Bailey to examine the students; brethren Buckley, Miller, and Taylor to examine the Scripture readers. Suitable native brethren to be united with the missionaries in both examinations.

Agreed,—That we think a brief daily service during the sittings of Conference very desirable.

The chairman closed the Conference by solemn prayer.

The public services of this Conference commenced on Lord's-day, Feb. 6th. Brother Kombho Naik preached in the morning from Matt. ix. 38; brother Taylor in the afternoon from Matt. v. 16; and brother Buckley in English in the evening from Matt. xvi. 18.

On Thursday evening, Feb. 10, the native missionary meeting was held. Babu D. R. Rout presided. Prayer was offered by Sebo Patra and Jagoo.

Addresses were delivered by Tama, Paul, Shem, and Makunda Das.

The Lord's supper was administered on the 13th, when the Oriya address was delivered by Ghanushyam from 1 Cor. xi. 26; and the one in English by brother Miller, from Psalm cxvi. 12. The attendance at all the Oriya services was very considerable.

In behalf of the Conference,
WILLIAM MILLER.

A GOOD EXAMPLE.

At a missionary breakfast in connection with the London Missionary Society at Leicester a few days ago, a gentleman present forwarded a note to the chairman in which he suggested the desirability of increasing the scale of annual contributions to the Society, and offered to subscribe five pounds a year if nine other gentlemen would do the same. The challenge was speedily accepted, and before the meeting terminated the names of *fourteen* gentlemen were enrolled as subscribers of five pounds a year each, thus making a considerable addition to the income of the Leicester Auxiliary.

FOREIGN LETTERS RECEIVED.

CUTTACK.—J. Buckley, February 23, March 3, 10, 25.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from March 18, to April 18, 1870.

| | £ | s. | d. |
|-------------------------------------|----|----|----|
| Arnold | 0 | 15 | 6 |
| Billesdon | 14 | 6 | 5 |
| Burnley Lane | 4 | 12 | 5 |
| Carlton | 1 | 0 | 5 |
| Coningsby | 9 | 5 | 0 |
| Daybrook | 1 | 16 | 0 |
| Derby, <i>Mary's Gate, Juvenile</i> | 10 | 0 | 0 |
| Fleckney | 0 | 19 | 4 |
| Hinckley | 3 | 2 | 0 |
| Hitchin | 8 | 0 | 0 |
| Hovingham | 8 | 16 | 6 |
| Hucknall Torkard | 5 | 10 | 0 |
| Langley Mill | 0 | 10 | 0 |
| Leake and Wymeswold | 22 | 12 | 8 |
| Leicester, <i>Archdeacon Lane</i> | 0 | 10 | 0 |
| London, <i>Major Farran</i> | 4 | 0 | 0 |
| Longford | 10 | 0 | 0 |
| Malthy | 11 | 15 | 3 |
| New Basford | 7 | 12 | 0 |
| Nottingham, <i>Broad Street</i> | 52 | 10 | 5 |
| " <i>Mansfield Road</i> | 38 | 11 | 5 |
| " <i>Stoney Street</i> | 33 | 7 | 10 |
| " <i>Prospect Place</i> | 7 | 7 | 6 |
| " <i>Eldon Street, Sneinton</i> | 0 | 12 | 6 |

| | £ | s. | d. |
|-------------------------|----|----|----|
| Rothley | 2 | 12 | 1 |
| Ruddington | 2 | 13 | 1 |
| Stantonbury, for Orphan | 0 | 19 | 6 |
| Walsall | 32 | 14 | 3 |
| Wolvey | 14 | 15 | 10 |

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

| | | | |
|---------------------------------|---|----|---|
| Barton | 1 | 12 | 6 |
| Coningsby | 0 | 7 | 0 |
| Fleckney | 0 | 1 | 8 |
| Hitchin | 1 | 0 | 0 |
| Hucknall Torkard | 0 | 6 | 0 |
| Hurstwood | 0 | 10 | 0 |
| London, <i>Commercial Road</i> | 1 | 2 | 6 |
| Loughborough, <i>Woodgate</i> | 2 | 0 | 0 |
| Louth, <i>Northgate</i> | 1 | 5 | 0 |
| New Basford | 0 | 14 | 0 |
| Nottingham, <i>Broad Street</i> | 1 | 10 | 0 |
| " <i>Prospect Place</i> | 0 | 7 | 1 |
| Roecester | 0 | 10 | 0 |
| Wolvey | 0 | 10 | 0 |
| Wymeswold | 0 | 8 | 3 |

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

GENERAL BAPTIST MAGAZINE.

 JUNE, 1870.

OUR CENTENARY ASSOCIATION—THE PROSPECT.

THE forthcoming meetings connected with the Centenary of the New Connexion of General Baptists must necessarily have a unique interest. In addition to the ordinary attractions of the annual gathering of the ministers and representatives of the churches, the circumstance of this being our Second Jubilee Year will lend additional charms and wider range to our recollections of the past, and clothe with superior power our preparations for and anticipations of the future. The time is eminently favourable to useful reflection, cordial thanksgiving, heroic effort, careful readjustment of our institutions to meet the altered conditions that surround us, and to bold and effective plans for increased usefulness in days to come.

It is not without reason that we meet from year to year. These general assemblings every successive June are in perfect harmony with all the instincts of human life, the teaching and example of Scripture, and the actual necessities of our Christian and church experience. "In the beginning," God set lights in the firmament of heaven to divide the day from the night, and said, "Let them be for signs and for seasons, and for days and for years." Nature is a well constructed piece of admirably arranged clock-work.

Periodicity is almost a universal law. It shines in the heavens above, is written on the earth beneath, and sounded forth in the surging waters under the earth. The stars illustrate it in their courses, and the trees in their blossom and fruit. Flowers obey it in their vernal beauty, and birds in their melodious song. Home life is richer and sweeter by conformity to it, and even vast empires cannot escape its grasp. It is everywhere. "All things by season, seasoned are to their just praise and due perfection." Civilization and calendars go together as summer seas and melting ice. Nations, like families, have great festal days when the heart is stirred with patriotic feeling, and a lagging faith in political virtue is quickened in its beat by the vision of the memorials of the "fathers of liberty." Nor has religion, which rejects nothing that can minister to human good, failed to introduce amongst its recipients the healthy practise of remembering at appropriate periods, "all the way the Lord hath led us." Moses told the Hebrews to look at life as in God, and at all its details, painful and pleasant, in the wilderness and in Egypt, as under His direction: and the ordinances of the year were so arranged as to rouse the sluggish heart

to think of the miracles He wrought in Goshen, and of His wonders in the land of Ham. The Passover was a yearly moving panorama recalling the events of the years of oppression and of the night of freedom. Pentecost offered the first sheaf of harvest to God in joyful acknowledgment of His claim on the whole: and the Feast of Tabernacles, like our Centenary Association, blended together thankful reminiscence and adoring praise. Dark and dread was the day to the Jews when these festivals were slighted, and the "tribes of the Lord came not up to the testimony of Israel, to give thanks unto the name of the Lord." Individual virtue lost its fire. Domestic devotion smouldered and decayed. Worship faded away. God was forgotten. The sympathetic stimulus of gathered multitudes crowding the temple gates, and the rousing force of a vigorous review of past deliverances were wanting, and therefore the people gradually lapsed into idolatry. Nor till the revival of the national passover celebrations by some wise religious reformer as Hezekiah or Josiah did lethargy give place to activity, and death to life. But as in unbroken troops they came again from every part of the land, and shared in the common memories of Israel's history, and the common worship of Israel's God, they felt themselves warming anew with love to the God of their fathers, and with resolution to serve and obey Him. They were brought nearer to God because they were nearer to each other in brotherly sympathy and common dependence. They forgot their isolation, and escaped out of the stifling gloom of their selfishness as they rose into the pure atmosphere of a national act of adoration and praise. Individual piety was renewed, like the youth of the eagle. The fire of devotion was rekindled on the domestic hearth. Worship blossomed into beautiful promise again, and once more God was

"closer than their breathing, nearer than hands and feet."

And surely since our double Jubilee crowds into itself the memories of a hundred years; and the vast stores of a century of heavenly power and grace wait to be called forth by thought and directed by winged words, it shall be as "the multitude of them that believe come together" that our hearts shall burn within us with new love to the Lord Christ, and we shall "go from strength to strength" in our endeavours to promote the glory of His kingdom. Zeal for His house will reach a higher pitch of intensity. Enthusiasm will be baptized into His love. Personal religion will thrive as we feel that we are "one body," one brotherhood, engaged in a common service for God and men. Convictions of duty will stand forth to the mind with more sharpness of outline, and the boldness that flags in secret, and cowers before some tempting Peter, who fain would dissuade us from going up to the Jerusalem of self-sacrifice because we must "suffer many things of the elders, and chief priests, and scribes, and be killed;—will mount with the occasion as we are reminded that the "third day we shall be raised again." May it be when the day of our Centenary is fully come, and we are all gathered together with one accord in one place, that the Holy Ghost shall fill the place where we are sitting, and endue us with power to go forth as His witnesses to the ends of the earth!

The records of "A Century's labour for the Lord" will deservedly occupy a prominent place at these meetings. Dan Taylor will live again amongst us. His indomitable zeal, irresistible pluck, and unconquerable zest for work will shame our lazy droning life, and force us to attempt greater things for God. The Barton preachers, though dead, will speak to a larger audience from their graves than ever listened to

them while here. The sublime courage and patient faith of those brave souls who planted a colony for Christ in the very strongholds of Hindoo superstition and idolatry will bid us beware of even seeming to take our hands from the plough after having driven it through much of the hard and rocky soil of the East. "The dead but sceptred monarchs who still rule our spirits from their urns" will hover about us as we commune together of the ways of the Lord, and unitedly say to us from the excellent glory, "Quit you like men. Up from your indolence. Quick! Time is short. Eternity opens its gates. Men are perishing. The Lord is at hand."

Sitting under the shadow of the tree our fathers planted we cannot forget the day when a few of them went forth with mingled fear and faith sustained by the feeling of supreme loyalty to Christ, to prepare the soil and secure the propitious dews of heaven. We must look in upon that little company gathered at the old meeting-house in Church Lane, near Commercial Road, London, to form the **NEW CONNEXION** of General Baptists. Strongly averse to the doctrines maintained by the leading men of the Old Assembly with regard to the Person and Work of Christ; and dissatisfied with the spirit that reigned amongst them—apparently a cold, critical, and disputatious spirit, indifferent to personal religion and evangelical enterprise—Dan Taylor and the Barton Baptists and a few others felt that they must go back at once to the faith and practise of the General Baptists of 1611, and to the Christianity of apostolic times. They took the name of "Free Grace" General Baptists, and put in the front the absolute necessity of personal and experimental religion, and of the revival of primitive Christianity, and found in their practical aim, Christ-honouring creed and intense life, the sources of their

early progress and the basis of their subsequent and enlarged prosperity. How the work thus commenced has grown, what errors have been committed, what institutions have been born and nurtured into manhood, and what are our present needs, will not all this be faithfully recorded in the chronicles of this Centenary year?

But after all, the best way of honouring the dead is not to build up their sepulchres but to finish their work. Woe to those who rear a lofty monument to David and crucify David's Son and Lord! We register the results of past efforts so that we may direct and increase the energies of the church for the future with a surer aim and to larger issues. Two things now demand our attention: the perfection of our organization as a body of believers, and a fuller baptism into the evangelizing spirit. In the processes of disintegration that are coming up amongst us those churches will stand the safest and render the largest service which combine unity of faith, effort and life, in such a manner as to support the weak, guide the erring, protect the exposed, and gather together the whole religious power of the community, and at the same time leave the largest allowable margin for the free action of the separate churches represented in such an assembly. Disunion will be weakness to a far greater extent than it has been, and therefore if we are wise and understand the needs of the times we shall perfect our organization in all its parts, so that while it allows free scope for the fullest life, it shall at the same time put up barriers in the way of retrogression, nurse into strength the feeblest infant life, and gather up the fragments of religious power so that nothing is lost. Now our organization, though not perfect, is our vantage ground, and we must not on any account forego it. Some who probably do not understand us

and think that we are altogether such as they are, imagine that the sword we received from God was like king Arthur's,—

"On one side,
Graven in the *oldest tongue of all this world*,
'Take me,' but turn the blade and you shall see,
And written in the speech ye speak yourself,
'Cast me away,'—"

and urging on us this last word forget that we are counselled by a wiser than old Merlin,

"Take thou and strike! the time to cast away
Is yet far off."

Yes! "is yet far off." Our work is not done. It is only the grey morning with us. Let us be true to the truth we have and the advantages God has given us, feeling that though single voices chime in with ours that does not absolve us from bearing our united testimony, and we shall yet do better service for Christ our Lord and King.

And could we possibly have a more favourable opportunity for enthusiastic evangelistic effort? Ought we not to preach the acceptable year of the Lord in the regions beyond? Is it not our duty to take our share of the work of "sounding abroad the word of the Lord?" We dwell in an atmosphere charged with bracing currents of thought and influence. Memories of past heroism and sacrifice stimulate us to new consecration. The supreme duty of the hour is the extension of the kingdom of Christ. We must do this. Everything binds us to it.

The work we have done God rewards with more work waiting our hearts and hands. He bids us "go on," and we shrink at our peril. An intense passion for saving souls must fill us with ever fresh eagerness and enthusiasm, and the idea of rest must be banished till our work here is done. "Going on" is at once our goal and our prize. Tennyson singing of "Wages" says,

"Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an
endless sea—

Glory of virtue, to fight, to struggle, to right the
wrong—

Nay, but she aimed not at glory, no lover of
glory she:

Give her the glory of going on and still to be.

The wages of sin is death: if the wages of virtue
be dust,

Would she have heart to endure for the life of
the worm and the fly?

She desires no isles of the blest, no quiet seats
of the just,

To rest in a golden grove, or to bask in a summer
sky:

Give her the wages of going on, and not to die."

"Going on,"—this is our strength and song. "Going on," "winning souls for Christ,"—this is our attitude in the Centenary year. "Going on," telling the news of the love of God, who gave His Son Christ Jesus "to be the propitiation for our sins, and not for ours only but for the sins of the whole world,"—this is our message. "Going on," cheered with the comfortable words addressed to us by our Leader, whose cross we bear, "Lo I am with you always, even unto the end of the world,"—this is our unfailing inspiration.

J. CLIFFORD.

WHAT IS THE USE OF PRAYING?

BY THE REV. N. HAYCROFT, D.D.

THIS modern form of the popular objection to prayer scarcely differs from that employed in the time of Job, "What profit shall we have if we pray unto Him?" A devout man can easily answer it to his own satisfaction; but it is difficult to give such a reply as will convince an objector. It is impossible to com-

pletely vindicate prayer from the cavils of the irreligious, because of their moral inability to appreciate its advantages. There are, however, certain aspects of the question which ought to have great force in checking the flippancy with which prayer is treated, even if they fail to carry conviction of prayer's exceeding value.

First. The disbeliever in prayer occupies a strangely isolated position. Prayer has been the habit of most men, and is generally recognised as the duty of all men. It has prevailed under every form of religion, through all nations and ages. A sense of want and dependence has been felt even among heathen, together with a desire to propitiate the gods. Men have everywhere believed in the utility of prayer. The objector to it contravenes the practice, and questions the common sense of all mankind.

The sacred writers not only teach that God commands prayer, and is willing to hear it, but they furnish numerous instances of successful prayer, show prayer to have been the universal habit of good men, and urge on all men its obligation and importance. These writers, if not inspired as Christians believe, were at least the most extraordinary writers and thinkers which the world has produced, immeasurably above others in their ethics and theology. Jesus Christ, who was, at least, the purest spirit, and the noblest teacher of the race, was pre-eminently a man of prayer. Though He needed it least He practised it most, and insisted on it beyond all other teachers. The devout men who lived in different circumstances and times, Enoch, Noah, Abraham, Job, David, Daniel, Paul, believed in prayer, and testified to its value. Among the advocates of prayer are found men of high intellect and genius, men of taste, culture, and philosophy, whom no man has suspected of fanaticism; our Miltons, Newtons, Bacons, Lockes, names which occupy the foremost rank in literature and science. They saw nothing absurd or unphilosophical in prayer, but deemed it a part of the highest philosophy. Those who have been earnest in prayer are unanimous as to its results in their experience. They associate it with their peace of mind, their blessedness, their growth in divine virtue,

and their power of "doing good." Prayer has been the atmosphere in which they lived. They were not to be beguiled or deterred from the practice. The prison, the rack, the stake, did not shake their faith in it. Like the dying Stephen they prayed in the hour of martyrdom.

The witness of unbelievers may be added to the testimony of the devout, for in times of great calamity thousands of them have prayed. A sudden catastrophe, or the alarm of approaching death, has brought many a stout infidel to his knees. The mariners who were with Jonah in the tempest prayed every man to his god! Volney, when in peril from an Atlantic gale, instinctively prayed to a God whose existence he had denied. There is probably not one of my readers who has not occasionally prayed, or at some period thought it right to pray; he has found it difficult to disbelieve in prayer.

If these facts are true it follows that the unbeliever in prayer contravenes the universal instinct, considers himself superior to the wisest and holiest of the race, modestly regards all men as wrong except himself; believes the world for sixty centuries to have been in grave error, and the noblest and best of men to have been, through all ages, the victims of a puerile superstition which it has remained for him, a babe of yesterday, to explode.

Secondly. It is objected that prayer is presumptuous. Pointing to the magnitude of the divine empire, and the insignificance of the human unit, the unbeliever alleges that it were presumptuous to suppose that prayer can receive any attention; that Deity acts by universal laws whereby the interest of the unit is bound up with the welfare of the universe; that the cries and prayers of that unit can have no more effect on the proceedings of the Infinite One than the mote floating in the sunbeam; and that the attempt of the unit to reach the

Divine ear is as vain and foolish as the attempt to pluck the stars. The answer of scripture need not be cited, nor would the unbeliever acknowledge its force. But if scripture had been silent, the presumptuousness of prayer could not be sustained. As the objector admits the creation of all things, the vast and the minute, the distant and the near, angels and men, the constellations of heaven and the "small dust of the balance," he must explain how it can derogate from the divine dignity to govern and preserve what it was not beneath that dignity to create. The insect, the worm, the blade of grass, are objects of creative skill which transcend the powers of men and angels, and fill both with wonder. He "feeds the ravens," and does not forget the sparrow, still less man, because they are all "His handywork." Nor can we conceive it possible to attend to the whole without regard to the parts. The supervision of a machine includes all the details of its construction; the government of an empire embraces every province, and extends to every subject. It is the character of great minds to be as mindful of details as of generalities. In the government of God the sparrow is as much provided for as the eagle, the fall of a leaf as the rolling of an orb. The difficulty which this would occasion to a creature mind applies not to Him who "fainteth not, neither is weary," and of whose "understanding" "there is no searching." Our notions of effort and labour do not, any more than our ideas of magnitude and duration, apply to the Supreme. To deny, then, that He taketh notice of every object, however insignificant, is to deny His infinite intelligence and power. All the laws and processes of nature, and all forms of existence, are developments and offshoots of the one mighty and intelligent life whose origin is God. In such circumstances wherein is prayer presumptuous? It

recognizes that dependence on God which is a fact which no philosophy can disprove. For a conscious agent devoutly to confess that dependence, and humbly to bow to the divine arrangements and to seek the divine guidance, is only becoming and reasonable. Thus far it were presumptuous not to pray. Living as man lives on the divine bounty, exposed to chances and dangers which are within the scope of the divine government, and surrounded with the beauty and magnificence of nature, to have our hearts uplifted in trust and adoration to the infinite benefactor, must be an attitude seemly and right for every creature. If it be reasonable for a child to be thankful to its parent, it is reasonable for a man to acknowledge God. To forget Him, to be unthankful to Him, not to confess our dependence on Him, were presumption indeed; it were to claim independence of His authority, and to throw back His benefits into His face. For myriads of dependent men to cry to "the God in whose hand their breath is and whose are all their ways," "Give us this day our daily bread," is as beautiful in itself, and must be as acceptable to God as the homage of the seraphim before His throne.

Thirdly. Prayer is not a needless or superfluous act. The objection is that the sentiments and action of the Supreme continue the same whether prayer be offered or neglected; that as prayer cannot impart information to God, for He is omniscient; cannot stimulate His compassion, for His goodness is infinite; and cannot modify His purpose, for He "changeth not," it is at best a useless exercise, and belief in its efficacy is a superstition. It is admitted that prayer cannot act in any of the methods suggested. No believer in prayer expects it so to act. But prayer may nevertheless serve valuable objects connected with ourselves. God may have appointed it as a connecting link between His creatures

and Himself, and it may serve important purposes of which there is no trace in the teachings of nature. As there are mysteries in nature which science cannot solve, there may be facts with regard to prayer of which philosophy cannot judge because beyond its range, facts which may amply vindicate its appointment. A man may not ignore such facts because they are beyond his experience, because he is not able to explain them, or because there is no indication of them in physics. A man may be proficient in physical science, and be profoundly ignorant of the universe of mind.

Believers in Scripture know that God has made prayer His law of blessing, has commanded and invited it. If prayer be required by God it is our duty to obey. If no other utility were apparent it would be valuable as a test of obedience. But if God has enjoined prayer it must occupy some important place in His administration, although the philosopher may fail to discover it. Perhaps if that philosopher became a devout believer in Christ he would discover that place; he would at least have the moral fitness to judge of it which as yet, unhappily, he possesses not. Multitudes of Christian philosophers have discovered the usefulness and necessity of prayer, although they have not reduced it to the precision of a science, or expressed it in mathematical formulæ. As a benefactor may know a man's distress and desire to relieve it and yet expect him to solicit his bounty, as a parent may, for a child's good, require expressions of dependence and gratitude, and as a sovereign may demand that his clemency be implored before he pardon the offender, so there may be reasons which make prayer a beneficent arrangement for us, although it add not to the divine knowledge and change not the divine purpose.

The grounds which make prayer superfluous would, if valid, equally prove labour to be unnecessary, be-

cause it interferes with the laws and purposes of God. If it be replied that human labour enters into God's arrangements as a condition of healthful life, the response is that the book of God, which relates to the soul as much as nature to the body, makes prayer equally a condition of healthful spiritual life; and there is no more interference with the divine purpose and proceedings in the one case than in the other. Unless, then, a man relinquishes the Bible he must not abandon prayer, merely because physical science has not registered it among its discoveries. Prayer is older than science. Science cannot pronounce upon its character and claims. It lies beyond the range of telescope and microscope, it submits not to the analysis of the chemist, or the calculus of the mathematician, it occupies a region which unassisted reason must ever fail to penetrate. While human philosophy cannot discover God it of course denies the utility of prayer.

Fourthly. The advantages of prayer are a question of fact to be determined by experience. To ascertain the truth respecting it we should pursue the course adopted in analogous cases, viz., consult those who have tested prayer, and candidly sift their evidence. The men who have not tested prayer for themselves are not judges in this case, and their philosophical objections are powerless against established facts. If we would know the truth of any branch of science we consult those who have most earnestly prosecuted it; and if we would ascertain the truth of an occurrence we examine those who witnessed it. True philosophy, therefore, requires us to hear the testimony of men who have been most earnest in prayer, and to accept their testimony as that of honest witnesses who have no object to serve but the common good. We need not adduce instances of answered prayer, it is sufficient to

say that all good men have prayed and confessed that they have derived from prayer the most blessed results. The uniformity of the habit can only be explained by some uniformity of advantage. Prayer seems essential to their spiritual life as nutriment to the body, and their whole conduct bears silent witness to the blessedness of the habit. The testimony of those who have tested prayer cannot be impugned or weakened by any allegations of those who have made no trial of its worth. We accept the testimony of an experience so wide and uniform as meets us in this instance as decisive of the question with every true philosopher. Prayer has ever been the great moral elevator of man. It has made the best, truest, noblest men which the world has seen. It has filled them with blessedness, preserved them in divine purity, raised life with them into a divine service, sustained them under the direst calamities, and solaced them in death with an immortal

hope. Prayer has brought God into the whole sphere of a mundane life, and raised man into moral affinity with God. The philosopher may not reject the testimony of "men of prayer" until he has himself become an humble believer in Christ, and is thus morally able to investigate the subject by the light of his own experience.

If the objector still urges the profitlessness of prayer, it is fair to enquire "what profit" he has found in neglecting it. Is he happier and better for the neglect? Is his life nobler, his spirit purer? Are his aims more generous, noble, Godlike? Will any good come from neglecting prayer,—any good for this life, any good for eternity? The lover of prayer by his own testimony reaps inestimable advantages, while the objector to prayer by his own confession derives no benefit from the neglect; and he will owe it to the infinite mercy if he does not suffer through that neglect an unutterable loss.

BIBLES WITH CLASPS.

BY A VILLAGE PARSON.

WHEN visiting a sick man a short time ago, I asked for a Bible to read from, and he told me that when a lad at Sunday school his teacher had given him "a Bible with a clasp." The words did not strike me until the dusty unused volume was handed to me, and they then acquired a new and painful meaning. I saw that, like so many other people, he had fastened his Bible with a strong clasp indeed. And as I walked home I could not help musing on the words I had heard—a Bible with a clasp! How many people have only such an one! You, dear reader, who open that little thick book that lies on your dressing table ere you retire to rest each night, and then again in the morning store your

memory with its gracious promises and gentle precepts; or if you are the head of a family, gather your household together and at least begin the day with its hallowing words, you will not think that I am talking at you, for your copy has no clasp to it of the kind I am referring to; but other peoples' Bibles are too frequently closed and silent for years.

On some Bibles there is the clasp of *Indifference*, which shuts them to as effectually as if it were a great stone rolled over them which no might could move. I have known persons keep God's word under lock and key as though it were some costly jewel or piece of plate only to be brought out on special occasions. And we know it is indeed a treasure

which a man may fairly sell all that he has to make his own, but it is in reality a hid treasure so long as it is unused. Oftentimes it is brought down from its hiding place to have some domestic event—birth, marriage, or death—registered on its blank leaves, and there is a kind of fancy that the fragrance of its worth steals out and encircles the persons whose “exits” or whose “entrances” are recorded on its pages. It, then, takes the first rank among the family memorandum books, it is true, but as the oracles of God it is unemployed and neglected. It might have been penned in an unknown tongue, it might contain naught but blank leaves; for the clasp of neglect closes it so securely that it becomes a candle put under a dense bushel, and not a single ray steals out to give light to them that are in the house.

Then again the clasp of *Pre-occupation* too commonly shuts up the Book of Life. Other reading demands our time, too much of it to leave us *able* to read God’s book. The newspaper must of course be conned over, and the magazine must also be dipped into—if, however, it be the blue covered monthly you and I know, dear reader, and especially in this number of it, we shall not be sanctioned in putting aside the Bible by its pages—the book of travel must be duly honoured, and the last tale followed breathlessly through its cross purposes and devious windings, and its last chapter of bliss-for-everybody eagerly devoured. But *The Book* can wait till a more convenient season. There is no clasp to the novel, but Scripture is a sealed volume.

Of the wrongness of this we are all agreed; but some may not feel as I do its utter want of taste. For never book had such varied and interesting contents as this has. It is a little library in itself, and with its graphic narratives, its life-like sketches of character, its marvellous

incidents, its blending of history and philosophy, poems and letters, regarded merely as a human production it ought not surely to be so long unused that when your minister asks for it he may literally shake off its dust as a testimony against you.

Then, I must add, that sheer *Laziness* is another clasp. You come home weary at night. A yawn greets the rustle of its opening leaves. Then the next night you venture to say you will dispense with it for once—you are *so* tired. By degrees you come to regard its use as quite an exceptional thing. And thus its sweet uncomplaining voice is silenced, and its gently flowing streams of life are frost-bound, or evaporated, or left untasted and unsought. It is like a harp of divinest workmanship, but you are too fatigued to pass your fingers across its strings night and morning and make the opening hours sacred with its harmony, and the night quiet and happy with its peaceful lullaby.

Yet one more clasp of a different kind—the clasp of *Superstition*. Yes: I mean just that; for though we think ourselves emancipated from witchcraft and holy water, we are not yet quite purged from the old leaven. When a man hoists his Bible high and dry on a cupboard shelf among the patent medicines, I think he plainly shows how he regards it by the company he would have it keep. It is to be brought down in case of sickness, and work “charms and conjurations and mighty magic.”

Moreover, superstition may tinge our use of the Bible when we *do* read it. Some men rush through a few verses at a fixed hour, half understanding them and half thinking of something else, and fancy that they have been done good to because it was the Bible they read. As if any food could be so good that merely to show it the mouth would be enough to nourish the frame. We have read recently of Newman Hall’s prayer

on the top of Snowdon which was, under God, the means of converting a score of Welshmen who did not understand a word of it. But what was the influence employed by the Holy Spirit? The language of the emotions is common to all nations, and would be readily understood. The sublimity of the sunrise would impress all alike. But more than that—these men knew the truth familiarly, and the special influence did but stir up to activity what had been already apprehended by the mind. Only so much of the truth as we understand will benefit us. Only so much of a book as we receive will instruct us. Only the seed that falls into the soft deep and unchoked soil bears any true yield of corn. To treat Holy Writ in a superstitious way is just to make it a charm, a relic, and its verses like so many strings of beads to be counted over.

Are we not to look at it very differently, as a book to be *read* and *understood* if it is to be of true service to us; as a chart for our voyage to be studied; as a lamp for our journey, to be ready for all the dark places; as the face of a Divine Father instinct with love and blessing to be patiently and adoringly beheld?

Other "clasps" there are, but our musing must end here, and as we close this paper let us unclasp our Bibles and gratefully read those words which declare that "The Holy Scriptures *are able* to make *wise* unto salvation through faith which is in Christ Jesus, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

RELIGION AND SCIENCE; OR, THE LIFE OF GEORGE WILSON, THE CHEMIST.

BY REV. W. R. STEVENSON, M.A.

MUCH has been said in our time concerning the supposed opposition between Religion and Science. That the opposition is only "supposed" must be evident to every intelligent Christian. For science, if it be real science, is based on facts; and Christianity, if it be real Christianity, is also based on facts: and one set of facts cannot contradict another. We may not be able to harmonize them, but there is One who sees their perfect agreement.

In the present paper we wish to exhibit the harmony between Religion and Science as illustrated in the life of one who was an earnest believer in both; a man of eminent scientific attainments, honoured as such by some of the most distinguished philosophers of our age; and at the same time a most devout and humble follower of the Lord Jesus Christ. We speak of Dr. George Wilson, the chemist—a man of sparkling wit and genial eloquence, a popular scientific writer and lecturer, and at the time of his death

(little more than eleven years ago) Professor of Technology in the University of Edinburgh, and Director of the Industrial Museum of Scotland. Of the life of this Christian philosopher, as we may well call him, we propose first to give a very brief outline sketch, and then to add a few illustrative details.

Dr. George Wilson was born in Edinburgh in the year 1818. His parents were members of a Baptist church in that city; not wealthy, but able to give their children a good middle-class education. The mother, as is usual with the mothers of eminent men, was a very superior woman, and her influence did much to mould the character and determine the career of her sons; of whom another, besides the one we now speak of, became distinguished in the walks of literature and science, and indeed is now a Professor in the University of Toronto. George Wilson was one of twins; and there is a pleasant story told of the

mother, how it was her nightly custom when her two boys were in their cot, asleep as she supposed, to go and look at them, and then say over them Jacob's prayer, "The God who fed me all my life long unto this day, the angel that redeemed me from all evil, bless the lads!" So fascinating was this to George, that in maturer years he has related how he used to lie awake watching for it, and pretending to be asleep, that he might enjoy it to the full.

Leaving school in the year 1832, Wilson chose medicine as his profession, and became an apprentice in the laboratory of the Edinburgh Infirmary. His hours of work were long; not until nine in the evening was he left free to his own pursuits. Yet even in these circumstances did his passion for science impel him to the diligent private study of mathematics and natural philosophy.

Presently we find him attending classes in the Edinburgh University, and taking his degree as surgeon. In due time, also, he honourably passed the examinations needful for the degree of M.D. However, he does not appear to have studied medicine with a view to ordinary practice, but rather as an avenue to the further study of chemistry, which had ever been his favourite branch of science. By and by he removed to London, and was assistant to Professor Graham, of University College, having as a fellow-worker in the same laboratory the then comparatively unknown but now world-famous Dr. Livingstone.

In 1840 he became Chemical Lecturer in Edinburgh, and for the next fifteen years had a popular and successful career in that capacity, maintaining himself by fees from his classes. In 1855 Government determined on founding an Industrial Museum for Scotland, and with the unanimous approbation of the scientific public, Wilson was appointed the first Director. Shortly afterwards, also, it was decided to establish in connection with the University of Edinburgh a Professorship of "Technology"—a word which expresses the application of science to the useful arts; and to this new chair George Wilson received the appointment. To the formation of the museum and the duties of his new professorship his energies were now

directed; but scarcely had the first difficulties been overcome when his health, which for years had been very feeble, utterly gave way, and after a few days' illness he died, aged only forty-one, on Nov. 22, 1859.

And now let us cite a few additional facts illustrative of the special character and position of George Wilson both as a scientific man and as a Christian. With regard, then, to the former point it may be remarked that, although not himself a great discoverer or inventor, the amount and range of his information as to what had been ascertained concerning the secrets of nature was something marvellous; and his ability to expound in a clear and popular form what with others would have been dry and uninteresting, has perhaps never been surpassed. Hence year after year the Edinburgh public never tired of his lectures; and his contributions to the *Edinburgh*, the *North British*, and *British Quarterly Reviews* were held to be among the most interesting and valuable those publications contained. The writer well remembers the interest with which he read an article in this last mentioned review on the "Chemistry of the Stars," long before he knew who was the gifted author.

The text-book on Chemistry, published by the Messrs. Chambers, was written by Dr. Wilson. It has had a very large circulation, and notwithstanding the progress that has since been made in this branch of science, is still an admirable book for young students. It is a fact of painful interest connected with this work, that it was composed in the midst of great bodily anguish. Dr. Wilson had been unable to hold the pen for months, but he dictated its pages to his sister whilst pacing his room with lips compressed, showing the agony which could scarcely be endured.

Some of Wilson's most original researches were connected with the subject of colour-blindness. It is a fact now pretty well known that some people have a defect in vision as it regards certain colours—particularly the colour red. Dr. Wilson ascertained that about two or three in every hundred are thus affected; and thinking it not unlikely that railway accidents might happen through a guard or engine-driver subject to this defect making a mistake as to signals, he

urged upon railway companies the importance of testing their servants upon this point.

Besides writing many papers for philosophical societies and associations, Dr. Wilson also published *Lives of Cavendish, the great chemist, and of Dr. John Reid, a medical professor at St. Andrews.* But perhaps his best known work is a little book entitled, "*The Five Gateways of Knowledge.*" This is a charming exposition of the scientific facts connected with the five senses. It was first delivered as a lecture for the benefit of a Sunday school, and afterwards expanded into a book. One short paragraph may be quoted as a specimen, both of the work in question, and of Wilson's style of writing in some other of his publications.

He is speaking of the sense of touch, and more especially of the human hand. "When I think," says he, "of all that man's and woman's hand has wrought from the day when Eve put forth her erring hand to pluck the fruit of the forbidden tree, to that dark hour when the pierced hands of the Saviour of the world were nailed to the predicted tree of shame, and of all that human hands have done of good or evil since,—I lift up my hand and gaze upon it with wonder and awe. What an instrument for good it is! What an instrument for evil! And all the day long it is never idle. There is no instrument which it cannot wield, and it should never, in working hours, be without one. We unwisely restrict the term handicraftsman or hand-worker to the more laborious callings; but it belongs to all honest men and women, and it is a title which each should covet. For the queen's hand there is the sceptre, and for the soldier's hand the sword; for the carpenter's hand the saw, and for the smith's hand the hammer; for the farmer's hand the plough; for the miner's hand the spade; for the sailor's hand the oar; for the painter's hand the brush; for the sculptor's hand the chisel; for the poet's hand the pen; and for the woman's hand the needle. If none of these or the like will fit us, the felon's chain should be round our wrist, and our hand on the prisoner's crank. But for each willing man and woman there is a tool they may learn to handle; for all there is the command—

'Whatsoever thy hand findeth to do, do it with all thy might!'"

Such was Dr. Wilson's manner when addressing not specially his scientific brethren, but the general public. Let us now, however, proceed to speak of him as a son of God and a servant of Jesus.

As would be naturally expected from one possessing such a mother, and trained in such a home, Wilson grew up amiable, moral, and shewing much sympathy with divine and spiritual things. Indeed some of his friends declared that they had never known him to be other than a Christian. But up to the age of twenty-two his spiritual state was very similar to that of some young people who will probably read this paper—upright and perfectly honourable in conduct, interested in the truths of religion, a regular attendant on public worship, but yet not an avowed disciple, and indeed not thoroughly hearty and earnest in the service of the Lord Jesus. But about the time we have mentioned, George Wilson, whose health had previously been good, began to be a great bodily sufferer. Over fatigue in a walking excursion, combined probably with something inherited in his constitution, brought on a disease in the bones of the foot. For two years various remedies were tried, such as rest and change of air, but at length it became evident that either the foot must be amputated, or he must sink under the constant pain it occasioned him. This fact being communicated to him by the surgeons, he at once consented to the operation, but asked for one week in which to prepare. That week was a solemn and yet blessed crisis in his spiritual history. It is true that during the previous two years he had been led to think more earnestly than heretofore of the great purposes of existence, and had been brought by disappointment and anxiety to look more frequently to God for comfort and strength. Thus about this time writing to his brother, he says, "I have lain awake alone and in darkness, suffering sore agony for hours, often thinking that the slightest aggravation must make my condition unbearable, and finding my only consolation in murmuring to myself the words, 'patience,' 'courage,' and 'submission.'" My religious faith is feeble because my light

is dim and my knowledge scanty, but I pray for more, and I have felt assured of answers to prayer already." But, as we have said, that week of preparation for an agonizing operation appears to have been the crisis in his spiritual life. Having himself a knowledge of medicine and surgery, he knew the danger of his case. He was aware that it was only too possible that his prostrate system might sink under the effort to endure. Thus was he brought face to face with death, and was led to ask himself with profound earnestness the question, "Am I ready for the change?"

Let the reader imagine the case to be his own. Which of us would not be impelled under such circumstances to be very faithful and thorough in the work of self-examination? We should feel that mere suppositions and hopes prompted by indolence were not enough to rest upon at a time when not improbably only a week separated us from the close of our earthly life, and when with every returning evening and with every striking of the clock the season of delay was becoming shorter and shorter. Thus was it with George Wilson. In the prospect of possible death and certain suffering, he was led to cast himself upon Christ, and to make such a consecration of himself to Him as he had never done before.

We may remark that those were days prior to the discovery of chloroform and other anæsthetics. It may both illustrate the bravery and unselfishness of him who is the subject of our present sketch, and at the same time help to make us thankful to that Being who is the source of all wise thoughts and happy inventions, if we give pretty much in Wilson's own words a brief account of the suffering he endured on this occasion.

He had concealed from his relatives what was at hand, partly from a desire to spare them grief, and partly from a fear that his resolution might be shaken by witnessing their distress. A small Testament was his constant companion, and every available moment up to the coming of the surgeons was devoted to its perusal. On the morning of the operation, with "a trembling hope in Christ" in his heart, he rose from sleep; and in order to disarm the apprehensions of those beside him who knew that the surgeons were to come that

day, performed his toilet with more than ordinary care. The ruse was successful, the truth being only revealed to them by the irrepressible cries of agony from the sufferer. It should be observed that the operation was an unusual one, having at that time been performed only once before, and from its nature was more painful and protracted than ordinary amputation. "During it," says he, "in spite of the pain it occasioned, my senses were preternaturally acute, and I watched all that the surgeons did with a fascinated intensity. Of the agony it occasioned I will say nothing. Suffering so great as I underwent cannot be expressed in words, and thus fortunately cannot be recalled. The particular pangs are now forgotten; but the black whirlwind of emotion, the horror of great darkness, and the sense of desertion by God and man bordering close upon despair, which swept through my mind and overwhelmed my heart, I can never forget, however gladly I would do so." Who upon reading this, and remembering the multitude of surgical operations that are taking place daily in our hospitals, does not almost involuntarily exclaim, "Thank God for the discovery of chloroform!" True, a few accidents have occurred through its use, but how small in number compared with the many instances in which it has proved a comfort and blessing.

However, it is with the spiritual effect of this great trial upon Wilson's mind that we are now concerned. Unhappily it is not every one that affliction benefits. As he himself remarked on one occasion:—"The furnace of affliction puffs away some men in black smoke, and hardens others into useless slags, whilst it melts a few into clear glass." But as we have already intimated, the effect in this case was good, and good only.

Having become a decided Christian, Dr. Wilson felt it to be his next duty to unite himself fully with the professing church of Jesus. He was already a member of the congregation of the well-known Independent minister, the Rev. Dr. Alexander, and decided upon offering himself as a candidate for full Christian fellowship. But Dr. Wilson's own convictions were in favour of the immersion of believers. Before joining this independent church, therefore, he

applied for baptism to a Baptist minister in the city. For a man in his position, and in a country where Baptists are so greatly in the minority as they are in Scotland, it must have required a little moral courage to take this step. However, there can be no doubt that, as the result, Dr. Wilson subsequently enjoyed much more peace of mind than if, like many, he had trifled with his convictions of duty, and tried to satisfy himself with the thought that if Dr. Alexander and other good and learned men were unconvinced as to the importance of baptism, he surely might neglect it without serious blame. Let us all remember that we are responsible for acting up to our personal convictions. We cannot throw the responsibility of deciding what *we* ought to do upon others. If all the world be on the other side, yet if a still small voice within whispers, "*This*, after all, and not *that*, is the right way," we ought to follow conscience in preference to all mankind. The truth on this subject is well embodied in a little poem of Dr. Wilson's; for, in addition to his other accomplishments, he was a writer of verses, some of which are full of genuine poetic grace and fire. The subject of this poem is Athanasius, the famous Christian father who in the fourth century stood forward as the champion of the doctrine of Christ's divinity. There is, as is well known, a certain Creed, popularly, though incorrectly, ascribed to him. There is also a sentence or motto attributed to him on better authority, in which the brave man declares that he, Athanasius, "against the world" will set forth and maintain what he believes to be the true doctrine concerning the Trinity and the person of the Saviour. It is this sentence which forms the text of the verses in question. They are as follows:—

ATHANASIUS CONTRA MUNDUM.

O ATHANASIUS! thy too subtle creed
Makes my heart tremble when I hear it read,
And my flesh quivers when the priest proclaims
God's doom on every unbeliever's head.

Yet I do honour thee for those brave words
Against the heretic so boldly hurled,
"Though no one else believe, I'll hold my faith,
I, Athanasius, against the world."

It was not well to judge thy fellow-men;
Thou wert a sinful mortal like us all;
Vengeance is God's; none but Himself doth know
On whom the terrors of His wrath will fall.

But it was well, believing as thou didst,
Like standard-bearer with thy flag unfurled,
To blazon on thy banner those brave words—
"I, Athanasius, against the world."

Thy faith is mine; but that is not my thome;
"Tis thine example I would preach to all;
Whatever each believes and counts for true,
Of things in heaven or earth, or great or small,

If *he* believe it, let him stand and say,
Although in scorn a thousand lips are curled—
"Though no one else believe, I'll hold my faith,
Like Athanasius, against the world."

But George Wilson, having become a Christian, not only felt it his duty to be baptized, but also to *work* for Christ. His daily work as a teacher of science he endeavoured increasingly to perform, not so much with a view to the approbation of man, as from a regard to the will of God. "Duty," as he said, "had become a big word to him." He began to ask himself, too, what he could do for his Lord of a more distinctively evangelistic character. One method of doing good which suggested itself was writing letters of a religious character to invalids. He had discovered that sick people who would not bear a word of religious advice from their neighbours in health, were more disposed to take kindly the admonitions of a person who was in a manner one of themselves. Another good work to which he devoted himself was the delivery of lectures to Ragged Schools, Working Men's Institutions, and the like. Occasionally, also, he gave addresses on religious subjects to the students of the University. As he remarked on one occasion, "The students say they don't care about addresses from ministers; but they'll listen to a lecturer on chemistry; and I hope I shall succeed in speaking a seasonable word." And seasonable, indeed, were the words which he was enabled to speak not unfrequently.

Our limited space forbids our dwelling upon the cheerfulness with which he bore affliction, the ready kindness with which he responded to all applicants for information or help, the affectionateness of disposition combined with gentle playfulness of manner, which won for him the love of all who came in contact with him. At his death all Edinburgh seemed to mourn, as though each one had lost a personal friend. A public funeral followed, attended by sorrowing thousands of all classes. "Never before," says Dr. Alexander, "was such a tribute of respect and

love offered at the grave of any of our citizens."

We end our paper as we began, by remarking that in the instance of Dr. Wilson, especially during the later years of his life, we see religion and science in beautiful harmony. Long before his day the world had seen them blended in the cases of Boyle and Newton, Pascal and Euler; and since his departure that company of great souls has been joined by a kindred spirit, that of Michael Faraday. In the presence of these names let no one deem it a mark of superior intelligence to despise religion or its professors.

Christianity asks of doubters that they will examine her claims in the spirit of true science; that is, that instead of theorizing as to what they suppose ought to be, they will reverently and candidly examine facts. Say, that they find it difficult to see how the Christian doctrine of prayer

harmonizes with the fixity of Nature's laws. Let them cast aside preconceived notions and consider facts. Dr. George Wilson, as we have seen, was all his life engaged as a natural philosopher in the careful examination and study of facts, and in this examination he displayed remarkable acuteness and candour. Now what does he say, this man thus trained, so fair, so cautious and candid,—what is *his* testimony? "I have felt assured," he says, "of answers to prayer already." Then to every honest doubter we say, "Try, my brother, for yourself the power of prayer. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you. Try for yourself in a spirit of candour, and with an earnest desire for the truth only, and we have not a moment's doubt as to the happy result."

GENERAL BAPTIST HISTORY.

REV. GEORGE CHEATLE.

GEORGE CHEATLE sustained the pastoral office in the G. B. church, Lombard Street, Birmingham, for more than fifty-two years prior to the commencement of the labours of its present minister. He departed this life Feb. 24, 1870, and his remains were interred in the burying ground of the Baptist chapel, King's Heath, near Birmingham, on March 2. This last resting place the deceased had selected because the spot was rendered dear to him by his having in his younger days, amid much opposition and serious insult from the rude inhabitants, first introduced the preaching of the gospel, and then, with others, erected a chapel in which, summer and winter, he often proclaimed the unsearchable riches of Christ.

Mr. Cheatle was a native of Castle Donington, Leicestershire, and he became a member of the G. B. church there at the age of 16, being baptized in the river Trent, at Sawley, Sep. 7, 1806, by the Rev. B. Pollard, of Quorn-ton. His first visit to Lombard Street, Birmingham, was in Sep. 1809, and his temporary services were so much approved by the church that he was unanimously invited to the pastorate.

Guided by the Rev. T. Pickering, of Castle Donington, under whose kind care and instruction he had enjoyed great advantages, the invitation was accepted, and he commenced his stated labours at Birmingham, January, 1810.

At this period the chapel was exceedingly small and the attendants very few. In a pastoral epistle, written in 1860, he refers to the discouraging prospects under which he commenced his labours.—"Looking at the chapel as it was, standing in an isolated spot, far away from the main body of the inhabitants, I wondered that a place of worship should have been erected there. The situation in which it was placed was a serious obstacle to the advancement of the cause. While other chapels stood surrounded by large populations, the one belonging to the General Baptists was erected in a locality comparatively deserted." Ministers of the gospel will understand the feelings of a young man commencing his labours under such discouraging circumstances.

Mr. Cheatle often referred to this period, and frequently in his latter days humorously spoke of "the elderly ladies who came to chapel in the even-

ing with their lanterns, walking in a row to avoid a ditch by which they had to pass." Those to whom the spot is known can scarcely imagine that such was ever the case, thickly built upon as it is now.

Turning to the pastoral epistle before referred to, we read, "'Who hath despised the day of small things?' Fifty years ago there were no school-rooms belonging to our place of worship; but now there are school-rooms, and the chapel house standing at the back of the chapel." The small place of worship to which he came in the year 1809 has, during his ministry, been enlarged to its present size. Again he says: "I have preached 7000 times, and have baptized about 700 persons, many of whom I visited in their afflictions, and followed to their graves, who are doubtless now in heaven. To God be all the praise."

For many years the deceased anxiously desired to see a second G. B. church established in Birmingham, and he did what he could towards the realization of this object. The last denominational attempt in this direction resulted in the visit of the late Rev. J. Goadby and the Rev. H. Hunter not very many years ago. These gentlemen were appointed a deputation for the purpose of selecting a spot whereupon to erect a suitable place of worship, and, accompanied by Mr. Cheatle, they inspected different localities; but on account of the high price required for freshhold land, the project was abandoned, notwithstanding the frequently expressed desire of the leading ministers and laymen of the Society that so desirable an object should be accomplished. This circumstance, terminating as it did, caused Mr. Cheatle to give up all hope of seeing the desire of his heart fulfilled, and he frequently expressed the opinion that "if ever a second church is established in Birmingham, persons connected with the present church will have to do it." Process of time has proved that this opinion was correct. About four years ago seventeen persons who were (or had been) connected with the first church were formed into a second, and by much patience and perseverance they have succeeded in erecting a large place of worship in a good position, and likely ultimately to be an acquisition to the General Bap-

tist body. The church commencing with 17 members has increased to 170. This building cost £2300, and Mr. Cheatle "had the honour" (as he frequently said) of contributing the first £5 towards the amount. There is a circumstance connected with the opening services which may be mentioned. Many who saw and heard will never forget the old man of nearly fourscore years, as he ascended the platform, and in tremulous voice offered prayer to Almighty God on behalf of this infant cause. As he sat among his friends his deep anxiety and interest were visibly evinced by the sublime pleasure which gleamed in his aged eye; and to those who knew his real worth it appeared as though he were charmed with the consciousness that he sat there after a long life beneath the smile of an inspecting and approving Deity, and that now he could retire from labour to the calm repose of closing years.

Mr. Cheatle was not, nor did he ever pretend to be, a man of extraordinary talent, but his worth may be properly estimated by any who desire to know it, and the power he possessed over the sympathies and affections of his brethren in the ministry, and over Christians of all denominations among whom he so long lived, may be seen in the pamphlet recording his jubilee services in 1860. He was emphatically a man of peace, naturally quiet, and of timid disposition; and when any circumstance arose in the church which was likely to cause dissension and division, he could not rest day or night until peace was restored; but when, after serious thought, he became assured that a certain course was right, and that in pursuing that course he was discharging his duty as a Christian minister, his natural quietude and timidity left him, and he faced opposition as one whose mind was inured to fortitude and vigilance, contemning the danger of sacrificing personal friendship for the sake of the principles of the gospel and the prosperity of Christ's kingdom. To his firm adherence to principle, sustained by an unwavering confidence in the teaching of the New Testament, may be attributed his long standing in the honourable position he occupied. The gospel was the theme of his ministry, and he preached it faithfully, regardless of

fear or favour. He was earnest in his work, and always anxious for the conversion of souls. He writes: "I have ever endeavoured to fulfil the injunction, 'Proach the gospel to every creature,' prominently upholding the divinity of the Saviour's person, the merit of His sacrifice, the necessity of faith, and the importance of a holy life." It may be truly stated that the talents of the deceased were devoted to the improvement of the condition and elevation of the character of his fellows, and, as far as he was able, he

reflected the light of instruction on the dark recesses of ignorance, and sown broadcast and thickly the seeds of comfort and consolation on the wild wastes of calamity. As he approached the solemn hour of death he did not fear, but spoke of "another and a better world" with joy; and when his mind was composed, his languid eye glistered as he quoted some favourite hymn or passage of Scripture. He left this world calmly, and his spirit rests in the bright mansions of eternal peace.

J. S. CHEATLE.

THE ART OF BLAMING.

THE Romans of Republican times did not leave their blaming to be done by anybody. The most important part of the Censor's duties, and that which caused the office to be revered in the Roman Commonwealth, was the control and direction of private and public manners. These Censors were the appointed conservators of virtue and morality, and were bound to maintain the old Roman habits and character both in the home and in the state. Censure was thus reduced to a system scarcely less exact than that for crime; and blame had its modes of expression prescribed with a minuteness of detail equalling the regulations for the sale of goods. In modern society every person is a critic, and is at liberty to follow caprice or conscience, or neither, in the exercise of the functions belonging to the self-assumed position. The smallest man in the smallest circle of life thinks himself an ordained critic, and treats his varying and contradictory opinions as the offspring of an infallible inspiration; and the greatest man, instead of being shielded by his dignity and goodness, is the more exposed to the poisoned shafts of unscrupulous foes. Seven-eighths of our conversation are heavily weighted with censure. Nothing is so easy, nothing so common, nothing so lawless, nothing so pleasant. Life shorn of the luxury of fault-finding were dull as an Irish bog, and repulsive as Arctic seas.

From this irregular blaming some men shrink as from the sharp and glittering edge of the surgeon's knife. They greatly prefer to be flattered and weak, than cut to the quick and made strong. Every voice that fails to echo the sweet music they sing to themselves is incurably dishonest and essentially wicked. Clothed from head to foot with the sensitive garment of self-conceit, you cannot touch them at any

point without starting their indignant remonstrance. They are impatient of the undisciplined host of fault-finders; and they are *here!* The idea is absurd. Let them seek some other clime. Men and societies grow out of their prejudices and vices by the bracing service of courageous censors who spare nothing weak, or low, or bad. The art of blaming has been well understood by the chief benefactors of men. The "seers" have been masters of sarcasm. Flattery may pleasantly waft us into the fool's paradise of self-satisfaction, but severe exposure of faults and whirlwinds of obloquy are much more likely to put us within the gates of the kingdom of heaven. He who has on His head now the "many crowns" of dominion wore here the "crown of thorns." Incontinent blame is better for most men than the best regulated praise. "There are," says Lord Bacon, "so many false points of praise, that a man may justly hold it in suspect." Augustine writes in his ninety-third epistle, "Every one who spares you is not your friend, nor every one who strikes you your enemy; it is better to love with fidelity than to deceive by good nature." And a higher authority than either embraces every extreme when He says, "*Blessed* are ye *when* men shall say all manner of evil against you falsely for my sake."

Of course the benefit derivable from this enforced and painful discipline depends in no small degree upon the spirit and habits of the men who are subjected thereto. If a man will make up his mind to look bravely, honestly, and without selfish bias into the heaviest censure, he will often find, not indeed a satisfactory test of his praiseworthiness, but at least a "side-light" that may warn him of approaching dangers, or guide him to forgotten and

unseen good. Sometimes discomfort will disappear upon the merest inspection of its cause, and the dark cloud of condemnation give place to the rainbow of a promising future. The lively squirrel is not abashed or less sportive because of the scowl of the crawling sloth. The true artist gives not up his brush at the instance of a stone-blind critic; nor does a man change his plans or bate his ardour at the bray of an ignorant zealot. He asks "whence it comes," and the answer is enough. What can you expect from the savage spleen of a dyspeptic dolt? There is no music in the shriek of the hyæna, but it is natural.

Moreover the blamed man knows that opinion is more variable than the wind, and that it is no rare thing for rasping satire to give place to the sweet cadences of praise. Oliver Cromwell is already canonized, and who will say that our children will not hold Henry VIII. to have been an exemplary saint. I heard a man berate another exceedingly last week, who, if he survive his erring friend, will be the first, I doubt not, to cast *immortelles* upon his coffin. There is only one court from whose judgment there is no appeal, and whose sentences are not given to change. Let a man justify himself there, and he will not always think it necessary or wise to explain and justify himself to men, but will say, amid storms of scornful censure, as he patiently seeks to turn even the tempest to good account, "It is a small matter to me to be judged of man's judgment. He that judgeth me is the Lord."

But the efficacy of censure as a means of improvement is determined more by the spirit and aim and method in which it is offered than by anything else. Three rules at least should therefore be diligently observed by such as desire to turn to the best account their exercises in the art of blaming. First, the spirit of all profitable censure is the spirit of love. Unless blaming is baptized with tender pity and yearning affection for the erring, it will, however just, end in indignant talk and general displeasure. No new purposes will be quickened into life. No holy aspirations born. It will scathe and wither like the lightning, not refresh and fertilize as the dew. To discharge the difficult duty with gracefulness is one of the highest achievements of sanctified hearts. Robertson truly says, "To blame is easy enough; with some it is all of a piece with the hardness of their temperament; but to do this delicately, how shall we learn that? I answer, Love; and then say what you will, men will bear anything if love be there. Nothing but love can teach us how

to understand such a sentence as this—'He looked round about him in *anger*, being grieved at the hardness of their hearts.'—*Lectures on Corinthians*, p. 333.

The one aim of all profitable blame is improvement. The critic is little if he is merely the judge. He has not performed half his work. He is meant to be an instructor. Righteous censure is a well-aimed and disinterested endeavour to promote what is the truest, and best, and loveliest. It seeks perfection and withholds disapprobation if nothing is to be gained by it beyond hearing the critic talk. Its aim is noble and unselfish, and it scorns to make a man an offender merely for a word or to punish him for an illustration, when the principle he enunciates is sound and good. With every sentence shaped to such a worthy end, and saturated with such a loving spirit, fault-finding becomes what it ought always to be, a "means" or channel "of grace;" even of that grace of God which teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

But even if we have attained these excellencies it will be well for us to observe the third canon in this art, which is that the mould in which all profitable censure is cast is that of self-remembrance. How much blame would be hushed in perpetual silence by healthy obedience to this simple maxim! Stillness would settle o'er a thousand circles now noisy with the din of censure. Sentences that have gone forth against men would be instantly recalled. If, as Burns sings, some one had

"The gift to gie us,
To see ourselves as others see us,"

it would instantly gag myriads of critics and greatly moderate the vehemence of those who might feel themselves called to speak. Have you not heard men blaming others who only needed for a single moment a faithful mirror before them, or one leaf of memory turned over, to force them to pray for the earth to open and swallow them up? When Oliver Cromwell was besieging the Castle of Edinburgh, he was himself besieged by hosts of letters from the Presbyterian ministers, who were insisting that he was something very bad indeed, and ought to reverse his policy in accordance with their directions. In answer to these divines Cromwell wrote a letter in which this passage occurs,— "Dear brethren, I beseech you think it possible you may be wrong." This is a great discovery to make in any department of life, but in none more important than in the art of blaming.

J. CLIFFORD.

SCHOLARS' SERVICES.

SOME three or four years ago when the writer was at the Old Bailey Sunday School Union May Meeting, the desirability of occasionally holding SCHOLARS' SERVICES was discussed. It was ultimately recommended that the delegates should, on their return to their respective localities, bring this question before the branch unions. Mary's Gate Church, Derby, was the first in this neighbourhood to give a practical turn to the suggestion. As an experiment the morning service of the School Anniversary was conducted as a scholars' service by our pastor, Mr. Crassweller, and with such success that general regret was expressed by the congregation that it had not been extended to the evening service. This was three years ago. Having once broken the ice, and discovered that the waters of prejudice were much shallower than at first was feared, scholars' services were, at the two succeeding anniversaries, conducted on both parts of the day. They have become great favourites with the children and the congregation, to say nothing of the substantial help afforded to the teachers in the shape of a 50 per cent. rise in the collections!

The Finance question, it will be admitted, is second to others of *greater importance*. The desideratum in all Sunday schools has been to retain the influence acquired over the senior scholars so that when they swing loose from the class they may not desert God's house. Towns and cities hold out peculiar temptations to our youth. Whatever weakens that temptation, or tends to strengthen regard for public worship, must be a practical gain. If it was denied that our crowded cities required helps—like these Scholars' Services—to stay the exodus of our youth from religious teaching and control, how much more the villages and hamlets.

Schools in populous places need funds perhaps as much as influence—in country places they need influence rather than funds. Scholars services are eminently adapted to secure both. The object of the parent society was to gain an entrance for these services in our large towns—but it seems to me that they are even more needed in agricultural districts, as greater obstacles have there to be overcome. A State Church has to be encountered. The clergyman of the parish is all-powerful with the villagers. Often his day school scholars MUST NOT attend a dissenting Sunday school. How is this obstacle to be met? *Make use of his own weapon*—INFLUENCE! But let it be the influence of a kind-hearted concern for the weal of the children—the pressure which love can bring *through the children* to bear upon the parents. Now Scholars' Services supply

this "pressure," and promote this influence. Parents are attracted to the Sabbath retreat of their children, and children in their turn express solicitude that their parents should accompany them to the House of God.

At the first village where I conducted these services, I found an attendance of about five scholars. My Sunday school zeal was stirred. That very week, with a farmer friend, I "shepherded" the whole district. There were twenty-eight scholars to meet us on the following Sunday morning, and it was *then* that I ventured to attempt the less ambitious work of introducing Scholars Services into the adjoining villages of Derby. The children took it up with hearty goodwill—promised to *make their parents and friends come and attend their service*. Right well did they perform their part. The chapel was crowded. Hymns were sung adapted to both child and adult. The portion of the Word read was NOT the seventh chapter of Romans. Prayer was offered, struck from a child's key-note—for are we not all the children of one great Father—and the sermon was designedly replete with analogy and illustration from beginning to end.

But one thing must be borne in mind, the *initiative* will rest with any friend desirous of taking up this work in country districts. He will have to put his shoulder to the wheel—nay, if need be, offer to conduct the service himself.

It is absolutely essential to the success of these services that the interest of the scholars be enlisted. This may be readily gained by giving them something to do. For instance, the hymns printed for the service should be in a metre that could be sung to some popular air (not *tune*). The children should be made the choir for the time being, and a week or two's practise on their part will be sufficient to carry the voices of the whole congregation up to the throne of God.

One charm of the Scholars' Service is to see the "Old Folk" joining in the songs of their youth. Children's "*pieces*" must, therefore, as far as possible, be avoided. Let all the people praise thee, O God! Let ALL the people praise thee.

In conclusion, I may say, nothing has so much pleased me, in my attempts to bring this subject into notice, as the readiness with which the village teachers and singers have resigned the conduct of these services into my hands. Instead of being thought an intruder, I found myself, all at once, a favourite! If my experience, therefore, goes for anything, the managers of other schools will be only too glad to receive the overtures of similar pioneers in this blessed work. F. THOMPSON.

Poetry.

SO HE WENT OVER JORDAN.

How many of the Lord's good men
Pass joyously away
With words upon their dying lips
Like some archangel lay!

Such words may well be treasured up,
They seem to tell us more
Than we in their familiar sounds
Have ever heard before;

And with their tones are somehow joined
Unutterable things,
Like music of celestial streams,
Or stir of angel wings.

'Twas thus a dear old Christian man
Gave voice to parting breath,
Whom fifty years of faith and hope
Had freed from fear of death.

His heart could weep, had sorrows known,
And yet he seemed so glad
You could not look at him and feel
That he had e'er been sad:

For aye, since he had walked with God
He'd worn a happy face
That beamed on all the blessed light
Of inward love and grace.

When—thinking every breath his last—
His loved and only child
Watched through her tears that peaceful
face
Which e'en in dying smiled,
Castle Donington.

He spoke!—Her quick attentive ear
Would drink in every word—
"Bring"—said those dying lips—the rest
Was uttered, but not heard;

Again his lips were moved in speech,
Again she strove to hear,
But no word caught, save only, "Bring,"
Although she bent so near.

She felt she would have given worlds,
Had she but world's possesser,
To know, lest she might never do
Her father's last request,

And said—as agonized with love
His thin white hand she prest—
"What, O! my father, shall I bring?
Do try to speak the rest!"

As if his soul returned from far,
With slowly opening eyes
He fixed his gaze on her's awhile
In tender deep surprise,

And with the slow unclosing eyes
A latent strength awoke,
While o'er the face a radiant smile
With morning brightness broke.

Then spake the dear old man again
With this last glorious call—
"Bring forth the royal diadem,
And crown Him Lord of all!"

E. H. J.

GOD HAS NO FLOWER WHICH WASTES ITS SWEETS.

From "Beauty of the Great King," by REV. W. P. BALFERN.

God has no flower which wastes its sweets
Upon the desert air,
Where'er He casts the seed of truth
His love is watchful there.

God has no gem of silvery ray
Whose light is shed in vain,
No thing of beauty lives below
Unknown to Him its name.

No desert place, however vast,
No cave in ocean's bed,
Can hide the beauty which He gives,
Or fragrance which is shed.

Where'er in this vast universe
His hand finds soil and root,
He comes to breathe the fragrance sweet,
And eat the welcome fruit.

Look up, then, ye who work unknown,
All hid your tears and toil,
God marks the spot where you now mourn,
The hard, ungrateful soil.

From flowers the work of human art,
And ever gay and green,

He turns to shed His gentle dew
Where beauty droops unseen.

To silent room where patience waits,
And faith exhales her prayer,
To hidden nook where oft love toils,
And sheds the silent tear.

Christ marks the eyes which weep for Him,
The hands which freely give,
The wakeful zeal which scatters truth,
Which on His smile must live.

He sees the faith which toils and waits
Through long, sad nights of woe,
That lives by hope when all seems dead.
Nor lets her anchor go.

He loves the spot where meekness sighs,
And struggles to believe,
Striving to find her strength and peace
In words which ne'er deceive.

From streets, and crowds, and solitudes,
Where pilgrim feet oft roam,
Where'er sweet faith exhales her love,
There Jesus is at home.

Brief Notices of New Books.

CONVOCATION OF CANTERBURY. Report on Intemperance. *London: Longmans.*

SCRIPTURE v. TOTAL ABSTINENCE. A Public Discussion between Rev. E. G. Hodson and Rev. D. Burns, A.M. *London: Simpkin and Marshall.*

OUR NATIONAL DRINK BILL FOR 1869, and what we have for it. Rev. C. Garrett. *London: E. Stock.*

FRANK OLDFIELD. By Rev. T. P. Wilson. *London: Tweedie, Strand.*

TIM'S TROUBLES. By M. A. Paul. *London: Tweedie, Strand.*

THE Lower House of Convocation of the province of Canterbury has given no better justification of its existence than the report recently prepared on the subject of Intemperance. Inquiries as to the extent, causes, results, and remedies of intemperance were addressed to all the parochial clergy of the province; to the judges, police magistrates, recorders, and coroners, to the superintendents of lunatic asylums in England and Wales, to the governors and chaplains of prisons and heads of the constabulary throughout Great Britain, and to the masters of workhouses throughout England and Wales. In the volume before us we have the results of these investigations reduced to order, and set forth with singular luminousness, the whole forming a most faithful picture of the social condition of the English people. At present we can only commend the volume to all who deplore the ravages of drunkenness, and feel bound in conscience to do what in their judgment they think best to check its increase. We hope to put the practical bearings of this book before our readers in a brief paper at some future time.

The "*Public Discussion*" contains a fair, temperate, and interesting exposition of the relations of total abstinence to the Scriptures. We warmly commend it to those, if there are any, who base their objections to the practise of total abstinence upon the Bible. Mr. Garrett's lecture puts in a practical and telling form the distressing fact that Great Britain, the heaviest taxed empire under heaven, imposes upon itself an additional burden of "£100,000,000 a year!" Is it a marvel that poverty riots in our cities?

"*Frank Oldfield*" and "*Tim's Troubles*" are the two books that gained, one the first prize of £100, and the other that of £50, offered by the Band of Hope Union for the two best tales illustrating the wisdom of children adopting and following out the plan of complete abstinence from intoxicating drinks. Having acted as one of the

adjudicators, we can, from an intimate knowledge, commend these tales to our young friends. Get them soon. You will enjoy the reading of them, and they will do you good. Parents would find them acceptable and useful birthday presents for their children.

THEODOSIA ERNEST; or, the Heroine of Faith. *London: E. Stock.*

THIS admirable story is now being published in twelve monthly parts, price three-pence each, and it ought to have a wide circulation amongst Baptists. The arguments for believers' baptism are stated in a clear, forcible, interesting, and popular manner. It is just the book to put into the hands of young persons in our families and schools. R. C.

HOLINESS THROUGH FAITH. By R. Pearsall Smith. *London: Morgan & Chase.*

HOLINESS RECOVERABLE THROUGH FAITH. *London: E. Stock.*

WORDS are like lenses. They often need cleansing so that we may see clearly through them; and sometimes they are not adjusted with such accuracy as to give a right impression of the object at which we look. There is a sense perfectly true in which holiness is due to faith in the Lord Jesus Christ, and it is of the first importance to recognize this truth. But if we rest content here it is as if we should imagine we had mastered all the secrets of nature when we had seen one spring morning, or learnt all that God has to teach us of the perfect life when we have only acquired a knowledge of our pardon. Faith in Christ is the first spring of our sanctification, and the heart cannot be purified without it; but rigorous self-discipline, "holding the body under," "resisting unto blood striving against sin," "watching unto prayer,"—are not these acts, the consequences of faith necessary to those who "follow holiness," pursue it as a goal, and press toward it as the mark of the high calling of God in Christ Jesus? Certainly. Is then any book *truly* scriptural which treats holiness as wholly dependent upon faith in Christ's atonement, practically ignores the precepts of Christ and His apostles, and condemns "self-effort" in strenuous endeavours after Christian perfection? Mr. Smith's book seems to us to err by this defect. It permits us to eat the rich provisions of God in his gospel, but assumes that we shall be healthy without any self-discipline or determined crucifixion of the flesh

with its affections and lusts. Still there are persons to whom such a partial and incomplete representation of holiness may be useful, *e.g.*, to a man who has striven to keep God's commands faultlessly without "accepting Christ as the Redeemer from all iniquity," and therefore without the impulse which comes from a cordial and whole-hearted love of the Saviour. He needs to see that the perfect life begins in perfect trust; but he should be guarded from the error into which too many fall, of thinking that faith in the atonement of Christ terminates upon itself and does not grow up into the perfect stature of a man in Christ Jesus.

The tract published by Mr. Stock is, though much briefer, more complete and scriptural, and well adapted for circulation at the present time.

SUBSTITUTION: IS IT SCRIPTURAL AND REASONABLE? A letter to the Rev. C. H. Spurgeon. By T. R. London: G. J. Stevenson.

This is largely a battle of words. T. R. draws conclusions from single terms which his opponents would not accept, and then proceeds to denounce such conclusions. Christian obedience is regarded by him as opposed to the doctrine that faith in Christ is the condition of salvation. But faith and obedience are not two different acts. They are the same act differently viewed. The command of God is that we should

believe on Jesus whom He hath sent. The faith that saves is obedience to that command. We fear, judging from this letter, that T. R. has neither the spirit nor the power to help in that readjustment of theology which he seems to desire.

GENERAL BAPTIST LITERATURE.

It is a discreditable circumstance that scarcely any of our literature is to be found in the Great National Library of the British Museum, or the chief Dissenting Library of England, Dr. Williams', Queen Square, London. At the latter we are represented by the time-honoured volumes of Taylor on the History of the Baptists, and Jarrom on the Ninth of Romans. There is not a single Magazine nor a solitary copy of the "Minutes." The Museum is a little wealthier in G. B. productions. The greater part of Dan Taylor's works are there. But the earliest Magazine is that for the year 1831, and the vols. for 1848, 9, 50, 2, 3, are either absent or incomplete. The first three vols. published by Dan Taylor are missing, as well as the ten vols. of Adam Taylor. There are no "Minutes."

Will some of our friends supply these deficiencies? Those who wish to confer such a favour may either leave their contributions with our publishers, Messrs. Winks & Son, Leicester, or entrust them to the care of Mr. R. Silby, of the College, or send them to me, and they shall be placed in proper custody.—J. CLIFFORD.

Correspondence.

THE LIFE OF THE REV. DAN TAYLOR.

TO THE EDITOR—

My Dear Brother,—It is stated in the last "Year Book" that I was intending to publish a volume of Baptist biography, and to have it ready for the Centenary. I have made partial preparation for the issue of such a volume; but finding it difficult to include full sketches of all who should be embraced in it, and not liking to present mere skeletons of any, I have, for the present, declined to proceed with it.

I have, however, decided to reproduce the one life to which, under God, we owe our denominational origin—the life of Dan Taylor. My object is to remove all pretext for the almost entire ignorance of the present generation of our members concerning him and the earlier history of the General Baptist body.

The book is now in the press. It will not cost more than one shilling. It will

be ready for delivery at the Leicester Association, and its subject ought to be of sufficient interest at the present crisis to ensure for it a large sale.

I remain, yours sincerely,

W. UNDERWOOD.

[Nothing could be more timely than this.

The plan has our heartiest and most decided approval. It will supply what we have long felt to be one of the chief wants of our body.—ED.]

THE CHURCHES IN THE YORKSHIRE DISTRICT AND THE CENTENARY MOVEMENT.

TO THE EDITOR—

Dear Sir,—The earnest and vigorous words of our brother Thomas Goadby, both from the pulpit and the press, have already made our minds familiar with the memorable historic facts in our denominational church life. I trust we have all

caught the spirit of the hour, and are framing our doings and bracing our energies in order to give a hearty and practical response to his stirring appeals.

The redeeming Lord, who is Head over all men and things to His church, conferred eternal honour upon the West Riding of Yorkshire when He raised up one of her sons, gave him light, wisdom, and power from on high, and sent him into certain parts of this England of ours to gather up the decayed and broken fragments of the Old General Baptist body, incorporate them into a truer confederacy, and infuse into them a more spiritual life.

In recalling the memories and deeds of our fathers, are we not acting in harmony with the genius and precedents of inspiration, and may we not, therefore, expect the blessing of heaven to rest upon our centenary celebration? Let us each and all arise and do our part nobly in the worthy enterprise of raising the proposed £5,000 as a substantive memorial of our gratitude and praise to God, because his mercy endureth for ever.

Permit me to add, Mr. Editor, for the information of our Yorkshire friends, that we intend holding Centenary Services at Slack on Tuesday, the 7th of June, and will give a cordial welcome to all our brethren who may favour us with their presence and help. Public prayer meeting in the morning at ten; sermon in the afternoon at three, by Rev. Isaac Preston; public tea at five, and meeting at half-past six, when the ministers of the district will give addresses. Yours cordially,

C. SPRINGTHORPE.

Heptonstall Slack, May 17, 1870.

REV. ISAAC STUBBINS.

TO THE EDITOR—

Dear Sir,—I am happy to say that the object of our visit here has been accomplished in the restoration of Mrs. Stubbins's health. We shall return to Leicester (D.V.) at the end of the present month, and as I am anxious to get into regular work again, I shall be glad of an invitation from any suitable church requiring my services with a view to a settlement over it.

Friends wishing to communicate with me will have the goodness to address their letters to the "Care of the Rev. J. C. Pike, Leicester.

I have had numerous opportunities of preaching and attending missionary services in this neighbourhood in behalf of the Baptist Missionary Society, and am happy to know that my labours have not been in vain in the Lord.

Believe me, yours sincerely,

ISAAC STUBBINS.

Tenby, S. Wales, May 6, 1870.

THE CHURCH AND THE WORLD.

TO THE EDITOR—

Dear Sir,—Whilst thanking Mr. Colebrook for his letter in the April Magazine, there are some questions arising out of it that I wish to ask.

Mr. C.'s definition of "*the church*" is "a body of believers in the redemption of Christ," and in order to prevent any possible misunderstanding, it may be as well to say, that I take this to mean, that all such believers are included in "*the church*," in whatsoever sect found, or outside all the sects.

Mr. C. then says, "No doubt in the earlier years of Christianity these words were expressive of characters as sharply defined and distinct as the words themselves. But in no society is it possible such precision should long obtain." Will your correspondent kindly give his reasons for this bold and sweeping assertion? The next clause reads, "It is notorious that Christianity never was, and never can be, proof against the laws of assimilation that pervade all society;" and I would here ask, What are these "laws of assimilation" that are more powerful than Christianity? and the fact being so "notorious," will it be going too far to require proof of the truth of the statement?

Without staying to question the correctness of the remark that "at any moment there are more true believers outside our communions than inside," it may be asked what bearing this has upon the main question, remembering the definition of "*the church*" previously given?

Turning to my question, No. 2, it will be seen that I do not ask about marriages between members of "communions" and non-members,—but "between two persons, one of whom is of *the world* and the other of "*the church*," therefore this important question still remains unanswered. But from what Mr. C. says about a Christian "doing what is right in his own eyes," I gather that he would not consider such mixed marriages sinful, *merely* unsuitable; and from this it naturally follows, as further stated, that "no wrong" is done to "the church" by such an act.

In any further favour from Mr. C., perhaps he will kindly take occasion, as he intimates, to show how the passages of scripture mentioned in my fifth question support his view of the case?

Yours truly,

April 16, 1870. THOMAS H. COX.

OPPRESSION.

TO THE EDITOR—

Dear Sir,—From Kirkby to Newstead there is an old footpath—thousands have used it for generations with unquestioned

right. There is no mistake about it. The old stiles are visible yet; but the path runs too near the preserves of the Rector of Kirkby, who, with an income of nearly a £1000 a year from his parish rarely comes to it except with his dogs and gun. He has stopped the said path, and has already put his poor flock to an expense of £150 in defence of their rights. The case will soon be re-tried in the Court of Queen's Bench, with every prospect of restitution of a valuable right to the poor.

Our Baptist friends, true to their traditions, are foremost in defence of the dear old path trodden by their forefathers from time immemorial, but the defendants are poor and need help. I must tell you that

they have the sympathy and aid of Mr. Mundella, M.P., Mr. Potter, M.P., Mr. Seely, M.P., and Mr. Morley, M.P. Mr. Morley indeed has forwarded £25. Your readers will like to know this much of the case, and there are gentlemen amongst them who thoroughly understand such questions, who will perhaps inquire further into the matter, and lend what help they can.

Information in detail will be forwarded to all applicants by our friend, Mr. W. Fox, Kirkby Folley, near Sutton-in-Ashfield, Notts.

Yours faithfully,

E. H. JACKSON.

Chapel House, Castle Donington.

Church Register.

CONFERENCES.

THE MIDLAND CONFERENCE will meet at Quorndon, on Whit-Tuesday, June 7. The Rev. J. Jackson Goadby will preach in the morning. The annual collection will be made in the afternoon.

In the evening a public meeting will be held to commemorate the Centenary of the Quorndon chapel. Thos. Hill, Esq., of Nottingham, will preside. The Rev. T. Bumpus will give a sketch of the history of the church. The Rev. Dr. Underwood, T. Goadby, B.A., John Stevenson, M.A., J. C. Pike, I. Stubbins, and C. Clarke, B.A., will deliver addresses.

The last Conference resolved to hold the Whitsuntide meeting at Quorndon in order that many friends might be present to celebrate at an evening meeting the Centenary of the chapel. The Quorndon friends hope that many who attend the Conference will arrange to stay the evening meeting.

CHARLES CLARKE, *Secretary.*

THE YORKSHIRE AND LANCASHIRE CONFERENCE will be held at Clow Bridge, near Burnley, on Wednesday, June 8, when the Rev. George Needham will preach. Morning service to commence at eleven o'clock.

J. ALCORN, *Secretary.*

THE WARWICKSHIRE CONFERENCE was held at Walsall May 3rd. The morning service commenced with devotional exercises, after which the Rev. T. Goadby, B.A., read a paper on "The presence of the Holy Spirit in the church necessary for the development of the personal gifts of its members." Conversation followed, in which several brethren took part. It was unanimously resolved,—That a hearty vote of thanks be given to Mr. Goadby for

his excellent paper, and that he be requested to publish it in the Magazine.

The Rev. W. Lees, minister of the place, presided in the afternoon. Mr. R. Bruce engaged in prayer. Reports showed that seventy-four had been baptized during the half-year, and that thirteen remain as candidates. The following business was done:—

1. The church at Netherton, an offshoot of Cinderbank, having applied for admission into this Conference, and brethren Lees and Harrison having reported most satisfactorily, it was resolved,—That the church at Netherton be received into the Conference.

2. *Centenary Fund.*—Resolved,—That this Conference earnestly recommends the churches to make a public collection on some Sunday before the Association; and that the ministers hold themselves in readiness to visit the smaller churches to instruct and stir them up to help in this noble object.

3. *Chapel at Willenhall.*—The chairman stated he had been induced to purchase a chapel at Willenhall for the sum of £950. The chapel is well situated in the midst of a large population, with no place of worship near, and is capable of seating 650 persons. A few years ago the building was erected at a cost of more than £2000. This place Mr. Lees offers to the denomination for what he has given. After a good deal of conversation the following resolution was passed:—That this Conference earnestly recommends the Association to accept the offer of the Rev. W. Lees in the purchase of Mount Calvary chapel, Willenhall, and to secure it to the denomination.

4. Brethren Lees, of Walsall, and Rol-lason, of Netherton, were appointed as a

deputation to make inquiries respecting introducing a General Baptist cause in Dudley.

5 The next Conference to be held at Cradley Heath, Tuesday, Sept. 15. The subject of the paper—"The relation of the church of Christ to the temperance reformation." Mr. James Mason, of Walsall, to be the writer. Rev. L. H. Parsons, of Birmingham, to be the preacher.

In the evening the Secretary preached from the parable of the "Lost Sheep."

HENRY CROSS, *Secretary*.

MIDLAND COUNTIES' BAPTIST LOCAL PREACHERS' ASSOCIATION held its annual meeting, April 18, at Lenton. Officers were elected and other business transacted in the afternoon. After tea a public meeting was held; Mr. Sharman presided, and papers of signal ability on specific subjects were read by brethren Brittain, of Nottingham; Blount, of Derby; and Holmes, of Leicester. Free and profitable discussion followed. The conference was most cordial and satisfactory. J. EDWARDS.

CENTENARY FUND.

The treasurer of the Centenary Fund respectfully requests that the payment of as large an amount as possible of monies be made at the Association to that fund, in order that aid may be afforded to the Building fund, as well as to such other objects as it may be decided by the Association to appropriate it to.

N.B.—After dinner each day might be a convenient time to pay and receive monies.

BAZAAR NOTICE.

Mrs. and Miss Cook having kindly undertaken the management of the Refreshment Stall, it is requested that all donations of provisions be sent to their residence, the Temperance Hotel, Leicester, next door to the Temperance Hall.

ANNIVERSARIES.

DERBY.—*St. Mary's Gate*.—The twenty-eighth anniversary of this place of worship was celebrated on Sunday, May 2, and Monday, May 1. Sermons were preached on Sunday, in the morning by the Rev. H. Crassweller, B.A., pastor of the church, and in the evening by the Rev. T. Goadby, B.A., of Osmaston Road chapel. On Monday a tea meeting was held in the school-room, when upwards of 250 sat down. The room was very elegantly and tastefully decorated with azaleas, roses, &c., kindly lent by Mr. Frettingham, Corn Market. The meeting after tea was held in the chapel, under the presidency of the pastor of the church. This being the Centenary year of the Con-

nexion to which this church belongs, the congregation have determined to celebrate the same by raising £1000, for the reduction of the debt, the enlargement of Junction Street chapel, and the general Centenary Fund. Mr. Thomas Meakin gave an interesting account of the proceedings of the committee for collecting the money, and stated that £537 2s. of the amount had been promised. Spirited and animated addresses were delivered by the Revs. Dr. Underwood, of Chilwell College; D. McCallum, of Melbourne; E. H. Jackson, of Castle Donington; J. Wenn, H. Ollard, W. Unsworth, and T. Goadby. The trays for tea, 100 in number, were furnished gratuitously. The entire proceeds of this anniversary, amounting to £68 6s. will be devoted to the reduction of the debt on the chapel.

BIRMINGHAM, *Longmore Street*.—May 15. Preachers, Revs. T. Stevenson and B. Bird. Collections, £32 8s.—May 16, tea and public meeting. F. Watson, Esq., chairman. Speakers, Revs. J. D. Alford, Henderson, Giles, Malins, and Parsons. In four years the church has grown from 43 to 170.

SABBATH SCHOOLS.

HEPTONSTALL SLACK.—May 15. Preacher, J. Clifford. Collections, £46 6s. Lecture on the following day, on "The work of the week and the worship of the Sabbath."

HALIFAX, *North Parade*.—April 10, sermons by Rev. J. C. Jones, M.A., of Spalding. Collections, £28 2s.

HALIFAX, *West Vale*.—The government examination of the night school for adults in connection with the regular day school at this place, took place on April 26, when upwards of thirty presented themselves for examination.

RIPLEY.—March 27. Preacher, Rev. G. Needham. Collections over £50.

SHEFFIELD.—May 8. Preachers, Revs. A. J. Bedells and G. Hester. Scholars' service of song in the afternoon. Lecture on Monday evening by Rev. R. Bushell, on "True greatness: its constitution and character." B. Langley, Esq., in the chair. Collections nearly £27.

MINISTERIAL.

E. H. JACKSON, of Castle Donington, has accepted a cordial invitation to Ripley.

J. FLETCHER will close his ministry at Vale, June 26. His address is *Vale, Todmorden, near Manchester*.

RECOGNITION AND WELCOME OF J. ALCORN TO WOOD-GATE.—May 3, 300 to tea. Mr. T. W. Marshall presided at first, and then the minister. Addresses by Revs. J. Mason, E. Stevenson, W. Bailey, Dr. Underwood, T. Goadby, B.A., J. Alcorn, and Messrs. Marshall, Lacey, Baldwin, and R. Alcorn.

BAPTISMS.

COVENTRY.—April 3, eleven, by H. Cross.
DERBY, *St. Mary's Gate*.—April 27, eight,
by H. Crassweller.

GREAT GRIMSBY.—May 1, three, by R.
Smart.

HALIFAX.—*West Vale*.—April 13, thir-
teen, by I. Preston.

HALIFAX, *North Parade*.—May 1, seven,
by I. Preston.

HITCHIN.—April 24, four, by J. H.
Atkinson.

ISLEHAM.—May 1, four, by G. Towler.

LOUGHBOROUGH, *Wood Gate*.—May 1,
one by J. Alcorn.

NANTWICH.—May 8, three, by E. K.
Everett.

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

QUEENSBURY.—April 24, six; May 23,
three, by R. Hardy.

WISBECH.—April 20, six, by W. E.
Winks.

Total number of baptized, as reported
in second quarter, 1869

169

Second quarter, 1870

209

CHILWELL COLLEGE.

CASH RECEIVED:—

| | £ | s. | d. |
|-------------------------------|----|----|----|
| Berkhamstead | 3 | 0 | 8 |
| Cottage Rents | 18 | 10 | 8 |
| Loughborough, Baxter Gate .. | 7 | 14 | 8 |
| Allerton | 2 | 8 | 0 |
| Todmorden | 2 | 0 | 0 |
| Castle Donington | 3 | 18 | 0 |
| Rent of Laud | 15 | 19 | 0 |
| Longton | 4 | 0 | 0 |
| Derby, Osmaston Road .. | 21 | 4 | 0 |
| St. Mary's Gate | 8 | 10 | 0 |
| Rev. O. Davies, Beeston .. | 2 | 0 | 0 |
| Nottingham, Mansfield Road .. | 14 | 12 | 4 |

The Treasurer affectionately solicits the friends of the Institution to favour him with their collections and subscriptions on or before June 14.

Marriages.

BETTINSON—MACKINDER.—May 5, by license, at Peterborough, by Mr. Barrass, Mr. J. T. Bettinson, Gedney, to Elizabeth, second daughter of Mr. Mackinder, Peterborough.

HALL—THIRLBY.—May 25, at the Baptist chapel, Ashby-de-la-Zouch, by the Rev. C. Clarke, B.A., Mr. George Hall, cheese factor, Leicester, to Charlotte Ann, eldest daughter of Mr. Thomas Thirlby, Normanton-le-Heath.

Obituaries.

CRESSWELL.—Thos. Cresswell died June 20, 1869, having been a member of the G. B. church at Smalley forty-two years. He was first united with the Wesleyans at Stanley, but being impressed with the importance of baptism he applied to the minister for it. It was offered to him in the form of sprinkling, but he said, "Sir, I should like to be baptised in the right way, and I think that is immersion;" to which his pastor replied, "If you are immersed you are no longer a member of this society." He was baptized at Smalley in October, 1827, and was for some years an active and zealous Christian; and in 1849 was chosen a deacon. Meetings for prayer and counsel were held in his own farm house, and he was very useful. But for twenty years he was greatly afflicted and could only render partial service to the church. He continued through his sufferings humble and steadfast to the end, and during the last hours of his life delighted to sing, "All is well." G. W.

DOBBS.—Ann Dobb died April 6, aged 86, after a long and severe illness. She was a member of the church at Carrington about eight years. Through much difficulty and trial she evinced a strong interest in the church to which she belonged. Her confidence in Christ was unshaken through her affliction, and her end was peace.

HUDSON.—Thos. Hudson, of Halifax, was brought to a decision for God under the ministry of the Rev. C. Clark. He was somewhat advanced in years at the time of conversion; and being naturally diffident and retiring he *unostentatiously*, but very satisfactorily, showed his love to Christ and His cause. He bore a lengthened affliction with patience and resignation, and spent much time in reading God's word, prayer, and meditation. In the high esteem of an earthly master, which was generously and practically manifested, and the warm affection of kindred and Christian friends, he fell asleep in Jesus, April 22, 1869, aged 67.

ROSE.—Mrs. Annie Rose, of Ravenstone, near Coalville, died Dec. 17, 1869. She united with the church at Coalville in the previous July, and by her Christian spirit and zealous activity in the Lord's work, won the affection of the members of the church. The name of Jesus was precious to her in death. Her last words were, "Other refuge have I none." "None but Jesus."

SMITH.—May 11, 1870, at 36, Lloyd Street, Greenhays, Manchester, aged 78, Rev. Thos. Smith, formerly minister of the G. B. churches at Hinkley and Stalybridge. His end was peace.

Missionary Observer.

OUR MISSION AND OUR CONTRIBUTIONS.

"Our Mission has not only excited the interest of all our constituents, but has secured their admiration and confidence." "Our Annual Report is filled with facts that prove the success and permanence of our work." "Our Asylums are amongst the largest and best conducted in the whole of India," and "Our Missionaries, by their efficiency and devotedness, have won the esteem of all who have known them." These, and similar exclamations, we often hear from the members of our churches. In fact we all feel it an honour that, under the guiding hand of God, we have been enabled to plant such a mission in the very heart and centre of Hindooism.

But the marked silence about our contributions to this Mission, in which we so much glory, and which we think such an ornament and crown, is *painfully significant*. Our most liberal contributors are not General Baptists, nor men whose religious life has been bound up with the Mission, but casual residents at our stations in Orissa. And we cannot hide the fact if we would, that the largest legacies have been left by men of other denominations. A careful review of our varied sources of income proves either our poverty or parsimoniousness. We have examined the contributions from all the churches for the past year, and the result is as follows:—

| | £ | s. | d. | | £ | s. | d. |
|---------------------|---|----|----|-------------|-------------|-----------|----------|
| 88 Subscribers of 2 | 0 | 0 | | and upwards | 342 | 9 | 0 |
| 56 " | 1 | 1 | 0 | " | 53 | 16 | 0 |
| 113 " | 1 | 0 | 0 | " | 113 | 0 | 0 |
| 88 " | 0 | 10 | 6 | " | 46 | 4 | 0 |
| 218 " | 0 | 10 | 0 | " | 109 | 0 | 0 |
| 277 " | 0 | 5 | 0 | " | 69 | 5 | 0 |
| 9 " | 1 | 10 | 0 | " | 13 | 10 | 0 |
| 7 " | 0 | 7 | 6 | " | 2 | 12 | 6 |
| 16 " | 0 | 6 | 0 | " | 4 | 16 | 0 |
| | | | | | <u>£759</u> | <u>12</u> | <u>6</u> |

The sum of £1765 7s., which brings up the Society's income to £2524 19s. 6d., is obtained from annual collections, guinea books, little books, and small sums of which no definite account is given. A mere glance at the above figures shows how stereotyped is our scale of contribution, and that custom almost as stern as caste rules our contributions to the cause of Christ! Surely there are not a few who,

without any personal inconvenience or pressure, could raise their donations from 5s. to 7s. 6d., from 10s. to 15s., and from £1 to £1 10s.? and even this increase would very materially help the funds.

If the income of the Society is ever to meet the demands it must be by an increased scale of contributions. The Sabbath schools and juvenile collectors have nobly done their part, and it remains for us to make an earnest appeal to men and women for a higher scale. Some there are, who have no doubt reached the maximum: but are there not many others, whether Providence has smiled or frowned, that have given the same sum all through life! We have ventured to confer with some of the best friends and liberal supporters of the Mission, and have been bold enough to ask them, if practicable, to double their contributions; and the response thus far has been most kind and encouraging. If by any means we can induce one-third only of our subscribers of 10s. and upwards to double their contributions, the Committee would be able to send out two or three men.

There is certainly need for extraordinary effort, for we have reached a crisis the like of which has never been known in the history of the Mission. Can we not rise to the difficulties which confront us? Has all the old fire and enthusiasm died out amongst us? Can we, *dare we*, leave our brethren and sisters to fall martyrs to the climate and work through our neglect? Are we prepared to abandon fields of labour which have cost us so much? If we do not mean to cover ourselves with shame in the eyes of all christendom we must send out more men.

Will our friends, as early as possible, lay this matter to heart, and let me know *not later than the second week in June*, the amount of increase to their contribution. We plead for men lost to God and all hope of a better life; for men for whom Christ died; for men who, if saved, will intensify the glory of Christ and brighten our joy for ever.

W. BAILEY.

Wymeswold, Loughborough.

SOME OF THE CHARACTERISTICS OF BRAHMANISM, BUDDHISM,
AND CHRISTIANITY: A WORD FOR CHRISTIAN MISSIONS.

BY THE REV. GILES HESTER, OF SHEFFIELD.

ONE subject of great importance presents itself in all our considerations concerning missionary work, viz., the existence of a Supreme Intelligence, and the spiritual relations which men sustain to Him. Missions rest upon the acknowledgment of a Supreme mind. The existence of God may be said to be at the basis of all religions. A belief in the Being of God seems to be one of the primary beliefs of the human mind. It is an intuition of the human reason. As the eye was organically formed to receive the light and recognize the objects which that light discovers, so was the mind originally formed to receive God, and recognize the relations in which we stand to Him.

The idea of God is diffused through humanity. It has been distorted, degraded, and in some cases almost obliterated; but still this primordial intuition of the human soul shows itself among all the families of mankind.

Here, then, is ground on which to work. The religious faculty has not to be created: it already exists, a constituent element of the human mind, an ineradicable sentiment of the human heart. This faculty has to be reached, moulded, regulated, and elevated, but not created.

The farther we go back into the history of mankind the more sensible do we become of the truth of this doctrine. None of the ancient nations, the memorials of whose civilization have come down to us, lived without an object or objects of religious adoration. Many of these objects were utterly unworthy of the religious regard paid to them; still they bore testimony to the existence of a religious instinct in the soul. The monuments of Nineveh, Babylon, Egypt, Mexico, contain the undeniable proofs of those religious feelings which once agitated the breasts of millions of human beings.

But in no country in the world do we find the memorials of religion more diffused than in India. India may be emphatically called the land of religion. The Hindoos may be said to be the most religious people on the face of the earth. All the operations of daily life are carried on under the influence of religious feeling, and by the direction of a religious ceremonial.

Their rock-hewn temples and other forms of sacred architecture are still objects of admiration to spectators. Hindooism is one of the oldest of the religions of the world. It must be highly important, therefore, and it ought to be absorbingly interesting, to consider the nature, the genius, the ceremonial, and the tendencies of this ancient and wide-spread religion.

In considering some of the characteristics of Brahmanism, the prevailing religion among the Hindoos, we shall have to go back to a remote antiquity. If antiquity give a claim to the genuineness of a religion, the Brahman can certainly make good his claim. The religion of the Hindoo existed before Wesley preached his sermons,—before Luther penned his theses,—before Augustine wrote his confessions,—before Paul dictated any of his epistles,—before Christ spake His parables and performed His miracles,—before Isaiah saw his splendid prophecies,—and probably before David sang his soul-inspiring psalms. The religious life of India dates back, in its origin, to nearly 2000 years before the Christian era. At a very early period this religious life developed into a religious literature. In fact, all the most celebrated and wide-spread religions of the East have their foundations in ancient books.

Mohammedans rest their faith upon the Koran.

Buddhists rest their faith upon the Tripitika.

Zoroastrians rest their faith upon the Zend-Avesta.

Confucians rest their faith upon the King.

Brahmans rest their faith upon the Vedas.

Three of the most ancient books belonging to the Brahmanical religion are called Vedas, the most ancient and important of which is called the Rig-Veda (Book of Praise). This is supposed to have been written 1500 B.C. It is composed in the Sanscrit language—the ancient, classical, and sacred language of India. The Rig-Veda has been in the hands of European scholars about fifty years. The grammar of the language in which it is written has been mastered, and the whole of the sacred book has

been translated into English by two eminent Sanscrit scholars, viz., the late Professor H. H. Wilson and Professor Max Müller. It contains hymns and prayers setting forth the religious ideas of the ancient Hindoos. Scholars who have mastered the book assert that it is comparatively pure, and quite free from the disgusting abominations of modern Hindooism. The gods of the Rig-Veda are personifications of the objects and powers of nature. Agni is the god of fire. Indra, the god of the firmament. Maruts, the god of the storms. Varuna, the god of the waters, clouds, &c. To these ideal gods—the creations of a glowing imagination—they offered their hymns of praise and presented their sacrifices. Their worship was Pantheistic, but not Idolatrous in the modern acceptance of the word. I believe the most ancient book on which the colossal system of Hindooism professes to be built contains no reference to Sutteeism—burning of widows—the system of Caste in its present form, or the offering up of human sacrifices.

But in course of time the seeds and germs of idolatry contained in this earliest form of religious life in India developed. The tendency of the religious instinct in the soul when not nurtured and strengthened by divine truth, is to become more and more depraved and degraded. Brahmanism furnishes a proof of this statement. Their worship in its earliest forms was comparatively pure, but as time advanced it became debased, and outrageously corrupt in its practices.

Human nature inevitably corrupts everything it comes into contact with. It corrupts the religion of Jesus Christ; no wonder it should corrupt a religion sprung from the human soul. At an early period selfish men began to refine upon, and elaborate these primitive and rudimentary materials. The priests succeeded in constructing a system of metaphysical philosophy. They elaborated a Theogony first, and a Cosmogony afterwards, both of which were to serve their own selfish ends. The Indian mind has always been favourable to metaphysical abstraction, and speculation. The Chinese are materialists and utilitarians. The Hindoos are metaphysicians and spiritualists.

The second stage of their religion is not pantheistic, but metaphysical and idolatrous. They succeeded in detaching the religious element from the objects

of nature, and merging it into a metaphysical realm. They originate the conception of an eternal and universal Spirit. He is before all things. Once He dwelt alone, wrapt up in His own spiritual essence, slumbering in a state of torpid unconsciousness. At length He awakens up, is conscious of solitude, yearns for company. He then brings forth three other beings, each of whom becomes subsequently a god—Brahma, the god of Creation; Vishnu, the god of Preservation; Siva, the god of Destruction. The impersonal and poetic gods of the most ancient Hindoos have now given way to gods who have a personal form. Each one has a character. Each of the new gods has a wife; and from this prolific Hindoo triad have sprung an innumerable offspring, so that India now is full of gods.

But this was not all. From the construction of a Theogony the priests went on to construct a Cosmogony which should support their claims. Brahma, the personal god, who sprang from Brahm, the impalpable and indefinable Essence, is regarded as a secondary fountain of creative power. From him or through him flows the visible universe. The human race comes into existence in the following order:

The first class Brahmins spring from his head.

The second class, Kshatriyas, spring from his breast.

The third class, Vaisyas, spring from his belly.

The fourth class, Sûdras, spring from his feet.

This is the theory of creation as propounded in the Brahmanical philosophy. The Brahman, of course, is at the top of society; the nobles and princes come next. Church and State was acted in India before ever it was dreamed of in England. The farmers and tradesmen come next. The menials, labourers, come last. They are at the bottom of the ladder. They were made to be kicked. Of course this form of society, having, according to the Brahmins, a divine origin, must never be violated. A place for everybody, and everybody in his place, is the maxim of the dominant priest. Let the inferiors do their duty to their superiors, and all will go on well. This has always been the language of Church and State in England, Italy, and India.

Society thus founded becomes a huge

and mighty piece of machinery to be worked by the cunning and knavery of priestcraft for its own aggrandizement and advantage.

Now you must imagine that such a state of things as this would ultimately work its own ruin. Selfishness, like some trees, grows until it becomes rotten at the core, and then collapses. Selfishness cannot in the nature of things become eternal. After the Brahmanic machinery had been at work nearly a thousand years, a reaction in society set in. The priest-ridden people became uneasy and restless. The yoke of oppression was felt to be galling. People began to question the theory of creation as propounded in the Brahmanic philosophy. The State began to feel that there must have been a little trickery in the Church.

In the sixth century before Christ the ideas and dissatisfaction which had been floating in society found a centre and an exponent in one of the most remarkable men that India has ever seen. A prince was born of a noble family. He belonged to the Kshatriya or second class of Hindoo society. His mother died soon after his birth. He was brought up by his aunt. He was afterwards committed to Brahmans for instruction. He was initiated into the Brahmanic philosophy and indoctrinated into the ceremonial of the Brahmanic religion. His opening mind, however, became dissatisfied with the existing state of things. He began to reason, doubt, and question. He was moody, thoughtful, and melancholy. The name of this young man was Sakya-Muni, otherwise called Buddha. Buddha, however, is a descriptive title, and not a proper name. It means the Enlightened. It has now become applied as the proper name of Sakya-Muni. Having entered into the fullness of a thoughtful manhood, Buddha began to give expression to his thoughts. He gathered around him devoted and earnest disciples. He found society ripe for a religious revolution. Buddha was the Luther of his age. His success was immense. With the axe of a fearless logic he struck at the root of Brahmanism.

He denied the divine origin of caste.

He denied the current theory of creation.

He rejected with disdain Brahma, Vishnu, and Siva.

He rejected the idea of an hereditary and indelible priesthood.

He proclaimed liberty, equality, fraternity.

He proclaimed war against both the Brahmanic Philosophy, and against the Brahmanic religion. Buddha became the founder of a new religion. He was the Keshub Chunder Sen of ancient India. Buddha's religion was opposed in its great essential elements to Brahmanism. The creation groaning and travailing with pain together was ever before his mind. This life, he says, is full of grief and wretchedness. Sorrow, like a dark shadow, overhangs the world. Pain and misery are inscribed on the face of society. Man's business is to free himself from these material influences which are the vehicles of so much pain and grief. *If to be is misery, not to be is felicity.* This was one of the fundamental doctrines of Buddha. He developed his religion and philosophy into a system, and this system is contained in the Tripitika (three baskets), the Bible of the Buddhists. It is the highest ambition of the Buddhist to enter Nirvana. Nirvana is said to mean blowing out, extinction, although this meaning has been questioned, but not on sufficient grounds. Buddhism, therefore, is the religion of negation, evaporation, annihilation. The religion of the Brahman is all centre—the religion of the Buddhist is all circumference. The former is involution, the latter is evolution. The highest ambition of the Brahman is to be absorbed into Brahm—the highest ambition of the Buddhist is to evaporate into nonentity.

Buddhism, the Protestantism of ancient India, soon made rapid advancement. The struggle was hard; but Buddha was too much for Brahma, and in the third century before Christ Buddhism got the victory. King Asoka—the Constantine of India—took it under his patronage, and it became the state religion of India. It continued in India altogether for one thousand years, when a reaction came. In the sixth century, A.D., Brahmanism revived, gathered up its strength, and drove the Buddhists from the land. Buddhism has never regained its power in India. Leaving the land of its birth, this religion found a home in Tibet, China, and especially Ceylon, where it flourishes at the present day. The followers of Buddha are very numerous—their religion has the majority of worshippers among all the religions of the world. While Brahmanism numbers only 13 per cent. of

the world's inhabitants, Buddhism numbers 31 per cent.

It may seem strange to some that such a religion should have lasted so long, and gained so many followers—but you must remember the character of the man who founded it. He exercised self-denial. He laid aside his princely robes. His character was unstained. He was amiable and thoughtful. He was the powerful and attractive centre of a population who had been irritated and oppressed by the galling yoke of Brahmanism. His moral precepts were in advance in morality of the precepts of the religion in which he was brought up. The ten commandments imposed on his disciples have points of comparison with the ten commandments delivered to Moses.

There are in them some of the elements of a pure morality. A morality having its roots deep down in the moral instincts of the human soul.

The Buddhists have always propagated their doctrines by preaching. The following sentences are among the preserved utterances of their great founder: "Not the failures of others, nor their sins of commission or omission, but his own misdeeds and negligences should the sage take notice of." "Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly."

It is to the undermining and overthrow of these gigantic systems of religious belief that the Christian Church in this country has directed its attention. Nothing but a divine and irreversible command from the King of kings could have warranted any body of men to take this step.

What, then, do we propose to substitute for these ancient, and to the Hindus and other Eastern nations, time-honoured systems of religious faith. Our answer is, Christianity. But will Christianity be an improvement on the systems of faith which already exist? Our answer is, Yes! Christianity is infinitely superior to these forms of worship which we have already sketched. We may compare Christianity with these systems in its *centre*, its *spirit*, and its *scope*. We have already seen that the centre of Brahmanism is Brahm, an impalpable, undefinable essence. He may be said to be without consciousness and without character. He is a creature of the human intellect—the reflective shadow of a Brahman's own soul ex-

panded and elaborated till it is supposed to fill infinity.

Buddhism, as a system, has no definite centre. It is a world built upon hypothesis. It is the baseless fabric of a vision. It has no objective and personal God. It conceives of God as an infinite intelligence diffused through humanity, and the man who has most intelligence is most like the Deity, and therefore most worthy to sustain the character of priest.

Now look at the centre of Christianity. It is the Christ of the living God—the same Person being both God and man. Christ is clearly set forth in the Scriptures as possessing the attributes and performing the functions of God. In the beginning He was with God, and was God. He was in the form of God, and thought it not robbery to be equal with God. By Him were all things created. He is before all things, and by Him all things consist. His arm supports the world. His throne is the throne of heaven.

But then He is man as well as God. As Divine He has married himself to our nature. In our manhood He is one with us. He sympathizes with us. He knows our temptations. He pities us. He pardons us. He attracts us to Himself. His Majesty inspires homage—His mercy inspires hope. Here is a centre worthy of confidence, admiration, and love.

Consider, again, the *spirit* of Christianity. The spirit of Brahmanism is essentially selfish—all its machinery turns on selfish principles—the glorification of the priest constitutes the essence of the system. Buddhism has a higher aim, but the system is cold, it cannot rise above its origin, which is the human mind. The spirit of the Gospel is Love. It places the centre of human life not in the love of self, but in the love of Christ, the Son of God. Christ Himself is the pattern example of His own religion. Benevolence is the very breath of Christianity. Self-denial is the cornerstone on which the temple of the Christian life is built—"Thou shalt love thy neighbour as thyself," is one of the main principles of the religion of Christ. It proclaims the original and fundamental equality of the human race. It puts down a dominating priestcraft by making all its disciples priests and kings to God.

Take again the *scope*, or design, of Christianity, and its superiority will be seen. Brahmanism is the religion of a

race. It is confined within certain geographical limits. It is founded on a four-fold division of the human family. Caste is the strength and bulwark of Brahmanism. Destroy caste, and you will shake Hindooism in its foundations. This division of society is artificial and not natural. It is a device of priestcraft and not an ordination of God. Brahmanism must ever remain a religion of a race. Buddhism, with its dreary negations, evaporations, and annihilations, never can be the religion of those who aspire after immortality and eternal life.

Christianity comes in as the religion of the world. It has its origin in God, who loves the world. It has its pattern in a Redeemer who died for the world. It is diffused by a Spirit who shall convince the world of sin. It enjoins the dissemination of a gospel which is to be preached to every creature throughout the world. Christianity is a world-wide religion, or it is nothing. It holds within itself the expanding germs of a universal blessing. The purpose of God is, that it shall be preached and established throughout the world.

Let us grasp with a firm hold this glorious purpose of a beneficent God. Let us pray for its accomplishment. Let us preach for its accomplishment. Let us give of our means for its accomplishment. Let us put forth all our efforts and resources for its accomplishment. This being done, the divine goodness shall then be magnified—the divine mercy shall be exalted—salvation, like showers of blessing, shall break upon the nations,

and the glory of the Lord shall cover the earth as the waters cover the sea.*

HELP FOR THE MISSION.

Our friends will rejoice to learn that at a recent Committee Meeting held at the Baxter Gate School Room, Loughborough, it was determined at once to recruit the Mission by sending out a brother already qualified to occupy the place vacant by Mr. Miller's temporary removal from India. In accordance with this resolution the Committee have accepted the services of the Rev. W. Bailey, and arranged that he should proceed to India by the overland route in August. It is most important that at least another brother should accompany him. Cannot the money be raised?

ARRIVAL OF MRS. J. O. GOADBY.

Our widowed sister, Mrs. J. O. Goadby, and four of her children, landed at the East India Docks per the "Shannon," from Calcutta, on Saturday May 14th. Mrs. Goadby was seriously ill on the voyage, and at one time her life was despaired of. We are thankful to learn that her health has improved, but she is still extremely weak. We would bespeak a tender interest in the prayers of our friends on her behalf.

* In the preparation of this article the following works have been consulted:—
 Max Müller's Lectures on the Science of Language. 1st Series.
 " Chips from a German Workshop. 2 vols.
 " Lecture on the Stratification of Language.
 " Lecture on Buddhist Nihilism.
 Hardwick's Christ and other Masters. 2 vols.
 Maurice's Lectures on the Religions of the World.

FOREIGN LETTERS RECEIVED.

CUTTACK.—T. Bailey, March 25.—J. Buckley, March 25; April 1, 8, 16.—W. Miller, April 14.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from April 18, to May 18, 1870.

The Secretary acknowledges with thanks the receipt of a Bank of England Note for Fifty Pounds, from "A Friend, Halifax."

| | £ | s. | d. | | £ | s. | d. |
|--------------------------|----|----|----|---|----|----|----|
| Berkhamstead | 27 | 10 | 3 | Leicester, <i>Archdeacon Lane</i> (W. & O.) | 1 | 10 | 8 |
| Broughton and Willoughby | 15 | 19 | 3 | — <i>Friar Lane</i> (W. & O.) | 2 | 7 | 0 |
| Chesham | 60 | 2 | 8 | — <i>Victoria Road</i> | 5 | 0 | 0 |
| Earl Shilton (W. & O.) | 0 | 10 | 0 | London, <i>Commercial Road</i> | 20 | 19 | 1 |
| Ford | 20 | 5 | 0 | Louth, <i>Eastgate</i> | 20 | 18 | 1 |
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| Kirkby Woodhouse | 3 | 8 | 0 | Nottingham—Mr. G. B. Truman | 1 | 1 | 0 |
| | | | | Peterborough | 26 | 7 | 10 |
| | | | | Sheffield | 45 | 7 | 0 |
| | | | | Stoke-on-Trent (W. & O.) | 1 | 0 | 0 |
| | | | | Thurlaston—Mr. J. Bailey | 1 | 0 | 0 |
| | | | | Wendover | 8 | 13 | 0 |

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

GENERAL BAPTIST MAGAZINE.

 JULY, 1870.

THE REVISION OF THE AUTHORIZED VERSION OF
THE BIBLE.*

BY THE REV. T. W. MATHEWS.

"So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading."—NEHEMIAH viii. 8.

At the period when the transaction here recorded took place, the Jews, to whom the oracles of God were given, had been banished from their own country one hundred and forty-three years, and had been residing among people speaking a foreign language. This is expressly said (Isaiah xxxiii. 19 and xxxvi. 2) to be a deeper speech "than they could perceive, and a stammering tongue which they could not understand." It was Aramaic, or, as we call it, Syriac. At Babylon, however, they soon learned it. Half of the Book of Daniel is written in this tongue. (Daniel ii. 4 to end of vii.) Becoming accustomed to this foreign language, they forgot their own; and therefore on their return to Judea they could not understand Moses and the Prophets without a translation; which, accordingly, Ezra and his coadjutors gave them, as recorded in the above passage.

It is to be presumed that our people generally, and General Baptists particularly, however piously and reverently attached to their Bibles, know very well that the Jewish authors of those sacred books did not write them in English, especially in modern English, and that therefore we can only have the divine word in a translation. That translation ought, on every account, to be the best possible.

The present authorized version was made by command of king James I., about two hundred and sixty years ago. It was to be avowedly an improvement on several translations which had preceded it.

To John Wickliffe, parish priest of Lutterworth, belongs the honour of giving this nation the first English Bible. We owe him, and his magnanimous defender, John of Gaunt, Duke of Lancaster, unlimited gratitude. It was published

* The substance of a discourse delivered at Louth to the Lincolnshire Conference, June 2, 1870, and published at its request.

in 1380 (sixty-nine years before printing was invented). It is in English, indeed, but such English as would be quite unintelligible now-a-days; and was, after all, only a translation of a translation,—that is, of the Latin Vulgate, made by the worthy Jerome at the end of the fourth century.

William Tyndale, a man of great learning and piety, born in 1500, whose name ought always to awaken sentiments of the deepest respect, was impressed with a conviction that he had a work to do in the world, only one work, and that he should only have a short time in which to do it;—viz., to publish in English the whole Bible, translated directly from the original Hebrew and Greek. In those dreadful days, when the Roman Catholic priests had caused many to be burnt to death for reading Wickliffe's Bible, it was not likely that a more modern translator could pursue his undertaking undisturbed. He fled successively from Oxford to Cambridge, to London, to Antwerp, to Hamburg. At the latter place he published his New Testament, and at last the whole Bible in 1524. The books got into England; but the revered translator was spied out, betrayed at Antwerp, condemned, strangled, and then burnt in 1536.

His translation is the foundation of our present version. It is not to be wondered at that it admits of many improvements. Miles Coverdale's followed in 1535. This was permitted by King Henry VIII. to be placed in churches, so that all who chose might read. Matthew's Bible appeared in 1537, Cranmer's in 1539, the Geneva in 1560, and the Bishops' in 1568. Numerous imperfections being still evident, James I., in 1604, selected fifty-four scholarly men to go through the whole, and make needful amendments. They were divided into six companies, to each of whom a separate portion was as-

signed. They met periodically for the purpose of conferring on the result of their individual labours;—and at these meetings (says John Selden) one read the translation, the rest holding in their hands some Bible, either in the learned tongues, or French, Spanish, or Italian. If they found any fault they spoke; if not, he read on. So it was not a fresh translation, but only a revision. It occupied four years, and was published in 1611.

Since then, however, devout and learned men of all denominations, have expressed their conviction that this version, though on the whole admirable, is by no means as perfect as it *may*, and therefore *ought* to be, made. Indeed it would be a painful and pitiable consideration, that hundreds of thousands of thoughtful students should not, during two hundred and fifty years, have seen and thrown additional light on very numerous portions. We find, accordingly, that several distinguished scholars have successfully worked in this mine, and given their treasures to the public.

John Wesley published a translation he had made of the New Testament; Gilbert Wakefield the like in 1791; Nathaniel Scarlett in 1798; Alexander Greaves in 1827; Dr. George Campbell of the Gospels in 1788; Dr. James Macknight of the Epistles in 1795; and Lowth of Isaiah in 1778; Henderson in 1840; Govett in 1841. Dr. Conquest, a medical gentleman in London, spent thirty years in producing an edition, in a modest and reverend spirit improving the authorized version; yet it exhibits 20,000 emendations, which he says he could have trebled, and only offers them as a *contribution* towards a more perfect revision. It appeared in 1841. In the same year David Bernard, a Baptist in America, published a similar and very valuable work, with perhaps as many emendations. And in expositi-

tory works, like Dean Alford's, and countless others, who can calculate the number of improved renderings?

The cry for a revival has gone up on high. It has reached the very Convocation of Canterbury. However averse from change, the upper House has sanctioned the proposal, and the lower House has nominated a Committee to consult how it can best be effected. The Congregational Union at its recent meeting has all but unanimously applauded the design. And Mr. Charles Buxton, M.P. for East Surrey, has moved in the House of Commons for a Royal Commission to undertake the work. We Baptists, and especially General Baptists, will, I trust, give to this movement whatever impulse may be in our power. We have everything to gain by a revision, and nothing to lose, nothing to fear. Indeed, by the countenance we have given to the Bible Translation Society, we have fully committed ourselves to the principle. Years ago I fondly hoped that the same motives which made us so careful to give the Hindoos the word "dip" instead of baptize, would have impelled us to afford the same advantage to the people of England. Nothing of the sort has been attempted, but I trust that soon *that* and many equally proper renderings will replace others now in use. Such a work will edify the universal church, and tend to unite the children of God at present sadly scattered abroad.

I propose to show some evidences of the need of the talked of revival.

1. The present version was, as is well known, prepared by persons of Calvinistic theology and of High Church proclivities. We find accordingly a good deal of gratuitous Calvinism and prelatical tradition thrust into the New Testament. Else, how came they to call the Passover in Acts xii. by the heathenish name, Easter—idolrous

temples (Acts xix. 37), churches—the office of Judas Iscariot (Acts i. 20), a bishopric—and the bishops of the congregation at Ephesus (Acts xx. 28), not as the Greek has it, bishops, but overseers? How? but because they wanted some plausible ground for their ecclesiastic superstitions, and because the king had unwarrantably commanded them not to alter any phrases appertaining to church matters.

And as to high doctrines—see Acts ii. 47—we read "the Lord daily added saved persons to the church;" where did they find the expression, "such as should be saved?" Acts xiii. 48—"As many as were ordained to eternal life believed;" why not have employed the word disposed, instead of ordained? In 1 Thess. i. 10, Paul says of the Lord Jesus, "who delivereth us (that is, *is delivering* us) from the wrath to come;" but instead of that they have given us "delivered," as if it were some past action, and not the present life of Christ. (See Rom. v. 10.)

2. Besides, recent scholars and critics, in this country as well as in Germany and elsewhere, have access to many MSS. which had previously been only imperfectly collated; and some very valuable MSS. have lately been discovered, especially that of Mount Sinai. The readings in these do, though in a very small degree, differ from those known to our authorized translators.

3. The genius of the English language, like others still in use, has in two centuries undergone some modifications; so that some expressions then commonly employed are now considered indelicate, or have, indeed, become quite obsolete, and should be replaced by others more suitable. Certain words, though still in use, have slid from their former acceptation: for instance, "conversation," which now means verbal intercourse, seems not to have

been in those days used in that sense. In our version it is used for three different Greek words, for none of which is it a fair rendering in modern English. Thus, also, we have nitre in Jer. ii. 22, for soda. To ear the ground (1 Sam. viii. 12; Isaiah xxx. 24), for plough. Neeze, for sneeze (2 Kings iv. 35). Leasing, for falsehood (Ps. iv. 2; v. 6). "We do you to wit," for inform. "Cast in the teeth," for reproach. "This liketh you," for pleaseth you. "Thief," for robber. Carriages, for luggage (Acts xxi. 15). "I know nothing by myself," for "I am not conscious of wrong." Which, for who (Matt. vi. 9, and many other places). Whom, for which (Gal. vi. 14). Publicans for tax-farmers, &c.

4. But what is of more importance, some words convey either no meaning at all, or one that is erroneous. For instance (Heb. xi. 1), "Faith is the substance of things hoped for, the evidence of things not seen." Certainly in the present meaning of these words, faith is neither the one nor the other. The word is elsewhere rendered confidence (Heb. iii. 14; 2 Cor. ix. 4, &c.); why not here also?—"Faith is the *confidence* of things hoped for, the *conviction* of things not seen."

"Reprobate" is not a word in common use, but is employed in theology to designate such unhappy beings as the Heavenly Father has been imagined to have resolved from all eternity to create for endless wickedness and misery. We are exhorted to examine ourselves, for "Christ is in us, except we be reprobates" (2 Cor. xiii. 5). Now the word signifies elsewhere destitute of discernment (Rom. i. 28; Titus i. 16); why not also in this place? And why did not our translators in all fairness apply it, as it is in the Greek, to Paul, in 1 Cor. ix. 27—"lest after preaching to others, I should myself be a *cast*

away." The horrible Calvinistic notion of Reprobation, that is, appointment to sin and damnation, is conveyed in another passage in the English of 1 Peter ii. 8, where we read of some "who stumble at the word, being disobedient, whereto also they were appointed." Griesbach, Valpy, Alford, and many others, by merely putting a comma in the right place, remove the objectionable theology, and at the same time reinstate the imagery. The passage then reads thus—"who, being disobedient to the word, stumble at that for which they were appointed." God appointed and commanded them to build themselves on the Rock; but they disobeyed His word, dashed against the stone, and were broken to pieces (Matt. xxi. 34). The Roman Catholic German, as well as the Lutheran, reads it thus—"They disbelieve that on which they also are laid." The little comma placed after instead of before *to logō* has, like a grain of sand in the eye, blinded scores of commentators and millions of readers.

5. Take another instance of misapprehension, derived, as I think, from sacerdotal superstition. Acts ii. 38—"Repent and be baptized for the remission of sins." Now we have the expression, "baptize into," in many instances. Mark i. 9—Into the Jordan. Matt. xviii. 19—Into the name of the Father, and of the Son, &c. 1 Cor. x. 2—Into Moses. Rom. vi. 3—Into Christ, and into His death. All these were objects of baptism existing previously to the baptism. Why, when the object is remission of sins, is the same preposition in Greek changed in English, as if the forgiveness were not yet existing, but would be produced by the baptism? Why? but that the translators believed in sacramental efficacy and salvation by ordinances, baptismal regeneration, and pardon by what a priest can do.

6, 7, 8. Heb. xi. 24—"Moses, when he was come to years," is the feeble rendering of "Moses having become a great man" (see Acts vii. 22). Heb. vii. 18, 19, should be read, "But there is the bringing in of a better hope, by which we draw near to God." Heb. ii. 11—"He that sanctifieth and they who are sanctified, are all of one" ("nature or family" should have been added).

9. In Heb. ix. 15, it is said that the Lord Jesus is "the Mediator of a better testament; and that there must needs be the death of the testator." I have no doubt we ought to read *covenant*. This word (*diatheke*) occurs about 140 times in the Greek of the Old and the New Testaments, and is almost always translated, even in this very epistle, by the word "covenant;" and in *all instances* might be so rendered with great advantage to the meaning. The only reason for employing the word "testament" is the "death of the testator." But even in this passage it was not the Maker of the will who died, but only the *executor* of the will—the mediator. It is clear the word testator means the testifying or ratifying *victim*. Such victims we read of as ratifying a *covenant*, in Gen. xv. 17; Jer. xxxiv. 18.

10. In 2 Cor. v. 15, we are taught to judge, "that if One died for all, then all died."* But this simple statement has been made complex, and its beautiful theology obscured, by being rendered, "then were all dead;" casting the thoughts back on the state in which mankind had been *previously* to the death of Christ, instead of fixing the attention on the *change* in their position effected for them by that death. In Christ's death they died, in His resurrection they rose: that is, in His death borne in infinite love to

sinner, followed by His resurrection in infinite power, both of which were effected for all men, all men received a benefit equivalent to the exhaustion of the penalty they had incurred, and to the recovery of the life they had lost; and that new life they should use, not to please themselves, but to glorify their Redeemer. In the same chapter another emendation is needed (2 Cor. v. 21), so as to read, "He hath made Him, who knew no sin, to be a sin-offering for us." (See Lev. iv. 29; Heb. ix. 28.)

11. One of the most obscure passages in the Bible is Gal. iii. 20, "Now a mediator is not a mediator of one, but God is one." It has, however, been made needlessly darker by departing from the simplicity of rendering. Paul does not say "Now a mediator;" he says, "BUT THE MEDIATOR." He had, in the fourteenth verse, said that "Christ had redeemed us . . . that the blessing of Abraham might come on the *Gentiles*." This grace of God toward the Gentiles was always denied by the Jews; and the apostle teaches them in the verse before us that THE MEDIATOR was not of ONE (*nation only*), but that "there is *one God*" over all nations. A truth of unspeakable importance clearly brought to view in Rom. iii. 30, where we read, "Seeing it is one God, who shall justify the circumcision by faith, and the uncircumcision through faith;" and in 1 Tim. ii. 4—6, "God will have all men saved . . . for there is one God, and one mediator . . . who gave Himself a ransom for all."

12. Another similar obscurity arising from a similar neglect of the word "but" is to be noticed in Gal. v. 16. "Walk in the Spirit, and ye shall not fulfil the desires of the flesh. For the flesh lusteth against the Spirit, BUT the Spirit against the flesh: and these are contrary the one to the other: IN ORDER THAT

* *Heis apethanon, pantes apethanon.*

ye MAY not do the things (the evil things) ye would."

13. I might adduce Ephes. v. 22, where the usual rendering of a little word would have saved a very sad misapprehension, a misapprehension of the very character of God. The apostle says, "Even as God, in Christ, has forgiven you;" the English version unhappily has (in this one instance alone of all the New Testament), made the preposition into "for the sake of." The passage simply rendered is just parallel to 2 Cor. v. 19, "God was IN Christ reconciling the world unto Himself, not imputing to them their trespasses."

14. In 1 Cor. xv. 27, 28, the apostle uses the same word six times, but our version employs three different terms for it, "put under," "subject," and "subdue." This introduces an element of needless obscurity. Verse 26 should be read, "Death, the last enemy, shall be destroyed."

15. "If by any means I might attain to the resurrection of the dead," (*exanastasin*) should be "resurrection from among the dead" (Phil. iii. 1). See Luke xx. 35, where it is put still more emphatically.

16. The revised version, it is to be hoped, will deal more fairly with the English readers respecting the word *aeon*, or age, than the present version does. This word, and its adjective, appear, when turned into English, under, I think, nine different forms; many of which were designed to convey the idea of endlessness. But where that idea was inadmissible, as in Matt. xiii. 22, 1 Cor. x. 11, Heb. i. 2, the translators substituted a totally different expression—"world." This is particularly to be regretted in Heb. ix. 26, where two widely differing words are both rendered "world." "He must often have suffered since the foundation

of the (habitable) world; but now once at the end of the AGES he has appeared to put away sin by the sacrifice of Himself." This last passage also demonstrates that *aeons* are not without an end; for here, and in Matt. xxiv. 3, and 1 Cor. x. 11, we read of the end of them.

17. We hope, also, that in the forthcoming revision, the proper names of persons and places will be spelt in the New Testament the same way as in the Old. For why should Hosea be written Osee; Isaiah, Esay; Elijah, Elias; Elisha, Eliseus; Joshua, Jesus; Simeon, Simon; Jehovah, the Lord; Kish, Cis; Shechem, Sychar; Judah, Judas; Rachel, Rahel—Jer. xxxi. 15; Rehoboam, Roboam; Abijam, Abia; Jehoshaphat, Josaphat; Hezekiah, Ezekias, &c. &c.

18. These smaller obscurities may as well be removed; and also the sad misdivisions called chapters and verses. They are of no sort of authority, and have been made most thoughtlessly, many a time so as to mar the beauty of a passage—see John vii. 53 and viii. 1: or to defeat its purpose and argument, Isa. xli. 29, and xlii. 1; xliii. 28, and xliv. 1; Heb. ii. and iii., iv. 14; Rom. vii. and viii.; Rom. iv. and v. The excellent system of alternative renderings in the *margin* will, I trust, be both preserved and enlarged, and also the printing of supplemental words in italics.

I hope it will be understood that the above observations are offered only as a very diminutive specimen of the improvement which may be effected.

We may felicitate those who may live to enjoy an improved English translation of the oracles of God; but let us, in the meantime, be careful to embody in our whole life the glorious gospel of the blessed God.

REVELATIONS OF LIFE IN LONDON.

BY THE REV. G. W. MCCREE.

No. IV.—*The Curse and the Blessing.*

THERE lies before me a map of London, published in 1859. It is the only map of its kind ever published, and is appended to a book entitled, "Drunkenness as an Indirect Cause of Crime," by John Taylor. It may be had from W. Tweedie, 337, Strand, for one shilling. It has a singular appearance. Red dots cover its surface. What do they represent? Churches, chapels, schools, book shops, markets, and drinking fountains? It would be well if they did. Every red dot represents a place for the sale of intoxicating drinks, and *there are ten thousand red dots!* Mr. Taylor says :

"In each district a red mark is placed for every place for the sale of intoxicating liquors, and on the left and right of the map are tables giving the name of each district, the number of inhabitants above fourteen years of age, the number of places for the sale, &c., and the proportion they bear to the inhabitants. The aggregate shows a population of 1,608,657 above fourteen years of age, number of places for the sale, &c., 10,256, being one to every 156 persons. The highest number in one district, which also gives the highest average, is in the City, where there are 566 dealers in intoxicating liquors, being one to every seventy-two of the population. The lowest average is in Marylebone, being one to every 220; the lowest number of dealers is in the Hampstead district, being forty-seven, which gives one to every 176 of the population. It is well to explain, as regards the large proportion of dealers to population in the City, that the census population being determined by the number of persons who slept in any given place, the return for the City gives but a small part of the number who inhabit it during the business hours of the day."

Such a state of things is undoubtedly lamentable, and calls for immediate counteraction and remedy.

The remedy is—Total Abstinence from Intoxicating Drinks.

Its introduction into London took place about thirty years ago, under

notable circumstances, and we give the story in the words of its hero, Joseph Livesey, of Preston :—

"London was the seat and centre of the British and Foreign Temperance Society, under royal, noble, and sacerdotal patronage, and contended for the moderate use of fermented drinks; but, like other places, was compelled at last to yield to the teetotal doctrine, 'pure and simple.' I proceeded to the great metropolis direct from Birmingham, on Wednesday, the 18th of June, 1834. One of my earliest visits was to the Society's room in Aldine Chambers, where I saw Dr. Edgar and others, but received no encouragement from them, it being pretty well understood that I had come to advocate the teetotal heresy. Help or no help, I was determined to have a meeting, and after many applications for a place to lecture in without success, at last I got the promise of a preaching room in Providence Row, Finsbury Square, then occupied by a Rev. — Campbell, who had lately seceded from some of the dissenting bodies. It was several steps below the level of the street. I got a number of posters, but they were lost among the flaring bills on the London walls; also, a quantity of small bills, which, in my simplicity, I went up and down affixing to the walls with wafers in various places, and, among the rest, I remember, in the passages of the Bank of England. The meeting should have taken place on the Friday evening, the 27th, but it turned out, by some mistake, that there was to be preaching that evening, and so I was put off till the next night—Saturday. I then posted the front of the building, and got men to parade with notices during the day. It was the malt liquor lecture I intended to deliver, and I had to see after all the preparations myself. I applied to a chemist to distil me a quart of ale, for which he charged me half a guinea, but I got him to deduct 2s. 6d. I engaged an aged man named Phillips, who was the Society's porter or messenger, to procure me barley, scales, weights, &c.; but one day he called at Mr. Mark Moore's, where I lodged, and I was both vexed and amused when I was told that he had brought the basket, bottle, ale, scales, barley, and all the rest, with change out of a sovereign which I had given him, and placed them on the parlour floor, with this message, 'Tell Mr. Livesey I am very sorry, but I dare not do anything more for him, for the committee

have intimated to me that if I give him any assistance it is as much as my place is worth.' Well, Saturday night came, and after all this loss of time (some ten days), labour, and expense, my audience consisted of about thirty persons! It was, however, the beginning of the good cause for London. Shortly after my return I received the following note from Mr. Pascoe:—'Sir,—Temperance, I think, is gaining ground in London. I am informed that much good has resulted from your lecture in Providence Row. The proprietor, who is an ale brewer and partner of Dr. Epps, has given up the use and sale of it from what he heard at your lecture.' I met with a few temperance friends, who were in favour of the new doctrine, and who continued to adhere to it. Mr. and Mrs. Grosjean (still in Regent Street) took up the question, and after a lapse of some time, he invited a number of practical teetotalers to meet at his home, which they did on the 10th of August, 1835, including himself, Mrs. Grosjean, Messrs. Nichols, Perkins, Pascoe, Giles, Corley, Busil, Yerbury, Boyd, Young, and Boatswain Smith. These formed themselves into a provisional committee, adding the name of Morris, Mr. Nichols being appointed secretary. And having determined to establish a teetotal society, they invited myself, Messrs. Swindlehurst and Howarth, to come to London to assist them. We arrived on Monday, August 31, and the next night we held our first meeting, in Theobald's Road, Red Lion Square, in a room then occupied by the Owenites. At this meeting, attended by from three to four hundred persons, a society was formed, called 'The British Teetotal Temperance Society,' with the following pledge: 'I voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except under medical prescription, or in a religious ordinance.' I can scarcely pass over one incident connected with this meeting. When it was getting near the time to commence, the attendance seemed very slender, and feeling rather cast down, I said to Swindlehurst and Howarth, 'We must try to get more people to hear us;' and with this, Howarth and I went out and borrowed a small bell, and started through the adjoining streets, ringing the bell, and calling the meeting. We had not gone far when a policeman came up, and told us that that sort of work was not allowed in London, intimating that if we did not instantly desist, he would have to do his duty. Of course we did as requested."

Such was the humble advent of a great movement into the great

metropolis. Its growth and influence have been wonderful. There are now Temperance Halls in every section of London, and upwards of a hundred meetings are held weekly. This is progress, and it is much needed. Few christian men know how deep, and wide, and awful, is the prevalence of drunkenness. Glance over the map before me, and count the red dots. Here are some enumerations of them. City of London, 566; Shoreditch, 399; Whitechapel, 309; Stepney, 521; Greenwich, 406; Kensington, 536; Marylebone, 513; St. Pancras, 546, and so on. As every one of these places is a source of pauperism, disease, crime, madness, and irreligion, it is evident that the curse is very great.

Pauperism has become the problem of the day; but it is not, after all, a problem difficult to solve. The evidence of Mr. C. Mott, a guardian, given before the Poor Law Commission, and having respect to a London district, is the type of a thousand others:—

"Some years back I endeavoured to trace the causes of paupers becoming such, and I found in nine cases out of ten the main cause was an ungovernable inclination for fermented liquors. The number of cases I took was upwards of 300. All my subsequent observations have strengthened my conclusion from this case."

The Rev. D. Burns puts the matter very pithily in these words:—

"The very manufacture of drink consumes 7,000,000 bushels of grain, and makes us dependent on foreign supplies; it raises the price of bread, and thereby the price of all other food; while in the purchase of the drink there is a pecuniary waste of £70,000,000 sterling, the different appropriation of which would fill myriads of homes with plenty, and at the same time encourage habits of providence, the ultimate benefits of which to the whole community it is impossible to estimate."

But the antidote is at work, and there is evidence of its power. I have, alas, too much knowledge of the curse; so has every man who

visits the poor. Take, for example, Sunday drinking. The public houses absorb the people of London to a large extent, and hence, tens of thousands drink and never pray. On one Sunday 45,000 visits were made to only 88 public houses! Had 88 places of worship that number of visits?

Strange scenes are often seen in visiting the people on Sunday. Going quietly down a dark passage once, I saw a man knock gently at the side door of a public house. Four other men stood behind him in Indian file. Gently did the door open: swiftly did the men slip in: and, deftly did the door close, and shut them in to drink during illegal hours.

On hot Sundays I sometimes ascend the stairs of houses, and look down into the neighbouring yards; and there, sitting on the flagged pavements, with their backs against the wall, are groups of working men reading newspapers, playing at cards, admiring bull-dogs, and drinking gin by the bottle, and beer by the gallon. Such is the Sunday-life of thousands in London.

It is to be regretted that men who ought to know better encourage this fatal habit of Sunday drinking. They will not allow the public houses to be closed; on the contrary, they contend earnestly that the poor man should have his beer all the week round, but especially on Sundays. The better the day the better the deed. But, surely, *this* example of Sunday drinking beats all others. At a conference of Ministers held in London, to consider what could be done to abate intemperance, I heard the following letter read:—

“The Rev. W. H. Foy presents his compliments to the conveners of the conference, and regrets that he is prevented by indisposition from attending the conference. He begs to assure the gentlemen who are to meet to-morrow that if they send any gentleman into Ratcliffe Highway or St. George’s-in-the-East,

to watch the public houses at morning, noon, or night, they will soon understand how pauperism is made easy. A new phase of public house influence was witnessed by Mr. Foy on Sunday week, when he, in company with a police officer, saw fifty-four aged people from St. George’s Workhouse, on their road from church and chapel, enter a publican’s house in Old Gravel Lane, the publican being at the present moment a candidate for the office of Guardian of the Poor.”

Such are the monstrosities of modern Sunday life!

But the antidote works—works, good reader, thus: A poor woman whom I knew, sold lucifer matches in the streets, because her husband, a shoemaker, was a drunkard. By God’s blessing the whole family signed the pledge, and one day the happy wife came to me, and said:—

“Mr. McCree, next Monday is my husband’s teetotal birthday, and I want to make him a present of a Family Bible.”

“I am glad to hear that,” I replied.

“Yes, sir; and I want you to buy it for me, and I will pay you the money.”

“Very well. How much shall I spend?”

“I want a good one, you know; it must be large, have gilt edges, be bound with brass, and have a nice clasp.”

So I bought her one, she paid the guinea which it cost, and, when it was presented by her to her reformed husband, he said, “I have often wished for a Family Bible.”

Thus does the blessing overcome the curse. Therefore.

Go, labour on; while it is day;
The long dark night is hastening on;
Speed, speed thy work,—up from thy sloth—
It is not thus that souls are won.

See thousands dying at your side,
Your brethren, kindred, friends of home;
See millions perishing afar,
Haste, brethren, to the rescue come.

Toil on, toil on; rebuke, exhort,
Be wise the souls of men to win;
Go forth into the world’s highway,
Entreat, compel them to come in.

Toil on, toil on; thou soon shalt find
For labour rest, for exile home;
Soon shalt thou hear the Bridegroom’s voice,
The midnight peal, “Behold, I come.”

MY BIBLE CLASS SCHOLAR.

FOR THE YOUNG.

"We were just going down when the accident happened," said some pit-lads whom I met the other evening returning from, instead of going to, their nightly toil, down the deep dark mine. I soon learnt what the accident was. A boiler, situated in one of the lower chambers of the mine, and used to draw laden trucks of coal up the incline, had in a most awful and sudden manner exploded. To the remotest workings of the pit the terrific report was heard, while in the chamber itself destruction and death were scattered on every hand.

Providentially, the chamber was almost empty of pitmen. The stoker and engineer miraculously escaped, and although there were cases of broken limbs, when the search was made there was but one dead body, much shattered and mutilated, that was taken up and carried home. *It was the body of a youth belonging to my Bible Class.* His nightly work was among the trucks on that fatal incline.

One of the saddest visits I ever paid was to that collier's home. The poor sorrow-stricken mother had long had a presentiment of coming danger, and now at length the meaning of it was apparent. I led her gradually to unburden her grief by telling me the story of her son's melancholy fate, hoping to find in that story materials of consolation and solace.

More fully than I expected the story abounded in consolation, and furnished its own impressive moral.

The previous Sabbath evening was a very memorable one. The service had especial reference to the death of the *first* of our members. My Bible class scholar was there by favour; for during the service he should have been in those dreary depths. But he had so earnestly requested the favour that his masters allowed his request, and that evening for once he was with us. His earnest

and attentive demeanour had often interested me, but that evening especially did he hear to profit, as in view of eternity! The subject of discourse was—"The midnight cry." "And at midnight there was a cry made, Behold the Bridegroom cometh, go ye forth to meet him: then all those virgins arose and trimmed their lamps. During the next two or three days he seemed to keep the lessons of the parable much in his heart, and more than once did he express his sense of their value, and enforce them upon the attention of his family. "What need is there," so ran his exhortation, "to see that our lamps are trimmed and burning! Truly, in such an hour as we think not, the Son of Man cometh."

Prophetic words in his case! On the following Thursday evening, he as usual descended the coal-pit. His lamp was trimmed and burning, and so also was the lamp of the spiritual life, and fitly so, for before the midnight came, came the midnight cry to him; and as in a moment through the pangs of death he passed into the presence of the Lord.

Esteemed by his friends a "token," but at least an interesting coincidence, was a scrap of paper found in his pocket, on which he had written these words—

"Happy soul! thy days are ended,
All thy mourning here below,
Go ———"

Words we had sung the preceding Sabbath evening, into the personal application of which it now seems he most fully entered!

Being dead, he yet speaketh. From his silent grave there has come a summons to my Bible class, to his family, and to our congregation, which I trust has already been to some extent responded to. "BE YE READY ALSO!" *Are my readers ready, too?*

J. H. LUMMIS.

Swadlincote.

A RETROSPECTIVE GOSSIP ABOUT MEN, BOOKS, &c.

No. IV.

BY THE REV. J. BURNS, D.D.

My previous papers have chiefly referred to historical facts in connection with my life and labours as a minister and author. An insatiable desire for reading marked my very early years, and this bookish tendency grew up with me, and became stronger and stronger. My ministerial friends and seniors often directed my attention to such works as they thought would be useful, or as they wished to remove from their libraries to make room for others.

I paid a heavy price for my book experience, generally finding that the works recommended did not suit me, or that I was not adapted to them, which in the issue was about the same.

As I considered preaching the great object of my life, I wanted reading bearing directly on that onerous calling. In Williams' Christian Preacher, and Dr. Doddridge's Lectures—in the works of Sturtevant, Bickersteth, Bridges, and Dr. Porter, there were numerous references to books on theology, rhetoric, preaching, and the pastoral work, and I was often led to make a great sacrifice to procure the works so commended. When in my teens I was on a preaching tour in the West Riding and dales of Yorkshire, and there I met with an old quarto, without title or preface, but it laid hold of my whole mind and spirit, and I pored over it till midnight, ignorant at the time who was the author. Here I found gems of truth, sparkling sanctified wit, and brilliant ideas on nearly every page. I never remember being so delighted as I was with this imperfect old volume. Years afterwards, I discovered that this fascinating writer was that first-class Puritan, Thomas Watson, in my opinion, incomparably the richest and most spiritual of that order, not excepting Brooks, Adams, or Sibbes. His sermons, occasional treatises, and his body of divinity, are a rich garden of beautiful and fragrant flowers, in which the Christian student and minister cannot fail to be delighted and edified. Adams on Second Peter was about the next work of that class that came into my possession, and I have never been disappointed with

anything his wonderful pen produced. "Keach on Metaphors," and "Parables," a few years ago, scarce and dear, I tried for a long period to obtain, and while they have a not inconsiderable value, yet they are so loose in style and verbose, that I never held them in great estimation. "Gouge on the Hebrews," and even voluminous "Caryl on Job," always repaid labour, and consultations manifold. Caryl on Job is really Caryl on all the Bible, and on all Theology. "Baxter's" practical works, and his "Treatise on the Ministry," no minister can read without mental and spiritual profit. "Bishop Hall," with his rich stores and imagery, and his sententiousness ever charmed me; his "Contemplations" have no superior in that department of religious literature. With general Commentators, I think Mathew Henry worth all the rest put together. Old "Trapp," is a mine of precious things, but sadly indelicate on the minor prophets. His New Testament, in Dickenson's edition, is very portable and cheap. Scott is monotonous, and A. Clarke pedantic and dry. Old Burkitt on the New Testament abounds with plain evangelical plans of sermons that are not unedifying. Sutcliffe, and Benson, and R. Watson, on some parts of the New Testament, I occasionally consulted, and "Whitby," still less occasionally. But with the exception of Mathew Henry, and Poole, I should prefer the best comments on the several Books, and portions of Scripture, in which, by the division of labour, the entire mind of the author has been given to one department of Biblical truth. "Barnes on Job," on the Psalms, and on Isaiah, I highly value, and his New Testament volumes are invaluable; I think I scarcely ever referred to them in vain. As a rule, I am fond of our American authors. There is a directness, freshness, and often a fulness of illustration highly useful. Alexander on the Psalms, and on Isaiah; Stuart on the Romans and Hebrews; Hodge on the Romans, &c. The early volumes of Bush, especially those on Genesis and Exodus, I greatly

valued. In experimental Theology and spiritual and practical religion, few men have written better than Upham; nor on the Evidences, than the author of the Philosophy of the Plan of Salvation: his four volumes are a treasure. Dwight, especially his two volumes of sermons, are of a high order. Of sermons and spiritual treatises, I greatly prefer our old to our modern writers. The Puritans were rich in nuggets of the precious metal; many of the moderns have only the gold-leaf, and that is very often so attenuated, that you would have to read for a lifetime to be much the wealthier. Among modern sermons, Bradley is one of the best of churchmen, and Jay pre-eminently among Nonconformists. J. A. James, H. F. and J. Burden, Dr. Winter, and Hamilton, are invaluable. In my early days, Dr. Collyer's Lectures were very popular, but seem now to have been entirely superseded. It has ever been perplexing to me that "Robert Hall's Works" should for many years have been so little regarded by book buyers. Is it that his highly-finished style only makes him specially acceptable to classical and scholarly minds? Of the Scotch preachers, Drs. Chalmers, Gordon, and Thomson—yet their sermons are not keeping their hold of religious readers, while Dr. John Brown, "Arnot" and others, in their excellent expositions, are rising in popular favour. "Dr. James Morrison," is one of the most wonderful men that Scotland has raised up during this century, and his critical exhaustive volume on the ninth of Romans, is unrivalled in nearly every department of solid excellency. In noticing some of our superior living authors, there is one highly gifted, "McLaren," whose sermons bid fair to be as popular as those of the lamented "Robertson," and much more evangelical. Richard Watson, in a Theological sense, was the glory of Wesleyanism. His "Institutes," and Sermons and Sketches form almost a library of themselves. Benson's "Plans of Sermons" are rich in experimental truth, but seem to lack that wonderful fervour which distinguished him as a preacher. I heard him only once, when I was a lad ten years old, and shall never forget the sensation his discourse produced among the hundreds of ministers who listened to it.

Biography has an irresistible charm for me—biography of every kind, but especially that which is more properly religious. Plutarch's Lives I relish vastly yet, and I never weary of following "Grote," in his Historical Critiques on Soocrates and Plato. The lives of the old Christian Fathers, from Ignatius downwards to Augustine and "Savanarola," "St. Bernard," and others, have supplied a feast of delights. I need not say a word about Luther, Erasmus, Melancthon, Calvin, Zwingle, and others. And then, our Holy British Reformers and Martyrs—Wickliffe, old Latimer, and Ridley, and Hooper, and Cranmer, and Taylor. No one work of this kind ever did me so much good as the "Life of Philip Henry," and next that of the sainted Commentator, his son. I literally revelled over the pages of the Biographies of John and Charles Wesley, and the early Methodist Preachers—Bradburn, and later of Benson, Dr. A. Clarke, R. Watson, David Stoner, and later still of the popular Robert Newton, Jabez Bunting, and Joseph Beaumont. There are some half-dozen goodly octavos I should like to see reduced into volumes adapted for the household, vestry, and Sabbath schools,—The life of "J. H. Evans," of "Simeon," of "Jay," of "John A. James," of "Dr. Leifchild," James Sherman. The life of that wonderful Philanthropist and social Reformer, Father Matthew, is full of the most instructive and amusing incidents; and Sherman's life of "William Allen," is a model book of Biography; and every young man should read the life of "Joseph John Gurney," one of the holiest men of our age and nation. We must not pass over the lives of John Fletcher, of Madeley, and of his devoted wife, Mrs. Fletcher: it would be difficult to find more really spiritual reading than these volumes supply. How charming, too, is the account of Mrs. Sherman's holy, active, and exemplary life. Of all tedious, spun-out, and wearying books, badly-written lives are the greatest bore.

Charming are the Memoirs of "Edward Irving," "Professor Wilson," "Robertson," of Brighton, and Lady Holland's life of her father, "Sydney Smith," with his correspondence and remains. I was very much delighted with the life of "Dr. Pye Smith," and "Dr. Wardlaw;" the latter, however,

is somewhat heavy, which it ought not to have been. "Williams' Literary Women of England," is full of instructive information. The extraordinary life of the Martyr Williams is now published at a very low price, and is within the reach of all. The Memoir of the Abbé Lacordaire," by Count de Montalembert, is full of most remarkable incident and interest, and those who would see an instance of striking versatility and wondrous memory, with great efficiency in all he undertook, should read the life and times of Dr. Lawson, of Selkirk. Notwithstanding there are four closely-printed octavo volumes, I have read and re-read the life of that greatest of all modern Scotchmen, Dr. Chalmers, with un-speakable profit. The life of Dr. John Brown, may well be read in connection with it, as covering the same period. As to series of works of our modern writers, I have kept by me those of J. A. James, Dr. Thomas Dick, whom I personally knew, and who several times occupied my pulpit. Of the "Clarke Series" all are valuable, and I should gladly possess the whole. I prefer Stier on the Words of Jesus, and Langes' Commentaries, &c. The French discourses of Saurin and Super-ville are of a very high order; it has always appeared to me that James Parsons, of York, has taken the first of these celebrated authors as his model. "The Pulpit," and the "Penny Pulpit," have published verbatim reports of sermons, by clergymen and ministers of all denominations for very many years past, and thus we have before us the average amount of preaching talent our country possesses. The American "National Preacher" has done the same for the United States, with this difference, that there the sermons were published from the manuscripts of the authors, and had their revision. Mr. Jay, and Dr. Bunting, and R. Watson used to be exceedingly annoyed by the presence of short-hand writers, and the Bath preacher boldly attacked from the pulpit, what he considered their piratical conduct. But surely there is another side to the question, and why should ministers be exempted more than members of Parliament, barristers, or public lecturers. To give the sermon that has been preached to two thousand, to twenty thousand readers,

ought to be a gain to the interests of truth, though it may not benefit the pocket of the preacher. Of late years our popular men have had their own Chapel "Pulpits," and have claimed the copyright of the sermons. We had the Grove Pulpit, with the late Mr. Irons' Sermons. Then there is the Surrey Tabernacle Pulpit, with Mr. Wells' discourses, and the Metropolitan Tabernacle Pulpit, with Mr. C. H. Spurgeon's Sermons. Mr. Spurgeon's discourses are reproduced in America, and translated, and circulated extensively on the Continent. How marvellous have been the labours and career of this extraordinary man. Any one of his departments of work would have been enough for any usually even active minded man. Say his preaching at home and abroad—his telling lectures—his pastorate of a church of several thousands—his presidency of the College—his editing the "Sword and Trowel"—his various works, all well written—his admirable Commentary on the Psalms—and all these, and much more, with interrupted health, and domestic solitudes. Well, surely in him we have a grand exhibition of what an earnest man of God may do, who is wholly given to his Master's work. Henry Ward Beecher is the only man living who comes in any degree near him for abundant labours; and we greatly prefer Mr. Spurgeon to the Brooklyn orator, though the latter has been more useful and efficient than any half-dozen of his Transatlantic brethren. Surely there is no end to authors and books. If Solomon thought so when all works had to be transcribed with the pen, what would he say now if he saw Hoe's American press teeming its printed sheets at the rate of many thousands per hour.

I would not willingly be offensive to our own connexion, but do we supply an average number of readers, even of the works written by our own brethren? Mr. Pike's publications have had a world-wide circulation, and his small books for the young should, I think, be published in that way, and not in a collected or massive form, and he may be an exception to the rule. But unquestionably such works as "Wood's History of the Connexion," "Jarrom's Ninth of Romans," and now, recently, Mr. J. J. Goadby's admirable volume of sermons, ought to be in all our

families. Mr. Cox writes more especially for theological critical readers of all orders, but his very sweet expositions of the more private letters of the apostles might well have a place in all our home and school libraries. Dan Taylor did glorious service in his day, and was an effective controversialist, and our beloved brother Ingham has fathomed and analyzed the baptismal waters, and considered all the bearings of that question in a most satisfactory manner; and his large volume will be a text book when scores of even good pamphlets will have been swept away.

Mrs. C. L. Balfour has written several works of great interest for the family circle, among which "Moral Heroism," and "Women of Scripture," have been widely circulated.

"Give attention to reading," is an apostolic command, and even our village preachers must do this if they are in our day to maintain a respectable position. But churches must not forget, that while we have many excellent cheap books, yet to keep up a minister's library to an efficient point, is somewhat of a costly affair, so that salaries should take in not only the supply of the minister's house generally, but give a good margin for books, and the best periodical literature of the day.

My books have cost me more than clothes and all other luxuries put together, and I had rather live in a garret with a good library, than in a gorgeous palace without books.

Well, even protracted gussiping on this subject must come to an end.

BIBLE HAND-BOOKS.*

BIBLE Hand-Books were never more needed and never better prepared than now. At a time when public attention is directed with so much earnestness to the Holy Scriptures, it is of great importance that we should become as fully acquainted as possible, not only with the meaning of the text itself, but also with the circumstances under which the different parts were written or spoken, with the character of the authors, with the fortunes of the several books before and since they gained a place in the Biblical Canon; and indeed, with all those facts and features that will afford us a clearer and fuller knowledge of the mind and will of our Heavenly Father. Looking at Scripture through the light and colouring of the atmosphere in which it was written, we see its teaching more definitely, express it more precisely, and treat it with a firmer faith, as the positive and sufficient guide of belief and behaviour. Confidence in it will grow as the vision of its exhaustless value and infinite range is cleansed and extended. Gaining *God's thoughts* in their purity and richness, we shall in larger measure become partakers of

the Divine Nature, and escape the corruption that is in the world and the church through lust of error.

Nothing will help thorough Biblical students in the acquisition of these fuller and more accurate ideas of Scripture than able and carefully prepared introductions or hand-books to the Old and New Testaments; and of these none will render more useful and acceptable assistance, or in a more attractive and interesting manner than the books by *Keil* and *Bleek*. A Hand-book or Introduction to the Bible is intended, first, to put us as nearly as possible in the position of the earliest reader of the documents, so that we may see what he saw, and feel what he felt: and next, to inform us of the history of the Sacred Text itself, both in its written and printed forms, since the day it was spoken by "holy men" of old to the present hour. It tells us *who* wrote the letter or history, the prophecy or psalm, and what were his character and condition, feelings and aims at the time. It describes those who heard or read the inspired word, their needs and hopes, and aspirations, and so sets before us more vividly than

* Manual of Historico-Critical Introduction to the Canonical Scriptures of the Old Testament. By Karl Friedrich Keil, Doctor and Professor of Theology. Translated from the Second Edition. With Supplementary Notes from Bleek and others. By G. C. M. Douglas, B.A., D.D. Vol. II.
An Introduction to the New Testament. By Friedrich Bleek. Edited by Johannes Friedrich Bleek. Translated from the Second Edition. By the Rev. W. Urwick, M.A. Vol. II. Edinburgh: T. & T. Clark.

in panoramic scenes, the natural moving life of the time. Seeing Paul in his miserable wooden cabin, chained by the wrist to a Roman soldier, snatching from his abundant occupations as a teacher of the gospel any favourable moments for writing advices to his joyful children at Phillippi, or an appeal for the converted slave, Onesimus—how the words clothe themselves with his own tenderness and heroism, and multiply a hundredfold their power upon us! Is not the "Revelation" to John deeper in meaning, more seraphic in devotion, and yet more human and approachable, when we look at every vision as given to the disciple, whose full-hearted love drew from Christ the largest messages of grace, but who was now banished to the desolate island of Patmos, for his maintenance of the faith of Jesus? Not more brilliantly does electric light irradiate the gloom of cathedral crypt or dark dungeon, than those "saints in Cæsar's household" are made more conspicuous in fortitude and patience by the brutal and unstinted cruelty of Nero, the worst Cæsar that ever wore the imperial purple. The five motives for perseverance in the concluding part of the letter to the Hebrews move us to greater steadfastness and patient running of the race that is set before us, when we conceive, as in a picture, the condition of the disciples who first felt their persuasive power. Is not the healing of the paralytic (Luke v. 17) a scene of surpassing excitement, when we recognize its place in the ministry of our Lord, and behold the "Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem," for the purpose of giving judgment upon the claims of Christ? How fascinating is the twenty-third Psalm, when viewed as the shepherd youth's outlook on life as he tends his father's sheep on the hill sides of Bethlehem? Indeed, the more fully we become acquainted with the human side of Scripture, is its divinity felt; and its inspiration passes from a cold and formal theory into a living experience and a present joy.

Lacking the knowledge these "Introductions" afford, honest and sincere men make great mistakes, both in constructing theological systems and in practically applying the truths of

God's word. They are like judges interpreting the acts and statutes of the reign of the Tudors, e.g., of the eighth Henry, and of Elizabeth, by the present conditions and circumstances of English life. Within the last few years a living writer has founded his exposition of the Atonement of Christ upon a hortatory passage in a letter to the *Corinthians*, which is far from being specially doctrinal, instead of appealing to the *Galatians* and *Romans*, which were manifestly intended by the writer to be, in the main, precise and definite statements of theological truth. Good handbooks to the Bible will go a long way to cast out many deadly errors that have rooted themselves in misunderstood passages of Scripture. Ultra-Calvinism cannot stand before "Introductions," faithfully narrating the condition of writer and readers, &c., any more than darkness before the dawn. We need to be led into the wide fields of revealed truth by such guides, or we lose our way, and get into forbidden paths.

The books mentioned above discuss, in an exhaustive and satisfactory manner, all such questions of criticism and research as require to be decided before you can be perfectly sure that you have obtained the whole meaning of the document whose words may be verbally and grammatically understood. The second volume by Keil completes the examination of the separate Books of the Old Testament. The contents and object, historical or prophetic features, author, date of composition of *Daniel*, *Ruth*, *Chronicles*, *Ezra*, *Nehemiah*, and *Esther*, are given, and where objections exist to any conclusion, they are fully stated and authorities quoted, so that the reader may form his own judgment in the most satisfactory way. But the Hebrew writings form a portion of the literature of the world, and have a history of thrilling interest. The separate treatises and pamphlets were collected together with wonderful care, preserved before, during and after the Jewish exile in Babylon, with exemplary assiduity, and finally settled into an authentic body of divine truth, with such thorough unanimity as to command the respectful attention of all sincere minds. No chapter in the history of books is so full of fascination as the story of the transmission of these "Words of the Lord,"

from the earliest periods, on through those in which the Hebrew language passed away from among living speech, up to the present time. The industry of the Jews in perpetuating a knowledge of Hebrew through all the vicissitudes of national life is a phenomenon of special significance. God has scarcely a more faithful witness to His care for men than the story of these manuscripts from which we get the Old Testament of to-day. But Keil has done more than this. He has traced the Bible of Ezra through its various versions and translations, described the treatment it has received from writers and printers, from Synods and Councils, and completes his charming record by telling how different sects of Jews have interpreted its different portions, and in what way the Church, ancient and modern, Protestant and Catholic, has set forth the meaning of the documents, which from the beginning have been accepted as facts of

divine revelation and testimonies for God to the world.

As a portion of literature, the New Testament is not of inferior interest to the Old, nor is it treated with less skill by Bleek. His conclusions, and the reasonings intended to support them, are on the whole somewhat less satisfactory to us than those of Keil; but the thoroughness with which he treats every question, and the carefulness with which he gives the evidence opposed to his opinions, together with the fulness of his information, render his book invaluable to students of the New Testament.

We are heartily glad that Messrs. Clark have increased the obligation under which they had previously laid the Christian public generally, and the Christian ministry in particular, by the issue of these volumes, and we fervently wish that a large circulation may reward their endeavour.

J. CLIFFORD.

GENERAL BAPTIST HISTORY.

JOHN PAYNE.

THE General Baptists possessed no magazine or periodical of any kind during the greater part of the last century. Hence it is, that many worthy persons belonging to them have no regular outline of biography recorded, and are utterly unknown as our religious forefathers. Amongst these is John Payne, whose personal history lies scattered over a wide surface. The first notice of him is as a bookseller in Paternoster Row; this was about 1758. At this time he is said to have been an intimate friend and disciple of Dr. James Foster; we may therefore conclude he was a member of the General Baptist Church in Paul's Alley, Barbican. In the preface to the 16th volume of the "British Essayist," edited by Alex. Chalmers, it is said that he befriended Dr. Samuel Johnson, and by his timely assistance "The Rambler" was brought out in weekly numbers. Chalmers says that this patronage "was sufficient to entitle him to the grateful thanks of posterity." A most affecting incident of

Payne's meeting with Johnson, and dining with him just before the doctor's death, is recorded by Boswell. But it is not as the friend and patron of Dr. Johnson that Payne is best known. In 1763 he gave to the English public a translation of that remarkable book, "The Imitation of Christ," by Thomas a Kempis. It is said that there are more editions of this book than any other, the Bible excepted. There are thirty different versions in French alone. A General Baptist bookseller produced the standard one for the English people. A Dean of the English Church had published one in the beginning of the century, but it is far inferior to our author's. Payne's translation is included in Wesley's Christian Library, and a new edition being called for, it was included in "Collins's Select Christian Authors," and a preface prefixed, written by Dr. Thomas Chalmers. It was also made the basis of a most sumptuous edition, published a few years ago by the late Dr. Dibden. In the preface the doctor gives his

reasons for adopting Payne's translation. In 1780 Payne was chosen to the high and responsible office as chief accountant in the Bank of England. This office he resigned in 1785, and died in 1787, at a very advanced age. While a bookseller he had published a volume of "Evangelical Discourses," a "Letter to Bishop Warburton on his

Doctrines of Grace," and other works. Dr. Johnson has said, "The chief glory of every people arises from its authors." If this is correct then the General Baptists are entitled to more honour from numerous contributors to English literature than has ever been acknowledged or recorded.

JAMES READ.

OUR CENTENARY ASSOCIATION—THE RETROSPECT.

THE first century of the General Baptist body is completed. Our anniversary meetings are over, and we have fairly, and with cheering promises and sacred pledges, started upon the second hundred years of our existence. The most remarkable annual gathering ever held by us is passed, and it is not too much to say that it was in most respects all that could have been desired or expected. We began with cordial greetings, lofty aspirations, and ardent desires. We ended with stronger attachment to our redeeming Saviour, and to one another, and a more fixed and resolute determination to consecrate ourselves with fresh zeal and glowing enthusiasm to our work for God and men. A spirit of earnest and devout gratitude pervaded the assemblies. Every heart was beating loyally to the great principles and sublime enterprises which hold us together. Memories of the past were with us, and we were happier and stronger for their sustaining and encouraging influence. The powers of the world to come were upon us, filling us with reverence and awe. The needs of the present were before us, quickening our lagging hearts, and urging us to immediate endeavour. Our second jubilee will mark the beginning of a new era in our denominational history.

Little was wanting to make the Centenary celebration successful. The weather was propitious in a high degree. Jerusalem was not better situated for the "tribes that went up to the testimony of the Lord" than Leicester for the Association of General Baptists; and the efforts of the friends there to multiply the comforts and increase the joys of their many visitors deserve the highest possible praise. The representation was almost universal. The council was really œcumenical. Portsea shakes hands with Dewsbury. Norfolk is seated by the side of Cheshire. Great Grimsby and Birmingham are in the same pew. London and Misterton converse together. Dwellers in the Midland towns and villages rejoice to welcome troops of friends from North and South and East and West. New York and Minnesota

fraternize with England. Scotland is represented by two of her sons; Germany by two of her daughters; and far-off India by brother Miller, just arrived from his labours amongst the people of Orissa. What is it that has brought all these hearts together? Where is the charm, more powerful than ancient magic or modern science, that accomplishes this wonder? Thanks be to our Father in heaven for the uniting love of Christ which can thus make the heart of a multitude as the heart of one, and blend together the sympathies, and efforts, and prayers, and hopes of those whom it redeems.

The Centenary services began, as was meet, with prayer and praise. The Rev. Thos. Stevenson, a father amongst us, presided, and prayers were offered by brethren Allsop, W. R. Stevenson, and Marshall. Following this, a sermon was preached by the Rev. J. C. Jones, M.A., on 1 Cor. ix. 22, 23. The theme was timely, and the handling intensely earnest. The self-sacrificing devotedness of the apostle Paul was portrayed as (1.) firing him with a noble ambition to save souls; (2.) constraining him to a generous compromise to be and become all things necessary to gain this end; and (3.) as leading to such results as the increase of the glory of Christ in the gospel, the richer enjoyment of the blessings of grace here, and of the rewards of glory hereafter. The preacher closed with an appeal to the younger brethren to imitate the early fathers, and give up everything to save souls.

Tuesday morning, seven o'clock, found a large number of persons gathered in Archdeacon Lane Chapel, to listen to a sermon by the Rev. T. R. Stevenson, of Luton. A brother who was present writes—"The chapel and the man were chosen to fit each other. The grandfather of the preacher began his ministry in that place, and the uncle of the preacher is the senior pastor at the present time. The sermon was eminently characteristic, and very appropriate to the occasion. Our Lord's words to Nathaniel—"Thou shalt see

greater things than these, were used as calling us to greater consecration, greater effort, and greater prayerfulness in Christian enterprises. The work of the century was admitted to be great, but greater things were possible, and to be hoped for in the future. The clear voice, the calm quiet earnestness, the youthful appearance, no less than his terse epigrammatic style and freshness of anecdotal illustrativeness, gave much interest to the sermon, and made it a very profitable and pleasant morning service." At ten o'clock the Chairman delivered his address. It consisted in the main of a review of the condition of the world and of the church in 1770, and of brief sketches of the men who began our denomination, as well as of those who have taken a leading part in building it up. The following resolution was unanimously passed:—"That we offer our most cordial thanks to the Rev. Dr. Underwood, for his most instructive, interesting, suitable, serious, practical, and admirable address, and request that it be printed, not only in the 'minutes' for the year, but also separately, and that forthwith, for general circulation." Let every one of the 21,000 of our Israel take care to get and read this interesting and instructive document.

The business of the Association was commenced by the election of Mr. H. Jelley to the position of Vice-Chairman, and Mr. F. Squier to that of Assistant Secretary. The report for the year was read by the Secretary. The number of members was then (eleven churches not having reported) 20,997. The details will be given in the "Year Book," both of the report and of the business transacted during the sittings of the Association. In the evening the public meeting on behalf of Home Missions was held, Mr. T. W. Marshall presiding, and addresses being given by the Revs. J. H. Atkinson, W. Gray, H. N. Herrick, W. Cookson, M.A., and T. Goadby, B.A.

The early service on *Wednesday* morning was conducted by the Rev. R. Hardy, of Queensbury, and brethren Chamberlain, Salter, and J. Stevenson, M.A., engaged in prayer. The Sunday School Conference, managed by Mr. Goodliffe, of Nottingham, followed quickly upon the morning meeting. F. Stevenson, Esq., took the chair, and papers, which will appear in the "Magazine," were read by Mr. B. Baldwin and the Rev. J. Clifford, on the "History of our Sunday Schools," and the "Sunday Schools of the Future," respectively. The meeting was numerously attended, and very enthusiastic in Sunday School work. At eleven o'clock Friar Lane Chapel was crowded in every part to hear a sermon from the Rev. J. Burns, D.D. The service

was opened by the Rev. J. Stevenson, A.M. The Doctor's text was "Christ is all and in all." He discoursed on the exalted position and unapproachable pre-eminence of Christ in creation, in providence, in the various dispensations of grace, in the whole of the Scriptures, in the experience of Christian life, and the hope of the future, and then applied this glorious theme to the circumstances of the Centenary year.

Feelings of the deepest interest, solemnity, and joy were awakened by the United Communion Service. A holy calm diffused itself around, and an earnest penitence; faith and hope struggled for expression as we listened to the gracious and comfortable words so pathetically and tenderly addressed to us by brother Preston. The scene itself was most hallowed, and the experience exalting and purifying. Gathered from every part of the Connexion, some belonging to the ranks of fleet and nimble youth, fresh for service and eager for work; and others ready to be offered, and sensible that the time of departure is at hand; and yet all joining to commemorate the love of God in the gift of His Son for our redemption. Never can we forget the solemn occasion, and surely it will be long before its sanctifying influence has passed away from us.

The day closed with the annual meeting of the Foreign Missionary Society. This was held in Belvoir Street chapel, kindly lent by the Rev. J. P. Mursell. G. Stevenson, Esq., Mayor of Leicester, presided, and addresses were delivered by the Revs. W. Sampson, of Folkestone, W. Bailey, and Dr. Haycroft.

The last Association morning brought with it a sermon from the Rev. Robert Cameron, M.A., the deputation (along with the Rev. N. H. Herrick, of Minnesota) from the Free-Will Baptists of America to our assembly. The discourse was based upon the prayer of the disciples to the Master, "Lord, increase our faith," and contained sound and seasonable advice on the increase of faith, and the urgent necessity for strenuous effort to gain more faith in God, in one another, and in the kingdom of Christ. The abundant business of the day was relieved at twelve o'clock by the reading of the Letter prepared by the Rev. J. C. Pike, on "Our Future." This document will also appear in our "Minutes," and may be studied by our readers at their leisure. One thing about the business of the Association may be interposed here, and that is, that if it is to be done with any efficiency, we must have more time for it. It is impossible to transact even the ordinary work of the Association, and we ought always to have something or other of an extraordinary

character, in the time allotted to it. We must make up our minds to take part or the whole of Friday, and also see if we cannot in these days of swift transit get more work into Monday than we do. These changes are absolutely necessary; and whatever difficulties are in the way of making them must be mastered, and that right early.

The Centenary meeting on Thursday evening crowned the whole of our anniversary gatherings. In the absence of R. Wherry, Esq., Mayor of Wisbech, through illness, W. Newman, Esq., of Louth, took the chair. Speeches of fifteen minutes' duration (which we are sorry we cannot describe for want of space) were made by the Revs. T. W. Mathews, W. E. Winks, J. J. Goadby, C. Springthorpe, I. Stubbins, W. R. Stevenson, M.A., and W. Evans. The Secretary closed with prayer and the benediction; and so terminated this eminently successful Centenary celebration.

Of the many things that might be said concerning this Association, one is so imperative that it cannot be passed over in silence. We must not forget those "women who laboured with us" for the increase of the Centenary Fund, by patient and self-denying efforts at the Bazaar. A large debt of gratitude is due to them, as also to the many friends who have so generously contributed to secure the magnificent result of an addition to that Fund of the sum of £500. This contribution, together with what has already been given or promised, will carry us close to one-half of the £5,000 it is proposed to raise.

Brethren, we cannot review the closing hours of the century spent thus together without the profoundest thankfulness to God for the large earnest He has given us

of His gracious blessing, for the opening years that now stretch before us rich with promise and white to the harvest. The Lord has met with us amid our greetings and farewells, and He will go up with us to our new tasks in these new years, and make us more than conquerors. Let this be our impulse for the future. England needs us, and our message about the Father's warm love drawing to Himself all men without respect of persons. There are many regions in our own land where such a life-giving gospel is not heard, and beyond, alas! darkness and death still reign. Honoured fathers! making ready to ungird because your work is done, plead for us who are in the thick of the battle, that we may not trail in the dust the banner ye have uplifted so long and so well. Young men and brothers! let us by a Christ-taught unselfishness, a total forgetfulness of personal ease, and a sublime abandonment of ourselves to Him who has redeemed us, fulfil His purposes of grace to this generation. We of all men must not dare for a moment to think of living to ourselves. Ours is a nobler ambition and a more absorbing passion. Courage! brethren! We need not fear. Our Leader is with us, and by His grace and strength we shall fill this new century with the fame of His illustrious conquests, and the blessings of his extending dominion. "Have mercy upon us, O Lord God of all, and behold us, and send Thy fear upon all the nations that seek not after Thee. Lift up Thy hand upon the strange nations, and let them see Thy power. As Thou wast sanctified in us before them, so be Thou magnified among them before us, and let them know Thee as we have known Thee, that there is no God but only Thou, O God." J. CLIFFORD.

Poetry.

CENTENARY HYMN.

Arm of the Lord, awake;
The standard high upraise;
Put on Thy strength, the nation shake,
As in the ancient days.

Arm of the Lord, awake;
Thy strength is all our trust;
The bands of slumbering Zion break,
Exalt her from the dust.

Arm of the Lord, awake;
Confound Thy foes' loud boast;
Through the great deeps a pathway make
For all Thy ransomed host.

Arm of the Lord, awake;
Extend thou far and wide
Derby.

Thy blessed conquests for His sake,
Who for this dead world died.

Arm of the Lord, awake;
Redeem our sin-yoked race;
Let all earth's captive sons partake
The triumphs of Thy grace.

Arm of the Lord, awake;
Slay with Thy keen-edged sword
The proud self-will that scorns to quake
At Thy dread summons, Lord.

Arm of the Lord, awake;
Show forth before our eyes
Thy glorious power, all nations shake,
So shall Thy church arise.

T. G.

CENTENARY HYMN.

Sons of God, now join the chorus
 Sung in morning realms on high,
 By the heroes gone before us,
 Who, beneath our changing sky,
 Loved and laboured
 In the hundred years gone by.

Sons of God, possess their spirit
 In a doubly rich supply;
 Trust our fathers' God to give it
 Where we stand and sternly cry—
 Make us worthy
 Of the hundred years gone by!

Sons of God, their fight and labour
 We must be equipped to try;

Ripley.

Crave not wealth or kingly favour;
 Love of souls and God most high
 Won the battle
 In the hundred years gone by.
 Sons of God, supine no longer,
 Build the wall, the foe defy;
 Let our stakes and cords be stronger;
 Work with dauntless heart and eye—
 So our fathers
 In the hundred years gone by.
 Sons of God, repeat the chorus;
 Lo! the witness cloud draws nigh!
 Men who won for Christ before us
 Bid us neither fear nor fly—
 Forward! forward!
 From the hundred years gone by.

E. H. J.

Brief Notices of New Books.

SHALL I LIVE FOR EVER? By W. Barker. 1s.
 PAULINE THEOLOGY; or the Christian Doctrine of Punishment, as taught in the Epistles of Paul. By H. L. Hastings. 1s. *London: E. Stock.*

Books on this interesting and painful subject multiply at a very rapid rate. In the pamphlet by Mr. Barker, the opposing statements of "Restorationists" and "Annihilationists" are arranged with considerable skill and effect, so as, in fact, to clear the ground for the subsequent building up of the doctrines of man's "natural immortality," and the "everlasting punishment" of the wicked. The treatment is reverent and able. The aim is to convince the understanding rather than to excite the feelings. We commend Mr. Barker's pamphlet to any who are seeking for an answer to the question, "Shall I live for ever?"

Grant that the word translated "perish" in the writings of the Apostle Paul means uniformly "to destroy, utterly to annihilate, to come to an end," and then the reasoning of Mr. Hastings is of the most convincing kind. But this is our preliminary difficulty. Is the wisdom of the wise (1. Cor. i. 19) utterly extirpated, annihilated! Or is the word "destroy" used in a figurative sense, and equivalent to rendering void or bringing to nought? We do not hesitate about the answer, and therefore we cannot follow a book which passes over this fundamental difficulty, and builds up a theory without ever facing it. Though there is much that is good in Mr. Hastings' pamphlet, this fault vitiates the whole.

THE PLYMOUTH BRETHREN. Their Rise Divisions, Practice, and Doctrines. By E. Dennett. *London: E. Stock.* Price 6d.

THE contents of this carefully prepared lecture are, from one point of view, of a most painful character. We had some knowledge of the nature and extent of the errors into which "Plymouth Brethren" had fallen; but we scarcely imagined it possible that such intolerance, bigotry, and uncharitableness, as they have displayed, could find place in these days. The claim of infallibility is openly made by the Pope, and if this witness be true, and there is every reason to believe it, Mr. Darby assumes to himself the same divine prerogative amongst the congeries of sects called "Plymouth Brethren!" Mr. Dennett has rendered most valuable service to the cause of truth and charity by this timely and faithful exposure. Whoever is fascinated by the peculiar teaching of this last and worst incarnation of sectarianism, let him get this pamphlet, and he will be instantly set free from the false and perilous charm.

WON AT LAST. By Thornley Smith. *London: E. Stock.*

THIS is one of the most fascinating biographies we have recently read. It held us spell-bound from the first to the last page. Happy the son of such parents, and fortunate the parents in having such a son to chronicle their earnest, humble piety, fervent devotion, and high spiritual worth. Not a law of good biographical writing is disobeyed. The arrangement of the facts, the practical suggestions coming

to the surface, the quotations from poets and prose authors, are all of the most appropriate character. It is an excellent book for a Sunday school library, and specially suited for youths going to sea: but its chief charm is in the discovery it makes of a serene and holy godliness gracing and beautifying a lowly home. This is another chapter added to the long story of piety in humble life.

FEATHERS FOR ARROWS; or Illustrations for Preachers and Teachers. By C. H. Spurgeon. London: Passmore and Alabaster. 2s. 6d.

PREACHERS and Teachers given to an abundant use of anecdote will find here what in all probability they need, a new supply of illustrations remarkable for freshness and force, raciness and robustness. To men who lack imagination, the book will prove a stimulus of no common kind, partly by supplying material, but chiefly by suggesting the manifold ways in which the events of daily life may illustrate and enforce the teaching of the Bible. This book is specially handy. It is the right sort of thing to have by you when you need an illustration, for you need lose no time in finding anything it contains. The arrangement of subjects is alphabetical. This is supplemented with a copious index, and a list of references to texts of Scripture illustrated therein. Let ministers and teachers, whether old or young, but specially if young, get hold of and rightly affix these "feathers" to straight, strong, and well-made "arrows," and their teaching will be more likely to stick in the hearts of the King's enemies. There is still a better thing they may attempt, and that is to keep a "note-book" of their own, and as near to this in excellence as possible.

GENTLE DRAWINGS: or the Influence of Well-doing. By Mrs. S. J. Chew. London: Jarrold & Sons.

THIS book is well fitted for circulation amongst the cottager and artizan class, and will effectively draw such as are indifferent to habits of virtue and sobriety, at

least to consideration, and may, by God's blessing, lead them to change their conduct. The story is simple, and told in a style adapted to those for whom it is intended. R. C.

THE WILTSHIRE CENTENARIAN. By W. Jeffery. London: E. Stock. Fourpence.

A BEAUTIFUL illustration of God's faithfulness to His words of gracious promise addressed to the aged, and calculated to minister comfort and joy to those whose "hoary hairs" tell them they are approaching the new Jerusalem, and to cheer the young in spending their strength for God without any fear of the future.

BAPTIST HISTORY from the foundation of the Christian Church to the present time. By J. M. Cramp, D.D.

THIS work is being issued by Mr. Stock in twelve monthly parts, and deserves to be widely circulated amongst our young people. For a review of it see *G. B. M.*, 1868, p. 270.

"THE KEEPSAKE SCRIPTURE TEXT BOOK," which has just been issued, is an attractive little volume. The Rev. J. C. Ryle, who has contributed a well-written preface, describes the work as a pocket companion containing "a text and a few lines of a hymn for each day in the year, with a blank space opposite for recording any thought or fact that one wants not to lose." The "Keepsake," which will be found very acceptable to gather together the autographs of friends, and to record wedding, birthday, and all memorable days, has been neatly printed on good paper, and is very prettily bound.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION: "Our Work." By R. A. Hatchard. This paper gives in a brief space an able and stimulating account of the aims and plans of operation of their organization.

THE LATE JUDGE PAYNE.—A portrait of this eminent philanthropist, accompanied by an interesting biographical sketch, will appear in the June number of *Old Jonathan*.

Church Register.

BAPTIST UNION.

THE AUTUMNAL MEETINGS of the Baptist Union will be this year held at Cambridge, in the week commencing Sept. 18. Applications for accommodation should be sent early to one of the Local Secretaries, viz., W. S. Aldis, Esq., M.A., J. Foster, Esq., B.A., and J. Nutter, Esq.

J. H. MILLARD.

CONFERENCES.

THE YORKSHIRE AND LANCASHIRE CONFERENCE, Clow Bridge, near Burnley, Wednesday, June 8th.

The Rev. J. Alcorn opened the morning service, and Rev. J. Andrews preached from 2 Thessalonians ii. 10.

At 2.15 p.m. the Conference met for business, the Rev. J. Maden, jun., in the

chair. Reports: 122 baptized, 11 candidates.

Resolved,—1. That we approve of the steps taken by the Dewsbury Committee in raising £150.

2. That we thank Mr. Lister, treasurer of the Home Mission Fund, and Rev. W. Gray, secretary of the same, for past services, and re-appoint them for the year ensuing.

3. Mr. Daniel Wilson, Conference treasurer, was thanked for his past services, and re-appointed.—Rev. R. Ingham and Mr. Stocks were elected to audit his accounts.

4. That, whilst we are grateful to hear of the efforts and success of the friends at Bacup, we regret that we are at present unable to render them any pecuniary assistance.

5. That we petition Parliament not to pass the Government Education Bill; said petition to be drawn up by the Revds. R. Ingham and I. Preston, to be signed by the chairman, and forwarded to R. Shaw, Esq., M.P. for Burnley, for presentation to the House of Commons.

6. That we thank the Rev. J. Alcorn for his efficient services as Secretary of the Conference during the past three years, and pray that he may be increasingly useful to the Denomination, and eminently blessed in his new sphere of labour.

7. That we appoint the Rev. J. Maden, jun., Secretary of the Conference for the next three years.

8. That the next Conference be held at Denholme, on Wednesday, September 28; that the Rev. G. Needham be the preacher; and in case of failure Rev. I. Preston. Morning service to commence at 11 o'clock.

J. ALCORN, *Secretary*.

LINCOLNSHIRE CONFERENCE. — Louth, June 2nd. The morning service was conducted in the Eastgate Chapel, and the afternoon and evening in Northgate. In place of the morning sermon an interesting and erudite paper was read by Brother Mathews, in favour of a revision of the authorized version of the Scriptures. The writer of this paper was requested to forward it to our Magazine.

Reports: 131 baptized, 22 received, 10 restored, 22 candidates.

1. The Home Mission accounts were audited. Balance in hand £19 11s. 7d. £15 were voted to the church at Whittlesea. The Home Mission treasurer was thanked and re-appointed.

2. An application having been made from friends at Holbeach, for admission into the Conference as a separate church, it was resolved that a committee be appointed to confer with the friends at Fleet and Holbeach, in order to investigate the state of affairs, and promote harmonious

action; the committee to consist of Brethren R. Wherry, Mathews, Barrass, Winks, and Orton, the last-named to be the convener. The consideration of a grant to Holbeach from the Home Mission Fund was postponed to the next Conference.

3. It was earnestly recommended to the churches represented in the Lincolnshire Conference, to make collections and subscriptions for the Centenary Fund.

4. Resolved to advise the churches to cherish a deep interest in the welfare of the Foreign Mission, and to see that in every church there is an efficient auxiliary society.

5. Resolved to send from this Conference a petition praying the House of Commons to appoint a Royal Commission, in order that improvements may be made in the authorized version of the Holy Scriptures.

Case for the coming Association. "As it is undeniable, and is indeed acknowledged by well-informed men of all denominations, that many and important improvements may and ought to be made in the authorized version of the Scriptures, this Conference requests the Association to send a petition, and as far as it can to promote the sending of petitions to the legislature, praying that a Royal Commission may without delay be appointed to undertake the revision of the said version."

The next Conference is to be held at Spalding, and Brother Chapman is the preacher.

Mr. Newman presided at the Home Missionary meeting, and addresses were delivered by Messrs. Mathews, Barrass, Orton, Clifford, Sharman, Winks, and Chapman.

WILLIAM ORTON, *Secretary*.

MIDLAND CONFERENCE, Quorndon, Whit-Tuesday, June 7th, 1870.—At 11 a.m. Rev. W. Bailey read the Scriptures and prayed. Rev. J. Jackson Goadby preached from John iv. 38.

At the afternoon session the Rev. Thos. Bumpus, pastor of the church, presided. The Rev. J. C. Pike offered prayer. Reports showed 104 baptized, 95 candidates, 10 restored since March 8, 1870.

Collection for Conference expenses, £3 15s., leaving a balance in hand of £1 7s.

I. *The Government Amendments on the Education Bill.*—Considerable time was given to deliberation on this question. A desire was generally felt that the best possible measure should be adopted and set to work throughout the country. The Conference appreciated the difficulties of the Government, and without adopting

any resolution, appeared disposed to accept the Time Table Conscience Clause; but the Conference *did resolve*, and that unanimously and emphatically—

1. That the Bill as it now stands, giving power to the School Boards to teach denominational religion in schools supported wholly or in part by rates, is highly objectionable to this Conference, inasmuch as it is in direct opposition to one of the vital principles of Nonconformity, in seeking to establish a new form of religious taxation, and in permitting sectarian dogma to be taught at the public expense.

2. That a petition embodying the above resolution, signed by the chairman and secretary, be forwarded to the Hon. A. Herbert, M.P., for presentation to the House of Commons.

II. *New Regulations for the Conduct of Conference.*—The following resolutions were adopted:—

1. That a Secretary be elected triennially, that a Chairman and five brethren be elected annually, that the seven act as a business committee to prepare business for the Conference.

2. That there be three Conferences in the year—in March, at Whitsuntide, and in September.

3. That oral and written reports from the churches be presented at the September Conference only.

4. That the morning sitting shall be spent in devotion, and in fraternal conference upon questions connected with the spiritual work of the churches; the subject for conference to be introduced by a paper or address, the introducer to be appointed beforehand, and the subject to be announced in the circulars of the secretary.

5. That the afternoon meeting shall be assigned to matters of business, to conference upon plans and agencies for usefulness in our churches, to the work of the Midland Home Mission: and, when it is practicable, the consideration of questions affecting the secular interests of the churches, and of the working of church agencies, shall be introduced with a paper or an address by a layman.

6. The arrangements for the evening meeting shall be left with the church where the Conference is held, and there shall be a devotional meeting, with addresses, a Home Missionary Meeting, or a Sermon, as may be thought best

N.B.—The above resolutions not to come into operation till after the next Conference.

III. The three brethren who retired by rotation from the Committee of the Midland Home Mission—Messrs. Noble, Thirby, and Wilford—were re-elected; as

also were the treasurer, Mr. H. Webster Earp, and the secretary, the Rev. C. Clarke.

IV. The church at Carrington, numbering 90 members, on its own application, and on the recommendation of the church at Stoney Street, Nottingham, was admitted as a separate church into the Conference.

V. Next Conference to be at Leake, in September. The Rev. J. Alcorn to preach in the morning; in case of failure the Rev. Thos. Bumpus.

VI. The thanks of the Conference were presented to the Rev. J. Jackson Goadby for his sermon, the subject of which was so opportune to the Quorndon and the Denominational Centenary, and so cheering and stimulating to all workers for Christ.

VII. The Rev. E. Stevenson concluded with prayer.

In the evening a meeting was held to celebrate the Centenary of Quorndon Chapel.

CHARLES CLARKE, *Secretary.*

THE LONDON CONFERENCE was held in the Walsworth Road chapel, Hitchin, May 25, 1870. The Rev. J. P. Chown, of Bradford, preached in the morning from Rev. xxii. 8.

The Conference met for business at 2.30 p.m. The Rev. J. H. Atkinson presided. The Rev. C. Payne offered prayer.

Reports.—Several of the churches had been favoured with encouraging additions. The friends at Hitchin had baptized thirty-three since the meeting in October. Baptized, 96; candidates, 34.

1. *Centenary Fund.*—Resolved,—That we earnestly advise such of the churches of this Conference as have not yet contributed to this Fund, to do so without delay.

2. *Foreign Mission Committee.*—That this Conference desires respectfully to suggest to the Committee of the Foreign Mission Society the desirability of holding at least one of its meetings in the course of the year, at a place convenient for the churches of the London and Eastern Districts; e.g., at Peterborough.

3. *Barley.*—This is a place between Hitchin and Cambridge, containing a chapel which for some years has not belonged to any denomination, and where there are several earnest friends formerly connected with the Praed Street church. Resolved,—That we urge our friends at Hitchin and Praed Street to extend their sympathy to the friends at Barley, and help them in any and every way they can.

4. That our very hearty thanks be given to the Rev. J. P. Chown for his excellent sermon.

6. *The Secretary*.—Rev. J. Lawton having served five years, tendered his resignation. Resolved,—That the resignation of brother Lawton be accepted, and that the sincere thanks of the Conference be given him for his efficient services during so long a time. The Rev. C. Payne was then elected Secretary.

Next Conference.—To be held at Commercial Road on the first Wednesday in October. Preacher: Rev. J. H. Atkinson. Dr. Burns is requested to read a paper on "Temperance in its relation to the churches."

At the evening meeting J. Clifford presided, J. G. Pike prayed, and Mr. Chown delivered a most able and interesting lecture on "Photography; chemical, mental, and social." J. LAWTON, Sec.

ANNIVERSARIES.

LOUTH, *Eastgate*.—Sixth Anniversary. Rev. E. W. Cantrell preached on Lord's-day, May 29. A public tea (trays given) was held in the school-room on the Tuesday following. After tea a meeting was held in the chapel. Mr. S. Salmon in the chair; and addresses were delivered by Mr. Newman, the pastor, J. Clifford, W. Chapman, W. Herbert, and others. The speeches had special reference to the recent settlement of Rev. E. W. Cantrell. J. Clifford preached on Wednesday evening, and the collections, gifts, &c., were £30. The chapel has just been entirely re-varnished and painted, at a cost of nearly £30, and the entire remaining debt is not more than £85.

GREAT GRIMSBY.—The celebration of the first anniversary services in connection with the General Baptist chapel, Freeman Street, took place on Sunday, May 29. J. Clifford preached. The attendance was excellent at both services. On Monday a public tea was gratuitously provided in the most sumptuous manner. After tea Mr. Clifford gave his lecture on "Clogs, Old and New." The proceeds of the whole have realized the very noble sum of over £60 towards the chapel fund.

OPENING SERVICES.

PETERBOROUGH.—The Baptist Chapel, Queen Street, was opened on Tuesday, May 24. The Rev. J. P. Chown, of Bradford, preached in the morning and afternoon to excellent congregations. At one o'clock about one hundred persons dined in the Drill Hall, and at five more than 1,500 took tea in the Drill Hall and school-room. In the evening the chair was taken by Mr. Roberts, of Peterborough, and addresses were delivered by Revs. S. S.

Allsop, H. Watts, Stanningley, J. H. Millard, B.A., J. P. Chown, F. Chamberlain, E. Bott, W. Orton, T. Barrass (the pastor), and R. Johnson, Esq. The chapel was densely crowded. Many ministers of the city and neighbourhood were present, and took some part in the services. Three of the railway companies issued tickets at one fare for the double journey from many stations. The Rev. T. Goadby, B.A., of Derby, preached on the following Lord's-day to large congregations. The clear amount raised by the opening services will exceed £160. The building is intended to seat eight hundred, and will cost more than £4,000. Architect, J. W. Chapman, Esq., London. Contractors, Messrs. Bell & Son, Nottingham.

BRADFORD, *Tetley Street*.—The friends of Tetley Street church have just completed the building of new Sabbath schools, and the enlargement and improvement of their chapel. The cost, including an old debt of £470, is £2,646 toward which they have raised £792. Their present debt is £1,854, Dr. Burns, Dr. Underwood, and Mr. Chown, preached at the opening services, which were well attended and very interesting.

SCHOOL SERMONS.

ALLERTON.—June 5. Preachers: Revs. A. G. Russell, M.D., and T. Gill. Collections, £28.

BIRCHOLFFE.—Lord's-day, June 5th. Preachers: Rev. H. Crassweller, B.A., of Derby, and Rev. G. Kenyon (Wesleyan). Collections, £65 2s. 8d.

BARROWDEN.—Whit-Sunday. Preacher: J. Swift, of Morcott.—Whit-Monday. Children had their annual treat.—Whit-Tuesday, Mr. H. Varley preached twice. Collections, £10.—Friday. The mothers of the school children were invited to tea by the teachers.

HUGGLESCOTE.—Second Sunday in May. Preacher: Rev. J. Stevenson, M.A. Collections, £44 15.

SHORE.—June, 14. Preacher: J. Maden, pastor. Collections, £62 2s. 8d.

PRESENTATION.

CASTLE DONINGTON AND SAWLEY.—June 16, at the close of the week evening service the oldest deacon, Mr. Shepherd, presented the Rev. E. H. Jackson with a handsome gold watch and chain, about £20 value, as an expression from the friends of both places of their esteem for their late pastor. The young ladies of the Misses Wilkinson and Lockhart's school, in which Mr. J. conducted classes, have also presented him with a large volume

of John Spencer's "Things New and Old," and Robert Cawdray's "Treasury of Similes." Other and minor tokens also show that Mr. Jackson's numerous friends part with him in sincere regret, and with the kindest wishes for his future usefulness and happiness.

MINISTERIAL.

THE REV. ISAAC STUBBINS requests us to announce that his present address is 12, Princess Street, Leicester.

J. FLETCHER has accepted an invitation to the church at New Lenton.

BAPTISMS.

ALLERTON.—May 27, six, by T. Gill.

BURTON-ON-TRENT.—Feb. 6, two; April 3, three; May 1, two; June 5, three; by J. P. Tetley.

BOURNE.—May 18, five, by W. Orton.

BRADFORD, *Tetley Street*.—May 29, seventeen, by B. Wood.

CASTLE DONINGTON.—June 5, six, by E. H. Jackson.

CESHAM.—May 20, two, by C. Payne.

CRICH.—June 19, three, by J. Warren.

DERBY, *St. Mary's Gate*.—May 31, seven, by H. Crassweller.

HITCHIN.—June 1, three, by J. H. Atkinson.

LONDON, *Praed Street*.—June 8, two, by J. Clifford.

LONDON, *Commercial Road*.—Dec. 26, four—two Independents not uniting with the church; May 29, two; by the Rev. J. G. Pike.

MORCOTT AND BARROWDEN.—May 29, two, by J. Hedges.

NORWICH.—May 29, three, by R. B. Clare.

PETERBOROUGH.—June 5, six, by T. Barrass.

RETFORD.—June 12, two, by T. Mee.

SAWLEY.—June 5, six, by E. H. Jackson, three from the school.

WHITTLESEA.—June 1, three, by T. Watkinson.

Marriages.

HUNSLEY—WHEATON.—June 1, at the G. B. Chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Mr. Fergus Hunsley, to Miss Elizabeth Wheaton, both members of the church and valued Sunday school teachers.

LONGBOTTOM—CHAMBERS.—May 16, by the Rev. T. Mee, Mr. David Longbottom, to Betsy Tutbury Chambers, both of West Retford.

LILLER—MARSH.—May 12, at the Baptist Chapel, West Retford, by the Rev. T. Mee, Mr. Henry Liller, of Rotherham, to Miriam Marsh, of West Retford.

SMITH—READ.—June 8, at Whittlesea, by the Rev. T. Watkinson, Mr. Henry Smith, broker, to Ann, eldest daughter of Mr. Jabez Read, farmer, Whittlesea.

Obituaries.

BRIGGS.—Sarah, the beloved wife of Chas. Briggs, died at Quorndon, Dec. 27, 1869, aged 54. When quite young she attended the G. B. Chapel and soon was converted to God. She was baptized June 17, 1838, and maintained her profession of faith in Christ to the end of her days. She was diligent in Christian service, and liberal to the institutions of the Christian church. She calmly fell asleep in Jesus, leaving her friends to sorrow, but not as those without hope.

CRABTREE.—May 2, at Halifax, aged 76, Olive Crabtree. She was a member of the church at North Parade a great number of years. She was baptized at Birchcliffe about the year 1829. About twenty-six years ago she lost her husband, and since that time has witnessed the demise of three of her children; yet all these be-

reavements were borne with Christian fortitude. She was laid aside by bodily and mental affliction about four years ago. She grew gradually weaker, and literally slept away, apparently without a struggle.

GREENWOOD.—May 24th, at Halifax, aged 25, Ashworth Greenwood. Seldom has it been our lot to record the death of one who (as far as human judgment can tell) promised so fairly to become one of the standard-bearers in the church militant. Brought up in our Sunday School, he gradually became convinced of his sinful state, and was baptized during the pastorate of the Rev. C. Clark, when 18 years of age. Being of an unobtrusive character, he shrank from great responsibilities, and always desired a humble position. He became a teacher, first of the infant class, and he laboured diligently

and prayerfully with the little ones to teach them the story of the cross. The two great points in his character were his deep affection for his widowed mother and other members of the family, and his thorough unflinching conscientiousness. He took a deep interest in the temperance cause, and everything tending to elevate the young socially and morally. His power of memory and application to study were great, and through this and his perseverance he was soon called upon to take a high position as a teacher in the school. His health began to fail, but not until the commencement of this year was it evident to his friends that he was sinking. As the season advanced he gradually declined, and all hopes of his restoration were dispelled, and he resigned his all into the hands of Him who gave life and can take it away. During the last weeks of his illness he was often visited by his fellow-teachers, who all mourn his removal from their midst. His only desire for life was that he might comfort his mother, but God deemed otherwise; and he often tried to dry up her tears by words of peace, assuring her he "was going to heaven." The 8th of Romans and the 23rd Psalm gave him great consolation.

HOLMES.—Mr. John Holmes was the only son of Mr. James Holmes, one of the first deacons, and for many years the treasurer and a principal supporter of the Baptist Church, Archdeacon Lane, Leicester. At the time I was invited to become their minister (upwards of 42 years ago), our late esteemed deacon had not made a public profession of religion, although it may reasonably be presumed that he was a disciple of Christ. The church had been in an unsettled state, and whilst a teacher in the Archdeacon Lane School, he had frequently attended the ministry of the late Robert Hall; a privilege to which he frequently referred, and to which I have no doubt he was much indebted in deciding his doctrinal views, and in the formation of his Christian character. From the time I came to Leicester, Mr. Holmes regularly worshipped with us, and took a deep interest in the prosperity of the church. It was several years before he became a member. When chosen to office as a deacon and treasurer, he ever manifested care and scrupulous conscientiousness with regard to official responsibilities. For several years our late brother had commonly assisted in the public worship by reading the hymns; and whether his services were required in the clerk's desk or not, he was sure to be present with us, if health and domestic circumstances would permit. In

the death of Mr. Holmes we lament the loss of a valuable member of the church—kind, affectionate, and *very upright*. In his friendship he was strictly faithful, as well as cordial; and if sometimes in council he carried prudence to excess, it was observable that he never shrank from bearing his proportion in the obligations imposed on the church and congregation. Our brother was very modest and spare in allusions to his own knowledge and experience of Christian truth. In early life his mind had been severely exercised on the controversy between Socinian and Evangelic sentiments. His choice of the latter was deliberate and decisive. Since his death I have been interested in the copy of a letter, found among his papers, written by himself many years ago, in which this fact, couched in carefully selected terms, is very clearly expressed. But he had no sectarian prejudices, and was no stickler for uniformity of doctrine. Believing and embracing great fundamental truths, he was willing to leave a very broad margin of thought and sentiment to the domain of free inquiry. There was in our late friend an obvious enjoyment of life and strong attachment to it; whilst all his habits were frugal, and verged on uniformity. Although for some time it was apparent that his constitution was gradually giving way, usually his animal spirits were very good, and his mind calm and cheerful. There was no rapture, and no direct *desire* to die, with his quiet and strong assurance; but he was *willing* to depart, if the will of God were so;—and all the way through his affliction, and down to the gates of death, he was free from fear—peaceful—and sustained by a good hope through grace. Our widowed sister has the satisfaction of knowing that her loving care and ceaseless kindness were appreciated by the departed and his numerous circle of Christian friends. Mr. Holmes has left several sons and one daughter; most of them members of Baptist churches, and strongly attached to the principles of their forefathers.

THOS. STEVENSON.

HURST.—June 16, after a long and painful illness, Joseph Bakewell Hurst entered into rest, aged 22. His family have lost in him an only son, and the church at Burton-on-Trent, of which he was a member from early youth, one of its most hopeful young men. His attachment to the Sunday School, of which he was secretary, was very great; and his desires to serve it impelled him to the most unwearied efforts in the discharge of his office.

Missionary Observer.

ANNUAL MEETING OF THE FOREIGN MISSIONARY SOCIETY.

THE above meeting was held in the Belvoir Street Chapel (kindly lent for the occasion) on the evening of Wednesday, June 22nd.

GEORGE STEVENSON, Esq., Mayor of Leicester, presided. He alluded to the fact of this being the Centenary Year of the Denomination, and to the large amount of good that had resulted from its labours both in England and Orissa. Although numerically small, their distinctive principles had permeated other religious communities in this country, while in India vast masses of the people were being awakened to a conception of those great fundamental doctrines, the Fatherhood of God, and the Brotherhood of man, than which no doctrines were more descriptive of their common christianity.

The REV. J. C. PIKE, read an abstract of the Report; and the Treasurer, Mr. THOMAS HILL, gave a statement of the receipts and expenditure of the Society during the past year.

The Rev. W. SAMPSON, of Folkestone, (formerly missionary at Serampore) then addressed the meeting. He was very glad to be there at the annual meeting of the General Baptist Mission to show his sympathy with them in their work, and his sympathy and thorough confidence with the men whom they had sent out to Orissa. He had had the pleasure of meeting in India several of those brethren; for the station he was privileged to labour at was very convenient for the brethren of other bodies to call and see them. They were always pleased to meet brethren of another denomination, though he did not know why he should call them (the General Baptists) another denomination. He remembered his friend, the Rev. Mr. Stubbins, coming to see him and preaching at the mission chapel at Serampore; and though he and his colleagues listened they could not detect anything but the most thorough orthodoxy, and just the same doctrines that they preached themselves. The report he had heard read had given him great pleasure; it was quite on a par with the reports of preceding years. By the

courtesy of the Secretary he had been enabled to peruse the reports of the three past years, and he thanked God they were enabled to send forth such reports. He had been asked to move the following resolution:—

“That the Report, an abstract of which has been read, be received and printed under the direction of the Committee. That the meeting rejoice in the tokens of the Divine favour enjoyed by the Society in the past year, and recognize the urgent necessity, in the present enfeebled state of the Society, for additional missionaries to be sent out at the earliest possible period.”

He had been requested to say a word or two as to the urgent necessity of sending out additional labourers to India. When he heard that report it seemed to take away from him all he wished to say. What more could they want than the bare facts of that report to induce them to do what they could to supply the great lack of labourers in that country? Four European missionaries in that part of the district which they had under their especial care! And how many people thought they there were there? Four millions! What more did they want to make them determine that, in the strength of God, they would supply the lack of service in that land. He reminded them of the Saviour's words when He saw the people scattered as sheep having no shepherd; His divine heart was touched, and turning to His disciples He said, “The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest.” It seemed to Him that the spirit of the words of Christ was caught in that resolution. It was their duty to listen to their Master, and to exert themselves that labourers might be sent forth. What should be the result of that appeal which their Secretary had made to them? They had heard with what joy the news had been received in India that their brother, the Rev. W. Bailey, was going out in August, perhaps accompanied by another missionary, and the answer received from Mr. Buckley, “He rejoiced to hear it, and hoped he should not be disappointed.” He wondered whether similar hopes had been excited in his heart before, and had

been disappointed, that caused him to send such a message? It seemed to him that it rested very much with that meeting whether that brother would be disappointed or not. Was any young man present ready to start to his feet and say, That brother shall not be disappointed? Would to God many young men would hear that thrilling appeal made in the words of the report, and that they would deluge the Society's Committee room with applications to send them forth in the name of the Lord! If the Committee had not the funds to send them forth, never mind—apply to them notwithstanding, and let them go to their churches and say, "Here are twelve or twenty young men wanting to go forth and we are unable to send them from lack of funds." That would be a most potent argument and most effectual appeal to the liberality of the churches. They could not send men forth for nothing, and they could not keep them for nothing: they had bodies that wanted to be fed and clothed, and if they did forsooth want to have the comfort of a wife with them, let them have it. Let no man at home stand between a missionary and his wife. He would not detain them long, but there were one or two things he should like to say in reference to some of the questions that have been before the public mind in connection with missions for some time past. So far as the results of missions were concerned, he thought, comparing the immense difficulties in the way with the few labourers they had engaged to do the work, they had no cause in any part of the field in India to hang down their heads and be discouraged at the lack of results. He was astonished when he brought the two together, and then thought what they had done, and the amount of success God had vouchsafed to them. He would advise every one who wished to have an insight into the real work of missions in India, carefully to study Sir Bartle Frere's essay on "The Church and the Age." Sir Bartle Frere, as they all knew, had been many years in India, and his whole public life stood very high, not as a missionary, but as a layman. He had been brought in contact with an immense number of men from his official position, and he knew a very great deal about the mental and physical position of the people in that part of India in which he

had been; and his testimony was this—that through the direct and indirect missionary efforts, the whole continent of India is being revolutionized. He thought Sir B. Frere took even a more hopeful view of the present condition of things in India than many missionaries did. He commended his remarks to their very earnest attention. In reference to the work of the missions, so far as their enemies were concerned, they expected to be misrepresented and misunderstood; but he must confess he had been compelled to feel that many of the friends of missions did not know what had been done, and were not aware of the results of mission work in India. They must expect to have the whole of their work in the mission field passed under review, and he was quite sure he might speak for the brethren actually engaged in the work, and that they shrank from no investigation, however rigid it might be: he was convinced that the more thorough and honest that investigation might be, the better pleased they would be with the results. They heard complaints sometimes that their missionaries had not the dash they formerly had, but missions could not be carried on by a succession of dashes. The common sense estimate of the position would be that they had arrived at that stage when, in the words of the report, steady progress would characterize their proceedings, instead of excited and uncertain efforts. When missionaries first went to Orissa, they opened up new fields and new territories, and their intercourse with the people was beset with immense obstacles, accounts of which interested and excited people at home. But their brethren went there now, and found that a great many of the obstacles had been removed and a great many of the difficulties overcome, and they had to go on in a very much more jog trot, steady way than the pioneers of the missions did. And it was one of the results of the missions that some of the difficulties having been swept out of the way, those who followed after had not the exciting incidents to record, but only the steady plodding every-day work. Look at that beautiful place of worship! When the pastor came there many years ago it was not in existence, and its erection subsequently, created a great stir in Leicester. Suppose his successor—and God grant it

might be long before a successor was needed—was to come and complain there was not the same amount of excitement and *eclat*—that he could not preach in that place, but would build himself another; would they not think there was something for the successor of the present pastor to do in keeping together the congregation he had gathered, and leading them onward as the Spirit led him, so that he might be a mighty influence for good in that important town? If he could not speak of the excitement incident to the erection of a grand place of worship, he might be able to say that by honest plodding persevering work, he kept together the men and women who before his coming were gathered together by the pastor. That illustrated the present position of their missions. It seemed to him that they were settling down to calm steady work, and from the altered condition of things, there could not be just the same excitement as in former years. When he heard men talk of the little heroism exhibited in the mission field now, he felt so deeply that he could scarcely speak about it. There were heroes in that field now; men, perhaps, of whom the world knows little, and of whom they heard but little; but their names were written on high. He heard from a brother missionary the other day, who said his sight was getting very bad, and he feared that in a short time he should be blind, and yet what was that man doing? He was commencing a work that would tax his eyesight for seven or eight hours day by day throughout the year. Was not that heroism? It was something for which to be thankful that they had such men to do the work. Most of their brethren there might go to secular employment, and do half the work they did, and treble or quadruple their incomes, but they did not do it, and plodded on with their incomes, large though they seemed to them at home, yet scanty enough there. He hoped the churches would not be questioned whether a missionary could live for £20 or £30 less than he had. If they sent men out, let them sustain them as well as they could; it was the cheapest policy to sustain men well when there. Questions arose sometimes about the deficiency in preaching of their missionaries, but the brethren connected with the two Baptist bodies were noted for giving their time to what was

called the direct preaching of the Word of God; but he thought men might be engaged sometimes in other work with great advantage, in illustration of which opinion he pointed to the labours of Knibb, in his efforts to secure the emancipation of the slaves, and to the labours of Dr. Duff at Calcutta—a man of ripe scholarship, who consecrated his talents to the teaching and training of young men for the work of Christ. He concluded by urging his hearers to carry out the spirit of the resolution, and to mark the Centenary year by determining to send out more labourers to the promising field of Orissa, to carry on the great and glorious work which their Master had entrusted to them to do.

The Rev. W. BAILEY, who is about to go out to India, next addressed the meeting. He remarked that his connection with the Society extended over a quarter of a century, and it was impossible for him not to be interested in its welfare; in fact, the Mission to Orissa had become almost part and parcel of his very existence. When by the mysterious dispensation of Providence four years ago he was compelled to leave the work, it was one of the heaviest trials he had ever known. A famine was in the land, and the cry for bread went up from every cottage; the pestilence which walketh in darkness and wasteth at noonday was sweeping away its victims with fearful rapidity; and there were dark forebodings in reference to the time to come—no missionary was there to take charge of the station he was about to vacate, and what would become of the people in that crisis he could not imagine; and when from the deck of the steamer he took what he feared would be a last look at the blue mountains beneath whose shadows he had so long laboured, his soul fainted within him. The vow of the missionary was one of immense love and sacrifice, and involved immense responsibility, and could not be broken without the clearest evidence. No amount of pressure from the Committee, and no amount of applause from the churches, would have induced him to sever ties dearer than life; but a solemn conviction that the work would be marred or perish unless some one acquainted with the work went out at once, led him to make the sacrifice.

There were emergencies when even old veterans must again enter into service; and when they put the musket to the shoulder, the old fire flashed in their eyes, and the muscle almost regained its youthful power. Would that some old veterans present who had fought so well under their flag would again take the field! They had been appealing for money: he was nauseated with the name, and felt that they wanted men rather than money. Give them men who would face without a murmur any hardship, or danger, or death—men who, like William Carey, preferred the hardship and dangers of a missionary's life to the seductions of cultivated society at home, and who offered himself for the work when there was only £13 2s. 6d. in the exchequer. If they had men such as he ready to go out, there would be no lack of funds; the heart of the great English nation would be touched, and their exchequer would be filled to the brim. If some of the brethren in England would let some of their early zeal, and love, and power come back, it would touch the well-spring of English liberality. He denied that missions were a failure, and pointed in confirmation thereof to the missionary labours in Jamaica, Orissa, and other places, remarking that he would be a bold man who would say that the labours of the Rev. J. O. Goadby had been a failure, and that it was only those who went down to the bottom of the well who could best realize its depth,—and it was only those who had gone to the depths of Hindooism who could estimate the difficulties the missionary had to encounter in India. The speaker then glanced at the persecutions to which native christians were subject—to the obstacles which caste had placed in the way of the missionary—and to the tenacity with which the natives adhered to the truths of christianity when once they had imbibed them, notwithstanding the persecution to which they were subject. The native christians included persons of all castes, from the highest Brahmin to the basest Sudra, who ate of the same bread and drank of the same cup together. These were not the days when men should talk of the failure of modern missions. When he thought of India now compared with what it was a quarter of a century ago, he stood amazed at the rapid strides which had been made.

Talk of missions being a failure when an English bishop of strong ritualistic tendencies visited and examined the schools, bearing testimony to their efficiency and worth—when the Commissioner of Her Majesty, the chief representative in the province, would actually sit down at the same table with native christians at the wedding feast, and use his utmost influence to raise the social status of the people—when engineers would gratuitously prepare plans for their chapels and superintend their erection! Talk of missions being a failure when the Commander-in-Chief, Sir Hope Grant, evinced such interest in the progress of the work! Sir Hope Grant, after arriving with a regiment at Berhampore, called to his tent a converted Mahomedan, who told him the whole of the circumstances connected with his conversion; and then, to the astonishment of the sepoys around him, took the converted Mahomedan by the hand, and wished him God speed. Should they talk of missions being a failure when officers in the army preached in their uniform in the chapels of the Society, and distributed tracts in the villages—when the Government of India call for a full report of the persecution of the native christians in the central district of Cuttack, and strongly rebuke the native magistrates for not doing their duty! And lastly, the speaker pointed to the interest the Duke of Edinburgh, as the representative of the Queen, took in the native christians, and in the progress of the work of missions. Mr. Bailey, in the course of his speech, gave translations of two native poetical effusions, the last entitled "No Salvation without Christianity," by Makunda Das, which evinced much feeling. He alluded in passing to the visit of Mr. Chunder Sen to this country, and expressed a hope that he would not be able to return to India and tell the Brahma Somaj that in England there was a want of earnestness and liberality. He thus concluded: Whether he stood there to address them at their annual meeting for the last time, God only knew, and he thanked God that He had placed a veil between him and the future. He confessed to them that his faith was not so much in secretaries, treasurers, and committees, not so much in the General Baptist Association itself: his faith was in God. He asked them to

give over talking about money, and to talk about work. They wanted faith, and the money would come; constrained by the love of Christ, they could not keep it back if they would. They wanted faith, and mountains of difficulty would instantly dissolve.

The resolution was then submitted to the meeting and carried.

The Rev. Dr. HAYCROFT moved the following resolution :

"That the thanks of the meeting be presented to the committee, treasurer, and secretaries; to the ministers who have preached and attended missionary meetings on behalf of the Society; also to the collectors and officers of auxiliary societies throughout the Connexion; and while urging them to continue and abound in their labours of love, the meeting would express their deep sense of the importance of fervent prayer to God for the outpouring of the Holy Spirit, to render effectual the work of His servants both at home and abroad."

The rev. gentleman having expressed his cordial concurrence in the resolution, said it was desirable to allow those who had actually been engaged in mission work, who had facts to tell which others had not, and which if they had could not tell so well, to address the meeting; he should therefore not detain them with any remarks of his own. He then retired from the pulpit, but after repeated cries for "Dr. Haycroft," reascended it amid much applause. He said at their request he came forward just to say a few words. It would be impossible for him to enter into that wide field which had naturally been suggested to one's mind at their Centenary meeting. A hundred years was a long time over which to glance, and to contrast the present aspect of things in our own country with what it was at the former period. He had contemplated doing that, but it was simply out of the question. He might ask their attention to just one or two points with regard to the mission field at the present time. It might be as well for them to glance at the actual facts transpiring around them. A hundred years ago the Bible existed only in some of the principal languages of the people, and it was denied to most nations even in those languages in which it did exist. Since then the Bible had been translated—chiefly through the agency of christian missionaries—into the languages of nine-tenths of the world's population. In some instances the languages of whole nations had been by missionaries for the

first time reduced to form and shape; and during that period christian missions to the heathen had become almost world-wide. Whereas a hundred years ago there was not a missionary society in existence, with the exception of the one connected with the Moravians, at the present time in almost all the languages of the world they found the gospel being preached: they had missionaries in the West Indies, on the south, east, and west borders of Africa, and they were penetrating into the interior, where God, in His merciful providence, was watching over their honoured brother, Dr. Livingstone—the pioneer of European civilization and evangelical missions. The gospel had been carried to Madagascar, to Japan, to China, India, Egypt, Turkey, Tartary, Persia, and to the very centre of the Himalaya Mountains. So that during the last one hundred years, just as in the time of the apostles, the gospel had been brought front to front with every variety of pagan superstition—from the gorgeous mythologies of Greece and Rome, to the miserable superstitions of their Teutonic and Celtic ancestors. And not only had they found that christian agency had brought the gospel front to front with every variety of modern error, but wherever the missionary had carried the truth he had happily not carried it in vain; and thoughtful men must admit that surprising results had followed in the course of the last seventy-five years in connection with missionary work. Dr. Haycroft then alluded to what had been accomplished in the way of the evangelization of Jamaica, the West Indies, and other places. He said Jamaica had set an example to us all. Within the last twelve months, at the very spot where the frightful massacre took place, two christian churches had been gathered, numbering some three hundred members. Another fact was that, whereas in England, from whence they sent the missionaries, they had a State Church still, and could not get rid of it, in Jamaica, where our missionaries were sent, they had got rid of it; so that the children were teaching their fathers. He then referred to the progress of missions in the South Pacific and in Africa—to the revolution caused by the spread of christianity in the condition of Madagascar—to the large number of small churches scattered along the borders of China—and to the immense number of

christians in Burmah. Taking all these facts, with the present state of the world, and remembering that a hundred years ago the gospel was not preached in one of those places, they had reason to thank God and take courage. Talk of the slow progress of the gospel—they had been watching great changes in this country. A hundred years ago that General Baptist Association could not have been convened there; and if it could, the chairman would not have been the Mayor of Leicester. At that time the dissenters had figuratively to fight for existence—they had to defend their right to live in that old England of theirs. The grandfathers, a hundred years ago, never dreamt of the Universities being opened to them, and never dreamt that their grandchildren would read in the papers that very day that the previous night a hundred members of the House of Commons voted in favour of relieving bishops from work in the House of Lords. They never dreamt that in these days the Jews, Roman Catholics, and above all Nonconformists, would be admitted to the House of Commons and to the mayoralty of large towns. The Test and Corporations Act existed in those days in full force, and Dissenters could not keep a school except by stealth, and the social and moral condition of the people was frightful to contemplate. Slavery existed in the British colonies, and English Dissenters had not then discovered that slavery was a sin; more than half, probably two-thirds of the people of this country could not read; there was not a Sunday school in the land—of hospitals and infirmaries there were few—and vice and crime everywhere abounded—profligacy and drunkenness prevailed even in the highest circles in the land—and religion was almost unknown in the pulpits of the Established Church. He urged them to pursue the great work in which they were engaged. They had a divine religion, let them remember that. The Bible that had regenerated one heart could regenerate the world: that Spirit which could re-create one soul could

re-create the whole race. They must be diligent in their day and generation, believing in success, and sure that nothing which God had said would fail; lifting up their hearts in prayer, in the assurance that though delayed long the answer would come at last—that the prayer taught by their Master 1800 years ago, which they had been offering up year after year since that time, and which had not been fulfilled yet, should at last be accomplished—"Thy will be done on earth as it is in heaven."

The Rev. R. CAMERON, of Toronto, a deputation from the Free-Will Baptists of America, seconded the resolution in a few words, expressing a hope that the friendly intercourse between the United States and Great Britain would continue, and his belief that the interchange of sentiment and feeling and visiting each other would tend to bind together the Anglo-Saxon race.

The resolution was then put to the meeting and carried unanimously.

The Rev. H. CRASSWELLER, of Derby, moved a vote of thanks to the Chairman, which was seconded by the Rev. W. HILL, of Barton, and carried.

A vote of thanks to the Rev. J. P. Mursell, and the deacons of the Belvoir Street church, for their kindness in granting the use of their chapel for the meeting, finished the business, and the day's proceedings were brought to a close with singing and the benediction.

MISSIONARY SERVICES.

WEST RETFORD.—On Sunday, May 22, two sermons on behalf of the Foreign Mission were preached by the Rev. J. Cookson, M.A., of Lincoln. On Monday evening the cause was again advocated by T. Cotton, Esq., chairman; Revs. G. Hester, of Sheffield; E. Dixon, Wesleyan minister, Retford; T. Mee, pastor, and W. Bradshaw, Esq. Collections and subscriptions, £9 3s. 11d.

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

GENERAL BAPTIST MAGAZINE.

AUGUST, 1870.

THE SUNDAY SCHOOLS OF THE FUTURE.*

Few subjects are of greater importance at the present moment, or should engross more of the attention of Christian men than the Sunday Schools of the Future. Great as the good is which has been accomplished by our united and prolonged efforts, it is readily confessed that the best days of Sunday schools have yet to come. Our organizations need to be perfected in their several departments. Our machinery waits to be applied to *all* the different classes of the community. Much of the teaching power of the church remains unemployed, and what we have at work requires to be raised to a higher degree of efficiency. The link between the church and the school is still missing, or so loosely formed that it rarely unites together the various works of each with such thorough completeness as to secure the highest success. The special and exclusive occupation of the church in the Sunday school is not everywhere understood; and even where it is, the necessity for elementary education is so strong that time and pains have to be given to that which ought to be wholly devoted to the

cultivation of the spiritual life of the children.

But light breaks in upon us. We are beginning to understand our wants; and what is better, there is much hope that our hearts and hands will soon be free for our specific work. The horizon of national life is bright with promise; for I hold that the present agitation of the educational question cannot subside till we have reached a just and satisfactory conclusion. Different theories are in fierce conflict, and difficulties are sufficiently numerous to tell us the end is not yet. However it requires no prophet's eye to see what that end will be when it does come. Religion and arithmetic must be severed. Catechisms and ciphering cannot be joined together in a system of *national* education. Government may teach children to read, reckon, and write, as it may teach the soldier to use a rifle, and the policeman to keep to his beat, but it has no more right to instruct the young in formularies of faith than it has to endorse Mormonism in the army, or Moham-medanism in the navy. In that final settlement of the mode and

* Paper read at the Sunday School Conference of the Centenary Association, June 22, 1870.

conditions under which every child of the nation shall receive an elementary education, it seems certain we shall have a further application of that principle of total separation between the administration of politics and the teaching of dogmatic religion, which is gaining such emphatic approval throughout the civilized world. Eternal justice demands it, and with such energy and decision that it will avail nothing in the long run to resist.

This solution of the educational question will place the church of the Lord Jesus Christ in a new position, devolve upon the members thereof fresh responsibilities, and inaugurate a new era in the development of the practical Christian life of these realms: and therefore we are bound to ask how shall we prepare ourselves to discharge our responsibilities, and by what means shall we utilize to the utmost extent the Sunday schools of the present, so that they may be ready for the needs of the future.

The character of those needs will be determined largely by the circumstance that the work of the Sunday school will be henceforth mainly, yea, may I not say *exclusively*, spiritual. We shall not teach reading and writing. This will be done for us, and our valuable time will not be occupied with such preliminary service. We shall have to lead the children into a loving and trustful regard for Christ Jesus, to a felt sympathy with His spirit, and a practical acceptance of His teaching and rule, so that by Him who is the way, the truth, and the life, they may come to the Father. This will be our goal, and our only goal, and we may not rest until we reach it. We see it definitely and distinctly before us, and we must make our way towards it with all the directness, wisdom, and energy of those who feel that though their work is great, it is enjoined upon them by

Him who has promised to give liberally and upbraid not.

I. THE CHILDREN'S CHURCH.

One of the most manifestly needed changes in the present condition of our Sunday schools is to organize within them, or within the churches to which they belong, an apparatus of means which shall more effectively lead the children to Christ, increase their attachment to His person, and perfectly develop their love for His service. It is certain this is not done now on any extensive scale. The cry is still heard, and not without reason, "where are our senior scholars." The number of those who unite with the church still bears a mournfully small proportion to those that pass through our doors. The offspring of the most pious parents do not give the evidence we desire that they are taught of the Lord. We need a remedy for this; and I have long believed that it is in our hands if we have but faith and courage enough to try it. There are immense resources of power in our Sunday schools for the conversion of children, and for guiding and guarding and perfecting their spiritual life. But what we want is appropriate system. We have it for adults in the church proper, for young men in mutual improvement societies and Christian associations, for young women in Bible classes; and with reference to the cultivation of one virtue by children, we have an admirable arrangement in our Bands of Hope; and now it remains for us forthwith to complete the series by adding the Sunday School Church, where believing children may come together, be under proper superintendence, and receive appropriate teaching and aid, so that from their earliest years they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. This "Children's Church," as we may call it in the

absence of a more convenient designation, would hold to the whole Sunday school relations similar to those sustained by the church ordinarily so called to the common and miscellaneous congregation, and whilst not in any way interfering with that adult community, would form, in many cases, an introduction to its society, and a training field for the duties of maturer Christian life.

Such an organization is one of the most urgent necessities of our school life, and ought to be provided immediately. Common principles of every day experience strongly commend it. No objection that we can imagine bears examination. It is vain to leave things as they are and tell us the church as it is should do it. We have been told that quite long enough. The true worker seeks out *fitting* tools, and owes as much to his good tools as to his tact and energy. Galileo, Newton, and Herschel, can do little for astronomical science without the telescope. Steam does not become our servant before the engine is invented. Light does not paint for us till we provide the camera and appropriate chemicals. The winds blow in vain for the ship that has lost mast, and sails, and helm. Without the printing press and Bible societies the Church of Christ would often have been at serious disadvantage in the modern crusade against paganism abroad and ignorance and vice at home. And who shall say how many thousand *Phebe Bartletts* and *Adoniram Judsons* have been lost to the church and the world because the fit and proper agency for drawing out and strengthening the spiritual nature of the young has been lacking? Appropriateness of food is one of the chief conditions of growth. Carrion for the vulture, grass for the ox, milk for the child, and strong meat for the firm-muscled man. Not "new-born babes," but such as are of "full age" and who "by reason

of use have their senses exercised to discern both good and evil, ought to leave the "first principles of the doctrine of Christ." The piety of a child is not that of an adult. One is the blossom, bright, beautiful, and fragrant; the other is the luscious and well ripened fruit. Here is the green blade of grass just breaking through the soil, there it is long and ready for the mowers' scythe. This is the simplicity and playfulness of childhood; that the severity and caution born of a long experience of the world. They dwell in different atmospheres, feel differently, hope differently, love and pray differently, and therefore of necessity require a treatment specially adapted to the conditions and aims of each. Proper placing has much to do with the growth and usefulness of men; how greatly it affects that of children it is impossible to conceive! The best seed in bad soil will not yield a good harvest, and the strongest frame will not remain for ever proof against poisoned air. Good and able men misplaced often work in vain, and a child's destiny may be predicted with a painful accuracy from a knowledge of where its lot is cast in life. Everything in its place; and surely the place for training the lambs of Christ's flock is found when they are carefully folded apart and watched over with all the delicate gentleness and spiritual sympathy their susceptible hearts need. Child culture is not the culture of manhood and womanhood, and it is certainly not wise to expect the end to be gained in each case by the adoption of the same means. Hence the separate service that has obtained favour in so many directions ought now to be extended to an arrangement by which the youngest and feeblest spiritual life shall be diligently nourished and fully prepared for all that may be expected from it by the church and the world. Working with the teachers, the pas-

tor of the church, or some competent person, should gather together our pious and believing children, register their names, make each feel that a personal and individual interest is taken in them; let them have their own meetings conducted expressly for them, and give them their own work, and then the Sunday schools of the land would, in larger measure than ever yet realized, fulfil the mission assigned them by Him who has said to all who love Him, "Feed my lambs."

Many advantages would result from wisely carrying out a plan of this kind, one or two of which we may mention. Judicious system is not life, but, as every one knows, life moves more economically and powerfully with it than without it. Civilization, notwithstanding the many defects that cling to it, is a substantial advance upon the barbarism of our ancestors. The family, which is the organized unit of society, is better than a wild and reckless individualism. Unity is strength. Method is power. Good organizations prevent collision and waste, husband resources, and promote the highest degree of efficiency. To trust in them as though they were *all* that is needed, and leave them to work of themselves, is absurd; to depreciate them as if inherently wrong is one of the lowest depths of unwisdom; but to raise them to perfection and fill them with the fullest and richest life, is to "walk worthy of God." Directness of aim, simplicity of method, and patient watching of work would be fostered in the minds of all engaged in the common tasks of the school if they were labouring in view of such an organization as we plead for. The church as it is now is too far off to act as an incentive, save as it regards those who are standing on the verge of manhood and womanhood. Bring it nearer, let it be close at hand, and its influence will be felt acting most

healthily on every teacher. The long distance between the class and the communion table is weakness. Diminish it, and you create a new power in the school. The "little ones" who show a loving trust in Jesus and an eager desire to serve Him, will be encouraged and guided at once, and placed under genial and stimulating arrangements, and not turned out upon the world till maturer years, with no special guardianship whatever save such as may be extended to them in the two or three hours that they meet their teachers on the Sunday. The sapling will be trained from the first, and instead of becoming a withered and blached and barren trunk, a testimony to a wasted past and an unskilful husbandman, will grow up into a fruitful tree in the garden of the Lord.

Another advantage would be the extension of the area from which the scholars of our schools are drawn. Hitherto we have only gained one class. We must have all. The church's schools, in concert with the homes, should be the religious training ground of all the children of the nation. The wealthy and the well-taught shun the Sunday school as though it retained the pauper objects and features that gave it birth. In some directions the feeling is not yet extinct that the teacher, instead of being an ally, is a Jacob supplanting the parent, and robbing him of his spiritual birthright in his child. But once let it be seen and felt that the Sunday school renders a service which the day school and the family together do not; that it stimulates devout thoughts, evokes and trains a spirit of reverent and joyful worship of God, cultivates habits of solicitude for others, and is, in fact, through its "children's church," a successful pioneer of the church proper; and then the rich and the poor, the well-taught and the ill-taught, the children of the

godly and of the godless, will meet together to receive the manifold blessings of such an institution.*

II. THE MID-WEEK SERVICE.

As preliminary and helpful to the "Children's Church," might we not have a special service for children in the week? It is well known that our Sabbath worship is not and cannot be conducted throughout and in all its parts in such a way as to accomplish at one and the same time the greatest amount of good to the young of the school and to a miscellaneous assemblage of adults.

* When I wrote this paper I had no "case" to give illustrating the mode of operation and the certainty of success. Englishmen rarely accept any teaching without a "case." They are so "practical," that truth that is not set in the light of many facts is altogether unattractive. What I have done myself is so preliminary and tentative that I could not quote it, and therefore I have been anxiously looking out for a "case," and am extremely glad to be able to give the following. The Rev. J. C. Gray, of Halifax, has had a "Junior Church" in operation for at least a year, and in a letter received from him he says: "It is every way a success. We have a school of about four hundred scholars, and nearly fifty of these are now members of this church. . . . I regret deeply that I did not begin before." And in a pamphlet on "the Church in the Sunday School," which I warmly commend to all our pastors and teachers, he describes the mode of formation, thus: "I began by talking about it among the teachers and deacons until I found that they were ready for action. They all saw that it was a good thing, but did not see how it might be carried out. Then I invited the youngest members of our church, who were either teachers or scholars, to meet me at my residence. About thirty responded to that invitation. After I had put the case before them, I asked them to consent to be formed into a junior church, it being distinctly understood that their connection with the senior church should not in any way be interfered with. They kindly agreed to this, and we separated. Then at a full meeting of the teachers I laid the case formally before them, and asked—and I need not say, obtained—their co-operation. I then asked the teachers to introduce to me, at the close of the teaching on the following Sunday, such scholars as they judged most eligible. No less than twenty-five scholars were thus introduced. I made an appointment with these little ones, and met them in three divisions at three different hours during the week to suit their convenience. At these meetings I took down their names and addresses, and the names of their teachers, and conversed with them briefly, but pointedly. I found that they all belonged to about six or eight of the middle classes in the school. The next Sunday I asked the teachers of those classes to meet me at the close of the afternoon session, and we went very carefully through all these names, marking off those who in the judgment of two or more teachers were best qualified for membership. At a meeting held that day, before the evening service, we had the first gathering of the junior church, composed of those who had consented to compose it, and who were already members of the senior church. At that meeting sixteen of these

Moreover, is it not desirable to get the school together between the Sundays? It is certain the church of Christ is not doing so much as it ought and *must* to secure the affection and worship of children for Christ; and a mid-week meeting would be appreciated by the children and very profitable to all engaged in it. Let me illustrate what I mean by a "case." As soon as Mr. Forster's bill came out my mind was directed afresh to the necessity for something of this kind. I mentioned the matter at once to the teachers at Præd Street chapel, and

scholars—ranging from ten to fourteen years of age—were proposed. In each case the scholar's teacher and one other member were requested to confer together, and visit the scholar; and then report to me before the next meeting if any scholar had better stand over. So cautiously had the first steps been taken, that none of the scholars, most of them being the children of church members, had to be deferred. Meanwhile, during the next week or two, the teachers went to work looking after other scholars, until the original twenty-five increased up to forty. The additional fifteen were seen as before. At the next meeting of the teachers of these classes we went through the list of sixteen who stood proposed, and passed them. Then we went through the list of the remaining twenty-four, and selected eleven others as suitable candidates. At the next meeting of the junior church we first appointed a secretary to keep the books and mark off the attendance. Then we proceeded to receive the sixteen members. In each case the name was read out, and the question was asked, 'Is there any objection to that name?' The number to be received compelled us to waive all needless discussion; the more needless on account of preliminary work. Then, while we sang a hymn, the secretary introduced the young people, to each of whom I presently gave the right hand of fellowship, and then briefly addressed them. I then proposed the eleven who were selected by the teachers, and the secretary handed a note to each whose business it was to make inquiry, with a view to their admission at the next monthly meeting. This account of these first two meetings will suffice to show how our junior church was formed. (2) As to the method of conducting it, our course is very easy and simple. We meet once a month. In the place of the scholars' prayer meetings—which is held each Sunday from 5.30 to 6.15 p.m.—we have a meeting of the junior church on the third Sunday in each month. We do not administer the ordinance, but we encourage—nay, expect—the presence of the young people when the ordinance is administered to the senior church. Each one is provided with tickets of membership, one of which is collected from each one who is present at each meeting of the church. We encourage their attendance also at the meetings of the senior church. On being received as a member each scholar is placed under the care of two of the elder members, who engage to look after their charge, the secretary supplying the names of absentees." As to the name, Mr. Gray says in his letter, "Whatever your title, let the word *church* be in it. Let the children feel they belong to the church and are linked on to it. 'Inquiry class,' &c., won't do."

I agreed, with their assistance, to conduct a service on a Wednesday night, from six to seven o'clock, for all children who would come. Our plan is this. We sing one of the hymns in Philip Phillip's Songster (selecting only such as are fitted for children), then offer a prayer as from a child's heart to God; sing again, then read a few verses of Scripture, and give and illustrate the sense; sing a third time (for children love song), and follow that with a simple address or sermon, *prepared throughout expressly for them*, and then after one more hymn and a prayer the service is over. The name, age, and address of each child are registered, the attendance taken down, and we seek to exercise over each a special watchfulness and care. We have had four months experience. The attendance increased in the first quarter sixty per cent., and according to every visible sign the hour is very interestingly and profitably spent.

Of course this is extra work, and therefore very objectionable to men whose heaven is to have little or nothing to do; but if any man says he cannot do this and then follow in half-an-hour with his week-evening lecture, might he not get some of his best trained speakers to take a part or the whole of the service for adults, and so he be free to give at least one hour a week to the promotion of the welfare of the young? or, if that is impossible, is there not a teacher qualified to undertake such a trust? The work will have to be done, and we had better prepare ourselves for it at once.*

III. MORE AND BETTER TEACHERS.

No one can think of the Sunday schools of the future without being impressed with the necessity for more and better teaching. It is not

* I rejoice to be able to say that several communications have been received describing the commencement of the mid-week service in connection with some of our schools since the Association.

fault-finding to say this. God forbid that I should utter a word in disparagement of the cheerful and willing service of the thousands of teachers who give their young and ardent enthusiasm for Christ to the work of communicating the light and love that are in Him to the hearts of the young. They work well and nobly, and form one of the most attractive features of our Christian life. But I am verily convinced of these two things, (1.) that we have not yet employed a tithe of the teaching power of the church of Christ; and (2.) that what we have at work needs to be raised as soon as possible to a higher state of effectiveness. We must increase the company of the teachers and augment their efficiency if we are to bring all the children of the nation under the genial influence of such a spiritual tuition imparted by spiritual men, as shall lead the major part of them to Christ. The young and the enthusiastic are pressed into this service, but where, alas! where are the men of ripened experience, broad culture, and gray hairs? How is it we have in so many instances lost the services of those who were trained in our Sunday school and became teachers when the dew of their youth was upon them? Why have we not, as they have in America, the best thought and culture of our congregations with us in our work? We are thankful for those who are with us, but we must not rest until the entire teaching power of the church in its variety and diversity is brought into active service for the Lord of children.

Meanwhile we must seek means more perfectly to qualify for their tasks those already at work. No mistake is more common, and few are more injurious, than the supposition that those who know little will suffice to teach those who know less; and that the teacher who is one stage before his scholar can as

well as any other show the way. The approximation needed between the disciple and his master is not one of ignorance, but of sympathy and of mutual understanding. The recently initiated are not most apt at unfolding the truths of the Christian religion. The wisest will, all other things being equal, best teach the most ignorant. Omniscience would be the fittest instructor of the youngest. Given as the fundamental and indispensable requisite the special aptness for communicating spiritual truth and power which springs from a living sympathy with Jesus and an intense yearning for the salvation of souls, then we must seek a fuller knowledge of the Bible and of the relations which theological truths bear to each other, a firmer grasp of the fixed principles of the gospel, and adequate information as to the nature of the material on which the teacher works, all of which may be gained by an apprenticeship spent in a well conducted training class. Training classes are one great and signal necessity for the schools of the future.

IV. BETTER SCHOOL-ROOMS.

Lastly, we must, by all means, obtain more suitable and appropriate accommodation for all classes of our pupils. School-rooms must be so built and arranged in all their details that they will impart an attractive and fostering influence to all who come within them. The conservatory should be fitted for the plant at the successive stages of its growth. The house that protects an Englishman at John O'Groats would smother and suffocate him at the tropics. All bodies do not conduct electricity with the same power, nor do all buildings facilitate the work of the Sunday school teacher in the same degree. Some rooms are far from the ideal. Constructed as if to poison the blood, check the

flow of thought, beget bad temper, and block out at every avenue the entrance of the truth and grace of God into the heart, the wonder is that any good at all is done in them. Their attractions and adaptations are at the lowest imaginable point; and yet surely instead of being inferior to the chapel, and the worst part of the building in which the church carries on its work and offers its worship, they should be, if there is any difference, the best, the most commodious, light, airy, and charming part of the church's home. School-rooms should harmonize more with the joyful and exuberant piety of childhood than with the sober reflective godliness of age. Why not hang the walls with frescoes and teach by pictures? Why not have *class-rooms* as numerous as classes? Are they not a positive necessity for effective teaching? Should not provision of some kind or other be made to get quiet and comparative privacy for each group of children if we would multiply the power of the teacher, unite him in closer bonds to the children of his class, and facilitate his bringing them to Christ? Our spiritual efficiency as teachers, and the receptivity of our children as hearers of our words, are made or marred in no small measure by the state of the air we breathe, the quantity of light that beams upon us, and the general physical conditions under which we work. We must, therefore, have a good school-house, large, lofty, and well ventilated, with no lack of rooms for special classes, in the Sunday schools of the Future.

V. I will only add another suggestion, to the effect that in those cases where the teachers are unable to visit the sick, follow the wanderer, and gain the co-operation of parents by going to their homes, the employment of a *pauil* officer, whose time and energies should be wholly

given to such work, seems to be exceedingly desirable, if not necessary. But let us have suitable buildings, our teachers reinforced in numbers and power, mid-week services and special arrangements for evoking

and maturing the piety of the young, and the Sunday schools of the future will discharge their main function of educating the British youth in the love of and for the service of Christ.

J. CLIFFORD.

CENTENARY THOUGHTS.*

BY REV. W. R. STEVENSON, M.A.

MOST entirely do I concur in the sentiment of one of the previous speakers, that not only should this occasion be one of thankfulness and joy, but we should also strive at this time to derive from the past lessons for our guidance in the future. With this view, let me call to your recollection the avowed objects of those good men who formed the New Connexion of General Baptists. In the heading of their first Association Minutes, they declare their design to be the revival of "Experimental religion, or Primitive Christianity in faith and practice." It is to those words, the "revival of experimental religion," that I would especially call your attention.

In the former part of the 18th century, practical experimental piety had indeed sunk to a low ebb in England. The celebrated Dr. Isaac Watts, writing in the year 1731, noted the sad fact, and observed that it was "matter of mournful observation among all that laid the cause of God to heart." And the eminent clergyman, John Newton, makes this statement—"I am not sure that in the year 1740 there was a single parochial minister, who was publicly known as a gospel preacher, in the whole kingdom." Perry, a recent historian of the Church of England, thus writes—"The middle of the 18th century may not unfairly be said to have witnessed the deepest obscuration of the Church of England. The country clergy were ignorant

and scandalous; the bishops and dignified clergy were careless and non-resident." As it regards Non-conformity, Herbert Skeats tells us that in the year 1688, the time when William of Orange came to the throne, the condition of Protestant Dissent was remarkable for its strength and purity. Yet in the following sixty years it experienced a decline as remarkable. In a manuscript now preserved in Dr. Williams's library, the Pædobaptist congregations, including both Presbyterian and Independent, are reported as being 843 in the year 1715. In 1773 they had sunk down to 729. To this declining state of Dissenting congregations are some touching allusions in Doddridge's hymns:—

"Revive thy dying churches, Lord,
And bid our drooping graces live!"

The churches were literally *dying*, and that at a painfully rapid rate.

The question arises, how are we to account for this depressed state of religion in England during the period we are speaking of?

First, as regards the Episcopal Church, the answer is not far to seek. Neither an individual human being, nor a church, can act unjustly without sooner or later suffering righteous retribution. Now, in the year 1662, the English Church had cut off from her ministry, amidst circumstances of gross cruelty and injustice, 2,000 of her most godly pastors and teachers. No wonder

* Being the substance of an Address delivered at the closing meeting of the Leicester Association.

that for the following century she was afflicted with the curse of spiritual barrenness.

But the causes of religious decline among the Nonconformists are not so obvious. The following, however, appears to me to be the true view of the case; and if our account of the matter is correct, the facts are eminently instructive and admonitory as regards ourselves.

In the first place, during the period we are discussing, the Nonconformists enjoyed a degree of liberty and countenance from men in power, to which they had hitherto been strangers. The Toleration Act had been passed. The first two Hanoverian monarchs were decidedly and avowedly their friends. Even bishops, like Warburton, condescended to smile upon them. No doubt they were still subject to certain legal restrictions, but as compared with former days, their position was one of light and favour.

Secondly, during this period the English people generally, Dissenters included, were rapidly increasing in wealth. This was before the outbreak of those great wars which have so enormously added to the taxation of this country. Historians tell us that the proportion of the means of living to the number of the population in England, was perhaps never greater than in the former half of the 18th century. Combine the two facts that have been mentioned,—the cessation of persecution and the increase of material wealth,—and we have in part the explanation of the painful circumstance we have been noticing, the decline of religion among the Dissenters. The saying of the old book was again fulfilled, “Jeshurum waxed fat and kicked.”

But another fact is to be noticed. As an accompaniment of an improved material condition, there sprang up a demand for higher mental culture; and as men usually go by extremes, the homage properly due to intellect

became idolatry. This presently told upon the character of pulpit ministrations, both in the Church and amongst Nonconformists. Dry moral essays became the substitute for warm-hearted evangelical discourses. Judge Blackstone, the author of the “Commentaries on the Laws of England, lived in those days, and at one time went about a good deal among the churches of the metropolis. He had a kind of passion for hearing, and I dare say criticising, sermons; and he declares, with regard to the majority of the discourses to which he listened, that it would have been impossible, except for the places where they were delivered, to have told whether their authors were Christians or Mohammedans. Dr. John Guyse, an eminent Dissenting minister in the year 1729, exclaimed, “How many sermons may one hear that leave out Christ, both name and work, and pay no more regard to Him than if we had nothing to do with Him!” Another, writing about the year 1744, says,—“The Dissenting interest is not like itself; one hardly knows it.” It used to be famous for faith, holiness, and love. He had known the time when he had no doubt, into whatever place of worship he went amongst Dissenters, his heart would be warmed and comforted, and his edification promoted. “But now,” he says, “I hear prayers and sermons I neither relish nor understand. Primitive truths and duties are quite old-fashioned things. One’s ears are so dinned with reason, the great law of reason, the eternal law of reason, that it is enough to put one out of conceit with the chief excellency of our nature, because it is idolized and almost deified.” As connected with this last point, the frequent appeal to reason, it is only fair to state that the early part of the 18th century was a period when the deistical controversy raged. The attacks of clever infidel writers put Christians

on the defensive; and here again, going to the extreme, Christian ministers too frequently substituted discourses on the historical and other evidences for the practical earnest preaching of the gospel. It has been usually represented as though false doctrine was the chief cause of the decline of Dissenting churches, and particularly of the old General Baptists, during the 18th century. My own belief is that this was not the *primary* cause. My conviction is that the *first* cause was a decline in *vital godliness*, caused by worldly prosperity, combined with an over-estimate of intellectual culture. Then, when the heart had become cold, the head went wrong. The heterodoxy of creed of the second half of the century was the result of the spiritual declension of the first half. Our fathers, in 1770, perceived, with true insight, what was the root of the evil; hence they rightly addressed themselves, not so much to the combating of error in doctrine, as to the revival of "Experimental religion."

It appears to me, brethren, that a parallel may be drawn between the condition of Dissent in the former half of the 18th century and now. Hence the details I have been giving you. During the last thirty or forty years, the condition of Nonconformity, externally considered, has been improving. First one remnant of political and social inferiority has been swept away, and then another. Municipal, Parliamentary, and now, we may almost add, University honours, are as open to the Dissenter as to the Churchman. And our people have been rising in wealth and social status. Friends who, within our own recollection, occupied small houses attached to their places of business, now live in suburban villas, surrounded with all the elegancies and comforts characteristic of our artistic and comfort-loving age. For the blessings of this life thankfulness is due. They

are the good gifts of a loving Father, and are therefore not to be disparaged. Nevertheless, are we not *now* specially open to a temptation to worldliness? In the enjoyment of the gift, are we not in danger of forgetting the Giver? Is there no reason to fear that the accumulation of riches, the taste for luxury, the sense of elegance, the spirit of commercial enterprise, in themselves innocent and lawful, have already had the effect of weakening somewhat the spiritual tendencies and aspirations of our souls? Is not private communion with God less thought of now than formerly? Have we the old sense of the reality and importance of things invisible? Or is it not a sad truth, that with too many professing Christians in these days, "clouds of gold, rich, palpable, and gorgeous, have curtained round this little life of earth, and shut out the view of that distant shore, deep-bosomed in eternity—to which the immortal spirit, when these pageant-ries are all dissolved, must take its silent and mysterious way?"

And are we not, in the modern cry for enlightenment, exposed to a like danger to that of the Nonconformists of 150 years ago? Let me not be misunderstood here. Let me not be supposed to imply that Christianity has any affinities with ignorance, or that true godliness is incompatible with intellectual progress or scientific advancement. Quite the reverse; Christianity rejoices in the spread of all kinds of truth. Nevertheless, we must beware of substituting the gospel of "culture" for the gospel of the grace of God. "The sweet reasonableness of Christ," precious as it is, will never be developed in human hearts excepting by the faithful exhibition of the cross of Christ. If, in the pulpit, polished sparkling essays and leading articles come to take the place of pungent earnest addresses, appealing to the conscience and affections, decline will once more set

in, and a new Revival of Experimental Religion be needed.

Dear Brethren, in this closing hour of our centenary celebration, I should wish, if possible, that we should renew the feelings many of us have had on the last evenings of some former Associations. What will the new century bring to us and ours? Where shall we be a hundred years to come? Oh, let us all, ministers, deacons, Sunday School teachers,—all,—now consecrate ourselves anew to God! Let us who preach try with the very next Lord's-day to throw fresh heart and earnestness into our proclamation of divine truth! Do you who are our fellow-labourers endeavour to act in

the same spirit! And let every one of us remember that nothing can be a substitute for living fellowship with Christ. After this let us seek more and more! a heart-felt experience of divine things,—a deeper sense of their reality and importance,—a more abiding consciousness of the Saviour's presence and friendship. Let us by God's grace attain to these, and all will be well both with us and with our churches. Whatever changes the coming years may bring, the cause of Jesus will advance, souls will be saved, and our Heavenly Father will be glorified. "God shall bless us;" and in due time "all the ends of the earth shall fear Him!"

THE PORTSMOUTH FLOOD.*

As we have recently suffered in our district from a most distressing calamity, it has occurred to me that our readers might be interested in perusing a brief account of the sad event. I will therefore proceed at once to give a few facts and incidents associated with the great flood which has taken some lives and destroyed a vast amount of property. On Saturday, the 9th of July, the beautiful and romantic valley, lying between Todmorden and Burnley, was the scene of one of the most terrible and devastating floods that was ever witnessed in this part of the country. The valley is so narrow at many points, that there is only space enough for the railway, the highway, and the watercourse, to wind through it in a serpentine form. On each side the ascent of the hills is exceedingly steep, the rocks rising in many places in an almost perpendicular form. Standing on the hill at Shore, at noon, and looking in the direction of Rochdale, I saw a fearfully heavy cloud, very black, with an admixture of copper colour, which cast a peculiar hue upon the ground, come rolling along, slowly and steadily, in the direction of Todmorden; the line of its march being very distinctly marked. A very high ridge of moorland runs

parallel with the Burnley valley on the south side. The dense cloud appeared to settle on the highest part of the moor, near Portsmouth, about three miles from Todmorden. I arrived at a house close by the road side in the valley, about two o'clock, and had only just entered, when such a darkness came over us as I had never before witnessed at mid-day. The lightning now began to play, and flash succeeded flash with fearful rapidity. No sooner had we been startled by the vivid flash, than the thunder literally danced over our heads, as though it would shake down every building, and shatter the rocky ribs of the ancient hills, and hurl them down in vengeance upon us. After almost every flash, it appeared as though the lining of the cloud had been torn into fragments, so as to let the water out all at once, for it came down in many places, not in rain drops, but absolutely in streams and torrents. In a few minutes the Calder was overflowing its banks, and the road had become the bed of a mighty river. The water rose so rapidly, that in about a quarter of an hour the flood was a yard and a half deep on the road, and from forty to over a hundred yards wide, and was dashing down the valley with fearful impetuosity. The sight

* The writer of the following article does not attempt to describe the whole field covered by the flood, but that part of it more particularly which came under his personal observation.

became truly heartrending. The wall between the watercourse and the road was swept away. Huge boulders were rolled about as though they were mere toys for the water to play with. Some roofing of a house came floating down, and was soon followed by various articles of household furniture. I noticed a large looking-glass, a clothes basket, tables, chairs of various kinds, chests of drawers, books, mugs, tubs, buckets, bed clothes, and all kinds of wearing apparel. Other things went rolling past, such as wheel-barrow, carts, trees, just as they had been torn up by the roots, were hurried along, and scores upon scores of huge trunks of trees were brought from the stack-yards of the bobbin mills higher up the valley. Many men stood watching, but felt themselves as helpless as infants to prevent the work of destruction. Women, where they could, rushed out with their children to elevated positions, and stood in the pelting rain, some praying, some shrieking, and nearly all trembling with fear. Others, not able to escape by the doors or windows, fled to the attics, and getting through the skylights, walked the house-tops, and got down by ladders, or ropes, or any other means. One woman was seen walking the rigging with three little children; her foot slipped, and she had got close to the edge of the slates, when her son saw her danger, rushed to help her, seized her dress, and saved her life.

The rain abated about four o'clock, and hundreds of people were going up and down on the railway, the only road available, to find out who had found a watery grave, and who had escaped the destroying flood. There were many solemn greetings, many tears of sympathy, and many expressions of joy and gratitude, as one and another told of hairbreadth escapes, and of precious life snatched out of the very jaws of death. But, sad to relate, there were other tidings, which told of death and awful disasters. A little above the village of Portsmouth, the water came furiously down a deep ravine, and across a field, where a man with two children was running to get out of danger. The force of the water knocked the man down, and swept the children out of his arms; and it was only by making a desperate effort that he succeeded in saving his own life.

The body of one of the children was afterwards found, cold and lifeless, upon the field, but we fear the body of the other may never be seen until that solemn hour when the sea shall give up its dead.* At a group of buildings known as Mount Pleasant, there lived a widow, named Mrs. Greenwood, and her daughter, in the lowest house. When the flood became violent, the girl ran to fetch help, but in a very short time the house was carried away, and the widow killed in its fall. Her body was found about a quarter of a mile down the road, almost wrapped round a lamp-post. At Sun Terrace, Mrs. A. Horsfall, who had been suffering some time from a cancer, when informed that Mrs. Greenwood's house was gone, and the inmate could not be found, exclaimed, "we must all be lost together," and immediately her spirit took its flight to that happy land—

"Where not a wave of trouble rolls,
Across the peaceful breast."

Several persons are still suffering much, and there is much fear that some of them will never recover.

There was also much damage to property. Including Bacup and Todmorden, it is said the loss must amount to the sum of £150,000. At Portsmouth, the water coming down Green's Clough completely destroyed the large weaving shed, carrying many of the heavy looms across the highway, and it filled the warehouse and the lowest room of the mill with huge boulders and debris. The weaving shed occupied by John Crossley and Sons, containing from 300 to 400 looms, has been so entirely filled with wreck, that people may walk over the looms without finding a single vestige of many of them. Very many warps, and much web, with a great number of pieces of cloth, and other things of considerable value, were taken away, leaving the proprietors in urgent need of practical sympathy. In front of the Brick Houses the steps and gardens were entirely taken away; and the road was covered with wreck, a yard and a half deep. The houses built over the watercourse at Cornholme, have been much injured. The arches gave way, and the floors and contents of the front rooms dropped into the roaring flood;

* Since the above was written, the body of the other child has been found, after lying buried nearly a week in the mud.

leaving the very picture of ruin and desolation behind. A vast amount of timber was taken out of the woodyards, and what remained lay stranded in the mud, in the wildest confusion. At Vale Manse, the palisades were washed down, and many trees torn up and carried away. The watermark in Vale shed is six inches above the tops of the looms; and in Law Mill and Knott's Mill, the damage done is very considerable indeed. Two houses were completely washed away at Bowed Row; and several others rendered totally untenable. The most surprising thing in connection with the flood is, that so few lives were lost. Had the storm come an hour earlier, when the weavers were cleaning their looms, numbers would never have risen again to see the light; or had the flood come in the night, the loss of life at Holmfirth would have been nothing in comparison with this. As we look back on our troubles and losses, we have many reasons for adopting the language of Job; "The Lord gave, and the Lord hath taken away; blessed

be the name of the Lord." About nine o'clock at night, the stillness and silence of death succeeded the storm. The very elements needed rest after their fearful exertions, and they took it. The silvery moon, with her smiling face, shone down with the utmost complacency upon the scene, but the wounded and bleeding earth drew a misty veil over her face, and wept in silence, refusing to look up. The scene was awfully sublime, yet I hope and pray, that in God's good providence, we may never see its like again.

JAMES MADEN.

Shore, near Todmorden.

P.S.—I am glad to say the greatest sufferers among the poor will be relieved by the "Flood Relief Committee," but the special case mentioned above requires very special help. Will our friends help us? I shall be most happy to acknowledge any amount forwarded for this case. J. M.

[One hundred copies of the Magazine will be sent to our brother, the proceeds to be devoted to the Relief Committee.—*Winks & Son.*]

RAMBLES AMONG THE LAKES.

BY THE REV. G. HESTER.

It is a very common saying, and one which contains a seed of wholesome truth in it,—“That all work and no play makes Jack a dull boy.” Nature needs relaxation. The strongest powers will become exhausted, if always kept on the stretch. The mind needs repose, and the body needs rest. It is desirable that every one who works either with body or mind, or with both, should be able to break away from his regular employment for a short time, at least once a year. Great numbers of people are acting on this plan. During the earlier part of the year, the excursion in the summer, or the autumn, is looked forward to with considerable interest. Steam has produced quite a revolution in our social life. The steam engine now crosses and re-crosses every county in England. Starting in the early morning we can reach any part of Great Britain by evening. Places and outlying districts, of which our fathers scarcely ever heard, are now accessible

by rail. The sea coast has assumed quite a different aspect during the last fifty years. In many places where then only a few fishermen's huts were to be seen, are to be found now beautiful and even splendid towns. But our watering places are not the only points of attraction for those who are seeking relaxation and health. Our island home has inland districts presenting scenes of surpassing beauty, imposing grandeur, and surprising sublimity. To say nothing of the Highlands of Scotland, we have Derbyshire in the very heart of England; Devonshire and Cornwall in the West; Westmoreland and Cumberland in the North. Each of these counties possesses scenery worthy of the attention of every traveller. The geologist, the botanist, and the lover of natural history, can find something here to gratify his tastes, and satisfy his desires.

Our subject lies among the mountains and meres of Westmoreland and Cumberland. We have to pay a very

rapid visit to the Lakes, and to call up from the past the memories of some of the illustrious dead, whose names and writings have made the lake district doubly famous.

But we cannot rush into this beautiful and charming country all at once. From Sheffield, with its black smoke, its dingy buildings, and its crowded streets, to Grasmere and Rydal waters at one leap, would be a feat of audacious adventure that might shock the sensibilities of those who like to approach subjects gradually, and who prefer to receive the cup of pleasure by gentle sips, and not to swallow it all down at one draught. In order, therefore, to get near our subject without getting into it all at once, we shall notice briefly three places by way of introduction, viz.—Lancaster, Morecambe Bay, and Furness Abbey.

Lancaster is the ancient and venerable county town of Lancashire. It wears quite an antique appearance. The houses are chiefly built of stone, and the streets are narrow, and do not present a very attractive appearance. The principal buildings worthy of note are the Castle, standing on a hill; the Infirmary, with its pleasant gardens and walks; the Parish Church, standing by the side of the Castle; and a new Roman Catholic Church, with its lofty and graceful spire, which is a conspicuous object from almost every part of the town. The Parish Church, when I visited it, was undergoing the process of restoration; the old pews were being removed, and seats without doors substituted in their place. One of the most striking objects in the church is a beautifully-stained glass window, which commemorates the life and labours of one of our great modern scholars and philosophers. Under the window is a brass plate, informing the visitor that the window is to the memory of William Whewell, D.D., who was a native of Lancaster, and died in 1866 as Master of Trinity College, Cambridge. Dr. Whewell began life as a carpenter, and finished it as the head of the chief college of the nation. He was an example of untiring perseverance. He was an honest, brave, resolute, and profoundly learned man. In his mind religion and science were united. His reading was marvellous, both for its copiousness and variety of subjects.

By visitors to the sea-side Lancaster is valued for its market. Not much can be said for the position or accommodation of the market-place. You enter it through a narrow passage from one of the main streets. You come then to an opening of no great width, which is literally crowded with sellers and buyers. Fowls of almost all kinds and size, ducks, pigeons, geese, all kinds of butcher's meat, vegetables, fruit, odds and ends of drapery, &c., &c., are to be purchased here. It is quite amusing to stand by and hear the visitors striking their bargains with the hardy and acute dames of Lancashire.

About three miles from Lancaster by rail, and you then come to the town of Morecambe. As you travel along, if the tide be down, you will most probably see a number of dirty little urchins, with their trousers tucked up, turning summersaults in the mud on the banks of the river Lune. Passengers who seem to have an overflow of money throw them down coppers, the fall of which always creates a scramble and sometimes a quarrel amongst these muddy little money-seekers. Having crossed the high bridge over the river, and left the town of Lancaster with its bold castle in the rear, there is nothing particular to arrest attention till the train winds its way into the west end of Morecambe. The first appearance of Morecambe as you enter it by train is neither imposing, impressive, nor attractive. But it improves on further acquaintance. The Bay, on one side of which the town stands, presents, when the tide is up, a very beautiful and charming aspect. It is ten miles from one side to the other. From the Bay itself, the town of Morecambe assumes a very inviting and interesting appearance. The houses are modest in their pretensions and architecture, but they have a clean and respectable frontage. The graceful and substantial new pier lately added has very much improved, not only the outward appearance, but also the capabilities of the place.

One of the greatest attractions to the visitors at Morecambe Bay is the noble pile of buildings called Furness Abbey. This ancient structure can be approached by two ways—all the way by rail, or part by water and part by

rail. It is impossible for any one to convey in language an adequate impression of the magnitude, massiveness, and majesty of the ruins of Furness Abbey. They must be seen to be realized. Architecture rises here into the highest forms of sublimity. The Abbey stands in a secluded valley, hidden from public view by rocks and trees, and a river, as usual, flows near the ruins. What scenes were witnessed here during the Middle Ages. How imposing must the sight have been when the monks passed along these spacious aisles chanting their sublime litanies. These massive walls, broken columns, and ivy-clad windows make an impression on the mind which can never be lost.

After staying at Morecambe a week, one begins to long for a sight of the Lakes. The immediate surroundings of Morecambe are soon exhausted. It is true there is Heysham, with its strawberry gardens, its capital six-penny tea, its old church, containing some ancient relics, its rugged precipitous rocks, its strange coffins cut into the solid block of stone,—these are all interesting sights, but they can all be seen in one afternoon. Having scoured pretty well the neighbourhood of Morecambe, the next impulse is to be off to the Lakes. Many visitors to the sea-side, whose time is limited, just catch a glimpse of the Lakes by going with the excursion train, which leaves Morecambe Station daily in summer time, at eight in the morning. This train proceeds to Windermere, by way of Kendal. At Windermere you take omnibus for Bowness, where you get on the steamer for Ambleside. At Ambleside you can take the omnibus again for Grasmere, just catch a glimpse of the Lake, the old church, Wordsworth's tomb, and get back time enough to meet the steamer in the evening on its return for Bowness to meet the excursion train. If you have only one day to give to the Lakes, you cannot do better than take this excursion. The ride by rail is remarkably cheap. You ride something like 80 miles for half-a-crown. If the weather be fine, the beautiful scenery will amply repay you for all your trouble. I saw the lakes for the first time in this way, and had no reason to regret my preliminary visit. But as a matter of course you have to hurry over the

ground in visiting the Lakes by an excursion train. You can linger nowhere, and see nothing to advantage. One day's visit only sharpens the appetite for a fuller view of this enchanting country. Having by a first hasty visit just caught a bird's-eye view of the Lake district, I managed afterwards to spend four whole days in the neighbourhood, and I shall endeavour to give some of my experience during those four days. I wish it to be understood that I have not seen the whole of the English Lakes; it would require at least a fortnight to go through and inspect the whole of the Lake district.

On a Thursday afternoon last August, I left Morecambe Bay for Lancaster. Having walked across this ancient county town to the Castle Station, I took a ticket for Grange—the train started from Lancaster about five in the evening. The train runs nearly the whole of the way on the sea beach, and you catch beautiful glimpses of the capacious bay as you pass along. The evening was beautifully bright. Finding that it would not be convenient to proceed farther that night, I determined to stop at Grange. This latter place is remarkable for its picturesque beauty. It is sheltered from the north and east winds by precipitous and overhanging lime-stone rocks. It has been called the Torquay of the North. The magnificent bay stretches out before you. The place so sheltered from the bleak winds has become a favourite residence for invalids. The rocks rising in the back ground are covered with trees, shrubs, a variety of ferns, and wild flowers. Later on in the evening the stillness of the place was solemn and impressive. Standing on a rock overlooking the bay, I could hear nothing but the call of the sea-birds, and a subdued hum which seemed to come from the opposite coast. Across the water I could see a number of glimmering lights, which reminded you of the seven stars as seen through a mist. These dim lights were the lamps which line the new pier at Morecambe on the opposite side of the bay, a distance of eleven miles.

Morning having come, and a glorious morning it was,—I started to walk to Newby Bridge, a distance of ten miles. I had been told that the walk was an exceedingly fine one, and I was not

disappointed. I left Grange about nine o'clock. As you leave the village for the lakes, you pass the magnificent new hotel, built on the southern side of a sloping hill, and having behind it a plantation of fine trees. Nearly all the hills about Grange are covered with wood, which impart a great beauty and attraction to the place.

Passing from under the shades of these beautiful trees, you come at once into the characteristic scenery of the country. Bold hills and precipitous mountains rise up on every hand. These rugged hills, or fells as the people call them, form the leading feature of the scenery till you come to Newby Bridge. This bridge is at the foot of the lake Windermere, and gives the name to the inn and few houses found there. At some little distance to the right of the Swan Inn, there is a turning in the road, and seeing the lake before me, I concluded that this road led to the ferry, but not feeling quite sure I asked a boy whom I met: be, without informing me that I was wrong, pointed to the omnibus which stood in the front of the Swan Inn, and said that was going to the ferry. I walked on to the inn, had some refreshment; and, on inquiry, found that the 'bus would be half-an-hour before it started. As the distance to the ferry was not quite a mile, and thinking I could save sixpence, I determined to walk on. Supposing that the road on which I had already gone a short distance led to the ferry, I did not ask again, but walked on expecting soon to find a turn which would bring me down to the water edge. But I was doomed to disappointment. After walking on for several miles, I found that I was on the wrong side of the lake. There was no help for me; I was obliged to walk to Bowness, a distance of eight miles from Newby Bridge, before I could get on the steamer. Under some circumstances I should have enjoyed this walk very much, but the heat was more intense than it had been any day during the summer.

Bowness is a place of considerable importance. It is one of the principal landing places on Lake Windermere. Many beautiful villa residences adorn the sloping banks leading down to the water. The church yard contains a monument to the memory of Richard Watson, Bishop of Landaff, the author

of the "Apology for the Bible." He died in 1816, at the age of 79. Not far from Bowness are the charming grounds of Elleray, once the residence of John Wilson, better known to the literary world as "Christopher North." He settled down here during the earlier part of his married life, and lived on terms of friendship with Wordsworth and other literary celebrities.

At Bowness you take the steamboat for Ambleside, which is situated at the head of the lake, a distance of about four miles; these four miles give you the finest part of the scenery on Windermere. Several islands come into view. The lake is broad, the hills are bold, and the mountains in the distance lift up their rugged heads. Ornamental dwelling places look forth from between the green woods in great beauty. On your left Wray Castle is a prominent object, and attracts the attention of tourists. To your right, at that part of the lake where the waters reach their widest extent, you see a marble cross on the edge of the lake, with the wavelets dashing against it. I was told that it was to celebrate the memory of a young gentleman from Sheffield, who lost his life here while boating on the lake. You pass the fine hotel at Lowood, said to be a favourite spot of Earl Russell. Leaving this hotel Ambleside comes at once into view. There are a few houses at the waterhead, but the town itself is about a mile from the top of the lake.

Ambleside may be regarded as the Southern metropolis of the lake district, as Keswick is of the North. It has a market place, and contains 1,600 inhabitants. The most conspicuous objects are the new church, which occupies a central position, and the clergyman's house, which stands high up on the hill side.

The old part of the town and the old parish church are to your right as you pass from the Lake head through Ambleside. It was evening when I reached this place, and hearing that the town was full of visitors, I jumped on the omnibus and went on to Grasmere. This is a favourite ride with all travellers. You pass through Rydal, and see to your right, up in the trees, the little church where Wordsworth used to worship, and the chimneys of the house where the illustrious

poet spent the greater part of his life. About a quarter of a mile farther on, you come to Nab Cottage, where Hartley Coleridge spent several years of his unhappy life, and where he died. The house is now let to visitors, and is generally occupied.

Passing this cottage and Rydal waters, you soon reach Grasmere. Grasmere is almost central in the lake district, and by some is regarded as the gem of the country. The lake is not large like Windermere or Derwent Water, but remarkable for its exquisite beauty. There is a small island nearly in the centre of the lake. This lake

is almost entirely surrounded with mountains. The only openings are the road that leads to Keswick and the road that leads to Ambleside.

Grasmere is celebrated as being the first home of Wordsworth in the lake district. The cottage to which he brought his wife in 1802 is still standing. Having got acquainted with the coachman on my first visit to Grasmere, I found him now a very intelligent companion, and he directed me to a nice clean cottage, where I put in for the night.

(To be continued.)

THE IDEAL CHAPEL: HOW TO GET IT.

THE first objection, apart from the expense, that will be urged against the proposals concerning the Ideal Chapel contained in the March Magazine, will be, that of dissenting churches so large a number are in country districts or in small towns, and consequently that there would not be room enough for each church to have its separate organizations without great loss of power and subsequent failure. In such a case the various congregational churches might unite their efforts and resources for the attainment of those ends which are strictly undenominational. This would prevent the unseemly rivalry which sometimes manifests itself where the number of small charitable interests is unduly multiplied. One cause of much jealousy and heart-burning would thus be removed. If the equal co-operation of the Established Church could be secured, all true men would rejoice. The difficulty would seem to lie in combining the congregational system inherent in this scheme with the parochial system of the Establishment, and the dissenting democracy with a clerical hierarchy. If this or any similar fusion of diverse churches were to take place, the buildings necessary for these combined operations should be separate from any of the chapels, and should form a distinct group by themselves. But, as a preliminary step, each church would have to accept, in its individual capacity, articles of association forming a legal basis of combined management and a just settlement of rights and privileges.

We have now to revert to the cases of larger churches—those churches which have sufficient strength to stand by themselves. Of the churches of the General Baptists as recorded in the New Con-

nexion Handbook for 1869, the following analysis shews the distribution of members:

| No. of Churches. | Percentage of whole number of Churches. | Average No. of Membrs | Percentage of whole number of Members. |
|-----------------------------------|---|-----------------------|--|
| 46 with less than 50 members each | 29.3 | 28 | 6.28 |
| 37 between 50 & 100 | 23.56 | 74.5 | 13.52 |
| 41 between 100 & 200 | 26.12 | 142 | 23.52 |
| 33 over 200 ... | 21.02 | 319 | 51.68 |
| 157 | 100.00 | | 100.00 |

Undoubtedly in the 46 churches each with 50 members or less the "struggle for existence" is great; it is, however, to the credit of 24 of them that they shew contributions to the Foreign Mission. Applying the same test to the 37 churches with 100 members or less, we find 25 contributing to the same fund. But it is obvious that where the average number of members is under 100, a church could not undertake all the works described, especially when a large allowance has to be made for poor members, and in many cases for several members belonging to the same family. But any church, willing to make the attempt of accomplishing this large sphere of labour, would not necessarily attempt all at once. Having made its arrangements and settled its plan of action, such a church would allow the practical working out of its plans to develop with increased numbers and increasing means.

But the question of expense must always occupy a prominent place in the consideration of those who take a leading and

responsible part in public affairs. It has been stated on high authority that the average annual contributions of the London Baptist churches for all objects connected with the church, but exclusive of seat rents, is twenty shillings per member. This does not of course represent fairly the actual contributions of members. The actual average contribution is really less, because non-members certainly furnish a considerable portion of the funds. We are acquainted with at least one church that contributes more. This church is chiefly composed of middle class or small tradesmen, mechanics, and servants. After deducting the very poor members, the average contribution was about forty shillings a member including seat rents, or about thirty shillings a member excluding them. Correcting these amounts for the difference between London and provincial wages, they would be thirty-two shillings and twenty-four shillings respectively.

A few facts, collected for another purpose, will illustrate the monetary condition of people belonging to the same classes as the majority of dissenting congregations. An average London mechanic, earning say thirty shillings a week, will spend on smoking (yet not be an inveterate smoker) about twopence a day—nearly £3 a year. If he drinks beer (without being a drunkard) he will spend from eightpence to tenpence a day in addition. Thus, beer and tobacco together cost from fourteen to seventeen guineas a year. If his wages are less, he spends less. The man earning twenty shillings a week would spend not more, perhaps, than half the above amounts. A clerk or other young man of the middle classes, "without excumbrances," spends about the same amount on smoking but a *penchant* for cigars costs about £5 instead of £3 per annum. His expenses in drinking, though very differently incurred, are often fully as much as those of the artisan. His tailor's and haberdasher's bills vary with his calling and his fancies. What are the luxuries of shopkeepers and of the middle classes generally, and what these luxuries cost, the readers of this paper will judge best for themselves. It should be observed that the annual totals do not take any account of loss of work; the *proportion* to the annual income will, however, remain about the same. It will be then not far from the mark to say that of those earning in London thirty shillings a week, or in the provinces twenty-four shillings a week, a very large number (without being inveterate smokers or drunkards) spend a fifth of their income on these two luxuries only. We do not say that the artisan

portion of the Christian church spends as much as this on these luxuries, nor that those who do so live in any respect as they should do in order to secure health and propriety. Nor do we rank ourselves amongst those who advocate asceticism as a royal road to virtue and true manhood. These figures are given solely with a view of illustrating the financial resources of the non-capital class.*

But we would further inquire how these large amounts come to be spent. At no period of the year could one in a hundred of these people give ten shillings at a time without depriving themselves or their families of rightful dues. It is obvious that every facility is offered for spending; the separate sums are small; they are spent at regular or nearly regular intervals, and the places where they can be spent are close at hand. Those also who know anything of Benefit Societies know how large are the sums accumulated in the course of the year by legitimate societies, with perhaps not more than 300 or 400 members, each paying a few pence weekly. Let the same principle be applied to church organizations, and we should venture to hope for somewhat similar results.

The plan we would suggest would take some such general form as this. Let each member or subscriber pay a certain definite weekly amount to be fixed by himself according to his own estimate of his resources. Then let the neighbourhood in which the members live be subdivided into smaller districts, to each of which a collector should be appointed to call upon all the subscribers in that sub-district on a certain day in each week. Let one collector's accounts be audited every week, and the amount paid by each subscriber entered into a general ledger against the subscriber's name. If any should prefer paying his subscription directly to the auditors, he should be at liberty to do so; but in any case each subscriber should hold a receipt scrip, in which the collector or auditor should credit him with the amount paid. It might be found unadvisable to trust to the voluntary collectors; in that case a paid collector should be employed upon commission, and he, in like manner, would render his account to the auditors week by week. The secretary of the church would supply to each collector the names of new comers wishing to have a sitting, or to subscribe to the charities of the church. The rights of every subscriber, whether a member of the church

* For an elaborate analysis of this subject, see "Wages and Earnings of the Working Classes." By Professor Leone Levi. London, 1887.

or not, would include a claim upon one or more sittings in the chapel, and the privilege of voting in the distribution of the money. Instead, therefore, of a large number of collections, and a number of small interests struggling with each other, we shall have a general fund which will be apportioned by the contributors as they deem most expedient. This will not exclude special *spontaneous* contributions to any object in which any contributor or other person may have a great interest. It would be well if in considering what he can afford regularly, each subscriber were to conscientiously bear in mind the claims of special and unthought of objects of charity. It would also be desirable to retain the boxes, to be found now in most chapels, for the voluntary offerings of those who do not regularly subscribe, or for the additional *love*-offerings of those who do. It is hardly necessary to point out that such a plan as this by no means involves the surrender of special services advocating the duty of maintaining, or in defence of, missions and other efforts of philanthropy. It would simply do away with the unseemly begging which too often suggests ideas remote from that genuine disinterestedness which we know most generally is really at the back of these appeals.

From the analysis of the General Baptist churches previously given, and by comparing this with the Handbook, it will be found that nearly all the largest churches, and the greatest number of those having over 100 members, are situated in large towns, or in manufacturing districts. The meaning of this is, that in these churches comparatively few of the members are dependent upon the low wages of agriculturalists; the great majority are townsmen of different classes, as professional men or tradesmen, or they are factory hands, mechanics, or servants. To all these classes the particulars of luxurious expenditure, which have been previously given, will apply, and if those statements represent actual facts, the following can hardly be considered an extravagant estimate of the capabilities of a town church of 300 members. Such a church would have a chapel with from 600 to 700 sittings, and the average congregation would be about 450. We should estimate the number of subscribers at 250, representing 400 sittings. If, as we have seen, many in the class of life similar to that occupied by these 250, spend 5s. a week on two luxuries only, we might hope that an average of 1s. a week of that sum would not materially cripple their resources. If the average weekly subscriptions was 1s., the total annual amount subscribed by this church of 300 members would be £650.

Suppose this was apportioned more or less after the following manner:—

| | |
|--|------|
| Minister's salary, exclusive of house | £230 |
| Day schoolmaster's salary, exclusive of school pence | 50 |
| Chapel keeper's salary, exclusive of house | 30 |
| Current expenses of chapel | 45 |
| " " Sunday school | 20 |
| " " Lecture room, &c., exclusive of those met by the subscriptions of the members using it | 30 |
| Coal and gas for women's room and library | 6 |
| Current expenses of five almshouses | 60 |
| " " soup kitchen, bread tickets, &c., &c. | 80 |
| Grant to Foreign Missions | 52 |
| " " College | 10 |
| " " for aiding struggling churches | 12 |
| Balance for contingencies | 25 |

£650

In places where the various dissenting churches combined together for the promotion of non-sectarian objects, the same result would be obtained at considerably less expense. If the Baptists, Independents, and Wesleyans had each a church of 230 members in a small town, they would each be able to effect, financially, an equal amount of denominational work, as the foregoing list implies, and at the same time to combine their forces for the non-sectarian efforts.

We venture to think that under such a system as we have attempted to indicate, each church would become a Home Mission station of the highest order. It would be a centre of beneficent influence, and would be felt by non-religious men to be a necessity of the neighbourhood. At the same time, we think that the old-standing societies of the Connexion would be largely advantaged, and that without the unseemly dragging of laudable enterprises through the mire of a begging misnamed voluntarism.

The great difficulty will always be felt in the first start. The question suggests itself—must we submit, in order to lay our foundation, to the questionable expedients of bazaars, "bricks," begging appeals, and even lotteries and raffles? We cannot but hope that the day is coming when these things shall give way to a more organized and effectual system of charity. It would certainly appear that the assistance of building funds, centenary funds, and so forth, should be afforded in these first efforts, even in the purchase of the site. There are, however, few churches that cannot, amongst the friends and acquaintance of the congregation, obtain sufficient really voluntary offerings to enable them

to take this first step. Having bought their ground, the business of the church is next to arrange on paper their buildings, *as completed*, with all adjuncts to the church as we have previously described. Then to arrange the *order* in which these shall be erected. This is the critical step. Ambition, show, "prudence," seem to suggest that a large and commodious chapel will furnish accommodation for those who will come and pay both for the chapel and the surrounding buildings. This is the principle upon which chapel committees and building societies generally act. A plan more in conformity with the spirit of this paper would be to reserve the erection of the chapel, the most expensive of all the works, until the "old place," or the school-room, or the school-room and lecture-room combined, were absolutely too small for the congregation. The church in this, its adolescent state, would not distribute all its funds, but put by a portion every year to meet the claims of the new

buildings it might require for its new and increasing charities. In some such way as this, each church having been helped in its first difficulty of paying for its ground, might become self-supporting, and of ever widening utility, without forced appeals and spasmodic efforts.

We endeavoured, at the outset of the former paper, to establish the principle that the great aim of the church in its work and its buildings should be the purifying of men. This sentiment should equally be present to the individual in all his monetary concerns. While avoiding the lowering influence of asceticism, and whilst remembering that all things, given "richly," are given for us "to enjoy," let each one consider whether he cannot so modify his luxurious or unnecessary expenditure, as to give to an all-embracing scheme of charity a penny, twopence, or threepence on each working day.

J. WALLIS CHAPMAN.

OUR CENTENARY LITERATURE.

OUR Centenary movements are exerting a healthy influence upon us in many ways, and one, not the least important, is the stimulus it is giving to our literature. We have no lack of room for additions. A General Baptist Centenary Library, containing all the works that have been produced amongst us, the magazines, minutes, pamphlets, and sermons, would be a substantial and useful, but still, in this age of books, a somewhat slender stock. Dan Taylor wrote much and so well, that his works will repay study to this day. Jarrom's ninth of Romans is a highly creditable piece of criticism. Deacon's Poems were very useful when they first appeared, and are interesting to us as photographs of the religious life of bygone times. Mr. Pike's works are well known and much used. Of living writers we may not speak; "sacrifice being reserved for living heroes till sunset." Still we may rejoice in accessions to our library, and specially such as (like those mentioned at the foot of this page*) seek to familiarize our minds with the signal service rendered to God and man by our fathers in the century gone by, and at the same time and by that means to stimulate and assist us in doing our work better in the days that are coming upon us.

The Life of Dan Taylor needed to be written for a generation that knew him not. His is a name we ought not willingly to let die. His career reminds us, with force-fraught eloquence, that we may give our own lives the sublimity of a high and sacred purpose, of an intrepid courage, that never submits or yields to difficulty, and of a devout and gracious consecration. No man can read his biography, and not work harder and better for the next week or two, and I for one am thankful to any book that will shame me out of indolence, and force me to fill with more and better work the days as they fleetly pass. The sight of a good man struggling with adversity is fabled to be a sight for the gods. So it is, but the gods of the ancients were first *men*. We are the men, who, by the sight of such heroes warring with difficulty, gaining strength by suffering, are made *partakers of the divine nature*.

Moreover, the Life of Dan Taylor is the warp and woof of our earlier denominational history. His name runs through the first half-century like that of Wesley through the history of Methodism, of Luther in that of the Reformation, and those of Paul and Peter in the annals of the Primitive Church. What did he not do! He shirked no task. He "scamped" no work. He was ready for anything and everything. He was a very Titan in labour. And in all, he lived not, and worked not, for himself. He was founder and Tutor of the College, Editor of the Magazine, Chairman of the Association

*The Life of Dan Taylor, by W. Underwood, D.D. The Story of a Hundred Years, by T. Goadby, B.A. Part I.

Johnny Trueman: a Poem, by S. Deacon. The General Baptist Year Book, or Minutes, 1870, by J. Clifford.

Leicester: Winks & Son.
London: Simpkin & Marshall.

from year to year, controversialist and preacher, sometimes, like Paul, working with his hands in trade, instant in season and out of season, and always and in all things living and working for Christ. The memory of the just is blessed; that of the heroic and self-denying is both blessed and inspiring.

Dr. Underwood has told the story of Taylor's life well. The chief incidents of his career are narrated with an ease, force, and piquancy that must make this "monogram" attractive. It is brimfull of incident, and though not autobiographic, yet it is vivid and man-revealing in such a degree, that you feel when you reach the end of the book that you have dwelt with the youthful methodist on the Yorkshire hills and seen his work, followed him to London, and shared his sorrows and joys, and now hold him as another friend in the well-stored chambers of memory. It is not wanting in facetiousness, and the "spice" of dear old Fuller gives a better relish for the good and well-prepared food. We earnestly hope all our members will at once buy this cheap miniature biography.

Brother T. Goadby's "Story" is coming out in "parts," and our notice must be in "parts" also. The second and lengthier part we reserve till we have seen the whole, and merely stay now to express our warm appreciation of this first issue. It has all the merits known to characterize Mr. Goadby's productions. It is clear in conception, beautiful and finished in expression, elaborate in execution, and faithful in its records. We must give it an extensive circulation. These words express its purpose:—"Only by self-forgetting personal service, fired with the glow of a holy zeal, can Christian enterprise overtake the wants of our time, or win success at all proportionate to the hopes that are cherished, or the means God has placed within our reach. With this conviction deepening in the mind, "the Story of a Hundred Years" has been written. It recalls the faith, the sufferings, the toils of the founders of the New Connexion of General Baptists. It traces

the development of the Connexion during its first century. It indicates the prominent features of the work that has been done, and sketches the character and lives of the men who have done it. But in large measure it leaves the facts detailed to convey their own lesson. It is hoped it may prove a useful and seasonable narrative. The laments and aspirations of the churches at this memorable period suggest with remarkable emphasis the fitness of remembering the former days, that the children may be led to drink, as the fathers drank, from the purest founts of inspiration and truth, and may learn to live as the fathers lived for the glory of Him by whose grace we are saved."

"Johnny Trueman, or the Young Convert," is now complete, and forms a work of 264 pages, gilt-edged, and well bound. Good sound sense, scriptural advice, and humorous descriptions, presented in the pleasant rhyme of this poem, will interest and profit the young people in our churches and Sunday schools.

The "Year Book" for 1870 will have exceptional interest, and without risking the blame of "praising one's own bantling," we may add it will be a marvel of cheapness. For *sixpence* our readers may have a full account of the condition of General Baptists in England, a "Centennial Survey," a glance at "Our Future," the laws and constitution of the Association, the articles of religion, "minutes" of the business of the Association, reports of the churches, and statistics enough to satisfy any "Fellow of the Statistical Society." There will also be an account of our Conferences, a table showing the particulars of the Associations for the last quarter of a century, completing in that respect "Wood's History." Tables will be given showing our increase year by year, and in periods of ten years and of twenty-five years, and some observations upon the last quarter of a century, together with a brief account of our Societies, etc., etc. I honestly believe every General Baptist family should have it, and that would mean a sale of at least 4,000.

J. CLIFFORD.

THE FRANCO-GERMAN WAR.

THE peace of Europe is broken. The fiends of war are again let loose. Two countries, each having more than thirty-eight millions of people, and the largest and best supplied armies in the world, are coming into fierce collision with each other. For the last twenty years France has been engaged in extending, improving, and reinforcing, in every possible way, the military organization of the empire. The highest intelligence of a nation based upon soldiers, and

governed by a military despot, has been concentrated with the keenest eagerness on the art of war, and during the four years just gone the study of this art has been secretly quickened by a vindictive jealousy and diabolical envy that will not be satisfied without actual warfare. France must fight, and will fight. Empires built up of soldiers must have war. They cannot exist without it. It is necessary to their permanence. And besides this,

Napoleon is doomed. Death is at hand; and the way to the throne, which he made through the slain bodies and liberties of the French people, is not so clear for his son as he desires, and therefore, for personal and dynastic ends, he will ruthlessly expose hundreds of thousands of men to be food for powder, and myriad homes to be tenanted by brooding sorrows and thickening gloom. He is a manifest conspirator against the peace and good order of Europe, an enemy of humanity, and therefore a foe of God.

Prussia is at the head of the whole German people, excepting the six millions of Austro-Hungarians, and strong in the recollection of the recent victories of Sadowa and Königgratz, she is not unready for the summons to arms. The eighteen governments of the Northern Confederation have declared their adhesion to the King's policy. The South keeps not back, and the inspiring cry "For our Fatherland" is sounded abroad from the Alps in the South to the Baltic in the North, and from Luxembourg in the West to Silesia in the East. She is united and strong. Still it

is not unlikely she may reap the chastisement due for her wrongs to Denmark six years ago, and her injustice to Austria yet more recently. But whatever the course of this most fearful war the guilt of inciting and abetting it, must rest with the man, who, even when the first pretext for hostilities has confessedly broken down resolves deliberately and in spite of the enlightened opinion of Europe upon so painful an extremity. Louis Napoleon cannot rebut the charge of having committed a great crime against humanity.

But, alas! it is yet in vain to arraign military despots at the bar of public opinion. Nevertheless we believe in God. He is the governor among the nations of the earth. Our appeal is to Him, the King of kings and Lord of lords. He reigns supreme, and we will at once pray with all our hearts for those unfortunate men, and women, and children, who not having made war have to bear the brunt of its evils, and for the speedy prevalence of the kingdom of peace and righteousness in all parts of the world.

J. CLIFFORD.

Brief Notices of New Books.

A SAVIOUR FOR CHILDREN, and other Sermons for Little Folk. By J. Dunckley. London: S. W. Partridge.

As mid-week services for children increase and the necessity of special preparation for educating the minds and hearts of children by means of addresses becomes more manifest, the demand will be raised for such suggestive and helpful sermons as these. Mr. Dunckley is well fitted for the work he has undertaken. The subjects chosen are such as children will delight in, and the richness of illustration, simplicity of style, and healthiness of tone, which characterize these productions, will make them very interesting to the children, and extremely serviceable to any who, beginning this work, inquire for a pattern of the way in which it should be done. The topics embrace such subjects as "Flowers and Birds," "Things Little and Wise," "A Neglected Child," "Playing in the Streets," "The Forgiveness of Sins," and "A Child whom God called." The book is got up in a manner rendering it every way fit for a gift-book to children.

RHYMED HARMONY OF THE GOSPELS. By Francis Barham and Isaac Pitman. London: F. Pitman.

THIS work has a double purpose. Its first and main object is to render the gospel history more attractive and impres-

sive by putting it into antique ballad verse, after the style adopted by Sternhold, Chapman, and other old national balladists. The author has achieved this with considerable success. The translation is, upon the whole, faithful and lucid, though in some critical cases, it seems to us, that the necessities of rhyme have interfered with the transparency of the thought: e.g., in the account of the conversation of Christ with Nicodemus. The second purpose is to present "a transition book from phonetic reading to the reading of books as now commonly printed," and therefore we have two columns, one giving the verse in the ordinary type and spelling, and the other presenting the same verse in the characters and orthography of the phonetic system.

JESUS CHRIST THE CENTRE. London: E. Stock.

STARTING with the principle that the Bible is one, and that Moses cannot be a myth and his histories fable and Christ a reality, the author of this book for Bible-students aims to show that Christ Jesus is the centre of the Bible, and of everything which it reveals. The Old Testament gives the sketch which is filled up in all its details by the New; but from first to last both Testaments circle round Him. Of His earthly manifestation the resurrection is the central fact, and of that fact the Chris-

tian Church is the lasting monument. Indeed Jesus Christ is the sum and substance, the beginning and end of all things. These ideas are illustrated and enforced in language, clear, chaste, and well selected, with many apposite quotations from the Scriptures as well as from recent authors, and by a good helpful and transparent method. The work does not lay claim to originality, but it is likely to be a very useful manual for students of the Bible.

SUGGESTIONS FROM READINGS IN MADAME GUION ON ST. JOHN. London: Hall & Co.

ALL the characteristic excellencies of the devout and mystical Madame Guion appear in this little book. That vehement renunciation of self-will, that inner stillness of the soul, free from all complainings and bathed in heavenly "quiet," that intense love of God, that fixed regard for the inner springs and secret movements of the soul toward Jesus, which have made the name of Madame Guion dear to many, are reproduced in the words of this volume. But we strongly object to the way in which the book is made up. It lacks index, table of contents, and visible divisions or breaks of every kind. There is scarcely a trace of system in it. Even small books should be handy, clear in arrangement, and easy for reference.

PAMPHLETS, SERMONS, ETC.

The Supremacy and All-sufficiency of Christ. By J. Burns, D.D. London: E. Stock. One of the sermons preached at our recent Association, and marked by the features known to characterize the author.

The Ely Place Pulpit. By W. E. Winks. Five sermons, published in successive months, by our brother, Mr. Winks. The discourses are good, devout, scriptural, and calculated to minister to the comfort and guidance of followers of Christ.

Family Prayers for a Month. Weston-super-Mare: J. R. Leonard. Scriptural in sentiment and in language; comprehensive in range of subjects, and thoroughly devout in the spirit they breathe, but marred in several instances by "stock phrases" from the prayer-meeting.

Evangelical Witness. London: E. Stock. Tracts for the Times on the Rise and Progress of the Papacy. Popery founded on Paganism. Opportune and useful.

The Dwelling-place of the Master. Sermon by W. Heaton. London: E. Stock. An admirable and effective sermon preached before the Southern Association of Baptist Churches.

The Father of Railways. By John Stokoe. London: E. Stock. A most able lecture on the life of Geo. Stephenson.

Magazines, &c., received.—Sunday Magazine—Sword and Trowel—Old Jonathan—Congregational Miscellany—Hive—Church—Appeal—Sunday School World—Baptist History—Scattered Nation—Sacred Melodist—Your Child's Baptism—Philatelist—Gilead—Stamp Collectors Magazine—Rainbow—Life, its Author. An essay in verse by E. H.

PHARISAIC BAPTISTS.

Two men go up into a temple to pray; the one a Baptist, and the other a Baptist. The first stands and prays thus with himself: "God, I thank Thee that I am not like the rest of men, Romanists, Episcopalians, Methodists, or even as this Independent. I go to chapel twice a week: I have been baptized, by immersion, on a profession of faith." We all know that that man is by no means likely to go down to his house justified. But suppose the other, instead of standing afar off, with downcast eyes, and smiting on his breast, and crying, "God be merciful to me, the sinner!" takes his stand beside the first, or even a little in front of him, and prays thus with himself: "God, I thank Thee that I am not as this Pharisee. I, too, am a Baptist; but I am no bigot. I hate bigots with a perfect hatred: and I bless Thee that Thou hast given me grace to hate them." Will this man be justified any more than the other? Will he not rather have the greater condemnation? What has he been saved from his bigotry for but that he may love bigots and try to save them?—From Sermon on Isaiah lvi. 5, preached July 24, by S. Cox.

Church Register.

THE CENTENARY BAZAAR.

THE Leicester Committee have great pleasure in giving, to the numerous contributors in all parts of the Connexion, a brief account of the Centenary Bazaar. It is needless to say that the Committee looked forward to the opening with not a little

anxiety,—partly owing to the very slender information that had reached them concerning contributions, and partly owing to the difficulty of wisely managing a Connexional Bazaar. Happily both causes of anxiety were speedily dissipated; the first by the continued arrival, from widely dis-

tant places, of packages and hampers of goods; and the second, by the good temper and readiness with which the ladies who came to preside at the various stalls fell in with the pre-arranged plans of the local committee.

Now that the Bazaar is a thing of the past, it may safely be pronounced a decided success. The decorations, the work of Mr. J. E. Issitt, a member of the congregation at Dover Street, were universally admired. But any mere description of the whole appearance of the Bazaar would very vaguely represent the gay result produced by a judicious use of green cambric, ornamented pilasters, flags, plants, mirrors, and Nottingham lace. The red and white canopy that covered the refreshment stall, and the flowers grouped on either side of the steps leading up to it, added to the general effect of the scene.

The ten stalls of the Bazaar were arranged in the following manner: on the left of the entrance, the London district; Loughborough and Quorndon; the Curiosity Stall; Cheshire, Warwickshire, and Staffordshire; Leicester; on the right of the entrance, the stall for books and photographs; Lincolnshire; Derby; Lancashire and Yorkshire; Nottingham. Until the various articles of interest from Palestine, Greece, Switzerland, and India, were sold off, the Curiosity Stall drew about it a constant crowd of admirers. It would, however, be invidious to make special mention of any other stall. Suffice it to say that each had some attractions of its own. In addition to the usual class of goods offered for sale at Bazaars, and which the ladies know so well how to produce, there were bats and stumps from Cheshire; a wringing machine, the gift of the young men at Birchcliffe; a sewing machine from Gibson Brothers, Hebden Bridge; a large musical box from Geneva; cushions from Constantinople, honey from Hymettus, and wild flowers and stained woods from Palestine (the last four the gift of Mr. Thomas Cook); beautiful filigree work in silver from India; walking sticks from Yorkshire; fenders and hardware from Birmingham; a china tea-service from the Potteries; a large prize Cheshire cheese, weighing a hundred pounds; lace from Nottingham; hosiery and boots from Leicester, &c., &c. In addition to these, some friends in Leicestershire and Yorkshire sent to the refreshment stall cooked hams, jellies, creams, cheese-cakes, and other delicacies.

The following is a rough estimate of the receipts from the various stalls:—

| | £ | s. | d. |
|--|----|----|----|
| Leicester | 65 | 3 | 8 |
| Cheshire, Warwickshire, and Staffordshire | 43 | 12 | 8 |

| | £ | s. | d. |
|------------------------------------|----|----|----|
| Curiosity Stall | 54 | 1 | 7 |
| Loughborough and Quorndon | 60 | 11 | 0 |
| London District | 22 | 2 | 3½ |
| Book Stall | 10 | 3 | 2 |
| Lincolnshire | 26 | 11 | 4½ |
| Derby | 70 | 6 | 8½ |
| Lancashire and Yorkshire | 34 | 15 | 3½ |
| Nottingham | 48 | 4 | 0 |
| Refreshments | 21 | 4 | 0 |
| Receipts at the door | 65 | 13 | 4 |

The attendance on some of the days was unusually large. On Wednesday, for example, more than a thousand persons visited the bazaar, although the heat was excessive. Perhaps the smallest company was present on the day of the Picnic (Friday). During the whole of the five days the utmost good feeling prevailed, and the sales were often brisk, but never obtrusive. Some of the young people caught the spirit of the bazaar, and rapidly and profitably disposed of minor articles among the crowd of visitors. For the encouragement of others it should be stated, that by the special desire of the local committee no raffling was resorted to for the disposal of any of the goods, and yet most of the more costly articles were disposed of without difficulty. Of course the expenses of holding such a bazaar are unavoidably heavy; but the Committee are happy to state that the nett profit, including the sales at the stalls, £25 realized by sales on Saturday evening, and some few donations in money, will be about £500. £450 have already been paid into the hands of Mr. Goodliffe, of Nottingham, the Treasurer for the Centenary Fund.

SCHOOL EXAMINATION.

BARTON FABIS.—The annual examination of the day school was held on Whit-Thursaday. Among other subjects of examination there were Scripture and English history, grammar (English and Latin), geography, and natural philosophy, which were interspersed with singing and recitations. For two hours and a half the children were plied with questions of a searching character, and the readiness with which the answers were given showed the thoroughness of the instruction received. At the close, the Rev. T. Barrass, of Peterborough, and the Rev. H. Cross, of Coventry, expressed their pleasure in being present, and their great satisfaction with the examination, reflecting, as it did, great credit on the children themselves, as well as on their master and mistress, the Rev. W. Jarrom and Miss Bailey. At the close of the Scripture examination, Mr. Jarrom, in allusion to the education question before the country, said that though he was a

Baptist, not one of the boys had ever heard him, in the school, express his views on the subject of baptism; that he had proved it possible to impart Scriptural knowledge without dogmatic teaching; and that, in his opinion, the Bible ought not to be excluded from our schools. After the examination, more than five hundred persons—exclusive of children—partook of tea, the trays being gratuitously furnished. In the evening at six o'clock, a concert was given under the admirable leadership of Mr. Dennis. Instrumental and vocal assistance was received from Ashby, Burton, Derby, Hinckley, Hugglescote, Leicester, &c.; and where all acquitted themselves so well, special praise would be invidious. The proceeds of tea and evening collection amounted to nearly £45.

SCHOOL SERMONS.

ASHBY-DE-LA-ZOUCH.—June 26. Preacher, Rev. I. Preston. Collections, £29.

BRADFORD, *Tetley Street*.—July 10. Preacher, Rev. B. Wood. Address by Mr. James Hardaker. Collections, £50.

CASTLE DONNINGTON.—May 8. Preacher, Rev. W. Taylor, of Leeds. Collections, £16 1s. 1d.

CROWLE.—July 3. Preacher, Rev. J. Stutterd. Tea and public meeting on Monday. Mr. B. S. Mayhew, of Misterton, in the chair. Addresses by the Revs. J. J. Dalton, J. Fogg, J. Thornton, T. Ashwell, and J. Stutterd. Collections, £12 5s.

KIRTON-IN-LINDSEY.—June 12. Preacher, Rev. R. Smart, of Grimsby. The best anniversary for many years.

MILFORD (*Derby*).—June 26. Preachers, R. Snape, Esq., of Calf Heath, and Rev. T. Goadby, B.A.

SAWLEY.—June 19. Preacher, Rev. D. McCallum. Public tea on Monday following. Collections, &c., after paying for children's treat, £18 15s.

TODMORDEN.—June 26. Preacher, Rev. W. Evans. Collections, £32 11s. 4d.

WINDLEY.—June 19. Preacher, Mr. W. Millington, of Derby. Collection in advance of any previous year.

CENTENARY SERVICE.

QUORNDON.—In connection with the last Midland Conference (see Magazine, p. 214), the church at this place held a most interesting Centenary meeting in commemoration of the chapel being a hundred years old. T. Hill, Esq., presided. The Rev. T. Bumpus, pastor of

the church, gave a brief sketch of the history of the church at Quorn, and the Revs. Dr. Underwood, T. Goadby, B.A., J. Stevenson, M.A., J. C. Pike, and I. Stubbins gave addresses. The meeting was prolonged to a late hour, and maintained its interest to the close.

MINISTERIAL.

NEW BASFORD.—A very interesting meeting was held on Monday, July 4, in connection with the commencement of the pastorate of the Rev. J. Felstead, late of Chilwell College. About 170 sat down to tea; the Rev. W. R. Stevenson, M.A., presided at the public meeting following. Rev. J. Wolfenden prayed. Mr. J. Edwards stated the circumstances that led to the call of Mr. Felstead to the pastorate. The Rev. J. Felstead then delivered a powerful and stirring speech, giving his impressions and views in reference to the work he had undertaken. The Rev. W. Underwood, D.D., then addressed the minister, giving some appropriate counsel and advice in reference to his future course. The chairman then gave the charge to the church, expressing his anxious desire for the future prosperity of both pastor and people. The Rev. F. A. Charles (Baptist) and the Rev. M. Booth (Free Church Methodist) offered their hearty congratulations.

REV. J. S. COLVILLE was recognized as pastor of the church, Market Harborough, July 13. Rev. G. Rogers gave the charge to the pastor, and the Rev. T. R. Stevenson that to the church. Most of the neighbouring ministers took part in the services. The statement on behalf of the church showed that the church had increased from fifteen to sixty members under Mr. Colville's ministrations.

DERBY AND DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION.—The ninth conference was held at *Windley*, June 20. Afternoon—the business of the Association was transacted. Evening—public meeting. Mr. Staynes, of Chilwell College, presided. Addresses were given as follows: Mr. W. Millington—"Facts connected with General Baptist History." Mr. W. Abell—"Sunday school training: its means and end." Mr. J. Warren—"The best Book." Mr. G. Slack—"The principles of church government revealed in the Bible."—G. SLACK, *Secretary*.

FAREWELL SERVICE.—*Rev. J. Fletcher*.—On June 25 a tea and public meeting was held at *Vale*, to bid farewell to the Rev. J. Fletcher. Rev. J. Maden presided. Mr.

S. Sutcliffe, one of the deacons, addressed the meeting, and presented Mr. Fletcher with a purse containing £30, as the gift of the church, and ten guineas as the voluntary offerings at the tea. These gifts were appropriately acknowledged by Mr. Fletcher. Addresses were given by Revs. W. Howard and W. Evans.

REV. R. INGHAM, D.D.—The *Christian Freeman* states that the degree of D.D. was conferred upon the Rev. Richard Ingham, of Halifax, England, at the recent anniversary of Hillsdale College.

REV. W. BAILEY wishes us to state that he has removed from Wymeswold to 2, Upper King Street, Leicester, prior to his departure for India.

BAPTISMS.

BARTON.—June 5, one; July 3, three; by W. Hill.

HITCHIN.—June 20, six, by J. H. Atkinson.

KIRTON-IN-LINDSEY.—July 15, two, by G. D. Richardson.

LONDON, *Præd Street*.—June 20, nine, by J. Clifford.

MACCLESFIELD.—July 13, five, by B. Hackett.

N.B.—Two returns were received for one baptism of *six* last month—one for Sawley and one for Castle Donington. The July statement is therefore wrong by *six*.

Marriage.

TAYLOR — BORGON.—July 10, at the General Baptist chapel, Crowle, by the Rev. J. Stutterd, Mr. George Taylor, of Crowle Wharf, to Miss Elizabeth Borgon, late of Ardwick, near Mexborough.

Obituaries.

PLOWRIGHT—John Plowright was born at Hathern, 1794. Being apprenticed in Nottingham, he attended Stoney Street chapel, where he early sought and found Christ, united with the church, and forthwith devoted himself to school work both at home and in the villages around Nottingham. When about twenty years of age he began to preach at the village of Bulwell. For twenty-seven years he followed the occupation of toll-keeper, which necessitated frequent change of residence; but everywhere he was diligent in business, fervent in spirit, serving the Lord. Our venerable brother was one of the founders of the Stoney Street Preachers Plan. In 1849, he, and nine others (of whom only four remain), formed the General Baptist Preachers' Union. He also was one of the originators of the Midland Lay Preachers' Association and was elected president for the present year. Mr. Plowright appeared to possess two distinct ideas of the Christian life—decision for Christ, and readiness for heaven. An early admirer of his preaching, and emphatic manner, styled him "The Old Rock." He was never deterred from duty by trifles; it is stated by a near relative, that one Sabbath when Mr. Plowright was ready to leave him for a distant appointment, he accidentally upset

the food he had prepared for his sick wife. For a moment he felt perplexed; but a sense of duty urged him to hastily promise another supply, and run off with all speed to preach the word of life. "Woe is me," he frequently repeated, "if I preach not the gospel." A few days before our veteran friend put off the armour for his crown, one of his family remarked to him, "Father, you are better to-day," when in reply, and these were nearly his last words, he calmly whispered, "Yes, you may think so, but the trumpet will sound soon." He was emphatically an "Itinerant," having preached fifty-five years, walked 80,000 miles, and preached 5,000 sermons. He was proverbially punctual. "Duty is ours," he was wont to say, "events belong to God." He preached his last sermon at Arnold, April 23; departed in peace, May 3; and was interred by the Rev. S. Cox, in the General Cemetery, May 7, 1870, aged seventy-six. His ashes there, in many places his name.

OAKES.—June 14, Sarah Jane, only daughter of Thomas Oakes, Gerrard Street, Halifax, in her twenty-fourth year.

GREEN.—June 30, aged thirty-three, Eliza Mary, wife of Mr. W. Green, 7, Carlton Terrace, Mansfield, and only child of Mr. Edward Fisher, Nottingham.

Missionary Observer.

LETTER FROM REV. G. TAYLOR.

Berhampore, May 25, 1870.

I HAVE long wished to write you a few lines about our good brother Anthrovady. For though not connected with us directly, either in fellowship or labour, yet I am persuaded that the information I have to give of him and his labours, will afford interest to all who have Mission work at heart.

Anthrovady is a converted Telugu, and the mess writer of the 41st regiment, now at Cuttack; and it was when passing through Berhampore to that station, that, some two years ago, I had the pleasure and privilege to make his acquaintance. During my interview with him on that occasion, I ascertained that for some years he had been labouring as an evangelist in the regiment, and that God had so blessed his labours, that about forty persons belonging to his regiment had been truly converted and "buried with Christ in baptism." That these believers had formed themselves into a church, and elected him their pastor; and that in that capacity he had for some time preached the Word, and had administered to them the ordinances of divine appointment. That the people of his charge had earnestly wished him to accept payment for his services, but that, as the Lord had otherwise provided for his wants, he greatly preferred to serve them gratuitously; feeling that he was thus perfectly free to act and speak as duty dictated, while he was *amply* compensated for all his toil by his great joy in the Lord, and the success with which it pleased Him to crown his labours.

Being in Berhampore on the evening of an English prayer meeting, he was present at that service, and afterwards took supper with our native friends, who were highly delighted with his conversation and spirit.

I afterwards learned that our good Colonel and Major had previously known him, and that they entertained a very high opinion of him, and were convinced that he was doing a great work among the Sepoys of the 41st.

After he had been at Cuttack for some few months, he wrote me, making a

pressing request for gospels and tracts in Tamil and Telugu, for distribution; and thus afforded me an opportunity of assisting him in the important work in which he is engaged. In reply, he wrote me a very pleasing account of his labours, and stated how helpful the books sent had been to him. This letter I had intended sending you, but unfortunately I have mislaid it, and it is now nowhere to be found.

By way of explaining what follows, I may say that about a year ago I received a long letter from our valued friend and christian brother, Captain Alexander—to whom at Gravesend nearly four years ago we were introduced by brother Wilkinson—and in whose cabin during the voyage out we enjoyed so many precious seasons of communion with each other, and with our blessed Lord; and in this letter Captain A. proposed to establish throughout India a "Saturday night Union Prayer Meeting," and begged I would help him all I could to carry out this project. Accordingly we began a meeting of this kind for Europeans, and one for our native christians, at Berhampore; and on visiting Cuttack for Conference in February, I brought the subject to the notice, first of our Missionary brethren (whom I found *had* a Saturday night prayer meeting), and then invited our brother Anthrovady to commence one in "The church in the regiment," as his little charge is called, handing him at the same time Captain A.'s letter.

During my brief stay in Cuttack, he called at brother Miller's once and again, and one day he brought with him a dozen fine looking fellows from the regiment, some of whom were members of his church, two or three candidates, and others earnest inquirers after truth. It was really a pleasing sight. Our friends the Millers' and myself were quite affected by it. After a lengthy conversation, during which, at the pastor's request, we sought to encourage the candidates and inquirers especially, Anthrovady proposed we should have prayer; and, at Brother Miller's request, I prayed in English, and our friend translated sentence by sentence into Telugu, for the benefit of his little flock present. And truly blessed was that

season of prayer; we all "felt it good to be there."

It is to the candidates we met on this occasion, and under the above circumstances, to whom Anthrovady refers in his letter to me of April 30th, which I have the pleasure to send. I feel sure that the perusal of this communication will not fail to awaken very great interest in our brother's labours, and deep sympathy with the newly-baptized, who are being called to suffer so much for Christ's sake. While I trust that in their prayers for the spread of the Redeemer's kingdom, the people of God will remember the little "Church in the Regiment," and our good friend Anthrovady.

Before concluding, I must tell you how grateful to our depressed spirits was the telegraphic message informing us of a forthcoming reinforcement! May the Lord richly bless the committee and friends in connection with the efforts now being made to supply the most urgently needed help; and may those sent out come to us in the fullness of the blessings of the Gospel of Christ!

—

Cuttack, 30th April, 1870.

TO THE REV. MR. TAYLOR—

Dear Sir,—You will be glad to hear out of our candidates, whom you have seen in Cuttack, three of them put on Christ by public baptism on the 10th inst., in the river Mahannddy, when a large number of Hindoos and Mohammedans, about five hundred, attend, when I have preached the glad tidings and holded the banner of Christ and the last judgment, unless they repent every one of them and be baptized, &c., &c. To the fulfilment of the Scripture the the converts been persecuted, and up to this day they are under extreme trials, both by their household and friends, and they consider them the most lowest of all degraded. Their own mothers and wives become dead enemies, and the daily conspiracy against them to separate their children and wives from them. The gospels we sold to them, and given gratuitously previous to this, been torn to pieces and thrown into the streets. Ramamijooloo is the regimental school-master, an inquirer for the twelve years, having good many blood relations in the regiment as native commissioned officers;

and well-to-do mother, father, wife, daughter, &c., and are mourning for him, thinking that he become *outcast*. The other is Vencutachettum—lance noigur, having mother, two brothers, wife, &c.—equally persecuted, but the Lord has blessed him that his household allowed him to come into the entrance of their house, and there he to take his meals. And the third is John Joseph—his troubles and trials limited. The Lord is very dear and near to them, and they are so far very firm in the Lord and His gospel. One candidate, named Appelsworung, is through his old mother by dashing her head against the wall, &c., bled and fainted at the time of his being joining us for baptism—his poor heart gave way and looked back, and is drawn away by the devil for the time being. However, we receive news from him of his welfare. If the Lord pleases he will no doubt will come too. He is under strictest confinement of his friends and relatives just now.

Please pray for them and for the church in the regiment, and also forget not me as a sinner, as I require much help of your and God's people's prayer. May God bless you and yours evermore. Kindly remember me to Mrs. Taylor and all the dear people of God. The whole members of our church tendered their christian love to you.

I am, Rev. Sir,

Your obedient servant,
D. ANTHROVADY.

—

MAKING A BUSINESS OF GIVING.

THE article below is translated from "The Messenger," a paper printed in Turkish and Armenian, at Constantinople, and was written by the pastor of one of the largest evangelical churches in the Turkish Empire. May it not have something in it worth consideration farther west?

"The following sections show the kind, and as far as possible the amounts, of the contributions for religious uses demanded of the Jews:—

"1. The Levitical tithe. 'And all the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's is holy unto the Lord. And of

the herd or of the flock . . . the tenth shall be holy unto the Lord.'—Lev. xxvii. 30, 32. 'And behold I have given the children of Levi all the tenth in Israel for an inheritance, for the service which they serve.'—Numb. xviii. 21.

"2. The Feast, or Poor tithe. This tithe, mentioned Deut. xiv. 22—29, xxvi. 12—15, was a different tithe from the one mentioned above, as is evident from the fact that the first was devoted to the support of the Levites, while this, occurring only once in three years, was partly consumed in sacrificial feasts, and given to the Levite, stranger, orphan, and widow.

"3. The First-born. 'And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine.'—Ex. xiii. 1, 2. See also verses 11—16, and Numb. xviii. 15—18, where the redemption money is appointed, amounting, in the case of a man, to about three dollars in gold.

"4. The First-fruits. 'The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God.'—Ex. xxiii. 19. See also Lev. xxiii. 9—14 and Deut. xxvi. 2—11. It is said by Jews that this, although not appointed as to quantity, might be a twentieth of the crop.

"5. The Census-tax. 'And the Lord spake to Moses, When thou takest the number of the children of Israel, then shall they give every man a ransom for his soul unto the Lord,' &c.—Ex. xxx. 11—16. The amount was about thirty cents in gold.

"Besides the above permanent and appointed contributions, the Jews gave many others for religious and benevolent purposes, some of which are as follows:

"1. The Sanctuary-gifts. When necessary for its building and repair, large voluntary contributions were brought. Ex. xxv. 1—9; 1 Chron. xxix. 6—9; 2 Kings xii. 4—16.

"2. Sacrifices. It is plain from Leviticus, first chapter to fifth, how great an expense to the Jews must have been their numerous and varied sacrifices.

"3. Vows and Offerings. These are mentioned as among the free-will contributions in Leviticus, twenty-seventh chapter.

"4. The Jubilee year (Lev. xxv. 1—7; Deut. xv. 1—18) entailed no

small loss to the Israelite. His land lay fallow, his debtors were released, and slaves went free. This, in the seventh, and again in the forty-ninth years, even more completely—and so onerously—must be observed.

"All these contributions of the Jews must, it would seem, have consumed nearly half their income. And when they faithfully performed their duty in respect to these contributions, God promised to bless them with special blessings. Mal. iii. 10—12; Prov. iii. 9, 10; Lev. xxv. 18—22.

"Now let us ask ourselves, Why should our contributions be less than those of Israel? Is the field for labour smaller than theirs, and the harvest for us to gather less than theirs? Compare Palestine with the world, and the Jews with the nations of the earth. If christians shall always give as they are now giving, can they ever fulfil the command of our Lord—'Go ye into all the world' &c. If we should give as the Jews, or even more, will not God bless us as much or more? Then let us freely give, for is not God faithful still to His promises?"

So far the article of our young pastor. What an array of contributions, some fixed and some voluntary, to be drawn from God's people! Now it is worth our while to inquire what was the reason of all this. They had not the gospel to preach to Gentile nations; they had not to translate the Scriptures into scores of foreign tongues, and to multiply them by the million. They had no Tract work, no Home, no Foreign Missions. And yet they were called upon for contributions, as if they had no other business than to make contributions. Exactly so! God did mean, undoubtedly that they should make a business of it. Not that the heathen wanted it; but He, their God and Redeemer, wanted it given to Him, to prove, and try, and discipline them, and give Him a reason for blessing them still more. And so they had to make a business of it. And so must we. What other business has the church? What other business has a christian man than to make money and give to the Lord? I confess I do not know. Are God's promises of blessings taken back? Or will they come down ten-fold now, when there are so many more wants in the Lord's work?

Yes, when the church begins to give *not only* a tenth, but in some measure as was demanded of the ancient Israel, then, and only till then—when christians make a business of giving—there will be no lack. And then will the windows of heaven be opened, and the long-expected blessing come down.—*Dr. A. T. Pratt.*

CHUNDER SEN IN ENGLAND.

THERE WAS a period in the spiritual history of Baboo Keshub Chunder Sen; when he had distinctly before his mind the broad uncompromising alternative laid down by Jesus Christ: "Except a man forsake all that he hath, except a man take up his cross and follow me, except he confess me before men, he cannot be my disciple; no man can serve two masters: no man cometh unto the Father save by me; except a man be born of water and of the Spirit, except he believe and be baptized, he cannot be saved; the disciple is not above his master." If he had obeyed these, made confession of his faith in Christ as the only Saviour, dedicated himself to His service and identified himself with His people by baptism, he would have become a native christian, a preacher of the gospel; would have probably suffered the reproaches of his people and of natives generally, and been treated as a great transgressor. The great majority of Europeans would have shown very little sympathy with him, and some of them would have called him a fool for his pains. If he had gone to England after that, it is not likely that "an enthusiastic and brilliant auditory" would have given him a distinguished reception in Hanover Square Rooms. But the Baboo's decision was not as we have hypothetically put it. He would not be a disciple of Christ in the sense so much insisted upon by Christ; he would take the liberty of putting aside those things in Christ's teachings that were not altogether palatable; were there not all sorts of Christianity in the world, and among these could he not find one that suited him, which would allow him to be called a christian in some sense by christians, while calling himself a Brahminist, or pure Hindoo, with his own people? At all events, by some means, the knot was solved (or cut) in this way. He was

not baptized; he did not sink to the level of a native christian; he took the course which has obtained for him the name and influence he now possesses.

The *Spectator*, in its remarks on the Hanover Square soir e, says:—

"It seems to us perfectly evident that the deeper interests of the meeting of Wednesday were all gathered round one thought—the possibility that Hindoo genius might give to the teaching of the Bible, Jewish as well as christian, if not a wholly new development, at least an interpretation so fresh in the relative proportion of weight to be attached to different parts of its teaching; that it might attain, in the hands of educated Hindoos, a perfectly new missionary force for the West as well as the East—not only for India, but for our own England, where, checked by the rapidly growing importance of the industrial arts and physical science, the influence of the christian faith seems to have reached a stand-still, if it has not begun in some degree to recede."

Another English journal says:—

"Chunder Sen, having heard christianity with all its theological accretions preached in India, accepted it without the accretions, clearing them off and tossing them away as something utterly foreign to the teaching of the Divine Master, and has now come here to preach real, pure, unalloyed, unencumbered christianity as a new revelation. This is startling, but not unnatural, when we come to think of it. Christianity came from the glorious, thoughtful, poetic East. It came to us robed in poetry, and figure, and metaphor; but in the West, especially in the North-West, its poetry was soon transmuted into hard prose, its metaphor and figure into cold facts; and from these, in process of time, such a network of elaborate schemes, systems, creeds, &c., was educed or spun, that, instead of christianity being the beautifully simple thing that it was when it came from the hands of its Author, it became the most complex, perplexing, unintelligible religion that the world ever saw."

So Chunder Sen is the Coming Man, come at last to deliver christianity from its base accretions, and restore it "real, pure, unalloyed, unencumbered," to those who dwell in the Egyptian darkness of England!

Now it so happens that Chunder Sen's system is not his own. It is not one that he has dug out of the Bible, without guidance or instruction. All that is really essential and characteristic about it is from Europe. It is an utterly erroneous fancy that he has gone to England with an Oriental form of christianity, something that he has excogitated for himself. It is as much Western as anything in England. He declaims grandly against dogma.

"Leave us to ourselves, and let us study the Bible ourselves. Do we not find there imageries, precepts, and the manner in which those precepts were told, of an Oriental and Asiatic stamp? Do we not find that in those descriptions with which an Indian is bound to sympathize? Do we not feel that the spirit of christianity comes to us as something very natural to the native heart—something with which, by the very constitution of our peculiarly Indian mind, we are bound to sympathize? In that spirit Christ shall be accepted by India. There may be thousands who deny that, but I for one, so long as I live, shall say that the Spirit of Christ India will one day accept. But I cannot say the same thing with regard to the doctrines and dogmas which you have presented to India through your various churches."

Leave us to ourselves, and let us study the Bible ourselves. But this is just what the Baboo has not done. The distinction between him and native christians is, that whereas these have been influenced by evangelical missionaries, by men who believe that *all* the words of Christ are worthy of acceptation, the Baboo and his friends have preferred to listen to Theodore Parker, R. W. Emerson, Francis Newman, and others who prefer a selection from Christ's teachings, and deny the claims of the Bible as an infallible revelation. There is dogma in the Brahma Somaj system; dogma in abundance; only the dogmas that please him are not those which are made most prominent in Christ's teaching. And, as we have said, they are European, not Asiatic. No one that knows anything of what genuine Hinduism is, can read through one of the Baboo's discourses without seeing that it is, from beginning to end, foreign in its origin. The religious experience narrated by him is of a purely Western type; and dogmas so eloquently incul-

cated have been gathered from Western literature. Even the reverence he expresses for "the priceless volumes inculcating pure Theism, bequeathed, in many instances, by our forefathers as a precious legacy," savours much more of the contented ignorance of some of our writers of the Broad School, than of the feeling inspired by an actual acquaintance with Hindoo sacred literature. (In what priceless volumes of Hindoo antiquity is a pure Theism inculcated? Not in the Vedas certainly.)

In a few months the good people of England will become better acquainted with the eloquent reformer, and he will become better acquainted with them. Many excellent men, sincere friends of the gospel, take an interest in the movement, because they believe that those who are following Chunder Sen, are following him to a position where they will be more likely to be influenced by the gospel than if they had remained in orthodox Hinduism; just as many were interested in the movement of Ronge, and as, in the first centuries, many were interested in the Gnostic, Docetic, and Neo-platonic modifications of Christianity. When Mahomedism arose, many would have thought it a good and hopeful sign that the idolatrous nations of Asia and Africa should adopt this monotheistic system, yet history shows that no system has had a greater power in keeping its adherents from the influence of the gospel, than this very monotheism. No one can desire that men should do otherwise than abandon idolatry and caste; it is the duty of all men to do this; we may cordially congratulate them upon this measure of reform; but it does not follow that we are to encourage them in thinking that the difficulties between them and salvation are taken out of the way.

We appeal to all history, whether Christianity has been spread in the world by being received piecemeal; first one elementary truth diffused through the community, then after a long time another, and so on, until in the lapse of ages we get something like Christianity. On the contrary, it has never pervaded any community until numbers of men have confessed Christ before all, and concentrated themselves to H. M. without reserve.

The *Illustrated Times* says:—"This man and his adherents, counted, we be-

lieve, by hundreds of thousands, are pure theists." What extraordinary exaggeration have we here? The adherents of Mr. Sen in Calcutta are all easily contained in one not very large place of worship; and the entire number of those who have identified themselves with him in all India, entirely breaking with orthodoxy, caste, and idolatry, would probably be well within two thousand.

—*Bombay Guardian.*

THE PENITENT'S PRAYER.

BY MARUNDA DAS.

Air—"Abide with me."

HERE wretched, lost, the chief of sinners see,
Forgetting Thy loved name I went from Thee;

A captive calls, my stony heart would bend;
Forgive me, Thou the helpless sinner's Friend!

Unclean exceeding from my birth in sin,
My heart is filled with vileness to the brim;
For water pure I ask and cry again—
O! cleanse me wholly, wash my deepest stain.

In forests of unbroken darkness here
I wander, lost in ignorance and fear;
I'm blend with sin, on me in mercy shine;
Around me dawn in truth's clear light divine.

Me naked, with Thy fair pure image clothe;
My inner nature unrenewed I loathe;
O! send Thy Spirit from Thy shining throne,
And in celestial birth make me thine own.

THE BURDENED SINNER'S CRY.

BY KARTIK SAMAL.

My Lord, me helpless hear—
See my alarm.

O! love and save me here
With outstretched arm.

In mournful strains I cry,
O turn Thy gracious eye
For once on me.

I trust Thee, I would live
In Thee alone;

Myself to Thee I give—
O hear my moan

Who restless and forlorn,
As lightning in the storm,
Now know no calm.

O! Lord, remove my fear—
Give peace for care.
There's no one else to hear
My tearful prayer.
Bid sorrow's thoughts depart;
The longings of my heart
Fulfil with rest.

Lord, I have none but Thee—
Yet having Thee
I shall not friendless be—
Abide with me.
O, Lord, thine ear incline,
And fill this soul of mine
With zeal and love,

That not a thought may stray
From Thy dear feet
Through all my earthly day;
Then when I meet
Thee mighty on Thy throne,
With wisdom, power, thine own,
Me helpless save.

I, heavy laden, come—
Deliverance speak.
Look on Thy vilest one
In prayer so weak;
Thine if I live or die
Refuse me not, for I
Am bought with blood.

We are indebted to the Rev. E. H. Jackson, of Ripley, for putting the prose translation of the above hymns into metre and rhyme. It was an omission on our part not to have mentioned this at the Association. As our brother has generously promised further assistance, other translations from our native christian poets may be expected.

W. BAILEY.

VALEDICTORY SERVICES ON REV. W. BAILEY'S DEPARTURE TO INDIA.

It has been arranged that the above services should be held at the Mary's Gate Chapel, Derby, on Tuesday, August 30. There will be a Devotional Meeting in the afternoon, and in the evening a Public Meeting, when addresses will be delivered by the Missionary and other friends. Particulars will be given in the bills.

Owing to the Secretary's absence from home the List of Contributions is deferred till next month.

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

GENERAL BAPTIST MAGAZINE.

 SEPTEMBER, 1870.

THE GREAT COMMISSION.

Matthew xxviii. 19, 20.

BY THE REV. S. COX.

ON the door of that magnificent chamber in St. Peter's at Rome, in which the prelates of the Roman Church still sit in council, there is a Latin inscription—

Docete omnes gentes;
 Ecce ego vobiscum sum omnibus diebus
 Usque ad consummationem sæculi,

which, being translated, runs thus:—"Teach all the nations: and, lo, I am with you always, even unto the end of the world!" It is a most suitable and appropriate inscription, for when the Fathers of the Church meet to give form to the growing thoughts of men, they need to be sure that the Spirit of Christ is with them, and will speak by them. And yet, is the inscription so complete as we should like it to be? The Doctors of the Church ought at least to quote Scripture fairly. It is not right that they should garble texts; that they should either insert or omit words so as to falsify the sense of Holy Writ. And there is one very important omission in the text on the Council-door at Rome. Christ said, "Go and teach all the nations all things *whatsoever I have commanded you*;" and in that "whatsoever I have commanded you," He

fixed the standard, the scope and limits, of Christian teaching. He condemned all that went beyond, or fell short of, or violated His commandments. To omit this phrase is to omit one of the most essential phrases of His great commission; it is to leave men at liberty to preach what they will in His name: and this phrase is omitted, not without reason, one fears, in the inscription which greets the eye of every prelate as he enters the council chamber of Rome. *There* there is no mention of Christ's commandments; the inscription simply runs—"Teach all the nations, and, lo, I am with you always!" The garbled text on the door is but a sinister omen of the fate of truth within the chamber. We cannot but apprehend that the Council may teach as doctrines of Christ the commandments of men, that they do not intend to confine themselves within the circle of Christ's words and precepts. The *text* means that, so long as men teach what our Lord has commanded them, He will be with them; but the *inscription* claims for the prelates, and the prelates have claimed for the Pope, the power to teach all nations

whatsoever they think good, and an infallible inspiration which will keep them, and him, from error, even when by their vain traditions they make void the commandments of God.

It would be very easy to continue this strain of remark, to say many bitter words, bitter and yet true, against our brethren of the Roman Church; very easy to show that they have always, at least of late years and centuries, garbled Scripture texts or "glozed upon them as they thought good." But what should we be the better for that? We might be the worse for it. Instead of gaining in humility and charity, we might only nourish that self-esteeming and arrogant temper which is too common with us already, whether as Protestants or Englishmen. It will be better, it will be more for our own good if, in place of dwelling on the faults of our brethren, we let their faults suggest our faults; if we examine ourselves and discover how we also sin against the words and spirit of Christ, that we may renounce our sins and amend our lives. Thus we shall put our neighbours very faults to some good use, and by their errors correct our own.

Now there can be no doubt that if we Protestants quote our Lord's commission never so correctly, we nevertheless in many ways fail to carry it out, and therefore miss the blessing of His constant presence and inspiration. He here sets up a standard of Christian doctrine, and makes His presence contingent on our conformity to it. He tells us exactly what we are to teach; what, therefore, we are to learn; and only promises that He will be with us as we teach and learn all things whatsoever He has commanded us. You will observe, too, that the injunction to teach men comes after the injunction to make disciples of them, and to baptize them into the name of the Father, and of the Son, and of the Holy Ghost. So that it is baptized disciples, it is the avowed servants

of Christ, who are to teach and learn His precepts; and not only the ignorant, and outcast, and unconverted. We who have been enlightened, who have tasted the good word of God, who have been made partakers of the Holy Ghost, and felt the powers of the world to come—it is we who are to study the words of Christ, and to acquaint ourselves with the whole counsel of His perfect will.

Can we say, then, that as a rule, we, the members of the Protestant Churches, keep this standard constantly before our eyes, and not counting that we have already attained, reach forth to the things which are before us, which are as yet beyond our reach? Is it not obvious and notorious that at least many of us account that we have already attained all we need to know when we have learned to recognise Christ as our Saviour, and have been drawn by grateful love to Him into the fellowship of the Church which He has redeemed? In many ways, in varied forms of rebuke and persuasion, the Holy Scriptures bid us leave the first rudiments of Christ, and go on unto perfection. And when we ask, What are those rudiments? the Scriptures reply, "Repentance from dead works, faith in God . . . ordinances . . . the resurrection of the dead, and eternal judgment." Yet how many never advance beyond these rudiments! how many for ever busy themselves about repentance and faith, the resurrection of the dead, and the final judgment? How many conclude that these rudiments compose the whole Gospel, and are even angry when their teachers try to lead them on to all things whatsoever Christ has commanded us? How many adjudge the morality of the Sermon on the Mount, for instance, unworthy of regard as compared with the doctrines of repentance and faith, the atonement and the judgment?

We need not go far from home, then, to find those who fall short of Christ's standard of teaching and learning. We can hardly rebuke our neighbours of Rome while there is so much to correct in ourselves, or pluck at the beam in their eye while we carry a beam so blinding in our own. Let me, therefore, urge and even entreat you, once for all to ascertain exactly what it is that our Lord here enjoins upon you. Possibly, you may find St. Paul's doctrinal method of teaching more congenial to you than the moral teaching of Christ; the long chains of argument which the Apostle weaves may be more fascinating to you than the simple dictates of the Master. But St. Paul himself would be the very first to call you away from his words to the words of Jesus, to assure you that he could only very imperfectly express the grace and wisdom which fell from the Master's lips. Most of you are, as Protestants of all men should be, earnest advocates of a plain and literal obedience to the Divine commands. Remember, then, that the Great Commission was uttered ten years before St. Paul was converted to the Christian faith, and at least twenty years before he wrote his first Epistle. Only in a secondary sense, therefore, can St. Paul's writings be included in our Lord's "whatsoever I have commanded you." He is referring simply to the words which He Himself had uttered during His public ministry; and these very words, not mere Apostolic comments on them, He declares to be the staple and standard of Christian doctrine. Do you accept His declaration? Do you admit that the words which fell from the Master's lips include all that men need to know, and must be of far greater worth than any other even of the inspired words? Is the Master more to you than the disciple? the Lord than the servant? Do you take the Gospels rather than the Epistles as the rule of your thoughts,

your convictions, your actions? If you do, let Christ's words pass in review before your minds. Mark with what comparative infrequency He speaks of the death, the sacrifice, by which He took away the sin of the world, how little there is of dogma on His lips, how little of judgment, of terror, although these topics are the very staple of our modern pulpits. If you ask Him what is the substance of the law and prophets and Gospel, He replies, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself." If you follow Him through His discourses and parables, you find Him speaking mainly of "the kingdom of heaven," which He had come to establish on the earth, inviting men to enter it, applying its laws to the infinitely varied conditions and needs of human life. He too speaks of repentance for sin and faith in God indeed; but, ah, how simply, how divinely! with what a tender grace, with what pity for the miseries of men dead in sin and alienated from God? with what readiness to help them from their sins, to reveal God to them as their loving patient Father in heaven! And no sooner have men come out of their sins and put their trust in God, than He teaches them new lessons of heavenly wisdom, and calls them to new tasks, to serve Him in serving their neighbours. I have no thought of undervaluing St. Paul's commentary on the words of Christ; but, after all, what is the commentary as compared with the very words themselves? It is nothing to us except as it explains them. It is injurious and misleading to us so soon as it leads us away from the grace and truth in them as, through our weakness, it very easily may. Could St. Paul come back to us and see how for the last three hundred years the Churches have busied themselves about the dogmas they have found mainly in his writings; how these dogmas, or our various apprehensions

of them, have divided instead of uniting the body of Christ; how we stand on our doctrinal bases and neglect the pure morality of Christ Himself, I am by no means sure that he would not fly back to heaven in a passion of regret that he had ever written a single word.

My friends, only as we recur to the very words of Christ himself and the spirit which breathes through them, only as we study His parables and discourses rather than the dogmas we find, or think we find, in St. Paul; only as we conform to the standard of our Lord, and teach and learn all things whatsoever He has commanded us, can we hope to feel Him with us always, and in the full power of His grace.

What a rebuke to our narrowness lies in that phrase, "all things whatsoever." Whatsoever Christ taught, must, we cheerfully admit, be worth hearing and learning. But if a minister take for his text, "Be not angry with thy brother;" or, "Thou shalt not lust in thine heart;" or, "Swear not at all;" or, "Give to him that asketh of thee, and from him that desireth to borrow of thee turn not thou away;" or, "Take no thought for the morrow;" or, "Judge not that ye be not judged," or any such precept of the sweet healthy morality taught by Christ,—how many are ready to cry out that "the pure gospel," "the simple gospel," has not been given to them. Did Christ preach an *impure* gospel then? Or are these "babes in Christ" better judges than He of what His gospel should contain? If He says, "Teach all things whatsoever I have commanded you," are we to listen, dare we listen, to those who say, "Don't teach us all things, but go on repeating only a few of the things God commanded; so shall we get the gospel pure"?

But take another test of your obedience to Christ, your conformity to His standard of what we should learn and teach. We are to learn

whatsoever He has commanded us—to take the Gospel in its fullness, as it fell from His lips; but it is no less necessary that, so far as possible, we *should* take it from His lips, that we should ascertain whether all that purports to have been said by Him was really said by Him. We need not only to listen to all His commandments, but to have an accurate version of each one of His commandments.

Now His commandments come to us in a dead language, written in manuscripts of various dates, which frequently differ among themselves. Our Authorised Version was made from the most modern and least accurate of these MSS. by a number of clergymen so obscure that if I were to recite their names I doubt whether you would recognise more than one or two of them. Since that Version was made manuscripts a thousand years older than any they had have been discovered. Scholarship has made great advances. Yet in many of our congregations there seems to be an impression that the obscure clergymen who translated our English Bible from modern and comparatively inaccurate copies of the Original were specially inspired by God; and that it is a kind of heresy or sacrilege for a modern scholar to go back to the most ancient copies and give his translation of them! Nothing indeed would be more foolish of us than to jump at every new translation simply because it is new, or to listen submissively to every one who offers to instruct us. Nothing would be more foolish than that, except it be this—that when we have tried and approved teachers, who report to us what the ancient MSS. say, and how the best scholars of modern times read them, we should refuse to listen to these. If we really love the commandments of Christ, shall we not care to know exactly what He said? Shall we not gratefully accept whatever will help us to come more nearly to His very words?

If we do not thus accept it, it must be because we do not care much to know what Christ said; or, because we think it of slight importance to understand "all whatsoever" is contained in His Gospel; or, because we love ease, and use and wont, too much to enter on a study which calls for strenuous thought, and may disturb our present conceptions by enlarging them. So long as we spare any pains to acquaint ourselves with the exact words of Christ, we need not go to Rome for those who are unfaithful to His great commission.

Or, again, many of us who are thankful for new light, so that it be light, and who do in some sense care to know all things whatsoever Christ commanded us, nevertheless fall short of this high standard. In the scriptures of the New Testament, nay, in our Lord's own teaching, there are many connected discourses which require a continuous study we shrink from giving them; there are also some obscure passages which do not seem to us of the first importance, and the meaning of which we do not much care to penetrate. In every, or almost every congregation, intelligent Christian persons are to be found, and persons who up to a certain point are sincerely devoted to Christ, who can spend a whole evening pleasantly in chatting with their neighbours, but who never yet gave an entire evening to the study of one of our Lord's discourses, and would not find the evening go pleasantly if they did. They will give months to learning a new language, but not to learning all things whatsoever Christ has commanded them. Take up an old poem or a new science, explain its obscurities to them, and they are charmed; but take up an obscure mysterious Scripture, go patiently with them through all its difficulties, teach them to read intelligently what was meaningless before, and you are very lucky if you get their thanks, nay, if you escape their reproaches. They do not feel that whatsoever

Christ taught is of an infinite worth to them; they are not earnest in the endeavour to master all that He said; and therefore they do not prize as the best gift any teacher can confer upon them, a discourse which makes an obscure passage plain.

And yet it is only as we rise to this high standard, only as we heartily believe that all the words of Christ are spirit and life, and seek to acquaint ourselves with them all, that we enter into the promise, "Lo, I am with you always, even to the end of the world!" For Christ still lives in the words He once spake, giving them life; His spirit still breathes in His sayings, making them "spirit," and a quickening spirit, to us. We may always find Him in His words. When He seems to have left our hearts and the world immediately around us, and we are faint and weary and can find no brightness, no hope in our life, we have only to open the Gospel with a sincere desire to find Him and do His will; and lo! His bright tender face breaks out upon us from the sacred page which records the parable He uttered or the work He did. He is with us, we with Him. We follow Him as He traverses the streets of Jerusalem, or passes through the villages of Galilee; we are in the throng which listens to Him, and learn with them; we witness His healing grace, and find health with the healed; He corrects our errors in correcting the errors of His disciples, and fills our hearts with hope as He assures them that he will be with them, a constant Presence, an unchanging Friend. Were we more with His Word we should be more with Him. Did we devoutly study whatsoever He has commanded us, we should find the strength to do His will. He would teach us that we might teach our neighbours; He would help us to help them. We should climb by His words, as by the golden rungs of the golden ladder, into the Heaven in which He dwells, and fill our hands

with treasures which wax not old, and come down to our earthly life with pure gladdened hearts to make many rich. If we are not strong and joyful in the Lord, it is only because we do not learn and teach all things whatsoever He has commanded us.

Oh! think of it—think of it yet once more! You believe that you owe what you prize most even in the civilization of these modern times to the wisdom and grace which came with Christ. You believe that you owe all your inward joy and peace in this life to Him and all your hopes of the life to come to the words He spake, and of which His life was the incarnation. And all the words He spake while He was on earth, all at least of which we have any record, would go within the compass of a single tract. Yet many of you are not familiar with them, or have never studied them in their sequence and

connection. You hope to meet Him some day in heaven, to fall before Him in adoration, to praise and bless Him for the words which brought you eternal life. But if He turn upon you, and ask, "Have you then acquainted yourselves with all things whatsoever I commanded you?" what will you reply? How can you expect Him to speak new words to you until you have mastered those which are already in your hands? What can you hope but that He will send you back to learn the lessons you ought to have learned before?

Would it not be wise of you, then, if indeed you are conscious that there are still many words of His of which you know little or nothing, to resolve that you will read no book, that you will acquaint yourselves with no other words, until you have mastered all things whatsoever He commanded you?

A YEAR OF WORK FOR GOD.

BY THE REV. N. H. SHAW.

"WHAT a prosy subject!" I fancy I hear some one saying after looking at this heading. "How provokingly un-sentimental!" Yes, reader, the subject is decidedly prosy, and possibly its treatment may be so too. I suppose that few people like work for its own sake, and it may be fairly questioned whether *any* do. And yet it is of *work* that we are about to write. There is a story told of a servant girl seeking a situation who replied when asked if she were afraid of work, "O dear no, Sir! I could lie down and sleep by the side of it." Doubtless, many of us could exhibit an equal amount of courage. But if we are not afraid of work, we often fight shy of it; we reduce its quantity as much as possible, or hand it over to other people. We always feel moved to smile when we hear a preacher exhort his congregation to "*reduce to practice*" the principles they are taught, feeling assured that the reduction is sure to be performed in a sense, if not exactly that of the preacher. Men are apt to say,—"*Work!* who has not already more than enough of it?"

There is little else from Monday morning to Saturday night. Even on Sunday we are not always sure of escaping the thought of it, for, every now and then, the minister, instead of preaching comfortable doctrine, will choose such texts to discourse upon as,—"*Son, go work to day in my vineyard,*" or, "*Work while it is called to day*" &c., &c." They who speak thus, will doubtless say as they see our title—But of course there are none such among the readers of the *General Baptist Magazine*—"Here is the old subject again! *Work! Work! Everlasting Work!* when shall we be allowed to rest from it? When will preachers and writers grow weary of its sound?" To which question we must provokingly answer,—"*We hope never!* Or at least not until all the work is done.

After all, this dislike of work is but the dislike of a name. We frequently expend much more strength on what we call our pleasures than we do on what we call our work. We who are young, and who should therefore be the chief workers, can keep such hours, and

go through such exercises, when we are at play, as would kill us soon, or prove impossible tasks, if what we do were regarded as work. Therefore the idea of work is not found in activity, but in certain notions which we attach to our actions. The work which occupies our attention just now is regarded as pleasure by healthy souls, because it is "work for God." To such souls the indication of God's will is like a stream of sunshine gilding the most unpleasant task, the otherwise most menial or inglorious work, with a glory which renders its performance the most congenial of employments. To such, Christ's "*yoke is easy, and His burden is light.*" To such, our subject will be neither prosy nor devoid of sentiment.

Our churches have recently completed their denominational year, and it seems fitting that we should look back awhile on its labours and acquisitions. It may be thought that we have had an abundance of retrospect already at our Annual Meetings. But those meetings had this year an unusual character, and while we have been examining the footprints of the fathers it is to be feared that we have not been so careful as we might to "ponder the path of *our* feet." In casting our eyes over the wide field of a century, there is danger of overlooking the ground which lies close to us. The design of these lines is to draw off the reader's eyes for a time from the remote, and to fix them on what is near—to make such observations on the work for God done during the past year, as shall, if possible, cheer, stimulate, and strengthen us for the accomplishment of greater things during the year on which we have entered.

Our work for God is—as all work for God must be—to increase goodness in ourselves and around us. But this end is accomplished by various means, and very much of what has been done is not to be represented by either words or figures,—can only be estimated indeed by Him who "knows our works, our labours, and our patience." We will confine ourselves to what is known.

We must rejoice over the formation of two new churches whose members number ninety-two. Would that they were three or four times as many! Three new chapels have been erected. Four chapels have cleared off their debt, and nine others have reduced

their's. There are many who will be able heartily to sympathize with the friends among whom these things have been done. But only they who have had experience in such work can fully realize the wear and tear of body and mind which accompany such efforts. We can understand the anxiety of the farmer about the weather, and the hopes and fears of the share-monger or stock-broker in prospect of a European War. The expenditure of muscle and brain in the ordinary business of life; the keen-eyed watchfulness of the political economist, and the clever scheming of the thrifty housewife who in expending her sovereign demonstrates the law of "the divisibility of matter" in a way which would puzzle any other natural philosopher,—these things we know something about. But they who build chapels and clear off chapel debts not unfrequently have to combine *all* these qualities, and make use of *all* these talents and powers. What deep-sea soundings in the ocean of possibilities! What measurings of the depths of the pockets and the breadths of the sympathies of surrounding friends! What strange combinations of daring and caution! What wearying yet unwearied exertions of body, soul, and spirit, have been witnessed again and again, when the lengthening of the church's cords, or the strengthening of her stakes, has become a necessity or a duty! We are inclined to rejoice with, and to congratulate, our friends who have accomplished such tasks, and we find it all the easier to "rejoice with them that do rejoice" because their success is ours.

It would be exceedingly interesting to review the work done by our 4,393 Sunday School Teachers among their 32,416 Scholars—to calculate the number of lessons prepared and imparted during the year, and to speculate upon the results. But this would be very difficult and perhaps not very profitable. The work of the Sunday school Teacher should be the last to be judged by its present or ascertainable results. Let us therefore pass on to notice some more palpable evidences of the work of the churches.

During the year we have received into our communion by baptism 1,201 persons. It is to be presumed that the greater number of these—nearly all indeed—are new converts. If so, who

can estimate the worth of these figures? Who can say how much hard work in the cause of the Redeemer they represent? How many sermons have been preached? How many prayers have been offered? How many tears have been shed in secret? How many private entreaties have been resorted to, in order to secure these results? As we read the figures, our truant thoughts refuse to stay at home. They fly over the whole denomination, and, in homes and sanctuaries, are silent spectators of many a solemn scene. They see ministers in their studies, praying, on their knees before their open bibles, not only for light, but for "power from on high," that their carefully sought-out words may be "as goads, and as nails fastened by the Master of assemblies." They see assemblies of our brethren listening reverently to God's word, and sending up silent prayers the while that the earnest faithful message may not only instruct and inspire them, but also disperse the doubts of the anxious and wavering, and arouse the slumbering consciences of the careless. They attend at once hundreds of meetings for prayer, where the invisible incense, from the rich censers of faithful hearts, is ascending before the ministering angels and our ever-present great High Priest. They are present too at a thousand family altars, and hear there, among the prayers for family blessings, petitions, earnest as that of Jacob at Peniel, that the set time to favour Zion may come, and that the soldiers of the cross may find their numbers swelling, and their conquests increasing with every endeavour to fight manfully the battles of the Lord. In addition to these scenes there are those private communings and wrestlings with God which are too sacred for us to attempt to picture them here; there are letters being written after much anxious thought and prayer; meetings planned, and schemes judiciously laid, and testing words nervously uttered, and a score of other means being used in imitation of that wise apostle who could say to the Corinthians:—"Being crafty I caught you with guile."

And if the thoughts let loose see so much of means, what may they behold of results? Think of the household gladness, the songs of pious thankfulness, the tears of joyful satisfaction, the stimulus to faith and hope, and the

redoubled energy which this ingathering of souls has caused! And if the veil which hides the world of spirits from our view might be drawn aside, how much more might we see? If there be joy among the angels of God over one sinner that repenteth, how much rejoicing has there been over these 1,201! In addition to these, we have seen 174 souls "restored" to our fellowship. If the Good Shepherd leaves the ninety-nine sheep in the wilderness to go after the one that is lost, and when, He has found it, carries it home rejoicing, how pleasant to think of this repeated 174 times! How much joy have these restorations given to all who, while they bore the likeness of the Good Shepherd, have witnessed or aided in the return of these straying ones! 174 times has the glad shout been heard—"For this my son was dead and is alive again; he was lost and is found." As a denomination we should join heartily in that shout, and over this ingathering of 1,467 souls, we should let our songs of praise be both loud and long. Small as the increase is, compared with our decrease of a few years ago, it is a cause for both hope and joy. We were like a crew in imminent danger of shipwreck, but more than once have we been assured that the danger is past and our brave ship rides the waves in safety. "The Lord hath done great things for us, whereof we are glad." Let us "thank God and take courage."

Pardon us, brethren, if our earnest desire that we may continue to increase urges us to say a little more, not quite so cheering in its character. The question *will* rise in the mind,—Why have we not much more to rejoice over? Have we done all we could? To this latter question we must reply in the negative. We will not say much respecting the chapel building, and debt-paying, or general money collecting that have been done, beyond the assertion of a belief that, as a denomination, we have not yet half developed our powers of giving. Some individuals and some churches give nobly, but the reverse of this would be true of some others. We prefer, however, to confine our considerations to our numerical increase, assured of this, that if the evangelistic spirit were more prevalent in our churches, the money-giving spirit would develop propor-

tionately. As a rule, it is the zealous worker who is the liberal, cheerful giver.

We find that the proportion of new members to the old ones among us is about as one to fifteen. In other words, it has taken fifteen members of Christ's church a whole year to bring one soul to Him. Fifteen fishermen have been a whole year in taking one fish! What would Peter or Andrew, or the sons of Zebedee have thought of this? Would they not have deemed it a more painful experience than that which once led them to say despondingly,—“Master, we have toiled all the night and have taken nothing?” One man has been able for a whole year to withstand fifteen Christian soldiers! What would Paul have said to this? Or what would he have said who told the hosts of Israel when taking his leave of them, that because the Lord was on their side, “five of them should chase a hundred, and a hundred of them should put ten thousand to flight?”

Once, the whole church of Christ was so small that its members could all meet together in one place. But there and then 3,000 souls were added to their number. Now the church has so extended her borders that one small section, numbers 21,000 people, but these 21,000 have laboured a whole year and have gained less than 1,500 more.

But *have* these 21,000 worked a whole year? In saying that they have we were rather stating what *should be*, than what *is*. No very keen sight is needed to discover the fact that the work has been done by but a few out of that number. What we now state is not inconsistent with what we have already said, viz., that we have great cause for joy. We have reaped abundantly in proportion to our sowing, but we have proved the truthfulness of the declaration—“He that soweth sparingly shall reap also sparingly.” The lamentable fact is that it is only the *few* in our churches that are in earnest. The *few* do the work. The *few* feel the responsibility while the many are content to remain cyphers. Their names are in the church books, they themselves are sometimes in their pews, and some of them seek to atone for their lack of service by larger gifts to the church's funds. But many neither work nor give. “Brethren those things

ought not so to be.” Why have we not doubled our numbers during the past year? It only needed that each member should secure one other. Treating men as money, we ought to increase at the rate of 100 per cent. compound interest. There are those who bring their dozens to Christ. “Thank God for such!” Say we. “Thank God!” “say the saved ones themselves. “Thank God!” Say the rejoicing Angels. But there are those who know not the luxury of leading a fellow creature to the enjoyment of God's special favour. “Spots are they and blemishes.” Yea, they are worse, for they unconsciously help the world in its excuses and opposition. No amount of catering for the intellects of the people will excuse us from earnestly seeking to arouse these sleepy ones, and to save the souls of the masses. It is quite possible to pamper the dainty appetite with literary luxuries instead of urging to health-producing activity, until we all become spiritual dyspeptics.

The past is beyond remedy, and we have no desire to evoke useless regrets. The future is ours. Let us imitate the first Christians, and we shall more than double our numbers during this year. We have just been reminded specially of our fathers and forefathers. Their spirits have seemed to rebuke us. Let us emulate their zeal and we shall obtain like success. Campbell encourages the mariners of England by telling them:—

“The spirit of your fathers shall start from every wave,
For the deck it was their field of fame, and the ocean was their grave;
Where Blake and mighty Nelson fell, your manly hearts shall glow,
As ye sweep through the deep, when the stormy winds do blow.”

And shall not we, who have a worthier cause to excite our valour, let the spirits of our brave fathers, who fought a more desperate foe, and sailed over a wilder sea, inspire us to a holier daring and more heroic achievements? Our arms are superior to theirs. We have near us, intellectual chassépôts and needle guns which they knew nothing of; while the same spiritual forces are at our disposal. But no arms will make up for the absence of their spirit. Their spirit was an aggressive one. Their bravery was of the indomitable type. Let us show ourselves worthy sons of such sires. We have every-

thing to encourage us. Our warfare is not like that which is now devastating Europe with misery and woe, but it is one which brings blessedness to every body engaging in it. "The weapons of our warfare are not carnal." Our success is guaranteed. The enemy is active, and the time is short, let us seek out some brave and manly task by which we may distinguish ourselves. "The people that do know their God shall be strong and do exploits!" May

every minister say to his people, as did Jonathan to his armour-bearer: "Come, and let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." And may every individual in the church reply: "Do all that is in thine heart: Turn thou; behold, I am with thee according to thy heart." Then will next year's review be a song of victory.

RAMBLES AMONG THE LAKES.*

BY THE REV. G. HESTER.

THE next morning being Saturday, I determined not to go very far away, but to get a good view of Grasmere itself and the immediate neighbourhood. The morning was beautifully fine, but the place presented a peculiar and remarkable appearance, owing to the fact that the morning was with us such a long time before the sun actually rose over the mountains. My hostess having provided me a simple breakfast, I started for my day's excursion. I passed the little ancient church, and the churchyard where Wordsworth, his wife, sister, and Hartley Coleridge are buried; left Allanbank—where both Wordsworth and Arnold resided for a time, and where Coleridge wrote his *Friend*—to the right, and followed the path which leads under the hillside. Here you get a most charming view of the lake and village. As I was proceeding along this path, I saw a man before me standing under a shady tree. He was in his shirt sleeves, and I found that he was engaged in building a house for a clergyman between the path and the lake. As I came up to him he gave me a very hearty "Good morning," and seemed inclined to talk. He was not a native of Grasmere, but had lived in it for more than thirty years. He had done all the building, or nearly all, in the place for a quarter of a century. He told me that he knew Wordsworth well, also Hartley Coleridge, Dr. Arnold, and most of the lake celebrities. He was well acquainted with De Quincey, and taking out his watch I saw De Quincey's name upon it.

He grew quite enthusiastic and eloquent when speaking of Dr. Arnold; said that he was the finest man he had ever seen; had often heard him preach in the little church at Grasmere; and seen him trudging over the mountains with his fine boys. Having bidden my communicative friend good morning, I went on till I came to some private grounds, through which I obtained permission to walk; and on the other side of these I came to Loughrigg Terrace. From this elevated spot you get one of the finest views of the lake and the village of Grasmere. The scene presented from this mountain terrace is one of surpassing beauty. It is said that it was this view that called for Mrs. Hemans her beautiful sonnet, entitled—

A REMEMBRANCE OF GRASMERE.

"O vale and lake, within your mountain urn,
Smiling so tranquilly, and set so deep!
Oft doth your dreamy loveliness return,
Colouring the tender shadows of my sleep
With light Elysian;—for the hues that seep
Your shores in melting lustre, seem to float
On golden clouds from spirit-lands remote,
Isles of the blest;—and in our memory keep
Their place with holiest harmonies. Fair scene,
Most loved by evening and her dewy star!
Oh! ne'er may man, with touch unhallowed, jar
The perfect music of the charm serene!
Still, still unchanged, may *one* sweet region wear
Smiles that subdue the soul to love, and tears,
and prayer."

Following the path that leads along this mountain side, and keeping to the right, you come to Fox Ghyl, one of the most romantic and charming spots in the lake district. At a very little distance from Fox Ghyl is Fox How, the beautiful residence of the late Dr. Arnold. The gardens and lawn before

* Concluded from page 241.

the house are laid out with great taste, and were kept in exquisite order when I passed them in the summer. There was merry laughter coming from his grandchildren playing at croquet on the green grass. Here Dr. Arnold spent some of his happiest days. Here he wrote much of his Roman History. Here his mind gathered freshness and power after fagging with his boys at Rugby.

The path leading by Fox How, conducts you over a bridge to Ambleside. It was the middle of the day when I got into the town. After dinner I went to see Stock Ghyll Force. Here are four waterfalls, all of which can be seen some distance before you get to them. The water falls a distance of seventy feet, and makes a considerable noise as it leaps over the rocks. These falls are a great point of attraction to all visitors.

Having seen this interesting sight I again took the footpath leading past Fox How, Fox Ghyll, and went to Rydal Mount, and spent a little time in walking round the grounds in which stands the beautiful residence of the late poet Wordsworth. He came to reside here in 1813, and here he lived with his excellent wife and his admirable sister till he died in 1850. The house stands back from the public road a short distance. You turn to your right up a lane to come to the entrance. The house itself is in a great measure hidden among the trees and shrubs which surround it. It has a kind of double frontage; the longer and larger front looking towards Windermere, and the smaller one looking towards the mountains that rise up at the back of Ambleside.

It was about six o'clock in the evening when I left Rydal Mount, and my next object was to ascend Nab Scar, a bold little mountain between Rydal and Grasmere. Having been on my feet nearly the whole of the day, and the weather being intensely hot, I found the ascent up this mountain difficult and trying. I succeeded, however, in reaching the top. The view from this point is one of great loveliness and magnificence. The sun in his full-orbed splendour was just sinking behind the opposite mountains. I could see seven sheets of water shining like little silver seas in the outstretching landscape. To my left

was Windermere—the queen of the lakes; just before me, at the foot of Nab Scar, was Rydal water; and to my right the ever beautiful Grasmere lake. Higher up in the mountains were three smaller lakes, called tarns. Here one might linger for hours gazing on this scene of beauty and sublimity. But the shades of evening were beginning to fall. My desire now was to reach my lodgings at Grasmere by the nearest route. Not far from where I was standing was a wall which appeared to lead down to the bottom of the fell on the Grasmere side. I determined to follow this wall. Having got about one-third of the distance down the mountain, I could get no further. The wall comes to a termination at the edge of a precipitous rock. What was I to do now? The darkness was falling. I felt too tired to go back the way I had come. To go forward was death. I had no refreshment. I felt a little alarmed, and thought I must abide there all night. But looking across the breast of the mountain, I could see the slope on the other side which leads down to Rydal. I determined to make the attempt to walk across the front of the mountain, and try and gain that slope. I found this walk exceedingly difficult. Large stones lie on all hands, and the front part is exceedingly steep. I got to about the middle of the mountain, and found a channel which had been worn by the rain and the sliding of the loose stones. Standing in this channel, I could see to the bottom, and I felt that with care it was possible to get down. After efforts in various attitudes of body, I succeeded in reaching the bottom. It was now quite dark. A wall six feet high was before me. I walked on the side of it till I came to a gate. This opened into a field. Passing through this field, I came to another wall nearly as high as the first. I found an opening through this. I then came into a gentleman's private grounds, through which I hastened as fast as I could. I then reached the last wall, which ran along the side of the public road; and glad enough was I when I leapt from it into the king's highway. Weary and exhausted, I went across the road to the lake, which now reflected the stars and the surrounding hills. Here I refreshed myself with water, which

was quite warm from the extreme heat of the sun during the day. I sat down to ruminate on my past adventure. Three lessons forced themselves on my mind. First, never go on a mountain alone. Second, never go without carrying refreshment with you. Third, never begin an ascent in the evening of the day unless you mean to stay all night. My business now was to get to my lodgings, and to get to rest as soon as possible. I found the walk very lonely, but I reached Grasmere safely, and found my good hostess in a state of wonder as to what had become of me.

The weather being very sultry, I left my window open when I went to bed; but in the night I was awoken by a noise, and I found the winds howling through the mountains. A thunderstorm had changed the temperature of the atmosphere, and from extreme heat it had become suddenly cold. Sunday morning found me weary and somewhat stiff from the excitement and toils of yesterday.

In the morning I went to Rydal church; and as I walked along the road under Nab Scar, and looked up at the wall and at the rugged rock on which it terminates, I felt how dangerous had been my position. The church at Rydal is a small building erected in 1820 by Lady Fleming. It will hold about two hundred people. Having come before service commenced, I asked the sexton to point me out Wordsworth's pew. He did so, and at the same time shewed me where the late Dr. Arnold and his family used to sit. At the east end of the church is a large window with a margin of stained glass. This window forms a kind of recess, which, railed off, makes a small chancel. On each side of this recess is a pulpit, and under each pulpit is a large square pew. One of these square pews was occupied by Wordsworth and his family, and the other by Dr. Arnold and his family. The sexton put me in the minister's pew, which joins the Arnold family pew. In a short time an elderly and venerable lady made her appearance with quite a train of followers. This lady was Mrs. Arnold, seventy-five years of age. With her was her son, Matthew Arnold, his wife and family, also her daughter, and others, probably her grandchildren.

Mr. Matthew Arnold sat in Wordsworth's pew, and Miss Arnold and some of the children came into the pew where I was sitting, as there was no room for them in their own pew. The prayers were read by a late curate of Ambleside, and the sermon was preached by the vicar of Rydal.

In the afternoon I went to the old parish church at Ambleside. The church was rebuilt in 1812, and is exceedingly plain. There was nothing very note-worthy in the service. In the graveyard is a tombstone commemorating the life and virtues of Rev. J. Dawes, who was the schoolmaster of Hartley and Derwent Coleridge.

In the evening I went back to Grasmere, and attended the church which is more celebrated than any other church in the mountains. It is dedicated to St. Oswald, and some parts of it are said to be very ancient. The architecture and some of the internal wood-work is very rude. It contains a beautiful marble tablet to the memory of Wordsworth. The congregation was large, the church being quite full.

So passed the Sunday, August 29, 1869. The weather now being damp and cold, I purposed on the Sabbath evening to leave my cottage in the morning, and return to Morecambe, where I had left some of my friends; but when the morning came there was quite a change again in the appearance of the heavens. I therefore altered my plan, and started off to see the far-famed Derwentwater. This lake is close to Keswick, and is thirteen miles from Grasmere. The walk out of Grasmere towards Keswick is exceedingly fine. You pass between lofty mountains—Helmcrag on the one side, and Seat Sandal on the other. For three miles the road ascends, and as you reach the top of the ascent, and turn round, you see the entire village of Grasmere, except the church, which is hidden by Butterlip How. This ridge forms the watershed of the lake district, and divides the two counties of Westmoreland and Cumberland. The road now leads you through mountains of the wildest description. About half way to Keswick you come to the beautiful lake called Thirlmere. It is about two miles long, but extremely narrow in some parts. Some very bold and rugged crags rise up

from the margin of this lake, one of which is called Raven's Crag. Having passed this lake, the highest mountains of the district break upon your view, viz., Blencathra and Skiddaw.

About a mile before you reach the town of Keswick, you come to an eminence where you get a magnificent view of the surrounding scenery. The giant mountain Skiddaw lifts up its back in the distance. At its foot lies the large lake called Bassenthwaite waters; and to your left you have the charming lake called Derwentwater. Keswick is a neat little town, containing 3,500 inhabitants. The principal objects to be visited are Derwentwater and the neighbouring mountains. Derwentwater is regarded by some tourists as the queen of all the lakes. It is about three miles long and a mile and a half broad. It is situated in an amphitheatre of mountains. Several islands stud its surface. The surrounding scenery is remarkable, not so much for its beauty as for its sublimity. Every object is bold and striking. The Skiddaw mountains rise with great majesty at the back of the town.

Having seen the lake and gazed upon the mountains, and watched the movements of travellers going up who appeared no larger than blackbirds, I inquired for Greta Hall, the residence of the late poet Southey. It stands back some distance from the road, and also from the river Greta. The hall is embosomed in trees, and not much of the building can be seen by those walking along the highway. Having seen all of the premises I possibly could, I went forward to the old parish church in the village of Crossthwaite. The church is large, and now, having been restored, presents a very handsome appearance. The side door was open, and facing the door was a marble effigy of Southey. Not far from it, leaning on a pew, was the sexton, an old man who has spent all his life on the spot. He was full of information and talk about Southey. He knew him well, and tells anecdotes, some of which are very amusing. Some visitors came to the church door one Sunday morning and wished to be put into a pew where they could see Mr. Southey. The sexton agreed to accommodate them. Having put them into a seat he was to point out Southey by putting his hand on his pew as he passed. The poet noticed this movement of the

sexton, and guessed its intent. So the next day as the sexton was walking through Keswick he met Mr. Southey with a book in his hand, as usual. Mr. Southey came up to the sexton, and putting his hand on his shoulder, said, "Sexton, never do that again."

Many of the Americans pay a visit to Keswick when they come to this country. They are sure to find their way to Southey's tomb. One day our sexton having informed some of these Americans that he dug the grave in which Southey was buried, they took hold of his beard, which was rather long, and cut it off, saying that they would take to America the beard of the man who had laid Southey in the grave.

Well: having seen all I could see at Keswick in one day, and the evening drawing on, I took coach and rode back to Grasmere.

Purposing to leave Grasmere on Tuesday afternoon, I spent the morning in visiting a charming spot called Easdale, with its little lake called Easdale Tarn. This is one of the finest dales in the locality. You pass through a succession of chambers in the mountains until you reach the tarn, at a considerable height above the level ground. Just before I got to the tarn I saw an old woman climbing the mountain side dressed very much like a gipsy. She was the only person I could see. She made her way to a little hut near the tarn. When I got up to the spot she had taken off her bonnet and cloak, and I found she was the wife of the proprietor of the hut whose name is Eaton. She was a canny old Cumberland dame. She was very communicative, and gave me all kinds of information about the tarn. She expressed her regret that her husband was not there, as he would have given me a row on the water. She wanted to put the kettle on and make me a cup of tea. She kept a visitor's book, and asked me to enter my name. I did so; and I found that the last entry before mine was made by a poet. He had written these lines—

"I see no cause to spin a yarn
Because I have been to Easdale tarn;
Of course we came the tarn to see,
And then we drank a cup of tea."

Having admired the beautiful scenery of Easdale I made my way back to the village of Grasmere, and as I had to

pass the old church I thought I would go and take a farewell view of Wordsworth's grave. This graveyard may be regarded as one of the chief points of attraction in the lake district. From almost all parts of the world, and at all times in the day during the summer and autumn months, pilgrims come to this spot. I visited the grave three times. The first was when I came by the excursion train. As soon as our coachman had put us down at the Prince of Wales Inn we ran off at once to the little church. Years ago, when in College, I had heard a friend describe Grasmere churchyard, and I had always longed to see it. Having entered the churchyard gate we at once passed into the church, the door of which was standing open. We read the epitaph on the marble tablet which speaks of Wordsworth as a philosopher, a philanthropist, and a poet. A little modest innocent looking girl was at the church door who seemed the very image of simplicity. Leaving the church we at once went to the tomb of the poet. A peculiar thrill of feeling seemed to shake me as I looked on the tomb of Wordsworth for the first time. It is a plain dark stone with nothing on it but the following names—

"William Wordsworth, 1850.

Mary Wordsworth, 1859."

On the right hand side of the poet's grave there is a white stone which commemorates the death of his daughter Dora, and on the left a dark stone to the memory of Susanna Hutchinson, the sister of his wife. At the back of Wordsworth's grave there is another grave which awakens sad and pensive reflections in the minds of all who know the history of the person buried there. On a modest stone you read, "Hartley Coleridge, born 1796, died 1849." There is a cross and a crown of thorns worked into the stone, and round the circular head of the stone the words, "By thy passion and bloody sweat, good Lord deliver us."

I visited this same spot on the Friday evening after I reached Grasmere the second time. The shades of evening had fallen. An awful stillness prevailed in the mountains. The river Rotha, which flows close by, was quite calm, and the trout were leaping up after the flies. Two ladies, probably mother and daughter, were sitting on the low wall which divides the church-

yard from the river enjoying the solemn silence of that never-to-be-forgotten evening.

The last time I saw this dear spot was on my return from Easdale, when I met some good friends from Sheffield who kindly gave me a ride in their trap as far as Ambleside, where I took the steamer, and proceeded home.

I feel that I have only given a rapid glance at this beautiful and wonderful part of our native land. Many other subjects might claim our attention. The geology of the lake district is worthy of special notice. The botany would amply repay any amount of attention given to it by the earnest student. The character and habits of the people; the names of persons and places indicative of the races which have settled there are all worthy of a fuller amplification, but our space would not admit of such expansion—we must content ourselves with a few reflections on this part of the subject.

No devout mind can linger in this district, or dwell upon it in recollection, without being impressed with the majesty and power of God. These mighty mountains, which fill the mind with awe and dread, are the productions of His omnipotence. These beautiful lakes, fanned by the gentle winds, or reflecting in their open bosoms the midday sun or the midnight stars, are the products of His wisdom, goodness and love. His everlasting counsel planned it all. His all-availing energy performed it all. These mountains and hills were not thrown together by chance, but they stand where a divine arrangement placed them. They are the monuments of a divine interposition; and as we gaze upon them we are reminded of the words of our great poet Milton—

"These are thy glorious works, Parent of good!
Almighty! thine this universal frame,
Thus wondrous fair! thyself how wondrous then!
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine."

Or, in the words of another poet—

"Let all the world rejoice
The great Jehovah reigns;
The thunders are His awful voice;
Our life His will ordains.
He rules by sea and land;
O'er boundless realms He sways;
He holds the ocean in His hands,
And mighty mountains weighs.
Unequaled and alone
In majesty He fills His throne."

REVELATIONS OF LIFE IN LONDON.

BY THE REV. G. W. MCCREE.

NO. V.—*Inside the Houses.*

FEW visitors to London know much, or can possibly know much about its population. They see its public buildings, the Thames, the Crystal Palace, the theatres, the prisons, and the great, long, busy streets, but of the people of London as they are at home they know nothing. How can they? Neither the rich nor the poor are very accessible. The doors are shut. Few can open them. Thousands of the poor are as inaccessible as the rich. They will not be seen. Their houses are their castles, and it is not every man whom they will admit within their precincts. Hence, visitors to London with return tickets for six or ten days rarely see the metropolitans at home.

There is, however, a source of information open to us, of which we shall freely avail ourselves. In Red Lion Square there is a house where may be found hundreds of volumes full of close writing, and they contain, we venture to say, the most copious, exact, and valuable information concerning the poor of London, which can anywhere be found. We purpose culling from these volumes—the journals of City Missionaries—some facts and revelations which may interest our readers.

One of the missionaries, writing of sensational sermons, bills, texts, and preachers, makes some very wise remarks:—

“We are living in a peculiar age, and whatever is done to be successful, many think needs to be sensational. If people are to be got to attend church, then we must have a gorgeous ritual to draw them. If they are to be got to a meeting, minus the ritual, then the preacher must be placarded as ‘the converted Burglar,’ ‘Blind Jos, the Fiddler,’ or else he was a thief, a convict, or a puglist; and if none of these things can be said of him, then the trade, or business he worked at, must be put on the placard, and all is done to draw. Now, there is danger in all this, for while the one phase of Ritualism has a Romeward tendency, though the Ritualists as a body say that they don’t intend such, *I am afraid that the other tends to make the hard-handed artisans of our large towns scoff at all religion.* I remember an infidel said to me some time ago, ‘Ah, you’re nowhere.’ I said, ‘How so?’ He said,

‘If you were a returned convict, or thief, and then set up the religious shop, you would make a good thing of it.’ At this a number of men standing round laughed heartily, and said, ‘Hear, hear,’ showing that he was not alone in that opinion.”

Still, we must admit that “Fiddler Jos” has done much good, and that even sensational placards are *sometimes*, if not often, useful among a certain class.

The Irish Romanist is a singular and very ignorant being. He fears the priest and loves whiskey; enjoys a dance and goes to mass; will either crack a joke or a skull, as you like; and dies with perfect faith in extreme unction, and very little in Christ. Here is a sketch of one of them by a missionary who knows them well:—

“Their ignorance of any of the simplest truths of the gospel is alarming. All they seem to know consists of a few set phrases about the Virgin Mary and ‘St. Peter,’ as most of them like to call him, their great anxiety being to please the former, and get past the latter when they die, as they strongly believe he stands at heaven’s gates, and will only allow those who please him to pass in. I will give the following as an illustration. I was visiting a tailor and his wife. I asked him how he stood for eternity, if he should be called to die. He said, ‘Oh, sure, I will do as King Charles the Third did’ (there never was, of course, any such King of England), ‘who, I am told, when he came to heaven’s gate, and St. Peter asked him who he was, answered, “I am Charles the Third of England.” St. Peter replied, “No matter, you cannot come in here.” Then they had a fight about it, during which Charles threw his hat over the wall, and while St. Peter went inside to look for it, King Charles rushed in and was safe.’ I thought this the strangest way of getting to heaven I had ever heard of, but the man seemed firmly to think this story true, and that he would be able to get saved in some such way. I read to him the seventh chapter of Revelation, and showed him that unless he is washed in the blood of the Lamb, he can never be saved. Both he and his wife listened to the reading of Scripture as some new thing.

“As is usual with such a class of people, they will drink at times excessively, even if they should have no food the next day.

Sunday is their chief day for drinking and card-playing, after having been to mass in the morning, and it generally ends in a fight or some other squabble."

Many of the missionaries are exposed to personal violence—especially when visiting the Romanists. They are pelted with stones. Water is poured upon them. Foul words are rattled at them like hail, and their lives are sometimes in danger. One of them says:—

"On Thursday, August 5th, I was visiting in Czar-street, and was only in the first house when a disturbance began, by an Irishwoman on the opposite side of the street jeering the people who had received me, though they were professedly Protestants. On leaving that house, I got into conversation with four or five other Irishwomen, who sat on a door-step, when the noisy woman came also, and saying many bad things, ordered me to be gone, and took up a large stone of several pounds weight to throw it at me. I told her to be cautious what she did with it, as the law would surely punish her, if she committed any violence upon me. So after a little more thought, and seeing I was not afraid of her, she dropped it. I said a few more words to the people, who were now much increased in number and violence, and then passed on to the first house, where I knew a Protestant family resided, the crowd of Irish setting up a loud cry.

"On another occasion, in the same street, there were a number of Irishwomen met together for gossip in one of the houses. We got into an argument of a desultory sort. One of them said that 'the whole lot (meaning all Protestants) would be no better than her cat, which sat before her on the hearth.' And after many questions had been asked and answered on both sides, one asked me what I thought of the Virgin Mary. I said she was a good woman, and the mother of our Saviour, but nothing more. On which she went to the street door and screamed as if for her life, and a host of persons came from their houses, some crying one thing and some another, but the issue of it was, that I was pushed out of the house, and then all sorts of screams and yells were set up by the people, in the midst of which I left the street for the day."

The women are, I am sorry to say, always the worst in these battles and persecutions, and are very furious in their opposition to the missionaries.

The Irish are great beggars. They have quite a genius for mendicancy. This makes it difficult for the mis-

sionary to teach them the way of life. One says:—

"The begging propensity of many is a nuisance. Even strong hearty men descend to it. 'Tis true they don't ask for much to begin with, perhaps only the 'price of a pot,' or 'Havn't yer got a penny to give us, master?' As far as appearances go, it seems useless saying anything to these begging fellows about their salvation, for they have a ready way of disposing of the subject by saying, 'O, yes, we know all about that; come, arn't yer going to give us this penny?' But as I know one of Satan's devices is to keep people thinking about anything to the exclusion of eternal things, I thrust in the sword of the Spirit, in hope that it may some day pierce their adamantine crust and reach the soul."

The indolent, aimless manner in which working men often spend the Lord's-day is well known. Here is a graphic picture of a group of those idlers:—

"Sunday mornings have been devoted by me to the looking up the men lounging about the district, and visiting the shops open on a Sunday. It is lamentable to see the efforts made by a party of men to kill time on a Sunday morning. Things which would not claim a moment's attention or a passing glance on a week day are matters of great interest on a Sunday. I saw a party one morning. *They were interested by the depth of the ditch alongside the road.* One called to the other to look at it. By-and-by a rut was seen in the road. Each must then measure the depth, pass comments on the clay, &c.; then the hedges claimed attention; and presently one thinks they may as well go half a mile further, but then they find they are so wearied with doing nothing that they cannot go. Meanwhile they are within a stone's throw of a church, or, by walking a few yards further, of a chapel; but to them the Sabbath is not 'a delight, holy to the Lord, and honourable.' I came up to them, gave them a tract each, and was glad to find, for want of something better to do, they began to read, and while in sight I found they continued reading."

How evident it is that open-air preaching and visitation are essential to the evangelization of the masses. We must go to them, they will not come to us.

The most singular and fanciful notions often obtain credence among certain classes in London. Men who have the most grotesque notions as to God, the soul, the constitution of nature, politics, and the future state

abound; and as they are always fond of argument, it is not difficult to gain access to them. What do our readers think of this?—

“When I called upon Mr. B. to-day, he received me gladly, and seemed anxious to have a long conversation. In Canada this man appears to have been much celebrated as an electrician and magician. I observed in his room a French-Canadian newspaper, in which he was described as ‘a little man with great powers.’ After I had spoken to him a short time about the immortality of the soul, and of the importance of being prepared for the future state, he asked me if I would allow him to tell me what he thought of those matters. The ‘spirit’ or ‘soul’ of man, he said, was no larger than a pea, it was situate in the middle of the brain, and when a man died, this spirit evaporated, and passed into what is called ‘space,’ where it remained for ever with the enlarged powers it assumed at the death of the body. He believed that God was the ‘Father of our spirits,’ as the Bible taught; but he also believed that electricity was God, and *vice versa*.”

Many working men seem to think that “electricity” will explain everything. It is force, it is life, it is this, and it is that. And yet they cannot tell you what electricity itself is.

A missionary occupies “a district;” that is, a section of London containing from four to six hundred families. These he visits for five or six hours a day, holds meetings in their midst, and, in fact, lives and labours for them. One of them thus describes his district:—

“Charles-street has been long and widely known as a haunt of the dishonest and the fallen. There is not a house in the street but what is partly occupied by such, and some of the houses are entirely so occupied. There are in this street ten common lodging-houses, and these are not better than so many schools and nurseries of vice and criminality. I never spoke to an inmate of one of those houses but what he admitted to me that it was a most undesirable place to live in. *Each house is occupied, on an average, by about sixty persons.* Some of the houses accommodate only men, others only women, and others both men and women. When a young man or woman commencing a course of sin enters as an inmate of these houses, he or she immediately receives an accelerated impetus in the downward course from the example and teaching of those who are older in sin, and who seem

to take a kind of satisfaction in seducing others into the same snare into which they have themselves fallen. I have known both young men and young women to come to reside in those houses, whose first error was that of forming a companionship with some who were there before them, and I have been surprised at the short time which passed before they became as bad as those who seduced them. Besides these lodging-houses there are in Charles-street and its courts twelve houses entirely occupied by the fallen, and four others are partially so occupied by them, and those associated with them in sin. The moral influence of these characters is not confined to the houses they live in, or even to the street they occupy, but extends to the surrounding neighbourhood, where the people are rendered so familiar with crime that it ceases to excite any feeling of abhorrence. Married women associate with the fallen, and partake with them of the drink purchased by the wages of sin, and some are actual associates with them in sin, at which their husbands connive, so far as that they too partake of the ill-gotten gain. Four keepers of lodging-houses in this street have been convicted during the year of receiving stolen property. One of them had acquired a large sum of money by this means during his many years’ residence in the street. I was in the street, conversing with a group of thieves, as he passed in the custody of two detective policemen. One of those to whom I was talking expressed his pleasure at seeing him taken, and said, ‘there are some more of them that get their coin on the cross, that ought to be taken too,’ so that it will be seen the thieves have no respect for, or sympathy with those who facilitate their living by theft.”

But even work amongst such people has its reward.

“I boarded this year a vessel,” writes the Missionary to the Commercial Docks, “and spoke to all the men on board, of the gospel. Among them was a lad, who sadly wanted a Testament. When I gave it to him, I said to him, ‘I hope you will read it, for many poor lads to whom I have given Testaments have never returned to their friends again.’ The vessel left the docks, and on her voyage out encountered a strong gale. The boy was sent aloft, and fell from the topsail into the sea. This was told me by a sailor aboard the vessel, when she returned to London. He went into the fore-castle after telling me this, and brought up the Testament belonging to the boy. I looked at it, and it bore marks of having been well read. ‘Sir,’ said the sailor, ‘he was always

reading it. I saw him reading it the day before he was drowned, and I am going to keep the book in remembrance of him."

It would be easy to pursue our task, but we have revealed enough, perhaps, of the ignorance, misery, crime, and wickedness, which exist inside the houses of the metropolis, and we do

ask our readers to pray for this great city, that He who wept over Jerusalem may speedily send forth His light and truth, and reign in our midst. Then shall wondrous changes come, and the people be the saved of the Lord.

SUMMER CLOUDS.*

FOR THE YOUNG.

"I've been thinking, mamma, all day of what you said last night, and I can't understand how trouble and care can make us better. It seems to me that I should love God more if He would let me be always happy, than if I knew and felt that He had sent some great sorrow upon me."

"Who knows best what is for our good, Jessie?"

"God does, of course, mamma."

"And if we believe that He knows what we need, and that He is too merciful and loving to afflict us without cause, can we not take whatever He sends as a proof of His love?—can we not trust that each trial but shows His watchfulness and care over us?"

"But I cannot see, mamma, why He should make us suffer if He loves us so; I am sure we do not like to give pain to people we care for."

"When you were a little girl, Jessie, you were sometimes punished for faults that were at the time very trifling, but which if allowed then would have grown to be very serious ones. You suffered pain at the time, and perhaps thought your papa and I very cruel; but do you love us less now, or believe that we would have punished you needlessly?"

"O no, mamma, because I can understand that it was for my good, and that it was necessary."

"And just so, my daughter, trials that seem too great to be borne turn out to be our greatest blessings, and we shall sooner or later recognize our Father's hand, and be strengthened in believing that He doeth all things well."

Thus the old, old mystery of early sorrow loomed like a dark cloud over the summer brightness of Jessie Grey's life, and quickened feelings of apprehension and alarm, which the sweet and placid scenery of Brockville was not able to soothe. She felt as "if something was going to happen," as she would say, and

her mirthful heart was sobered, and her gleeful spirit bound with the fetters of grief. She was already standing on the threshold of the school of sorrow, and about to be summoned to undergo the discipline of life by the severe and inexorable mentor of experience. The increasing weakness of Mrs. Grey gave more definiteness to her fears and keenness to her grief, and at length she had to bow to the painful stroke, which so many have to endure in their youth—the loss of a pure and affectionate mother. Jessie's heart aches and bleeds. She cannot interpret life, or comprehend its dark enigma. The burden is too heavy to be borne. God's love is clouded from her eyes, and joyousness and childhood flee away. But her mother's comfortable words still echo in her ears, and she begins to spell out their meaning and to understand the favourite text, often repeated with trembling voice by the dying saint, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth: for the mouth of the Lord hath spoken it." Her passionate grief was soothed. The inspired strain came again and again to her fevered spirit like a breeze laden with balmy fragrance, and gave her strength. The home that had lost a mother seemed now more full of God, and the love that once she did not understand was now felt chastening her spirit in patience, and meekness, and grace. Jessie Grey henceforth sees the beauty of the words—

"I know thy burden, child; I shaped it;
For even as I laid it on, I said,
I shall be near, and while she leans on me
This burden shall be mine, not her's:
So shall I keep my child within the circling arms
Of my own love."

Is there any variety greater than that of the summer clouds? Each appears like its fellow to many, yet the artist's eye beholds an infinite diversity of form and

* Jessie Grey; or the Discipline of Life. Katie Johnstone's Cross.
Edinburgh: William Oliphant & Co.

colour in the numerous airy tenants of the sky. Some cling like a garment to the far extending valleys; a heavy, level, whitest, waiting only to be driven away by the heat of the sun; others soar aloft and form colossal pyramids not fearing in the least its fiery force. So the sorrows of youth differ. Jessie Grey and Katie Johnstone are disciples in the same school of affliction, and learn similar lessons from the same teacher, but from different books. There is a cross for both, but the wood is not from the same tree in each case. Katie Johnstone is a lovely and industrious Canadian girl, of about fourteen years of age, dwelling in the little village of Lynford, painting, as girls' will, the vision of the way of life in colours soft and bright and free, and withal energetically labouring to get the first prize at Miss Fleming's "Academy for Young Ladies." She passes her examination, and hastens home in a somewhat pensive mood to her mother, when suddenly turning the corner of the principal street, the sleigh of the Winstanley's, driven at a rapid rate, is upon her. She is taken up very much hurt, and the doctor fears that her spine is seriously injured. This is, indeed, a great sorrow to Katie, and it takes her a long time to learn that "God never does, nor suffers to be done, but that which thou wouldst wish if thou couldst see the end of all events as well as He." But bye and bye, after many a hot tear has chased her pale cheeks, and many cheering words have been spoken to her by old Mrs. Duncan, a devout Scotch woman of the finest type, and by Helen Grey, the lovely and accomplished daughter of the Presbyterian minister of Lynford, she finds out the true secret of comfort in her

affliction, stays herself upon her God, enjoys His perfect peace, and in the new vigour of her quickened sympathies becomes a ministering angel, conveying the choice messages of heaven's love and mercy to needy and suffering hearts. Her patient, heroic, and trustful love is revealed in the most winsome forms, and from her sick room issue streams of help and comfort to the neediest and lowest in the village. Several lives are made holier and more useful through her earnest spirit and wise words. In the midst of many alleviations of her grief provided by Him who "stayeth the rough wind in the day of the east wind," she serves her generation, calmly and sweetly bearing her long trial, and then falls on sleep and is at rest with her God.

My dear young friends, when you are called to suffer, let not your hearts be troubled, believe in God, believe also in Jesus, the man of sorrows and the comforter of those that mourn. The most precious blessings may flow from affliction if it be met and borne in a spirit of faith and Christian cheerfulness, and the saddest lot may be brightened with the favours of God's gracious providence, and an active and loving endeavour to minister to the needs of others. These two stories of *Jessie Grey*, and *Katie Johnstone's Cross*, will aid you in this endeavour. They are two of the healthiest and most attractive tales for the young that we have seen. They will brighten any day, interest every heart, and purify as well as please. Both are good, but the second is a work of signal merit, and will be read through with unflagging interest and high delight.

J. CLIFFORD.

THE BLESSED SACRAMENT OF THE LORD'S SUPPER.

ROMANISM and Protestantism are more keenly at war on the subject of the Lord's Supper than on any other of the numerous points that divide them. The dogma of an Infallible Pope, recently added, among divided counsels, to the creed of the Roman Catholics, and which seems likely to provoke serious dissensions in their midst, is but the logical crown of the edifice, which maintains the head of the Roman Church to be the dispenser of the grace by which the priest in the mass performs a greater miracle than any recorded in the annals of the life of our Lord. The stronghold of Romanism is the doctrine of the real and actual presence of Christ in the elements consecrated by the authorized priest of the church. The total denial of that doctrine was the rallying-word of our reforming ancestors in the days of Queen Mary.

They would face the most excruciating tortures, and even death itself, rather than admit that Christ was really and organically present in the consecrated bread. Thomas Tomkins was burned in Smithfield, March 6, 1555, as an obstinate heretic, persisting to the last that he "had believed, and did then believe, that in the sacrament of the altar, under the forms of bread and wine, there is *not* the very body and blood of our Saviour Jesus Christ in substance, but only a token and remembrance thereof; the very body and blood of Christ being only in heaven, and nowhere else." John Rodgers and Thomas Cranmer triumphed in the midst of the flames bearing a distinct and emphatic testimony to the same truth. Numbers, indeed, in those evil days sealed the doctrine with their blood.

And yet, in the face of such facts, the

Established Church of these realms is becoming more and more Romish on this critical question every day. Recently a high authority, Sir R. Phillimore, has justified the notorious Mr. Bennett, of Frome, in teaching "the real and actual presence of Christ in the elements under the form of bread and wine," and so given another illustration of the fact that it is extremely difficult to say what doctrine there is that should *not* be believed, or act that should *not* be done, which may not be believed and done within the confines of the Anglican "bulwark of Protestantism." Verily the "pure worship of our church is impregnated with Romish superstition;" and though the judgment of the Court of Arches is not final, yet surely it is time somebody came to the rescue. Protestantism is betrayed by its professed friends and paid servants. The citadel is mined by traitors. The Romish view of the sacraments of the Lord's supper is strenuously disseminated by the priests of the English Church, and Dr. Manning himself is not rendering more effective aid in the spread of popery than the State-endowed clergy who are silently preparing communicants for the Church of Rome.

Without question the chief remedy for this evil is the disestablishment and disendowment of the English Church, yet we also require the valuable aid afforded by such books as Mr. Biddle's, and such essays as Mr. Dale's in *Ecclesia*. The coming conflicts between Protestants and Romanists will gather chiefly along this line of the real presence; and the best drilled and disciplined army will carry off the prizes of victory. The blight of defeat

is sure to rest on indifference and presumption. Nothing should be left to chance. Leaders and led should alike understand their work, or we shall be surprised by a repulse at the moment we are singing the song of triumph.

In view of these facts we heartily welcome the thoroughly Protestant and non-priestly exposition of the Lord's supper given in the effective and timely volume mentioned at the foot of this page.* Every passage in the New Testament alluding to or directly stating anything concerning this feast of love is patiently and skilfully treated. The order adopted is as follows. (1.) Mr. Biddle investigates the words anticipatory of the ordinance contained in the sixth chapter of John's gospel, and by an ingenious exegesis derives a strong witness for his main position. (2.) The threefold record of the institution of the ordinance is examined in all its bearings. The reasoning on the words, "this is my body," is very acute, and the refutation of the supposition of a "miracle," crushing. (3.) The incidental references to the practice of the apostles and immediate disciples of our Lord form supplementary evidence that ritualistic views of the sacrament did not obtain in the primitive church; and (4.) Paul's commentary upon the supper in his first letter to the Corinthians is conclusive, on the one hand that he knew nothing of the "real presence," and on the other that the Corinthians did not, or surely its solemn and awful force would have been brought into service in the serious rebuke administered by the apostle to them for their errors in the observance of that rite. J. CLIFFORD.

THE FRANCO-GERMAN WAR AND IMPERIALISM.

WITHIN the short space of a month the face of European affairs has completely changed. The first to fight is the earliest to endure defeat. France is deeply humiliated from her centre to her circumference. Her brilliant armaments are driven back at every point, and those who thought ere this to exult as victors in the streets of Berlin are now seriously perplexed about the defences of their own beautiful capital. The knell of Napoleon booms along the boulevards of Paris, and reverberates among the hill-tops of the Vosges and the fertile fields of Chalons. The dynasty founded on deception, baptized in blood, and sustained by a succession of astute hypocrisies, goes to its own place. The last desperate throw of the conspirator against the peace of Europe has proved to be a huge mistake, and filled up the measure of his iniquity. The Lord

of hosts surely has said, "For three transgressions" of France "and for four I will not turn away the punishment thereof;" and therefore He ceases to interpose His mercy and long suffering between the sinner and the punishment, and the latter, unobstructed, sweeps on with its overwhelming might like a resistless avalanche.

Whatever may be the future vicissitudes of this most mournful and cruel of wars; whether the French arms repair their disasters and eclipse the glory of the German victories at Woerth and Forbach by yet greater triumphs, or whether they do not; this at least is certain, that the sentence, long delayed, is now executed against French Imperialism. Whatever "may be re-established," surely that cannot regain its former footing. The radical and inherent vices of a despotic monarchy

* The Blessed Sacrament of the Lord's Supper.

have been brought to the front once more, and their condemnation written this time, alas! in the blood of more than 50,000 Frenchmen, the unbearable shame of four disastrous defeats, the utter prostration of all directive energy, and the return of chaos to the very centre and source of French order. A condemnation more complete is scarcely necessary. France has kept her idolized Napoleon for twenty years and lost herself. Imperialism has produced imbecility. Despotism has given birth to dwarfs. The absolute denial of any controlling share in the government to any and all save *one man* has, as it always will and must, though that one man may be most clever, sagacious, and bold, wrought incalculable mischief to the nation. Men are the strength of a kingdom. Imperialism eats up manhood as the grave the dead. It studies the chemistry of bursting bombs, not the expanding life of men; invents horrible engines of slaughter, and lets citizens rot in sensualistic pleasures; manufactures guns, and trusts to them rather than to good subjects. Against its door, therefore, is to be laid the serious crime of deteriorating masses of men; and if he who degrades the life of a little child ought to have a millstone put about his neck and

be cast into the depths of the sea, on what scale should punishment be measured for enervating the morals and sapping the manhood of a whole people? A French writer of high position declares, "Nobody in France has studied or thought for the last twenty years." And M. E. About asks, "Have twenty years of despotism degraded all France *en bloc*? Has the government of the last Buonaparte succeeded beyond its wishes, and crushed the spirit of resistance in the heart of its citizens? Has he driven out all civic virtue?" The events of the last few weeks force on us an affirmative answer to these questions, though we are ready to believe that when France has passed through the baptism of fire and suffering she may, casting off the imperialism that has fettered her movements and hindered her growth, occupy a more conspicuous place, and exert a more salutary influence than she has ever done before.

May the lesson, urged with such terrible arguments, and by seas of suffering and woe, not be lost upon the nations of the earth. Imperialism is the foe of man and of God, and it must perish sooner or later, crushed by the weight of divine and eternal justice.

J. CLIFFORD.

REV. THOMAS MEE, RETFORD.

THE Rev. Thomas Mee was born at Smalley, in Derbyshire, in 1816. He was blessed with pious parents, whose religious instructions and example were made a blessing to him. In early life he gave his heart to God, and was baptized at the age of twelve and a half years. He became a Sunday school teacher, and endeavoured with advancing life to make himself useful in other ways. At the age of twenty-seven he delivered his first sermon at Tag-hill, near Langley Mill. It was, I believe, through the influence and advice of the now venerable Rev. H. Hunter, of Nottingham, that Mr. Mee was led to give himself entirely to the work of the ministry. He became pastor of the church at Whittlesea in 1855; but Whittlesea not suiting the health of Mrs. Mee, he was induced to accept the pastorate of the church at Isleham, in Cambridgeshire. He removed thither in July, 1857. Ten of the best years of his life were devoted to the work of God in this village. His ministrations were acceptable to the people. He was made the instrument in the conversion of many souls. During the ten years of his residence there, more than one hundred were baptized and added to the church. He took an especial interest

in the welfare of the young. When he left the place he received a valuable testimonial as an expression of the kind affections and good wishes of the people. In the address accompanying the testimonial were the following words:—"We have, throughout your sojourn amongst us, beheld with satisfaction and delight your sincere attachment to the principles of the religion of Jesus Christ. In defence of the mysteries and sublimities of our holy faith you have used no other weapon than the 'Sword of the spirit, which is the word of God,' and in your intercourse with the people of your late charge you have always been free and courteous, and we beg to offer you our grateful acknowledgments for your past services, assuring you that our esteem for you as a Christian minister remains unabated."

In 1867, Mr. Mee accepted the call of the church at Retford. Here his labours, though of short duration, have been owned and blessed of God. Some now in fellowship with the church will have to thank God in time and through eternity that they have been privileged to hear the gospel from his lips. On the 17th and 18th of July of this year, the jubilee of the Sabbath school at Retford was celebrated.

The mayor of Retford presided at the meeting held in the corn exchange, and Mr. Mee read the report of the school for the last fifty years. A more than usual manifestation of Christian unity and joy was observed. A bright future seemed to be dawning. The subject of a new chapel was uppermost in the minds of many. The kind expressions of feeling and sympathy with this project evinced by the mayor, and other influential friends in Retford, greatly cheered the pastor. During the week his mind was exercised with plans for the future building. His spirits were higher than usual. On the following Lord's-day he preached three times, twice at Retford and once at Gamston. In the morning his subject was, Caleb following the Lord wholly; and in the evening his text was, "I gave her space to repent." After service he spent a short time in the house of some friends, one of whom was called to the faith of Christ and the fellowship of His church by his ministry. He retired to rest in his usual health, but after being in bed about an hour, he awoke in a struggle, roused Mrs. Mee, and said the word, "stroke," after the utterance of which he sank back in the bed and spoke no more. Consciousness departed. His breathing continued till the following Thursday, when he passed into another world. His eldest daughter, who for thirteen years has been an invalid, suffering from a spinal complaint, watched her sinking father with the anxious solicitude

of the most tender affection, scarcely leaving him from the time of his being taken ill until he ceased to breathe. This strain on her energies was too much for her delicate frame, and as a consequence, she became for a time completely prostrate from exhaustion.

Mr. Mee has left a weeping widow and nine sorrowing children to lament their irreparable loss. Five of these are dependent on their mother. They are deserving objects of Christian sympathy and practical help. And while we would bespeak on their behalf the assistance of sympathizing friends, we would ask them to turn their sorrowful souls towards that loving and compassionate Saviour, who said to His sorrowing disciples, "I will not leave you comfortless, I will come to you." God has promised to be a father to the fatherless and a husband to the widow. May the younger members of the family give their hearts to God, that the happiness of their father in heaven may be increased by seeing them choose the better part and walk in wisdom's ways.

On the Sunday following the funeral, a sermon, bearing on the melancholy event, was preached in the chapel at Retford, to an overflowing congregation, by the Rev. Giles Hester, of Sheffield, from 2 Thess. i. 10.—"When He shall come to be glorified in His saints, and to be admired in all them that believe, because our testimony among you was believed, in that day."

G. H.

Brief Notices of New Books.

THE FOURTH NICENE CANON AND THE ELECTION AND CONSECRATION OF BISHOPS.
By J. B. McClellan, M.A. *London and Cambridge: Macmillan & Co.*

The consecration of Dr. Temple to the bishopric of Exeter, it will be remembered, produced no small stir in the ecclesiastical world. Eight bishops of the province of Canterbury protested against his consecration, and a very determined resistance, up to a certain point, was made by the subordinate clergy. The vicar of Bottisham wrote at that time a letter to the lord bishop of Ely with a view to show that the consecration of Dr. Temple, though valid by the statute law, which the presiding bishop rightly held to override all law of the church universal, was nevertheless perfectly null and void according to the ancient law of the one church. This affirmation as to the ancient law was based upon an interpretation of the canons of the Councils of Nice, Antioch, and Arles.

But the bishop presiding at the consecration, and Dr. Harold Browne, both relied on those identical documents as a justification of their share in promoting Dr. Temple to the see of Exeter. Hence Mr. McClellan, in the pamphlet before us, subjected the fourth Nicene canon, which is the leading statute on the subject, to a most thorough, learned, and exhaustive examination, critically investigating the meaning the important words of that canon bore in the age of the ancient œcumenical councils, and illustrating and confirming the same from original and more or less contemporary documents. No item of evidence is passed over, and to each one its due weight is assigned. It is proved that "a bishop, if possible, ought to be created by all the provincials, but if this be difficult, three should gather together, and the absent ones should consent in writing." So speak the canons of the ancient church. In the case of the

bishop of Exeter eight bishops expressed their dissent from the consecrators in writing, so that the anomaly is exhibited of a consecration regular and valid according to the law of the land, and irregular and void according to the law of the church. Mr. McClellan, like ourselves, can see only one way of escape from this painful position. He writes:—

"I have said that the disease is desperate. A very eminent and honest but startling writer, the present Vice-Master of Trinity College, Cambridge; in his 'Present Dangers of the Church of England,' wherein he recognizes (as every thoughtful observer must) that a revolution of opinion is at hand, and that, unless sweeping and radical changes intervene, the downfall of the Church is imminent, suggests what he confesses to be a 'desperate remedy.' It will be found nothing short of an amputation of Church doctrine by Act of Parliament. 'Parliament alone,' says he, (p. 12) 'which bound, can loose;' according to the modern presumptuous rendering of Matt. xvi. 19: 'I give unto thee, O Parliament, the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' Nor are signs wanting that many amongst us, even in high places, would welcome such an apostasy—a widening of the foundations, they would term it—rather than abandon the long-cherished ideal of a Church-Establishment. Be it so. The Church, I am persuaded, will not. She will yet forsake her fornications and 'return to her first love.' But how? There is but one way, and that—I must pronounce it—is **DISESTABLISHMENT**. I feel how painful it is to run counter to the early associations, the pious longings, and even the earnest prayers, of that large body of the English clergy who still cling to an Establishment as the means of the salvation of souls, men who for their gentleness of manners, their purity of example and depth of learning, their work of faith and labour of love, merit and will receive, I trust, even in the gratitude and reverence of their fellow-men, far greater and more enduring honour than the State can bestow. But I am certain that now with the present heterogeneous composition of the State, and the now recognized duty of her dealing out equal political justice to all classes and all creeds, the Church on the one hand has no shadow of right to the continuance of her present political ascendancy, and the State on the other hand has none to the maintenance of her present ecclesiastical control; and further that, with the present just political toleration of all religious beliefs or unbeliefs in sub-

jects of the realm, all equally entitled to political representation and influence in the secular Parliament and the secular government, the Church must at once face the alternative of either retaining her Establishment and repudiating the Faith, or retaining the Faith and repudiating her Establishment. Virtually disestablished, indeed, she is already: disestablished, and politically justly so, by various Acts of Parliament affecting the Papists and Protestant nonconformists; disestablished by the abolition of church rates; disestablished by the disestablishment of the Irish Church; soon to be disestablished by Burial, Tests, and Education Acts. Is it too much to hope that the great and admired statesman who last year became the liberator and regenerator of the Irish Church may soon become, as friend or foe must soon become, the liberator and regenerator of the Church of England."

And as a "straw on the stream" we may add the following testimony to the character of that church polity which we derive from the New Testament:—"The Congregationalists preserve better than ourselves the independence of each separate church, though the diocese with them is a simple congregation. Again, the Protestant dissenters generally, according to *primitive practice*, elect their own pastors by their laity, and require for the ordinations of their Congregational-bishops, if they may so say, the presence or implied consent of their Comprovincials, *i.e.*, their neighbouring pastors, and have model ordination-questions that put us to shame; and finally they totally reject the interference of the Civil power."

We hail discussions of this kind, conducted in this spirit, as sure to aid in the promotion of that Christianity which is dearer to us than any and all of our divisions.

WHAT IS THE USE OF INFANT BAPTISM?

By J. R. Pretyman, M.A., formerly Vicar of Aylesbury, Bucks. London: Hamilton & Co.

AN American paper of high credit says, "Pædobaptist churches generally complain of the rapid decline of infant baptism. Statistics show that a large minority in all of them have lost confidence in the rite, and that in some of them a minority merely hold to it." The difficulty of carrying out its practice in the free Pædobaptist churches of England is well known. The people generally disregard it. They cannot see any use in it. They have a vague feeling that if it were of any value whatever the Scriptures would have enjoined it, or furnished evidence that the apostles practised it. The late vicar of Ayles-

bury has been led to a similar conclusion. A young and devout relative who was preparing for confirmation asked him, "What is the use, then, of infant baptism?" He was thereby led to review the opinions which education and custom had formed in his mind on the subject of baptism, and the review has led to a complete change of views; and he answers the question now, by saying that there is no good use in it; that the practice tends on the contrary to cloud and perplex the great truth—that faith in Christ is the divinely appointed means of obtaining pardon and holiness; that if in itself comparatively harmless, the practice supplies a foundation for the superstructure of essential error as to the way of salvation. The pamphlet is an admirable and unanswerable piece of reasoning.

CHRISTIANITY RE-EXAMINED. By S. Cowdy. Second Series. London: Robert Hall, 256, *Camberwell Road*.

THIS book of 236 pages consists of seven lectures delivered to young men on the leading evidences of the Christian religion. Following up the first series printed just a year ago, Mr. Cowdy begins by citing the witness of the Lord Jesus Himself to Christianity, and then he examines in succession the chief and central doctrine of the gospel, the memorials of godly and self-denying Christians, the systems of Mahommedanism and Mormonism, the dictates and necessities of conscience, and the prophecies of the Old Testament with their fulfilment. The last lecture is devoted to a summary of the fourteen discourses, and a brief statement of the claims of

Christianity upon the attention of young men. These productions display research, (the benefits of which are given in numerous quotations,) some imaginative power, intense earnestness, and a devout desire to do good.

PSALMS, HYMNS, AND ANTHEMS. Selected, Composed, and Arranged for congregational or private use by Samuel Smith, Bradford. London: *Hamilton, Adams, & Co.*

THIS is a very useful book, convenient in size, and cheap in price, and worthy of being recommended to congregations in search of a chant-book for the service of song. The Psalms are well selected, and generally given without abridgment, which is not always the case in Allon's Chant Book. The anthems have great merit. It contains one hundred and fifty Psalms, two dozen other passages of scripture, several hymns and sanctuses, the *Ter Sanctus*, and the *Te Deum*, &c. C. G.

BOOKS AND PERIODICALS RECEIVED.

The Book of Praise for Home and School, by S. D. Major, Bath (twentieth thousand).—The Doom of the Unjust, by Arthur Pridham.—Dialogue on Life in Christ, the State of the Dead, and the Punishment of the Wicked, by G. Wright (*E. Stock*).—The Church.—Sword and Trowel.—The Rainbow.—Biblical Notes and Queries.—Sunday Magazine.—The Sunday School World.—The Hive.—The Scattered Nation.—Congregational Miscellany.—The Country Words of the West Riding.—The Deluge, a Fragment, by J. R. Robinson, &c., &c.

Poetry.

THE SWORD.

I THINK not any soldier
Can sheathe a bloody sword,
And find a peaceful slumber
Upon the battle-sward.
'Tis true he may have followed
Some truth into the fight,
And simply have defended
A right against a might;
But eyes were never human
That calmly bore the sight
Of bloody execution
Though in defence of right.
If drops that stain the scaffold
Ooze darkly with their guilt,
Brave blood may stream in battle—
The tyrant's still unsplit.
And eye the truest soldier
Must still the saddest be,
For perhaps the men he's smitten
Were kind and brave as he.

O let me man the life-boat,
And struggle with the storm!
But ne'er the honours covet
Of noblest soldier born;
For in the warrior's memory,
Like blood-rust on his sword,
Are scars of ghastly horror
Deep from the battle-sward.
The fields in after summers,
Gemmed with their flowers of yore,
Forget the scream of agony,
The steps that slipped in gore;
But in the midwaded memory
The roots of gladness die;
For what in blood has perished
Time has no bye and bye.
With sadness, then, O soldier,
Sheathe thou thy sword again,
Hence on thy deepest slumber
'Twill splash its crimson rain.

Church Register.

UNION BAPTIST BUILDING FUND.—The Secretary desires to state that his address is now as follows:—Mr. J. T. GALE, 8, Caledonian Road, Leeds.

MIDLAND CONFERENCE.—The next meeting will be at Leake, *Tuesday, Sept. 13.* Rev. J. Alcorn will preach at 11 a.m.
C. CLARKE, *Secretary.*

THE LINCOLNSHIRE AND CAMBRIDGE-SHIRE GENERAL BAPTIST SUNDAY SCHOOL UNION held its forty-second annual meeting at *Coningsby, July 28, 1870.* This Union has 1752 scholars and 223 teachers. The usual prayer meeting was held at 7 a.m., and at ten o'clock (Rev. W. Sharman presiding) reports were read from fourteen schools. Divine service began at eleven. Rev. J. Staddon read the Scriptures and prayed, and Rev. F. Chamberlain, of Fleet, preached the annual sermon from Prov. xxiv. 11, 12.

At 2.30 p.m., Mr. J. Best, the chairman of the year, gave a suitable and interesting annual address. Mr. Godsmark read a paper on "Juvenile criminality in connection with Sabbath schools." A vote of thanks was unanimously accorded for the paper, and a profitable discussion took place upon it. The Rev. F. Chamberlain was thanked for his sermon, and he was requested to send it to the Editor of our Magazine for publication. The superintendents arranged for monthly correspondence amongst the schools during the year.

At 6.30 p.m., Mr. J. Best presided, and the following subjects were discussed:—"Is the state of succession in our Sunday schools and our want of zeal and diligence in the Lord's work caused by lack of prayer?" "How are we to deal with refractory scholars?" After this, short addresses were given by the Revs. J. S. Purser, J. E. Moore, J. Staddon, and Messrs. T. Sharman, Woodruff, Green, and the chairman.

The next meeting is to be held at Gedney Broadgate. Preacher—Rev. J. S. Purser, or in case of failure Rev. J. E. Moore. Chairman—Mr. R. T. Bayley. The subject of the annual paper—"The picture of a well-ordered and successful Sabbath school." Writer—Mr. Atton. Secretary for the next three years—Mr. Woodruff, of Spalding.

PARKINSON BOTHAMLEY, *Sec. pro tem.*

SCHOOL SERMONS.

BURNLEY, *Clow Bridge.*—August 14. Preacher, Rev. J. Batey. Collections, £17 3s. 3d.

EDGESIDE.—July 31. Preacher, Rev. C. Springthorpe. Collections, £29 13s. 3d.

HITCHIN.—July 31. Preacher, Rev. S. S. Allsop, of March.

PETERBOROUGH.—July 31. Preacher, Rev. H. B. Robinson, of Chatteris. Collections, £13 10s.

SMALLEY.—July 10. Preacher, Rev. J. Owers, of Loscoe. Collections, £8 1s. 6d.

SWADLINGOOTE.—July 24. Preacher, Rev. T. Stevenson, of Leicester. Collections, £11 9s.

WEST VALE.—July. Preacher, Rev. I. Preston. Collections, £43 2s. 10d.

RECOGNITION SERVICE.

Rev. E. H. JACKSON, late of Castle Donington, was welcomed to the pastorate of the church at Ripley, Aug. 9. There were many friends present from Derby. Mr. R. Argile, senior deacon, and connected with the church thirty-seven years, took the chair, and introduced the newly elected pastor. Mr. Jackson then stated his views of the Christian ministry, and the course he intended pursuing. Revs. H. Crassweller, B.A., J. Stevenson, M.A., and W. Boyden gave addresses. It was a most auspicious and happy meeting.

PRESENTATIONS.

LEICESTER, *Archdeacon Lane.*—July 5, the members of the Bible and Discussion Class met and presented the Rev. W. and Mrs. Bishop with a handsome timepiece as a wedding present.

Aug. 9, the Young Men's Class presented to their president, Mr. Thos. Russell, a valuable timepiece and framed address.

CENTENARY BAZAAR.

The sewing machine, said on page 248 to have been from Gibson Brothers, Hebdon Bridge, was the gift of one of the deacons of the Birchcliffe church. It was made by Gibson Brothers.

BAPTISMS.

DERBY, *Parker Street* (at *Agard Street Chapel*), two, by G. Slack.

HALIFAX, *North Parade.*—July, four, by I. Preston.

LONDON, *Praed Street.*—Aug. 3, six, by J. Clifford.

MEPAL, near Chatteris.—July 20, nine, by H. B. Robinson.

PORTSEA.—Aug. 3, two, by R. Y. Roberts.

RIPLEY.—Aug. 7, four, by E. H. Jackson.

SMALLEY.—July 24, two, by W. Bown.

EARL SHILTON.—Aug. 14, ten, by Mr. Wilshere.

Total reported baptized in third quarter of 1869 179
Third quarter, 1870 154

AN APPEAL TO CHRISTIAN SYMPATHY.

THE late Rev. Thomas Mee, Baptist minister, West Retford, Nottinghamshire, whose memoir appears in this Magazine, has left a widow and nine children, five of whom are dependent on their mother for maintenance, and three for their education in addition to their support. One daughter has been an invalid for thirteen years, and since the death of her father she has not been able to leave her bed room. The late Mr. Mee had a salary of only £80 per annum to meet the expenses of a large family, and now that scanty income is lost to the widow and the chil-

dren. Without a moment's notice the worthy minister was stricken with death, and his bereaved wife and children were cast upon the world with scarcely the smallest means of subsistence. It is one of the articles of our Christian faith, that Providence will provide for the widow and the fatherless, but it is equally certain that the provision is ordinarily made through the medium of a sympathizing Christian charity, when, as in this case, there are not any available means of obtaining a livelihood by the fruits of labour or the profits of business. Words cannot be found sufficiently deep and strong to give full expression to the urgency of this appeal to the benevolence of a Christian public, and to the members of the Baptist denomination in particular. Subscriptions will be gladly and gratefully received on behalf of the bereaved family by the undersigned—

MR. ALDERMAN WILKINSON, Westfield,
East Retford.

GILES HESTER, Sharrow, Sheffield.

J. JACKSON GOADBY.

W. UNDERWOOD, D.D.

JOHN CLIFFORD.

Obituaries.

CUNLIFFE.—Susan Cunliffe appears to have had the advantage of an early religious training. In early life she was a scholar in the Lineholme Sabbath school, and disposed to live a virtuous life. When about twenty-five years of age she was converted to God, baptized in obedience to Christ, and joined the church of her choice, and remained a consistent member to the time of her death. For the last six years she had been much afflicted, and only occasionally enjoyed the services of the sanctuary. During her recent affliction she maintained an unwavering confidence in Jesus as her Saviour, and often referred to John xiv. 1—3. The hour at length came when she was called to lay down staff and sandal; and God was to her a very present help in time of need. When death at last "rolled its wave o'er the flickering candle of life" she fell asleep in Jesus, leaving a bright assurance behind that she has gained the desired haven, and her anchor is cast "within the veil." She died in the forty-second year of her age, having been identified with us in church fellowship over fourteen years.

SUTCLIFFE.—Betty Sutcliffe, of Holme, was the affectionate mother of a large family of children, and was remarkable for the attention she paid to their religious

training. Previously she attended the new chapel at Toad Carr, but eventually she came to Lineholm with her children, and heard the gospel preached by the Rev. J. Wolfenden. She gave her heart to God, and her hand to His people, and on August 19, 1865, she was baptized and admitted into church fellowship, and remained faithful unto death. She assumed little, but enjoyed much; humility clothed her, and meekness adorned her. The affliction which terminated her earthly career was of a long and distressing character, but was borne with patience and Christian fortitude. She was never known to murmur or complain. So weak was she in her last moments as not to be able to deliver her last testimony in words; but when asked by her children, as she stepped into the Jordan, if she was willing to depart, she gave the signal in the affirmative, and her countenance indicated tokens of victory through the blood of the Lamb. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." In a happy and peaceful state of mind she fell asleep in Jesus. J. M.

BARRASS.—August 12, Lillian, infant daughter of the Rev. T. Barrass, of Peterborough.

Missionary Observer.

BAPTISM AT CUTTACK; DEATH OF JAGOO ROUL, &c.

Cuttack, June 22, 1870.

ON Lord's-day, June 12, eight persons were baptized here after a very appropriate sermon from Kombho Naik, on the words, "If thou believest with all thine heart, thou mayest." Jagoo Roul offered prayer at the close of the sermon and baptized the candidates, five of whom were from the male orphanage. The address in the afternoon was from John xvii. 14, latter part, "They are not of the world, even as I am not of the world." It was a day of holy pleasure.

Since the baptismal Sabbath, a very heavy blow has fallen on the Mission, but as it has occurred by the will of Him who has the keys of death and the unseen world in His hands, it must be right. *Jagoo Roul has finished his course.* As already stated, he baptized the candidates on Lord's-day morning, he was at the Lord's table in the afternoon, and I believe on Monday was at the college. On Wednesday I heard that he was by no means well, but no danger was apprehended, and I knew that he had suffered for a little time from a debilitating internal affection. On Friday, the unfavourable symptoms abated, and he was thought decidedly better. When I saw him in the evening he appeared overpowered with sleep, but this, I supposed, was the effect of medicine. I prayed with him and repeated several promises, such as, "My grace is sufficient for thee" — "I will never leave thee," &c., to which he responded, and added, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" After this he slept several hours, but on awaking, instead of feeling refreshed, was evidently much worse. He felt that the time of his departure was at hand, and addressed several members of his family on the things belonging to their peace, in a solemn and deeply affecting manner. It was a touching scene, and the sentiments expressed were worthy of a dying minister of Christ. He expressed a wish to

see me once more before his departure, and I was sent for at five a.m., and went at once, but he was too far gone to converse. He died in the course of the morning, and in the evening I committed all that was mortal to the grave, assured that absent from the body, the spirit was present with the Lord. It was very wet, but many were present to show their affection for his memory. Not quite two months ago he lost his wife, who for more than twenty years had been the companion of his pilgrimage. He felt the stroke keenly, and though after a few days he went about his work as usual, it was with the air of a man smitten with the deepest sorrow, and who could never recover his former cheerfulness. His last sermon was a solemn and affectionate warning, from Eccles. ix. 10, "Whatsoever thy hand findeth to do," &c. He has left seven children, for whom no doubt many prayers will be offered. May the God of the fatherless care for them and bless them. In view of the loss which the orphan children have sustained, it becomes me to say little of my own; and yet I cannot be altogether silent. Jagoo has been my right hand man in the college and in all my Bible work for many years, and the loss to me is one that can never be fully repaired; but the Lord reigneth. My acquaintance with him began on the day that I entered on my work at Cuttack, nearly twenty-three years ago. I have itinerated more with him, and have been more closely associated with him, than with any of our preachers. He has honoured God by his life and death. Now his work is done, he rests from his labours, and his works will follow him.

The monsoon has burst, and for several days we have had copious rain. The thermometer has fallen from 92° and 94° to 82°. We had been sighing and praying and hoping for rain ten or twelve days before it came. It is therefore very acceptable, but the change of temperature is great and affects many.

I do not forget that this is the great day of the Centenary Association. The Lord be with you all. May the services be quickening and of lasting benefit to

all. May the Lord give you largeness of heart, as the sands of the sea; and in entering on a new period of time may it be with entire consecration to Christ. It has always been one of the capital articles in our creed that the gospel should be preached to every creature; but it is no use having it in our creed unless we act accordingly, and show by our earnest lives the sincerity and depth of our convictions. On you, in connection with American churches, rests the responsibility of endeavouring that every man, woman, and child in Orissa shall know that blessed gospel.

JOHN BUCKLEY.

QUEENSLAND.

[Extract of a letter recently received from Queensland by Mr. Mathews, of Boston, to whom letters on the subject of it may be addressed.]

Brisbane, April 16, 1870.

WE go on much about the same, losing some and gaining others. Our good chapel is out of debt. When the depression came on we told our dear pastor that we would not bind ourselves to continue his salary at £400, but would do our best to keep it as near as possible. It has since averaged about £350.

We are a thorough *General Baptist* body, in fact there are few "Particulars" in Queensland,—only one feeble organized church,—while we have a chapel in Rockhampton and Maryborough, *without ministers*; at Bowen, a talented minister, whom we baptized from the Methodist New Connexion; and other places where Generals *could be placed* with advantage, if a Society were established at home that would, like the Methodists, Presbyterians, Independents, in fact all others besides, give some help for two or three years, until the causes would become self-supporting. Our pastor is desirous of going to England to advocate such a plan. A Mr. Arundale, who is a friend of the Rev. Mr. Clifford's, has been here, as well as over Australia, and as he is on his way home, will be able to give valuable confirmation. The General Baptist body never had such an opportunity of doing good, and ultimately adding two or three young nations, who, in their coming strength, and being so near

India, &c., may, in some future years, accomplish more for those nations than has been done with all the money spent by our denomination in Britain. All that is now urgently required is to assist in nursing our infant churches into manhood. I often feel ashamed to see other sects passing us in the race owing to the help given them from home, and we are left to struggle *none of you* having ever cared for us. If you had sent us the right men I believe we would, as a denomination, have been second to none. Mr. Voller, of Sydney, who has lost his voice, and resigned in favour of your brother Greenwood, of Nottingham, had been with us for a few weeks. I ought to mention that all the New South Wales ministers, with a trifling exception, are Generals. We anxiously hope Mr. Greenwood will be the right man, if so, he will be in the right place. Our pastor wishes he had known you before he left England. We all join in love to you most affectionately. JAMES SWAN.

OTHER SOCIETIES.

Gleanings from the Seventy-first Report of the Church Missionary Society.

THE Committee, in presenting their annual financial statement, have a less grateful task than on many previous occasions: they have to announce a very serious excess of expenditure above the income. The expenditure has amounted to £157,247 9s. 8d.; the income to £141,828 10s. 7d.; showing a deficiency of £15,418 19s. 1d.

In comparing the income of this with that of the previous year, there would appear to be a falling off to the amount of £13,365 18s. But this arises from the exceptionally large amount of legacies and donations which fell in during last year.

The contributions from Associations, which form the life-blood of the Society, have nearly reached the average of the last few years; but the expenditure of the Society has, during the same period, advanced so rapidly, that it must be distinctly stated that the expenditure is at this time in excess of receipts to the amount of at least £12,000.

In explanation of this, the Committee must remind their friends, that at the termination of the Indian Mutiny the christian public were urgent, and the So-

ciety showed itself prompt, to strengthen and extend their missions in that land. A special Indian fund was opened, which supplied about £10,000 a year for seven years. When that special fund was exhausted, in the year 1864, this Committee appealed successfully to the country to increase the income to the extent of £10,000 a year to keep up the Indian missions at their advanced expenditure. Another crisis has now occurred: the impulse given to the enlargement of our missions has outrun the expectations of the committee in 1864, while, moreover, the expenses of living in India and in other countries have been rising continually. Not only, therefore, is special effort needed to wipe off the present deficit, but increased exertion to augment the income by at least £10,000, in order to keep up the missions on their present scale.

The question therefore is—Shall the expenditure be cut down by curtailments and retrenchments which must cause most serious embarrassments, and seem, indeed, impossible to contemplate; or will the members and friends of the Society resolve that increased exertions over a wider range shall supply the committee with a steady reliable income, adequate not only to the maintenance of the existing agency, but sufficient to meet the calls for gradual expansion, and for entry on fresh fields which are now pressing upon the Society from almost every quarter of the world?

NUMBER OF LABOURERS.

Nine European clergymen and two European female teachers have been sent forth during the year: five European and four native clergymen have been removed by death; and six clergymen and one laymen have, on account of health and other causes, ceased to be connected with the Society. The number of European labourers in full connexion with the Society is as follows:—

| | |
|--------------------------------|------|
| Abroad— | |
| Ordained European Missionaries | 153 |
| Unordained European Labourers | 13 |
| European Female Teachers .. | 6 |
| | —172 |
| At Home— | |
| Ordained European Missionaries | 50 |
| Unordained European Labourers | 6 |
| European Female Teachers .. | 2 |
| | — 58 |
| Total | 290 |

Showing an increase of one clergyman; decrease of three laymen; and an increase of three female teachers.

The number of ordained native and country-born labourers is one hundred and fourteen.

WEST AFRICA MISSION.

Sierra Leone is not now so much a mission station as the head-quarters for African mission extension. The native church seems firmly established. The voluntary contributions of native christians towards its support are steadily increasing, having risen from £585 in the year 1862, to £798 in the year 1868. Connected with the pastorate there are now ten principal stations and eighteen out-stations. Each station has a substantial stone church, with a congregation varying from two hundred to seven hundred persons. In the out-stations the services are conducted by native catechists or schoolmasters. The self-supporting grammar school, with its hundred pupils, and zealous African principal, continues to prosper. One of its former scholars, the Rev. Henry Johnson, who was lately in this country, is now acting as a linguist for the translation of the Scriptures into the language of the tribes adjoining the colony. The Fourah Bay College still sends out promising recruits for evangelistic and pastoral work. Its present principal is about to return home. The Society look to the younger clergy in England for a competent successor. The female institution, which furnishes education for the higher classes, and which is rendered more than ever necessary by the active efforts of the ladies belonging to the Roman Catholic Mission, is still efficiently maintained. Christianity in Sierra Leone has produced on the whole effects not dissimilar from those which may be observed in Protestant countries generally. In Sierra Leone, as in England, many openly neglect religion, many are mere professors, and in God's own children there are many faults and blemishes; yet there also, as in England, the power of the gospel makes itself felt and perceived in many ways, both temporally and spiritually.

There are still heathen in the colony itself. Amongst one section of these, the Kroomen, the preaching of the gospel has, during the last year, produced marked effect.

Branching out from Sierra Leone, missionary effort has been pushed northward, eastward, and southward. These efforts are still in their infancy. In *Sherbro*, to the south, but little has yet been accomplished. Some results have begun to be seen in *British Quiah* to the east; while to the north, in the *Bullom Country*, the good work is still more solidly progressing. It is an interesting fact that these fields of missionary labour are watched over with parental solicitude by the native church, and are largely supplied by them with men and means.

The Rev. H. J. Alcock, the Principal of the Fourah Bay Institution above referred to, after describing the course of study, remarks—"I consider the African intellect, with similar advantages, quite equal to the European, and I must confess I would any day as soon teach coloured students as European."

NIGER MISSION.

In this deeply interesting field the native African bishop, Dr. Samuel Adjai Crowther, himself the fruit of the Society's work, has continued his labours during the year. His associates, all of them Africans, are five native clergy and twelve or more unordained teachers. The reports for the two preceding years had to speak of persecution and violent assaults from heathen adversaries. This feature has, through God's mercy, disappeared.

At Lokoja, on the Confluence of the rivers Niger and Tshadda, and at Onitsha nearer the mouth of the river, the work has been proceeding peacefully and prosperously.

At the stations on the coast itself, where the inhabitants have for many years come in contact with European trade, but not with christian missionaries, the population is less civilized, and, in almost every respect, more degraded. Cannibalism and the most debasing superstitions still prevail. Yet the efforts of Bishop Crowther and his fellow-labourers have not been fruitless. The native chiefs welcome the preaching of the gospel, and encourage education. At Bonny, where the prospects had been brightest, and where some degrading heathen customs had been abolished, the work has been for several months interrupted by civil war. The native agents

have courageously clung to the work in the midst of personal danger, and are still able to assemble the christians for public worship, though the schools have been closed.

MEDITERRANEAN MISSION.

The Society's mission in the Mediterranean was mainly intended for the Moslems. The door is at present but partially opened. The public preaching of the gospel to Mohammedans is not possible in any part of the Turkish Empire. Other methods are therefore attempted. Private conversation is held with individuals. Oriental christians are urged to study God's word, and to make it known to their Moslem countrymen. The Scriptures are widely and largely distributed; christian tracts, and even controversial works, meet with some circulation.

In Constantinople and the neighbouring provinces a spirit of inquiry is evidently abroad, even amongst the Turks, though concealed and suppressed. Not a few assure the missionary of their disbelief in Islam; while some seem earnestly inquiring after Christ.

The tone of the annual letter from Smyrna is somewhat more hopeful than usual; though no serious inquirers have come forward among the Turks, nor is there any general movement among the Greek christians.

The missionaries report that a Greek Romish priest published a tract in defence of papal supremacy. This was speedily answered in the leading local journal, and has since led to the appearance of a religious newspaper, edited by a Greek christian, which is sternly opposed to Romanism, but courteous and friendly towards Protestants. About this time the Greek Archbishop died. The Protestant clergy, English and American, were amongst those invited to attend the funeral; and one of them, a missionary, was asked to offer prayer on the occasion. Great satisfaction was afterwards expressed by Greeks of all classes at the part taken by the Protestant clergy in the ceremony. The Society's missionaries are composing tracts in the Greco-Turkish dialect, the only language understood by the Greeks of the interior.

The Rev. F. A. Klein, of Jerusalem, has not been able this year to renew his journey, as he wished to do, in the re-

glon beyond the Jordan. Some of the leading men, however, from that district have visited Mr. Klein, and communication has been kept up by letter. Mr. Klein has also been busy with the pen and the press. He is preparing an Arabic biography of Mohammed, a translation in the same language of Dr. Koelle's Life of Christ, and an Arabic-English Dictionary; and has also printed 500 copies of a tract proving the genuineness of the New Testament.

Dr. Sandreczki continues his varied labours. The committee have been desirous that pious native young men, willing to be engaged in mission work, might be placed under Dr. Sandreczki's instruction. The only pupil hitherto obtained is a young Druse, who, after studying some months with Dr. Sandreczki, was placed under Mr. Zeller's care at Nazareth. In addition to this work, Dr. Sandreczki holds meetings on the Lord's-day in Turkish, Greek, and Italian, for the religious instruction of inquirers; visits the hospital and leper asylum; and makes occasional missionary excursions to neighbouring villages. In these tours the villagers, both Moslem and christian, willingly listen to the glad tidings of salvation as delivered by the missionary and his assistants.

Upwards of 500 Protestant christians are connected with the Nazareth Mission, and 130 children attend the mission schools. Direct work among the Moslems does not seem practicable as yet, and consequently there are no adult baptisms. The work at this station was, at the commencement of the year, under the care of the Rev. J. Zeller, assisted by a European catechist, Mr. J. Huber. In April, 1869, Mr. Zeller left Palestine to recruit his health by a visit to Europe. During his absence the general superintendence of the mission was entrusted to the Rev. J. Grubler, of Bishop Gobat's Mission.

The building of the new Protestant church at Nazareth is making progress, but peculiar local circumstances greatly retard the work.

INDIAN MISSION.

The Report contains an interesting "General View of the Society's Missions in India." We cannot glean from it with advantage, but hope to give the whole sheaf on a future occasion.

CHINA MISSION.

The committee have endeavoured to strengthen the China mission. The preceding report announced the return of two veteran missionaries, long detained in this country. During the year just closed four younger brethren have been set apart for the work, three of whom have set sail for that country; while another devoted labourer, who had visited England on furlough, has been enabled to return to his work in recruited health. Large portions of China are still open to missionary effort, notwithstanding the hostile action of some of the native authorities. "Onward and inward," the senior missionary writes, "must now be our motto."

Hong-Kong.—The Rev. J. Piper is still single-handed at this difficult station. The work, however, has not been unfruitful. "Beside our two Sunday services and the weekly Bible class, which are mostly confined to the members of the church, we have preaching to the heathen five nights a week. These latter are well attended and orderly gatherings. And I think I may safely say that from 10,000 to 15,000 Chinese annually hear in our mission church 'the truth as it is in Jesus.'"

Fuh-Chau.—The Rev. J. R. Wolfe is able to report forty-five adult baptisms during the year. The number of inquirers has increased still more largely, so that those under christian instruction in the Fuh-Chau district amount to upwards of 400, of whom 120 are communicants. The prominent feature in this mission district during the last year has been the disturbances at Lo-nguung. Though no similar outrages took place in other parts of the district, the effects have been felt more or less throughout it, and especially in the city of Fuh-Chau itself.

Ningpo.—The Rev. W. A. Russell is senior missionary at Ningpo, and also the Society's secretary for the China Mission. The native christians in connection with the mission at Ningpo amount to 400, of whom no fewer than 270 are communicants. With the view of calling into activity the Chinese christian laity, Mr. Russell has united some of them with himself in a Church Council. To this body is entrusted "the settlement of various difficulties of native

christians, the selection of native agents for evangelistic and other work, the distribution of offertory money, and the administration of the native church fund." The missionary also derives help from his lay fellow-councillors in judging of the fitness of candidates for baptism, and in the exercise of church discipline. They exhibit, he says, "much practical shrewdness, much nice discrimination of character, and much accurate appreciation of the different cases brought before them."

Hang-Chow.—The Rev. H. Gretton, who has not been long enough in China to master the peculiar difficulties of the vernacular, has been almost single-handed in this large and beautifully situated city. His only helper is a pious and energetic Chinese Bible-woman. Of her he writes as follows:—"She is certainly the most energetic and active woman that I have yet seen among the daughters of China, and thoroughly devoted to the work of making the gospel known to her fellow-countrywomen. One fact alone will speak more for her work than a page full of praises. Of the

twelve communicants now on the roll, ten are women, and, on the whole, they are very sincere and devoted christians. She is conversant both with the Chinese character and with the Roman system of writing, and is very successful in teaching the Roman system to the women christians, thus enabling those who could not read a single word in the Chinese-character Testament to read and understand all those parts of the Bible that are printed in the Roman character. The Bible woman, as you are doubtless aware, is not in the pay of the Society, but is supported by the family and friends of the Rev. G. E. Moule." One adult has been baptized, and there are a few inquirers.

Summary of the China Mission.

| | |
|-----------------------------|-----|
| Stations.. .. . | 7 |
| Native Clergymen | 2 |
| Native Lay Teachers | 53 |
| Native Communicants.. .. . | 437 |
| Native Christians.. .. . | 853 |
| Schools | 19 |
| Scholars | 316 |

FOREIGN LETTERS RECEIVED.

BERHAMPORE.—G. Taylor, April 21; May 25.
CUTTACK.—J. Buckley, April 22, 30; May 7;
June 22.

CUTTACK.—T. Bailey, May 7.
" Miss Guignard, May 2.
PIPLÉE.—W. Brooks, May 12.

CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from
June 18, to August 18, 1870.*

N.B.—Sums acknowledged in the Annual Report not included in the following list.

| | £ | s. | d. | | £ | s. | d. |
|--|----|----|----|-----------------------------|---|----|----|
| Denholme—Rev. J. Taylor | 0 | 10 | 6 | Portsea— | | | |
| Haverfordwest—Rev. G. H. Rouse, LL.B. | 1 | 1 | 0 | Collections, &c. | 8 | 19 | 6 |
| Leicester, <i>Priar Lane</i> —Collections at | | | | Stantonbury— | | | |
| Association, &c. | 50 | 15 | 2 | School for Orphan | 0 | 19 | 6 |
| Magdalen—Sunday School | 0 | 10 | 0 | Warwick— | | | |
| March—Sac. Col. for W. & O. | 2 | 12 | 6 | Mr. D. D. Billings | 0 | 10 | 0 |
| Miss Cole | 0 | 5 | 0 | Woodlesford, near Leeds— | | | |
| | 2 | 17 | 6 | The Misses Woodhead | 1 | 1 | 0 |

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

GENERAL BAPTIST MAGAZINE.

OCTOBER, 1870.

"THE FELLOWSHIP OF HIS SUFFERINGS."

Philippians iii. 10.

BY THE REV W. EVANS.

It is a truth, in dwelling on which we never weary, that Christ fully enters into the feelings of His followers; that His sympathy is so perfect, that "in all their affliction He is afflicted;" that "He suffered, being tempted," and is therefore "able to succour them that are tempted;" that He not only "bare our sins," but that He also "carried our sorrows." Nor is it a matter for wonder that we should love to dwell upon this truth knowing, as we do, how impossible it is that we should perfectly sympathize with each other.

There are times, it is true, when we feel that there are some who are able to understand us, and to feel with us; and a consciousness of their sympathy is almost sufficient to make us forget our grief; but there are seasons when "the heart knoweth its own bitterness," and then it is that we feel the preciousness of the One Friend who can be "touched with the feeling of our infirmities."

While, however, we may well linger over this truth, and draw from it the strength and encouragement which it is calculated to impart, we shall do well to bear in mind that we are

called to the high privilege of sharing in the sufferings of Christ.

If we are not mistaken it was of this latter truth that Paul desired a fuller knowledge. He desired not only to have the assurance of his interest in the sufferings of Christ, but also to *participate* in them. He wanted not merely to know that the Saviour suffered for and with His disciples, but also that he himself as a disciple suffered for and with the Saviour.

This was one of the first truths which Christ sought to impress upon the minds of His disciples. "Who-soever doth not bear his cross and come after me cannot be my disciple;" and the sons of Zebedee expressed their willingness to suffer with their Master if they might but share in His glory. "Are ye able," said the Saviour, "to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And they said, we are able."

If we had heard them utter these words we should have been ready to have said, "surely He will rebuke their presumption, not only in de-

siring the most distinguished places in His kingdom, but more particularly in supposing that it was possible for them to drink of His cup, and be baptized with His baptism;" and yet, strange to say, instead of telling them that they could *not* do this, He distinctly assured them that they *could* and *should* participate in His deepest suffering. He said to them, "Ye shall, indeed, drink of my cup, and be baptized with the baptism that I am baptized with."

He knew that their union with Him would necessitate their sharing in His bitter pain, though they, in all probability, when professing their readiness to do so, did not fully comprehend the meaning of His cup and baptism. Peter, in after years, laid hold of the truth to which the Saviour gave utterance in the words just given, and he sought to impress it upon the minds of the persecuted "strangers" to whom he wrote. "Rejoice," said he, "inasmuch as ye are *partakers of Christ's sufferings.*" How fully Paul grasped the truth, and how often it was before his mind, may be gathered from his frequent reference to it. When writing to the Colossians, and referring to himself, he said, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ for His body's sake, which is the church."

That tender remonstrance which fell upon his ears on the road to Damascus, "Why persecutest thou me," taught him not only that Christ suffered with His persecuted followers, but also that the followers suffered with Christ; that there was a real community of suffering between Christ and His disciples; and ever after he desired to enter more fully into this fellowship.

Let us, however, be sure that we do not make a fatal mistake concerning the import of the above passages. Let us not think that by any suffering of ours we can add anything to the sacrificial work of Christ, as if

that were in any way incomplete and needed supplementing. Such a thought would be most dishonouring to Christ. He completed His atoning work—"there remaineth no more sacrifice for sin;" and the suffering which that atonement involved both in its intensity, and in its moral aspect godward and manward stands entirely alone, and neither needs to be nor can be repeated or supplemented. Our "fellowship" is rather a proof of the completeness of His sacrifice, and that the spirit of that sacrifice is working in us. Our suffering with Christ is the sign of the presence and development of the new life which has come to us through His perfect work.

While, however, we carefully guard against falling into such an error, it will be well for us if we can understand in what way, and to what extent, it is possible for us to suffer with Christ?

What are we to understand by "Bearing His Cross," "Drinking of His cup, and being baptized with His baptism," "Filling up that which is behind of the afflictions of Christ?" Will the scourging, imprisonment, hunger, nakedness, and toil to which the disciples were subject sufficiently explain these words? We think not.

Great as their sufferings were in these respects they only formed a part, and we venture to think a small part, of the fellowship of which Paul speaks. Did the poverty and weariness and persecution which Christ endured constitute His "cross," "cup," and "baptism?" Will these things sufficiently account for His "strong crying and tears," His being "sorrowful even unto death," His blood-like sweat? Ah! no. These expressions tell us of an anguish of soul which no merely physical causes could have produced, which we cannot *fully* understand, but in which we must share in virtue of our union with Him. If the followers of Christ can only be said to have fellowship with Him in His sufferings when

their outward circumstances are similar to His, then thousands of disciples in our day could not be said to have this fellowship at all.

How many of those who read this paper can, with any degree of truthfulness adopt the words of the Master, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

What have we ever been called upon to give up on account of our adherence to Christ? Who ever persecuted us on account of our religion? Not one in a thousand of us know "the fellowship of His sufferings" in these respects; but if we can be brought to understand what He meant by His "cross," "cup," and "baptism," we shall doubtless be able to see how we may participate with Him in these things independently of any outward circumstances. Mark then, that Christ, the perfectly pure one, must have been intensely pained by the very existence of evil.

Most of us have, at some time or other in our lives, been brought into contact with something exceedingly loathsome, from which our whole soul recoiled. Now and then we hear of some revolting deed which fills us with horror, and we can scarcely help exclaiming, "Oh, how dreadfully wicked." What, then, must Christ have felt, meeting with sin, as He did, in its blackest forms? We, purblind with sin, often fail to see the loathsome thing; and when we do see it, we are in constant danger of becoming unconcerned as to its existence. But it was not so with Him. No sin escaped His eye. He saw it lurking in the heart of the professed disciple as well as in those "whited sepulchres" whom He so fearfully denounced. And more than this, He took in at a glance the corporate evil of the whole world. His soul was not only oppressed as ours may be, by the guilt connected with the individual acts which He daily saw around Him,

but the world's guilt, in all its magnitude and hideousness, was present to His mind. And it always appeared the same to Him. In whatever form it presented itself, its loathsomeness was in no way diminished; it remained the same foul abhorrent thing from which His soul recoiled.

Let Mark take us to Gethsemane, and tell us again what he has told us so many times, and let us try to catch the import of his words.

When narrating the circumstances which took place on the night in which the Redeemer was betrayed, he says, "And He taketh with Him Peter and James and John, and began to be sore amazed, and very heavy." The word here rendered amazed is expressive of astonishment mingled with fear. At what, then, was He "sore amazed?" At what was He astonished? What caused the trembling to take possession of His heart? Was it the prospect of the judgment hall, and the scourge and the mocking and the cross? To think this would be to degrade the Saviour below many of His followers who have welcomed the gibbet, the block, or the stake.

But it was not these things only which perplexed His soul and made the tabernacle quake, but rather His full view of, and His perfect feeling with regard to the root whence all the hatred and violence of His enemies sprung; or as Langre forcibly puts it, "The traitorous, false, despairing world represented in Judas fills Him with horror to amazement. He shudders before it, before the abyss of wickedness in this spiritual hell." Now great as the Saviour's bodily sufferings must have been (and God forbid that we should ever think lightly of them) we cannot help thinking that this perfect knowledge of, and perfect feeling with regard to the world's sin, must have filled His soul with such anguish as would outweigh all His bodily sufferings. And may we

have fellowship with Him in this? We not only *may*, but if we are disciples we *must*. We repeat that His sufferings will always rise infinitely above ours in intensity; but there can be no real union with Him without a participation in them, and the *degree* of our suffering *with* Him will be regulated by our *likeness* to Him. Still as the films of sin are removed from our eyes, we shall understand more fully what the world's sin really is.

Still, as our moral sensitiveness, which sin has deadened, is restored to its proper tone, we shall feel something of the horror and loathing which the Sinless One felt, and be able to spell out a part of the meaning of the words, "Himself bare our sins." We shall know "the fellowship of His sufferings."

But then the perfect feeling of Christ toward the world's guilt was but one element of His suffering. His life was one continued conflict with evil, and in this conflict He suffered.

Had it been possible for Him to have been conscious of the existence of the evil without coming into direct contact with it, even then, we think, it must have been to Him a source of intense pain; but He did not come into the world to be an idle spectator of its sin, but He came to battle with it; and in this contest, although He conquered, He did not escape unscathed. "He bruised its head, gave it its death blow, but it bruised His heel." It is true that the Sinless One had no evil in Himself to subdue but in its approaches to Him, and its attempts to overcome Him, we are distinctly told that He "*suffered*, being tempted."

And here you will readily perceive how the disciple may have fellowship with his master. At the moment of our union with Christ we enter upon the same conflict. And is it likely that we shall ever gain any decisive victory over the evil that is in us and about us without

suffering? It cannot be. The "old man" clings to us too tightly to be put off without a struggle. *Crucifying* "the old man" is a slow and painful process. Mortifying the deeds of the body is no mere child's play. But this "putting off," this crucifying and mortifying, has to be done even though it may involve an amount of anguish equal to that occasioned by the cutting off of a right hand, or the plucking out of a right eye.

Christ's conflict with evil has to be repeated in us, and if the final result is to be the same, namely, *victory*, the accompanying result will be the same, namely, *suffering*.

Again, Christ not only suffered in the way to which we have referred, but He had the fullest knowledge of all the sorrow and misery which sin brought in its train; and in spite of the fact that men had brought this sorrow upon themselves, the compassionate Redeemer took it into His own heart. The world was groaning under the weight of its sorrows, and Christ's love prompted Him to assume the burden as His own. This is the truth of which the prophet spoke when he said, "Surely He hath borne our griefs, and carried our sorrows;" and who can conceive the depth and intensity of the anguish which He endured? Every throb of agony that shot through the hearts of men lodged in the heart of the "Man of Sorrows," till at length that heart broke with the weight of its load. And we are called to have fellowship with Him in this. If "the same mind be in us which was also in Him," then the same causes will produce similar results, differing only in degree. If the sorrows of the world so oppressed Him, they will be sure to oppress us in proportion as we are living under the influence of His mighty love. But His sympathy was no mere passive thing. He did not merely sigh over the world's woes, but was prepared to make any sacrifice in order

to remove them. He would cheerfully have taken the load Himself; but men, for the most part, madly refused to avail themselves of His proffered aid, and it may be that this opposition to His loving desires and efforts formed the bitterest ingredient in His cup, the sharpest pang of His cross. But how weak and inadequate words are to express the keenness of His anguish. When He Himself gave utterance to His emotions, how far short we fall of fully comprehending their depth.

And yet we cannot fail to catch at least some faint idea of what He must have felt when His intense love, deep anxiety, and bitter disappointment blended in that piteous wail, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." But the longer we dwell upon this theme the more we must feel how little we at present know of "the fellowship of His suffering."

And yet some of Christ's followers have had such close fellowship with Him that, as we study their lives and words, we are almost ready to doubt our discipleship. Listen to one of them—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, for

I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Do not these words indicate a closeness of fellowship with the Master to which most of us are strangers? Did not the writer enter into the very spirit of Christ's life and sacrifice, in being willing to sacrifice (at least) his highest earthly good in order to save his brethren? Hear him again—"My little children, of whom I travail in birth again, until Christ be formed in you." Here you see he evidently participates in the soul-travail of Christ. Nothing less than the pangs of maternity will fully represent his suffering, love, and anxiety for his fellow-men. Nor can it be otherwise with us when we experience as fully as the apostle did the power of Christ's life working in us.

Be it ours, then, disciples of Jesus, thus to bear the cross and seek to know more fully the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Let us cherish a deeper abhorrence of sin, and an intenser love for the sinful. Let our lives be one continued effort to lessen the sin and sorrow of the world by leading men to Christ, and if we thus enter into the *sufferings*, we shall also "enter into the *joy* of our Lord."

Stalybridge.

NOTES ON IGNORANCE.

I. It seems to be very full of assumption and presumption does that remark of yours—"He is an ignorant fellow!" I am not quite sure as to your incurring the danger of an action for libel. Pray how much less does he know than yourself? Some years ago he was the better fellow of the two. At any rate he understood the duties and the demands of his calling, and you were only a curly-haired young urchin whose greatest mystery was your humming-top. You have been "educated" since then! And pray what do you know

now? A little Latin, rather a smaller quantity of Greek, you can recite a few lines from "Paradise Lost," and do it tolerably well. Oh! yes! your tutor did suggest that you should not think of "Paradise Regained." But do you know any more relatively than he does? It is quite true he is only an agricultural labourer, but is he less efficient in *his* calling than you are in *yours*? Is he oftener put to confusion or led to extreme measures at a venture than you are! If he is not, he knows quite as much as you do. He knows

what is sufficient for his calling, and you know no more. Is not this the measure of ignorance? Men are ignorant so far as they fall short of their necessity. A preacher is ignorant as he lacks either experience or information; and the rule applies everywhere. The merchant cannot be said to be nescient who is "well up" in every particular of commerce, though he may know only those. Hence men are mutual helps and mutual benefactors. The partial knowledge in every mind finds a contra-part in each, and these are stimuli to the spread of truth.

II. "Do you really think that the railways of England have contributed very much to the present commercial activity?" was asked by one who has many claims to the style of "learned." The question was honest. The interrogator really wanted to know. Of course he was marked as an "ignorant fellow." Had he questioned concerning things belonging to his own vocation, the surprise would have been on the other side. No one can mistake as to the associations ever accompanying the narration of the incident. But is the idea of ignorance here a correct one? Lord Brougham said, "One ought to know something about everything, and everything about something." Very true! but then the latter "something" must be that which is useful to one. The questioner in the case above asked concerning something which had nothing to do with his profession. What was necessary to the pursuit of his vocation was very different from cotton bales, or grain bags, or rapid transit, or short credit. Does not a great deal of the outcry upon ignorance come from this misunderstanding? The merchant is ignorant who knows nothing of Comte or Descartes, the theologian is ignorant who is at a loss as to the state of the share market or the last panic on the bourse. All through the world of society class is laughing at class because of "its ignorance," or lamenting because of "its depraved condition." Better shake hands and allow the difference. Such difference is an eternal one. It is only the future perfection in its present imperfect embryo. All men are ignorant! True, but then all *men* are wise,—wise in something or other. All wise men have a right to make the charge of ignorance. Perhaps

that is the reason for the charge being universal. Every expression of surprise is its manifestation—every prejudiced objection is its display; and go where you will you will find these, not always in the mildest form. "Indeed!" and "Bless me!" are very transparent screens before many a dark mind.

III. How annoying it is to have to do with such illiterate people! Well, yes, it is, but then it should furnish its own suggestion promptly to you. Try to improve them. By such means you will rid yourself of the annoyance. Not only so, you will have the consciousness of doing some good, however small. "You could not think of it!" "Oh dear no! Of course not!" I had forgotten it, it would be beneath you. How strange it is, we don't see the most annoying quality of ignorance—its facility of self-exposure. Very many unfortunately continue in their brutal ignorance, because others in their refined ignorance will not condescend to assist or attempt to elevate them. Perhaps the fashion will change some day before long, and then—But we'll wait till it does. Meanwhile, of what mutual annoyance is this want! The poor are cursing the rich. The rich are despising the poor. If by some means classes could be brought into closer relationship, very much of, nay all, these unpleasantnesses would be cleared away. The kindly purpose and the grateful disposition would be discovered, and each helped to healthier glow. If there is the annoyance because of presumption in the one case, there is the annoyance because of indifference, neglect, or scorn in the other. Neither side can rightly cry "aggrieved" until either side alters its course of action. Look at the Education Bill for instance, framed doubtless in very sincere wish and purpose, itself an evidence of the darkness of its framers as to the feelings or sensitiveness of those for whose benefit it was intended, carrying in its provisions a gross insult—a stinging sarcasm. So it is. It is the same the world over. The plenty in the one case renders blind to the poverty in the other. The poverty of the one makes the plenty of the other to be a curse. Because of this, come the varied tyrannies and rebellions. The ignorant, "I'll make you," provokes the ignorant, "I won't be made."

IV. "I wish I had never read anything but my Bible," said one, "I have read so much of the "ologies" and "isms," that what I thought I knew and believed one day I have doubted and cast from me the next. I would freely change existences if I could with that old woman who knows nothing but the Bible." Perhaps only one from a large number this, and somewhat explanatory of the universal restlessness there is just now. Superficially regarded, a very bad sign; carefully considered, an evidence of healthy desire. Any restless inquiry is a proof of the inquirer being weary of his lack of knowledge. Such weariness is a help to acquisition. "Yes, I know all overfeeding is productive of indigestion. It does often happen so with those who have been starving for a while. They come right in due time." And so with all the restlessness and perplexity. A little patience and a little further perseverance, and the differences will be fewer and fewer. Very likely some day before long an "evangelical" will be a "rare specimen," only to be met with in a dim corner of some "theo-

logical museum." These differences will die out. The "ologies" and "isms" will have lost their "aroma" or their "relish." Instead of "dogma" we shall hear of "the Divine," and instead of "creed" we shall be taught "Christ." Ignorance is narrow, prejudiced, bigoted. Truth is broad, charitable, universal. There may be "a certain amount of rest and ease in ignorance." The acquisition of knowledge "may tend to speculation and unrest." It is better to think and speculate and be wrong, than not to know at all. If the thoughts be pursued in common fairness every way, the thinker will come to the place of rest in the end. These differences are only the considerations and reflectings of the "one universal mind." "The world's mind" is marching on in stately progress to its resting place. Every individual thought is a drop in the great wave which rolls along to the shore of peace. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Portsea.

R. Y. ROBERTS.

THE DOCTRINE OF THE TRINITY.

CALVIN is reported to have said that he was willing that the name "Trinity" should be "buried and forgot," if only this could be the accepted faith of all, that the Father, Son, and Holy Spirit, each distinguished by a peculiar property, are one God. As is well known, the term is not in the Bible; nor do "Deity," "Christianity," "Incarnation," and many other useful and necessary words find a place there. Moreover, and for reasons easily understood, the Scriptures do not anywhere contain a distinct and precise assertion of the doctrine of the Trinity in the shape of a creed, or even attempt, in any case, a formal proof of it. Still it is not difficult to see that the doctrine is in the Bible, and the name is so convenient that it cannot be parted with without some disadvantage. Just as the existence and attributes of Jehovah appear in every document contained in the Bible, though there is not, in any one of them, a logical demonstration of the being of a God, so the facts of the Divine Threeness, and of the Divine

Unity (put them together how you will) penetrate the word of God. The Trinity underlies revelation as the foundation of a building the edifice it supports, or as the fact of a governing authority the Charters of the British Constitution. All saving truth is cast in the moulds of the Trinity. Each part of the process of human redemption has all the energies and attributes of Deity concentrated upon it, and, by consequence, all the guarantees of Divinity for its success. Salvation springs from the loving heart of the Almighty Father, is manifested in and by the Almighty Saviour, and carried to its perfection in the complete renewal of our corrupted nature by the Almighty Restorer, the Holy Ghost. The Scriptures teach us to look upward to the One Divine Nature, and to discern existing therein, the Father, the Word, and the Spirit, infinitely exalted above us, and yet condescending in pity and love to obtain eternal redemption for us.

Hence the doctrine has uniformly

been accepted by the Church of the Lord Jesus, and is thoroughly woven into her history. Men of great intelligence and transparent honesty have dissented, but the Christian centuries are unquestionably full of the Trinity. Amidst bitter disputes and keen conflicts, much weakness and some wrong, it has ever reasserted itself, at least in its practical form, in the conscience and experience of hosts of sages and saints, and so remained one of the fundamental convictions of the Catholic Church. Bushnell says, "As soon shall we part with the daylight, or the air, as lapse into the cold and feeble monotheism in which some teachers of our time are ready to boast as the gospel of reason and the unity of a personal fatherhood." Robertson declares "the doctrine of the Trinity is the sum of all knowledge which has yet been gained by man;" and Neander writes, "it is the fundamental article of the Christian faith, the essential contents of Christianity summed up in brief." Indeed we can have no higher idea of God, nor one so full of comfort, and sweetness, and power. It represents the richest communication of the Divine to the human, sets forth the Eternal Jehovah, the Creator, Redeemer, and Sanctifier of men, in all the vastness of His power and grace, circling round weak and sinful man so that He may save him from his sins and dwell in his heart as in a temple-home.

Some of the Biblical witnesses to this doctrine are of a very strong and direct character. They speak without ambiguity, with an emphatic tone, and both invite and reward examination. They declare at once the unity of God and the deity of the Lord Jesus and of the Holy Spirit. The separate threads of the threefold cord are seen in some passages in perfect independence, in others so firmly woven together that they appear as, and are in fact, one. Doubtless God is our Father. To us there is one God, the Father, from whom all existence proceeds, and we are for Him. But the Word was God, as well as dwelt in the beginning with God. His names and titles are divine. His works and words are those of the Mighty God. His sovereignty has no exception beyond the range of the divine nature, for all things are put under Him. It seems to us the gospels and epistles have been very badly

written if they are not intended to reveal to us the deity of the Lord Jesus Christ. And could any personality be more definitely pronounced, or any work more absolutely divine, than that of the Holy Ghost in the concluding chapters of the Gospel of John? To this One God every believer pledges his obedience, service, and devotion, when he is baptized according to the Saviour's direction into the name of the Father, the Son, and the Holy Ghost; and to this selfsame God we are commended in that most solemn and most complete of all Paul's forms of benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

But besides this direct and well-known testimony, there is a large measure of an incidental and indirect character, gathered from the manner in which the doctrine enters into the very structure of Scripture, and lies at the basis of the plan of mercy for fallen man. Mr. Patterson has exhaustively and ably treated this line of proof in the volume before us, and given to the student of theology one of the most convincing, solid, and practical defences of the doctrine of the Trinity in our language. Briefly stated, his plan is this. The Bible admits of a triple division. The Old Testament shows us the Father. The gospels contain the story of the manifestation of the Son. The acts and letters of the apostles exhibit the work of the Holy Ghost. But in the older writings anticipations and foreshadowings of the Incarnation and of the effusion of the Spirit appear; in the Evangelists a fuller revelation of the Father and a clearer prediction of the Comforter are given; and in the annals of the Primitive Church the Holy Spirit glorifies Christ and leads men to the Father; and so, while (to quote our author,) "Redemption is the central subject of revelation, yet just as it is unfolded, there is found taken for granted the distinct personality of the three persons of the Godhead, and their concurrent yet distinctive action in the economy of man's salvation."

The amount of this indirect evidence is truly astonishing. The Bible is

* The Doctrine of the Trinity underlying the Revelation of Redemption. By the Rev. G. Patterson. Edinburgh: W. Oliphant & Co.

pervaded with it. Suggestions are found in Genesis, indications in Numbers, allusions in the Psalms, and complete statements in the Prophets. The Trinity is the background of the Incarnation. It gleams forth at the Messiah's baptism, colours His teaching and ministry, and reappears with Him after His resurrection as He gives His last words to His disciples and commands them to immerse all believers in the name of the Divine Three. Paul's writings are full of it. Peter is not less emphatic. Jude has said little, but has included this. The Revelations of John crown and complete the whole. It is found in ardent ascriptions of praise and humble prayers, in loving salutations and incisive argument, in lengthened disquisition and brief practical directions, in oldest litanies and severest rebukes, in anxieties about the present and in visions of the unseen future. As a specimen of this evidence and of the way in which it is treated, we may take the twelfth chapter of the first Epistle to the Corinthians. The subject is that of spiritual gifts, but "the apostle views them mainly as related to the three persons of the Godhead. Whatever variety might be among them, he asserts that as gifts or graces they were wrought by one Spirit; as ministrations or services they were by the authority of the one Lord; and as to their origin they were all from the Father. 'Now there are diversities of gifts, but the same SPIRIT. And there are diversities of administrations, but the same LORD. (This is Paul's usual mode of speaking of Christ.) And there are diversities of operations, but

it is the same GOD that worketh all in all.' In the remaining part of the chapter Paul considers spiritual gifts in their relation to each of the three divine persons successively in the same order as above stated. First he shows in the paragraph from the 7th to the 11th verse that there are diversities of gifts but the same Spirit. Secondly he treats of their relation to the Son from the 12th to the 27th verse, showing that while there are diversities of operations it is the same Lord. He is the head of the one body (v. 12). And then thirdly he considers the relation of these gifts to the Father (v. 28 to 30), showing that all is by the sovereign appointment of the Father, who has appointed the various offices through which these gifts are exercised. Thus the whole chapter contains a discussion of the relation of spiritual gifts to each of the three persons in the Trinity in order, as produced by the Spirit, ministered by the Son, and appointed by the Father."

Our space will not allow us to illustrate further. But we earnestly commend this volume to our readers as one that will certainly deepen and extend their acquaintance with the Scriptures, and fortify them in that practical recognition of the Blessed Trinity which has ever been and still is the sign of a vigorous and progressive piety.

J. CLIFFORD.

. The student may find service in the following references to authors on the subject of this notice: Chalmers' Institutes of Theology, vol. ii. Howe's Works, vol. ii., p. 527. Pyle-Smith's Theology. Neander's Church History. Neander's Planting of Christianity, sub. voc. Robertson, vol. iii. p. 45. Robinson's Essays. Huntington's Christian Believing and Living, sermon xi. Bushnell's Christian Trinity a Practical Truth.

A PLEA FOR ST PAUL'S EPISTLES.*

BY THE REV. W. R. STEVENSON, M.A.

In the last number of the Magazine is an article entitled the "Great Commission," written by my neighbour, Mr. Cox, and containing some admirable sentiments well expressed. In the latter portion of the paper more particularly are remarks well worthy of perusal concerning the advantages that would accrue to us from a more minute and loving study of the words of the Saviour. But the very excel-

lence of the closing paragraphs makes one regret the more the tendency of another portion of the article in which the epistles of Paul are compared with the sayings of Christ as recorded in the Gospels. Mr. C. expressly disclaims any thought of *undervaluing* what he terms St. Paul's commentary on the words of Christ, by which he evidently means St. Paul's epistles to the churches; but I would respect-

* Remarks suggested by a paper in last month's Magazine, entitled, "The Great Commission."

fully suggest to him whether the tendency of his remarks is not somewhat decided in that direction. To me they seem to strike at the doctrine which up to the present has been the faith of almost the whole church, that the teachings of the apostles, equally with the sayings of Christ in the flesh are of divine authority. This surely cannot be our friend's meaning; and probably in the next number of our Magazine he may explain his views on the subject more fully. Meanwhile may I state briefly the way in which this matter, which I deem a most important one, shapes itself to my own mind?

In the very last discourse addressed by our Lord to the disciples, prior to His crucifixion, He said to them (John xvi. 12), "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth. . . . He shall glorify me: for He shall receive of mine, and shall shew it unto you." From this passage it is manifest that besides the commandments Jesus had given in the Sermon on the Mount and elsewhere, besides the truths taught in His parables and discourses recorded in the gospels, there were other commandments and truths the time for which had not yet come, and which were to be made known to the church by His Spirit after His ascension. Now, where are we to look for these but in the Apostolic Epistles, and in the utterances of the apostles recorded in the Acts? Furthermore, it appears, from the words of Jesus just cited, that these additional revelations were to be regarded by the church as a manifestation of His will just as truly as the words already uttered by Him. "The Spirit of truth," Christ says, "shall not speak of Himself;" "He shall receive of mine, and shew it unto you."

In accordance with this view we find the apostles, subsequently to the day of Pentecost, speaking and writing under the consciousness that their utterances were the expressions not simply of their own private will, but also of the will of a Divine Spirit. Thus, in their joint letter to the churches recorded in the fifteenth chapter of the Acts, they say (v. 28), "For it seemed good to the Holy

Ghost, and to us, to lay upon you no greater burden." And particularly does this hold true in the case of the apostle Paul. Thus, in his first Epistle to the Corinthians xiv. 37, he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things that I write unto you are the commandments of the Lord.*" Now, by "the Lord," in the New Testament Scriptures we are almost always to understand "the Lord Christ." Again, in 1 Thess. iv. 2, "For ye know what commandments we gave you by the Lord Jesus." What does this mean but that the precepts delivered by Paul to the Thessalonians were not the apostle's own commands, but Christ's, by whose blessed influence he was moved to deliver them? Christ had promised Paul, at his first calling to be an apostle, that He would reveal His will to him. See for proof Acts xxvi. 16. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." (Compare also Acts xxii. 14.) In accordance with this promise Paul received revelations from time to time the contents of which he communicated in due course unto his brethren. An instance of this we have in 1 Thess. iv. 15—"For this we say unto you *by the word of the Lord*, that we who are alive and remain unto the coming of the Lord shall not prevent (or precede) them which are asleep." Yet another instance the reader may find in Ephes. iii. 2—6, where Paul speaks of the fact that the Gentiles were to be members of the body of Christ on equal terms with the Jews as a secret that had been hidden from the world in former ages, but had been revealed at length to himself and fellow-apostles, not by Christ in the days of His flesh, but by the Spirit.

From the preceding, then, it appears that when we have been taught all that is contained in the sayings of Christ comprised in the four Gospels, there will yet remain for our study other commandments and other truths revealed by Him for which we must look to the Apostolic Epistles. Let the reader especially bear in mind those words of Paul already quoted in 1 Cor. xiv. 37. So that to speak of the

writings of the apostles as a "mere comment" on the words of Jesus contained in the Gospels is to give an altogether inadequate representation of the case. The apostles used their own phraseology and modes of illustration, but when they spoke concerning the things of the kingdom it was virtually Christ speaking through them. And since it was the same Lord who spoke, now through the medium of His human body, and now by His Spirit operating on the minds of His apostles, the same devout regard ought to be paid to His commandments in the one case as in the other. If Christ, "ere to heaven He rose," bade His church attend to the precepts He had already given, He also taught her to expect the further teaching of His Spirit after His ascension; and we show but partial proof of our loyalty to Him if we study the words spoken by Him to her in her days of infancy and neglect His messages conveyed to her in her maturer years. To the writer it appears that "the words which fell from the Master's lips" during the time of His earthly sojourn do *not* "include all that men need to know;" for if so He would not Himself have promised His Spirit to teach them further truth; nor would the apostles have claimed to be the recipients of further revelations. On this point, unless I have mistaken our friend Mr. Cox's meaning, we differ in opinion; but as there may be misapprehension on my part, I add no more on this head until he shall have had opportunity of giving explanations.

There is another point, not perhaps of much practical consequence but rather of historical and literary interest, in which I venture to think he has shewn a little forgetfulness. He represents the divisions of Christendom during the last three hundred years as having been based upon dogmas which the churches have found, or thought they have found, mainly in the writings of Paul. I presume that Mr. Cox had in his mind the Calvinistic controversy, with regard to which his remark is probably true. But I think that on reflection he will see that three out of four of the great religious controversies which since the time of the Reformation have divided Christian men, have turned upon their different interpretations not of Paul's teachings, but of the words of Christ in the Gos-

pels. Take the great Romish controversy. Do not the disputants chiefly appeal to such passages as Matt. xvi. 18, 19, "I say also unto thee, That thou art Peter, and upon this rock I will build my church," &c. Matt. xviii. 18; John xx. 22, 23, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained?" Nay, the very words of Christ which serve as a text to Mr. Cox's paper are words to which intelligent Romanists appeal more frequently than any other in support of their foundation dogmas of Church-tradition and Infallibility. What is it which for the past three hundred years has divided the Lutheran and Reformed Churches of the Continent but their different interpretations of our Lord's words, "This is my body?" In the Ritualistic or Sacramentarian controversy of the present day very little appeal is made to the writings of Paul; the proof texts cited are mainly from the Gospels. If a State Churchman quotes the New Testament in support of his views he commonly cites the parables of the Tares and the Draw-net; and Nonconformists reply to him with the words of Christ, "My kingdom is not of this world," &c. And similarly in other cases that might be mentioned. Let it not be supposed that I do not lament, equally with the ministerial brother on whose paper I am commenting, the sad divisions of Christendom. I simply wish, in a friendly manner, to suggest the question whether it is in reality to dogmas found or supposed to be found in the writings of Paul that these divisions are for the most part due. My own impression is that this notion is an erroneous one.

One more point, and that, I take it, of some serious practical importance both to us and to our congregations. Mr. Cox bids us "mark with what comparative infrequency Christ speaks of the death, the sacrifice, by which He took away the sin of the world; how little there is of dogma on His lips; how little of judgment, of terror, although," he says, "these topics are the very staple of our modern pulpits." Is it true that in the recorded sayings of Christ there is but infrequent reference to His death and sacrifice? This may be doubted in presence of the following passages, only

one of which we quote at length on account of space; but the reader may refer to the rest for himself. Matt. xx. 28, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." See also, Matt. xxvi. 28; John iii. 14, 15; vi. 51; x. 11, 15; xii. 24, 32; Mark x. 32—34; Luke xxiv. 26, 46.

But still, though we should grant that the clear references to our Lord's sacrificial death are not numerous, is not a reason for this to be readily seen in the circumstances of the case? The sacrifice was not yet consummated; the offering was not yet presented. When our Saviour did predict His approaching sufferings the disciples seemed unable to comprehend Him. This was one of the things they could not bear then (John xvi. 12); hence it was reserved for the Holy Spirit to set forth the truth to them more fully after His decease. But it does not follow that because Christ in His earthly lifetime said little concerning His great expiatory sacrifice we are to observe the same comparative silence now. Rather are we to imitate the example of the apostles with whom Christ's redeeming love was the grand motive power by which they sought to stir up their Christian brethren to every good word and work. To vapid, commonplace declamation concerning the cross of Christ such as is sometimes heard, I have as great an objection as our friend; but sure I am that there is no theme, when properly presented, so fitted either to warm the hearts of Christians or to excite them to purity and nobleness of life as the offering of Jesus on the altar of Calvary for the sins of the world.

But is it so, that from the lips of Christ, as He is presented in the Gospels, we have little of judgment and of terror? Even in the Sermon on the Mount what mean those passages Matt. v. 22, 29, 30; vii. 13, 19? But look specially at the closing sentences. The peroration of no modern discourse, I think, has been much fuller of solemn warning than the passage beginning with the words, "Not every one that saith unto me Lord, Lord," and ending with the description of the fate of the foolish builder. Is there nothing of terror in such words as are found in Matt. x. 15, 28, "It shall be more

tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city?" "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." The passage ending in Matt. xii. 45 is fitted to suggest very serious thoughts; and in the parables of the Tares, the Draw-net, the Wedding-garment, and the Wicked Husbandman, the closing sentences strike me as somewhat fearful. Who can read the parable of the Ten Virgins, that of the Talents, and indeed any part of the twenty-fifth chapter of the Gospel of Matthew, without great "searchings of heart?" The parable of the Rich Man and Lazarus appears to me rather alarming. Nor could He have been a very mild preacher on occasions when He knew that severity was the truest kindness, who uttered the words, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [literally, the judgment of Gehenna]?" Indeed the entire chapter in which those words occur (Matt. xxiii.) is most remarkable for withering rebuke and terrible denunciation.

I may be singular in my views, but so far from thinking that there is too much of the element of terror in modern preaching, it has sometimes appeared to me that we have been going of late into the other extreme. We have been getting weakly sentimental in our theology, more so than the hard facts of the universe warrant. Not that there is any need to revive the coarse, Dantesque pictures of hell common in former times; but our pleasure-loving, luxurious age, requires to be shewn, in serious earnest tones, what will certainly be the end of a life of sensuality and selfishness, namely, "everlasting destruction from the presence of the Lord, and from the glory of His power."

My purpose will not, I hope, be mis-apprehended; nor my spirit mis-judged. If this discussion should lead our readers to study more closely the doctrines and precepts of Christ, both those contained in the Gospels and those embodied in the Apostolic Epistles, neither Mr. Cox nor myself will have written in vain.

ENGLISH LAKE CELEBRITIES.

BY THE REV. G. HESTER.

MAN stands apart from, and above all, the mere scenery of the world. One man is of more value than many mountains. One thought may outweigh in worth many beautiful lakes. Mind infinitely transcends matter in importance. The noblest interests of the world gather about man, and not about the mere scenery of nature. Nature and all her riches was made for man, and not man for nature. And when we have beheld and admired all the rich and beautiful scenery which the Lake District can unfold to us, we turn with a greater zest and with a more earnest enthusiasm to the beautiful and noble spirits which have made this locality their home.

The poets you have in connection with the lakes are Wordsworth, Coleridge, Southey, John Wilson, Mrs. Hemans, and Hartley Coleridge. In divinity and general literature you have the names of Bishop Watson, Dr. Arnold, Thomas De Quincey, Miss Martineau, and Sir John Richardson, the eminent arctic traveller, author of "The Polar Regions," and other valuable works.

All these are names of some note and eminence in the literary world. They have given a character and an additional charm to this region.

Mrs. Hemans the poet lived for a year at a cottage called "Dove Nest," not far from Ambleside, on the banks of Windermere. She was so enraptured with the place, that in one of her letters she speaks of it in the following words: "I am so delighted with this spot that I scarcely know how I shall leave it. The situation is one of the deepest retirement; but the bright lake before me, with all its fairy barks and sails, glancing like things of life over its blue water, prevents the solitude from being overshadowed by anything like sadness."

Miss Harriet Martineau, an authoress of considerable renown, lives at a charming spot called the Knoll. You pass it in going from Ambleside to Rydal, but it is hidden from view by a Wesleyan chapel, which stands close upon her premises. You get a full view of her residence as you pass along the path under Loughrigg Fell.

Her house is covered with ivy, and when the sun shines warmly she has large blinds on the outside of her windows. She is now an invalid and unable to leave her room. She is a woman of strong masculine mind. Some of her works are of great historical interest. Her history of the Thirty Years' Peace takes its place as a standard work on the history of our country. She is the sister of James Martineau, the eminent Unitarian preacher and writer.

Dr. Arnold, the well-known master of Rugby school, lived in the lake district at intervals during his latter days. Fox Howe is one of the most delightful spots in the whole neighbourhood. His house is built of the native mountain stone, and much of it now is covered with ivy. Here Dr. Arnold spent his vacations, and found recreation in the company of his wife and children. Wordsworth's friendship was to him a source of rich enjoyment. He was never tired of looking upon the surrounding hills. They gave a kind of rapture to his mind. Dr. Arnold was one of the extraordinary men of his age. He was a man of broad intellect, of deep research, and of cultivated taste. His inward life was expansive and jubilant. He loved work and liked play. He was a man in understanding, but a child in gentleness and love. He was firm without moroseness, and tender without weakness. He could discuss the affairs of the nation with great dignity and intelligence, and then lay down his pen to have a game or a walk with his children. Dr. Arnold has left his mark upon the age; his influence on the present generation has been both great and good. The secret of his strong and fresh life was union to Christ. His religion clung to a living Saviour. All other objects paled in the presence of the Son of God. This inward faith in a glorified Redeemer gave him vigour in life and victory in death. Some of his pupils have risen to positions of commanding influence in the country, among whom none occupies a higher place in the affections of intelligent men than his biographer, the learned, the accom-

plished, the benevolent, and the truly catholic minded Dr. Stanley, the present Dean of Westminster.

We have already mentioned the name of Professor Wilson. He was educated first at Glasgow, then at Oxford. His genius first blossomed forth in the pages of *Blackwood's Magazine*. He was a poet, a critic, and a philosopher. When he first settled in the lake district he was the life of the boating parties which used to meet on Windermere. But in consequence of family misfortunes he was obliged to give up his beautiful residence at Elleray. He retired to Edinburgh, where he obtained the Chair of Moral Philosophy. He was one of the most remarkable men of his day. He was tall, and strong in body. His head was large and shaggy, like the head of a lion. His walking powers were somewhat wonderful. His manners were open and affectionate. He kindled enthusiasm wherever he went. He was held in high esteem and respect by all his students. He died in 1854.

Thomas De Quincey, known by his *Confessions of an Opium Eater*, came to the lake district in 1808. He was educated at Oxford. While a student there he came into contact with the writings of Wordsworth and Coleridge. The poetry of these young men seized on his imagination, and carried him away with intellectual delight. He went all the way from Oxford to Grasmere to see Wordsworth, but when he got as far as Hammer Scar, from which he could see Wordsworth's cottage, his heart failed him, and he returned to Oxford without seeing the poet. Some years afterwards De Quincey came and took up his residence in the very cottage he had looked upon with such mingled feelings from Hammer Scar. Here he lived for several years among his books. He was a great student, and read works in several languages. I was told that he lived in this pretty cottage till the rats eat through the walls and devoured his books. Afterwards he removed to Nab Cottage, and married the daughter of the proprietor, when he managed to make a more respectable appearance in the world. De Quincey was a child of genius. He was often eccentric in his manners and erratic in his movements. He once made a friendly call

on Professor Wilson, and stayed a year. De Quincey differed from most of his literary friends in this respect—that while they embodied their choicest thoughts in poetry, his congenial element was prose. His works consist of descriptions of persons and scenery, sketches of character, and criticisms of literature. The English language becomes a noble instrument in his hands, and his works contain some of the finest specimens of English writing.

Hartley Coleridge is a name thoroughly identified with the lake district. He went to reside there when quite a child. He was the eldest son of Samuel Taylor Coleridge, and was born at Nether Stowey, in Somersetshire in 1796. He removed with his parents to Greta Hall, Keswick, in the year 1800; and when his father left Keswick he was confided to the care of a Mr. Jackson. Hartley was educated at Ambleside under the Rev. John Dawes, and resided in lodgings at Clappers Gate, about a mile from Ambleside. He also studied at Oxford. Here he gained a fellowship, but by his indiscretion lost his character. His besetting and overcoming sin was drink. He had a richly furnished mind, and a remarkably correct literary taste, but like his father he lacked strength of will. His life was embittered by failures. Finally he settled down at Nab Cottage, at the foot of Nab Scar, where De Quincey had formerly resided. Here he spent his time taking long walks, admiring the beauty of the lakes and fells, writing exquisite poetry, and attending fashionable dinner parties. No circle was considered complete without Hartley Coleridge; but these parties were often a snare to him. They furnished the occasions for the gratification of his conquering passion. The splendour of his wit was eclipsed and subdued by the sparkling wine. That brilliant spirit which had been the life of the company in the evening was often filled with bitter remorse in the morning. Being unable, through the inconstancy of his mind, to provide for himself, his friends paid a person of the name of Richardson £50 per year to take charge of him. All who knew him bear testimony to the gentleness of his manners, the loveliness of his disposition, the fulness of his intelligence; and now, with a smile and a

tear, the cottagers especially remember and speak of the virtues and failings of Hartley Coleridge.

But after all, the three great names of the lake district—names associated with the most enchanting scenery, are Wordsworth, Coleridge, and Southey. These men have left the impress of their names and genius on the age in which they lived. They were all men of great intellectual powers. They were associated in literary productions in early life. They all suffered obloquy and reproach. They all lived to triumph over their foes, and their names have been gathering additional brightness, and will be honoured as long as English literature shall exist.

William Wordsworth was a native of Cumberland. He was born at Cocker-mouth, April 7, 1770. This, therefore, is the centenary year of his birth. His father occupied a respectable position in the county. William was sent to school at Hawkshead, a village in the lake district. Here his young spirit revelled in the glorious scenery that surrounded him. His physical nature was strong, and his animal spirits vigorous and fervent. Here he caught that poetic inspiration which followed him all through life. His soul was the seat of an expanding passion which found its gratification in the beauties and sublimities of nature. As a boy he loved to climb the rugged crags—skate over the frozen lake—and gaze upon the stars as they shone out in solemn silence over the mountain heights. From Hawkshead he went to Cambridge, but did not distinguish himself in the special studies of the university. His soul preferred poetry to mathematics. During one of his vacations he visited France, Switzerland, Italy; and on his return published poetical descriptions of his travels. On leaving Cambridge, he, in company with his sister, removed into Somersetshire, where they became acquainted with Coleridge and Southey. While here, Wordsworth and Coleridge published a joint poetical production, entitled, "Lyrical Ballads." In 1802 Wordsworth left Somersetshire, and took up his abode at Grasmere. I have already spoken of his sweet and charming cottage. Even now it wears a Wordsworthian appearance. Modesty and beauty are the ideas that strike you as you look upon it. To this dear

home he brought his wife—Mary Hutchinson, his cousin, whom he had known from a child. From all the descriptions we have of her, she was a gentle, simple, and loving spirit. Her element was home. Her loving and admiring husband has drawn her features in the following lines:—

"She was a phantom of delight
When first she gleamed upon my sight;
A lovely apparition, sent
To be a moment's ornament;
Her eyes are stars of twilight fair;
Like twilight's, too, her dusky hair;
But all things else about her drawn
From May-time and the cheerful dawn;
A dancing shape, an image gay,
To haunt, to startle, and waylay.
I saw her upon nearer view,
A spirit, yet a woman too!
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.
And now I see with eyes serene
The very pulse of the machine;
A being breathing thoughtful breath,
A traveller betwixt life and death;
The reason firm, the temperate will;
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of an angel light."

In 1808 Wordsworth removed from his quiet and modest cottage to a larger house called Allan Bank. While here, Coleridge became a resident in his house. About this time he lost two of his children. In 1813 he took up his abode at Rydal Mount, where he spent the remainder of his life. His devoted sister dedicated all the powers of her active life to the comfort and prosperity of her brother. She was his constant companion in his rambles among the mountains and lakes of his own native county. She called forth some of the tenderer strains of his poetry. She softened the natural severity of his temperament. She was his guardian angel, who never grew weary of attentions inspired by love and admiration. Wordsworth may be regarded as the great poet of nature. He was not so much drawn to books as to the ever varying moods of natural scenery. His sound and healthful mind recoiled from everything affected and artificial in life and literature. Simplicity, reality, beauty, sublimity, were the threads with which he wove his noble and enduring poetical garments. He found more to

gratify his taste in a daisy than in the most splendid and sumptuous drawing room. He felt a divine call to his work as a poet; and with a constancy that never flinched and an aim that never wavered he gave his time and his energies to the fulfilment of his mission. He loved his native mountains with a strength and fervour of

feeling that never became exhausted. In the poem published after his death are the following words:—

"Dear native regions, whoso'er shall close
My mortal course, there will I think on you.
Dying will cast on you a backward look;
Even as this setting sun
Doth with the fond remains of his last power
Still linger, and a farewell lustre sheds
On the dear mountain tops where once he rose."
(*To be continued.*)

MODERN PHASES OF SCIENTIFIC FAITH.

THE human mind of to-day is probably much the same as that of some thousands of years ago; and the men and women of the nineteenth century *after* Christ, are animated by similar hopes, depressed by similar fears, and endowed with similar powers and capacities, to those which distinguished the men and women of the nineteenth century *before* Christ. Yet, though the mind itself is unchanged, its views concerning its highest and most legitimate employments, and the relation in which it stands to the forces of external nature, are undergoing constant modification.

Absorbed in the contemplation of his own intellectual state, the philosopher of antiquity, as a rule, despised practical science, and if he ever condescended to be useful, thought it necessary, like Archimedes, to explain that such was altogether beside the main purpose of his life. But in our day things are different; and to investigate and subdue to his own use the forces of nature, to pursue her into her inmost recesses, and bring to light all her hidden treasures, are considered among the noblest occupations in which a man can engage. Archytas would now find more followers than Plato; and the groves of Academus be forsaken for the noisy school of the practical philosopher. The increased comforts and conveniences, and length of human life in the England of to-day, compared with the Greece of the days of Socrates, will, in most men's estimation, establish for the disciples of Bacon a decided advantage over those of the sages of antiquity.

One of the main characteristics of modern science is, that it never stands still. Each discovery becomes a stepping-stone to one that is higher. It is no wonder, therefore, that many new and startling doctrines have been enunciated, and that the articles of its faith require frequent modification to make them square with its own progress. To a few of these articles, which distinguish it to-day from the science of even comparatively recent times, we will briefly allude.

If Roger Bacon, or Basil Valentine, had dared so much as to hint that, in a chemical point of view, there was nothing whatever in man to distinguish him from the earth on which he trod and the air which he breathed, those pioneers of practical science would possibly have been condemned to be boiled down in their own alembics, as a warning to heretical monks for all time to come. Yet there is no doctrine which has received more universal assent than the one which embodies that fact. The chemist, by his subtlest scrutiny, aided by all the most refined appliances of modern analysis, is unable to detect in man's body, or in that of any other animal, or in any plant, an elementary substance which he cannot equally detect in inorganic nature.

A little later than the rigorous scientific demonstration of man's alliance with the dust, came the doctrine of the correlation of the physical forces. Heat, light, magnetism, electricity, however diverse they may seem, are really but so many manifestations of the one force, and can be made so to pass into one another, as at length to beget a settled belief that immutability really underlies what appears to be ceaseless change. The force may assume as many forms as the genie of an Arabian tale, yet it is essentially the same, and its energies are bound within limits that can often be strictly defined. The recognition of this truth enables results to be calculated which would at first sight seem startling. One of the simplest illustrations of this correlation, an illustration known probably to most reading people, is that afforded by a Voltaic current. If a plate of copper and one of zinc be partly immersed in diluted sulphuric acid, and a copper wire be made to pass between the ends that are not in the acid, an electric current at once begins to flow through this wire; and there is always a definite relation between the tension and other properties of this current and the amount of zinc which the acid dissolves. If (being first insulated) the wire on its way from one plate to the other be wound

round a piece of soft iron, that iron is rendered magnetic, and the strength of its magnetism has a definite relation with the strength of the current. Or if instead of being wound round the iron it be placed beside another wire, a current will be momentarily induced in this second wire on the commencement and cessation of the flow through the first. If a magnetic needle, capable of motion, be placed under the wire, when the current passes the needle will move. By using a thin platinum instead of a thick copper wire, great heat becomes developed by the resistance experienced to the passage of the current. And by interposing two charcoal points in the circuit, a brilliant light is producible. This heat, light, magnetism, motion, and induced electricity all have a definite relation with the amount of chemical action on the zinc plate or plates, and are all strictly correlated to each other.

A third most important doctrine of modern science is that which is known as the "conservation of energy." By energy is meant the power of doing work; and it is spoken of under two conditions, as either "potential" or "actual" energy. A weight falling towards the earth is exercising "actual" energy; the same weight suspended at a distance above the earth has a "potential," which would be changed for "actual" energy when the restraining force was removed. On impact with the earth, heat, another form of energy, would be developed, in just sufficient quantity to raise the weight to the height from which it fell if it were all used for that purpose. In the words of Professor Tyndall, from whom this illustration is borrowed, "throughout the universe the sum of these two energies" (actual and potential) "is constant." And to quote from another distinguished living philosopher,* "the potential energy of gravitation was the original form of all the energy in the universe;" or in other words, in the mutual attractions which two dark masses are capable of exercising on each other, there lie concealed heat, light, motion—indeed all possible manifestations of energy.

With beliefs in the doctrines mentioned, it was natural that science should extend her inquiries whithersoever they appeared applicable, and she has fairly asked whether the forces known as vital, from their being manifested by living beings, be really shrouded by an unapproachable mystery, or be not resolvable into these comprehensive forms of energy.

A man labours up a hill, and in doing so he lifts a certain number of pounds weight; i.e., the weight of his body; through a certain number of feet of per-

pendicular height. At the same time his heart is forcing blood at a known velocity a given number of times per minute through his body; and the muscles of his chest, &c., are periodically overcoming the elastic resistance of its walls. Summing up all the work done, both within and without, it becomes a question whether there is any recognizable relation between the expenditure of force necessary, on mechanical principles, to produce it, and internal changes such as could set free this amount of force. The answer to this question, though less certain than when the working of a machine like a steam engine is concerned, the work that can be done by which by the heat resulting from a given consumption of coal being definitely predicable, is yet sufficiently conclusive to lead to the presumption that there is no essential difference in the two cases. The coal being burnt out and its heat expended, the engine comes to rest. The muscles and other textures of the man being consumed in doing his work, he also comes to a stand-still, unless new fuel in the shape of food is supplied. A definite amount of heat, the correlative in each case of a definite amount of chemical action, has produced a definite amount of mechanical motion.

But whence are derived the stores of hidden energy locked up in the coal and the food? Science says they are all derived from the sun. His beams falling on seeds which repose on the bosom of mother earth, originate motion among their particles. The heat is temporarily transformed into this correlative amount of motion. A wonderful stir is that which takes place through all the minute cells of a seed when the warmth of spring wakes it—a stir which our microscopes and chemical tests enable us but very roughly to follow. In quick succession aleurone gives place to an albuminoid substance; this to starch; starch to cellulose; cellulose to chlorophyll; and this in some inscrutable way to solid deposits of carbon and hydrogen, which under various names constitute the different tissues of the mature plant. All this is done at the expense of heat. But the gift is not thrown away. By and bye, when the fair ripe fruit passes into the body of our mountain climber, it becomes there slowly burnt, and in burning develops a force which he expends in producing an equivalent amount of mechanical motion; or when the trunk is cut down and employed as more obvious though not more real fuel, it may enable the engine to do the same.

If the question be asked, "Whence comes the heat that comes from the sun?" it may well be thought that man, "cribbled,

* Sir W. Thompson.

cabined, and confined" within the narrow limits of his own small planet, would never aspire to solve the enigma of his constitution and look for secondary causes for his glorious heat and light. But the spirit of man is bold, and though, unlike Domingo Gonzales, he is unable to voyage personally towards that glorious luminary, or even after the manner of a more distinguished modern traveller to find a Laputa to convey him beyond the merest confines of his native earth, his eyes and his mind are ever busy among the stars, and he has by means of his telescope and spectroscope made the sun and them tell half the story of their life. The tale is a long one—too long to be told now—how philosophers have analyzed the sun. But they have done so. And very important conclusions they have come to concerning the probable origin and maintenance of his heat, and the probable destruction of our own and other planets—a destruction no less obviously pointed to by science than by holy writ, in which their "elements shall be melted by fervent heat."

It can hardly be matter of wonder after the bold questions and startling speculations that have been indulged in, though by men of the highest scientific culture and in the truest scientific spirit, that there should be plenty of other men who with but a little of that culture and the mere semblance of that spirit should daringly fly at other conclusions, which no discovery as yet can warrant. To proceed from the forces which act through living organisms to the origin and method of construction of such organisms would at first seem to be but a small step; but it is a step from the known to the unknown; easy in theory, but exceedingly difficult in practice; a trifling feat for the imagination, which progresses by means of wings, but as yet an impossible one for philosophy, which must feel the ground beneath her feet at every tread. The origin of life, and still more that of thought and conscience, are among the mysteries as yet unrevealed

to man. A French observer, after straining his eyes and paining his neck by gazing for several consecutive hours through his microscope, may say, with characteristic audacity, that he has caught "Nature in the very act of creation," as he catches a glimpse of certain wriggling motions in a fluid which at first seemed clear. But science wants other evidence than this. She waits yet, and with the profoundest belief in her capabilities, and the truest veneration for her achievements, we believe that she ever will wait for the philosopher who, by the most cunning combination of elementary substances, shall be able to build up a monad or construct the simplest vegetable cell. Higher hopes than these have indeed been rashly expressed, but not by her sons; and in one instance at least has the attempt been boldly made. That instance is so instructive that we may be excused for mentioning it in detail. It is given by Professor Schleiden in "The Plant; a biography." "One morning I entered the room of a madman. . . . I found him crouching down by the stove, watching with close attention a saucepan, the contents of which he was carefully stirring. At the noise of my entrance he turned round, and, with a face of the greatest importance, whispered, 'Hush, hush! don't disturb my little pigs; they will be ready directly.' Full of curiosity to know whether his diseased imagination had now led him I approached nearer. 'You see,' said he, with the mysterious expression of an alchemist, 'here I have black-puddings, pigs' bones and bristles, in the saucepan—everything that is necessary—we only want the vital warmth, and the young pig will be ready made again.'"

Science has done much, and will do much more, but there is only One who with power can say with reference to the dry bones or lifeless elements, "Come from the four winds, O breath, and breath upon these . . . that they may live."

W. CARTER.

THE BAPTIST UNION—AUTUMNAL SESSION AT CAMBRIDGE.

THE Autumnal Session of the Baptist Union has been a great and distinguished success. It was held in the ancient and classical University town of Cambridge, where the remembrance of Robert Robinson and Robert Hall still lingers. The attendance was overflowing. Cambridge was invaded by the Baptists, Particular and General. The tide filled all the available accommodation in private houses, and ran over into the Colleges. For the first

time in their history the Colleges of John Milton and Thomas Gray have received as their guests and lodgers the representatives of the hated and despised Anabaptists. With a magnanimity that is a most favourable sign of the times, the Masters and Fellows of Christ's and St. Peter's placed at the disposal of the Baptists the hospitalities of their venerable courts. Along the classic streets, through over-arching cloisters, round the smooth-shaven

lawns, under the magnificent groves of this world-famed University town, Baptist ministers have walked as if for the time they were in full possession of this ancient seat of learning. The Cam, always slow and sluggish, fairly started with amazement upon a more rapid course, excited by the unwonted spectacle; so at least it appeared to a brother of lively fancy.

The proceedings of the week opened on Monday, September 10, with the first of what were called the "Local preliminary services." The Rev. C. Vince preached an earnest and impressive sermon to the young. His text was 1 John iii. 1. He showed that the Bible was a book about God and about man, and that everything in it was a rebuke and an argument against sin; all the way through, not "property, property, property," but "character, character, character," that was what its writers were saying; and God's grace was glorified in man's piety and religious life. The early part of Tuesday was devoted to Conference on Missions and Mission Work, and the latter part to a Public Missionary Meeting in the Guildhall. The Chairman of the public meeting was Joseph Tritton, and the speakers were Dr. Price, of Aberdare, who spoke about the times being great with possible missionary successes; Rev. J. C. Pike, who gave interesting details of work in Orissa; Rev. T. R. Stevenson, of Luton, who urged three arguments for missions—God's providence, rewards, and commands; and Rev. T. W. Handford, of Bolton, who called upon young men, now the fathers were growing gray and passing from the field, to come forward and devote themselves to this sacred cause.

The services and session of the Union proper began on Wednesday morning with a devotional service at Zion Chapel at seven o'clock, and another devotional service at St. Andrew Street Chapel at ten o'clock. The Chairman's Address followed, and was listened to with great interest. Mr. Robinson was in his own chapel, and was evidently at home. He gave the ministers and delegates, in the name of his friends, a hearty welcome, and spoke of the United Prayer Meeting of Sunday evening, when fervent petitions were offered for the divine blessing upon this Autumnal Session of the Union. The topic chosen for the address was, "A few lines of Baptist History and their Lessons." Mr. Robinson showed how Anabaptists rose in the midst of the Reformation, and how they were persecuted and maligned, and he sought to vindicate their memory from the obloquy and contempt heaped upon them. Several new and important historical testimonies were cited for this purpose, and Mr. Robinson claimed for the Anabaptists a high place in the estimation of good men as furnish-

ing the earliest martyrs of the Reformation, and witnessing for faith in God and the Scriptures, and for a blameless and peaceable life. The address closed with an allusion to recent controversy and the continental war, and a passage of interpreted prophecy. The Message of Committee being read, the Rev. J. Jackson Goadby read a judicious and thoughtful paper on "The Influence of Business on the Christian Life." Mr. Goadby sought specially to point out wherein business men were ever to be on their guard lest the tone of their piety should be lowered or lost in the active and eager pursuit of wealth. The paper suggested that men had less leisure now, and were more in danger of being absorbed in business than they were fifty years ago. An animated discussion followed the reading of the paper, in which Mr. Goadby's strictures were by one or two delegates regarded as too severe. A very clear and able statement of the question of the opening of the Universities of Cambridge and Oxford to Dissenters was made by Mr. W. S. Aldis, M.A., of Cambridge, Senior Wrangler of a few years since. Mr. Neville Goodman, M.A., of St. Peter's College, followed. It was felt to be worth the journey to Cambridge to hear these scholarly gentlemen, in lucid and eloquent terms set forth the injustice which still debarred successful dissenting graduates from participating in the emoluments and privileges of the University. A resolution was passed affirming that no settlement of the question would be complete and permanent that did not rest upon the basis of religious equality.

After the dinner at Guildhall the most memorable event of the week took place. On Parker's Piece, an open common almost in the midst of Cambridge, the Rev. C. H. Spurgeon, standing only upon an extemporized platform, preached to a vast and wide-spread assemblage. The sermon was an earnest appeal to sinners—having in it throughout an under-current of allusion to the war in France. The preacher called upon those who were yet at enmity with God to make a speedy peace at the foot of the cross by the mediation of Jesus Christ, who is Lord of all, because war was most unjustifiable, most disastrous and hopeless. It was an impressive and solemn appeal. From seven to ten thousand persons heard it, and none who heard it will speedily forget it. The old days of Whitefield seemed for the moment to be revived, and some at least of the hearers prayed fervently that the preacher might often be found where George Whitefield loved to be found, speaking to the crowd with a table for his pulpit, the heavens for his sounding board, and the glorious gospel of God's grace for his theme.

There was no other sermon but that of Baptist Noel's on the Thursday morning. With child-like simplicity and deep solemnity, Mr. Noel spoke for a full hour upon faith as the means of salvation. There were devotional exercises again after breakfast; a paper by the Rev. W. Brock, jun., on "Missing Links in Church Work and Church Organisations"—a thoroughly good and useful treatment of the subject; resolutions upon dozens of questions, and discussions more or less to the point. It was much regretted that the offer by the Revds. G. Gould, of Norwich, and H. S. Brown, of Liverpool, to give a prize of £10 to the writer of the best Essay on Justification, the competition to be confined to the students of our colleges, was not accepted

because of certain unpalatable conditions which the proposers would not give up.

The Soiree on Wednesday night failed, owing to the pouring in of townspeople in crowds, so that two public meetings were held instead—one in the Guildhall, and the other in St. Andrew Street Chapel. Two other public meetings followed on Thursday evening, and at each meeting Mr. Spurgeon spoke with marvellous freshness and power. Never were our Baptist Autumnal Meetings fuller of life and spirit, and never were they more calculated for usefulness. Cambridge will ring for some time to come with the echoes of speeches, and sermons, and discussions of Baptists.

T. GOADBY.

THE FRANCO-GERMAN WAR AND UNIVERSAL PEACE.

NOTWITHSTANDING rumoured negotiations for peace the war still proceeds. Paris is completely invested. The capture of the Emperor Napoleon, and of the flower of his army, at Sedan, on the memorable second of September, opened the way to the fairest city of the continent and of the world: and it is now as thoroughly isolated from the centres of civilization as the villages hidden away in the heart of China, or shut up in the defiles of the Himalayan Mountains. The German forces have arranged themselves round the capital of France with the earnest resolution that compels success, and the dogged perseverance that will not be balked of the real prizes of recent victories. At the west the Crown Prince occupies Versailles. The eastern approaches are closed. North and south the French have been driven back. Paris is blockaded at every point, and may be bombarded within a short time. The city, filled with costly treasures of art and beauty, may be given up to the ravages of the invader, in spite of its elaborate and extensive fortifications. Europe wishes, prays, and hopes, that so terrible a retribution may not befall the proud metropolis. The besieged remonstrate and resist. And the war-demon, unsatisfied, rushes on heedless of the wishes and deaf to the prayers of myriads of men.

How long shall this desolating scourge be suffered? Will the whirlwind of war never cease? Will the time never come when the welcome predictions of the Hebrew prophets, and the joyful anticipations of the psalmists, shall be fulfilled? Such questions seem most inopportune just now. The contrast between the predictions of seers and the present circumstances of Europe is perfect and entire, wanting nothing. War was never so gigantic as

now. Nations apply themselves to the perfection of the murderous art with unparalleled assiduity. Every energy of invention and of discipline is taxed. The swift and fiery agencies of science are summoned to aid in the destructive work. The plough rusts in the furrow, and the sword gleams in the quivering flesh of fellow-men. The pruning-hook is forgotten, and the bayonet robs the home of its head and guide. Indeed the day when national disputes shall be settled by the principles of reason and the laws of universal brotherhood, rather than by the coarse and brutal logic of the rifle and the sword, seems no nearer than when Isaiah and Micah cheered the troubled minds of their countrymen with the inspiring declaration of the coming of a King who should rule in righteousness, and a Prince who should bring worldwide peace.

Still we are confident that the goal of mankind revealed in Scripture shall be reached. The annals of the world shall yet be crowded with the story of other deeds than those of misrule, tyranny, and bloodshed. A perfectly unarmed and unsuspecting peace shall prevail from the rivers even to the ends of the earth. Christ Jesus loved and worshipped by men, shall be the acknowledged empire of the nations, and He shall judge amongst the people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks, and shall not learn war any more; *for the mouth of the Lord hath spoken it*. Christ Jesus is sufficient even for this. He is the world's hope, and He only. He is our Peace. We have no other. Commerce creates barriers, but they are broken through in a breath. Learning and culture give promise to the ear, which they fail to keep to the heart. Art and

refinement are weak as a child before the raids of lust. Does not Germany outstrip all lands in depth of research and force of intellect? Who can vie with France in the refinements of art and the graces of culture? In vain! From whence come wars and fightings among the nations? Come they not of the lust of "glory," the lust of "territory," the lust of revenge? History on every blood-stained page mournfully answers, Yes. And where is the force that can expel these passions; whither shall we go in quest of the lever that is sufficient to raise man above these sordid and sinful propensities? On as many pages history tells us that in this, as in other things, "without Christ we can do nothing." It is His voice that calms the surging sea of human passion, His balm that heals the divisions of the family, His teaching and sacrifice that compels a loving regard for the weakest brother of every tribe and na-

tion, and girdles the world with peace and the nations with righteousness. He only doeth wondrous things. Did we doubt His power, the signs of the times would themselves condemn us, gloomy as they are. Prophecies far less likely of fulfilment, speaking after the manner of men, witness now to His strength and energy. The Nazarene has outlived every form of opposition, and wrung victory from every foe. He has conquered at every step, and cannot fail here. Let us aid Him, by an earnest and continuous effort to increase the number of those who accept His teaching and do His will. To win souls to Christ is the best policy for preventing wars. Here is the recipe for the nations. Written in the lurid flames of war the old message once more challenges attention, "Go ye into all the world, and preach the Gospel" of peace and good will "to every creature."
J. CLIFFORD.

Brief Notices of New Books.

THE SOUL'S INQUIRIES ANSWERED IN THE WORDS OF SCRIPTURE. By G. Washington Moon. London: Hatchard's, 187, Piccadilly.

It is a good custom to begin each day by storing the memory with a brief portion of the Word of Life. Addison says: "The mind that lies fallow a single day sprouts up in follies that are only to be killed by a constant and assiduous culture," and the Christian often discovers that he is betrayed into the hands of the enemy because his mind is unoccupied, and he is not furnished with the sword of the Spirit, which is the word of God. "Thy word have I hid in mine heart, that I might not sin against Thee," suggests the path of wisdom and safety. These year-books of Scripture texts are very acceptable aids in this exercise morning by morning. They save time, and generally suggest appropriate trains of thought. This is one of unequalled excellence. The principle is new, and it is worked out with good effect. For example, for the first of October we have the following questions—"What think ye of Christ? and the answer is—God having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities. Turn Thou us unto Thee, O Lord, and we shall be turned." There is also a blank page for a diary. Our readers will find this a most useful book.

RECORDS OF THE CHURCH AT GEORGE-STREET, PLYMOUTH. By H. Nicholson. London: E. Stock.

THESE Annals date as far back as 1640, and describe the various experiences of a Christian community in the troublous times of the civil wars, in the reign of that "most religious prince," Charles II., and on to the present time. Plymouth church was favoured at the beginning of its history with the services of a faithful, judicious, and heroic man; who was ever ready, not only to believe on Christ, but also to suffer for His sake. Abraham Cheare was a genuine apostle and devoted martyr for the truth, and suffered long imprisonment for the sake of Christ. He would not "contract rust by rest," nor sin by cowardice, but was instant in season and out of season, and never ashamed of the gospel. The famous William Winterbotham, who was imprisoned for using so called "seditious language" in the nervous and quivering days of the first French Revolution, was also pastor of this church for some time. This fragment of church history, whilst specially attractive to those persons who are still associated with the churches at Plymouth and Devonport, has also substantial claims on the attention of all who are interested in reviewing the growth and usefulness of the Free Churches of England.

IMAGINARY CONVERSATIONS BETWEEN NOTABILITIES OF THE SEVENTEENTH CENTURY.
By John Harris Scroton. London: Elliot Stock.

THE author of these "Imaginary Conversations" can scarcely have hoped to succeed. It needs high dramatic power to revivify, in the nineteenth century, the shades of the seventeenth century heroes; and he must be a poet indeed who would faithfully express in verse the inner life of the writer of "Paradise Lost." It may be a worthy ambition that attempts this, but the result can hardly fail to be other than it is, the cutting-out of paper outlines, more or less accurate, but incapable of standing by themselves, without shadows and without reality. J. W. C.

CURIOUS FACTS OF OLD COLONIAL DAYS.
By James Borwick, F.R.G.S. London: Sampson Low, Son, & Marston, 188, Fleet Street.

THE author of this work is favourably known by "The Last of the Tasmanians" and other productions relating to the Australian colonies and their aboriginal races; but in this volume he appeals to a larger range of the reading world, and offers in a pleasant anecdotal style a mass of curious and interesting information, much of which will be new to the English public. Every-

thing about this work is attractive, and as a gift-book it can be strongly recommended. D. B.

THE PLYMOUTH BRETHREN: their Rise, &c. By E. Dennett. Second Edition, with additions. Price 8d. London: E. Stock. We rejoice unfeignedly in the early appearance of a second edition of this exceedingly valuable lecture. It ought to be known far and wide. We do not know a better corrective of the unscriptural teachings of Plymouth Brethrenism.

LIGHTED LAMPS FOR LITTLE TRAVELLERS. (London: E. Stock. Price 1d. each.) are four addresses on: Why must I go to Jesus—My first Step to Jesus—My second Step to Jesus—and Happy in Jesus. They are short, and to the point; full of anecdote and illustration, and well suited for distribution amongst the young of our families and schools.

BOOKS, ETC., RECEIVED.

War: its Causes, Consequences, and Cure. Rev. J. W. Todd—The Religious Aspect of the War. Rev. J. Sinclair. London: E. Stock.—Entire Evidence of Evangelists and Apostles on Future Punishment—Sword and Trowel—Church—Sunday Magazine—County Words of the West Riding—The Rainbow—Congregational Miscellany, &c.

Correspondence.

"THE APPENDIX."

TO THE EDITOR—

Dear Sir,—Permit me to call the attention of our churches to this little addition to our "service of song."

Several years ago, the trustees were requested by the Association to make some addition to our present Hymn Book. After due consideration it was thought that such a book as we now have in the Appendix would, at any rate for the next ten or twelve years, meet all requirements. It is published in a separate form, and may be had also in two sizes bound up with the larger books. I have said that this plan may do for the next ten or twelve years. Probably by that time the stereotyped plates of the large book will be worn out, and it may be advisable to publish a new edition in one book.

I have heard only two serious objections

to the Appendix. (1.) That it contains but few superior hymns. (2.) That there are too many peculiar metres. To the first objection I answer, the whole number is only eighty-six, and it must be remembered that the large book contains almost all the best hymns that were known twenty years ago, so that the choice of the selectors was very limited. But surely the following hymns are worth all the cost of the book—numbers 1, 3, 4, 8, 9, 12, 16, 17, 18, 19, 23, 27, 28, 30, 35, 37, 50, 59, 60, 65, 69, 75, 76, 80, and Te Deum Laudamus. In reply to the second objection I say, if good hymns suitable for public worship are written not in the ordinary metres, there must be good tunes sought for them, and I am happy to say that this need is supplied by the Standard and Bristol Tune Books, and Monk's Ancient and Modern Hymns and Tunes.

I am aware that these will require learn-

ng, and probably with more care than ordinary common metres; and why should we be content with careless singing when we are not content with bad reading and bad grammar in the pulpit? I trust the time is coming when the singing in our public worship will be greatly improved and somewhat less limited than now.

I am, yours sincerely,
THOS. HILL.

FINANCIAL STATISTICS.

TO THE EDITOR—

Dear Sir,—Will you allow me to ask why "*Financial Statistics*" are published in the "G. B. Year Book?" What is the philosophy of it? Unless all the circumstances and liabilities of the churches could be stated in connection with their annual contributions to Denominational Institutions, it seems to me unfair and unkind to report their monetary doings in

such invidious juxtaposition. I could name several churches that were ready enough to parade their financial statistics years ago, but humiliating changes have come over them and they have now a manifest preference for more prudent unobtrusiveness. Similar changes *may* befall the most affluent and prosperous societies. Would it not be better, therefore, to do things modestly and quietly "as unto the Lord and not unto men?"

I hope it will not be charged upon me as rebellious recusancy if I express my intention never to conform to the rule which I thus presume to arraign.

Yours truly,
T. YATES.

Kegworth & Diseworth.

[As a matter of fact it may be observed that the Association of 1861 (see Minutes, p. 32) ordered that Financial Statistics should be published in the Minutes, and in obedience to that order they have been inserted each year since.—Ed.]

Church Register.

CONFERENCES.

THE CHESHIRE CONFERENCE will be held at Congleton, on Tuesday, Oct. 4. Service, 11 a.m. Business, 2.30 p.m. The Rev. E. K. Everett, of Nantwich, will preach in the morning, or in case of failure the Rev. W. March, of Stoke-on-Trent. The subject of Pastoral Visitation will be introduced for consideration at the close of the business of the Conference.

W. MARCH, *Secretary.*

THE LONDON CONFERENCE will be held at Commercial Road chapel, London, on Wednesday, Oct. 5. Dr. Burns is expected to read a paper in the afternoon, and Rev. J. H. Atkinson will preach in the evening.

C. PAYNE, *Secretary.*

THE MIDLAND CONFERENCE met at East Leake, Sep. 13. The Rev. J. Alcorn preached at 11 a.m. from Heb. vi. 12. The Rev. E. Stevenson presided at the afternoon session. Since June 7, thirty-two had been baptized, forty-eight were candidates, and two were restored.

The business of the afternoon consisted in making arrangements to carry out the new regulations for the conduct of the Conference.

1. The Rev. C. Clarke, B.A., was appointed Secretary for three years.

2. The Rev. T. Goadby, B.A., of Derby, was appointed Chairman for one year.

3. The Revs. Dr. Underwood, W. R. Stevenson, M.A., J. Stevenson, M.A., and Messrs. Squier and F. Thompson, were appointed the Business Committee for one year.

4. The three Conferences of the year to be on the Tuesday after Shrove-Tuesday, Whit-Wednesday, and the third Tuesday in September.

5. The subject of the paper and the conference thereon at the next meeting to be, "Is our present mode of admitting members into our communion based on Scriptural authority?" The Rev. W. R. Stevenson to be requested to write the paper.

6. The thanks of the Conference were given to brother Alcorn for his excellent and useful sermon.

7. The next Conference to be at Osleston Road, Derby, on the Tuesday after Shrove-Tuesday, 1871.

8. Rev. J. Stevenson, M.A., gave notice that at the next Conference he should propose that the oral and written reports be received at the March as well as at the September Conference.

The Rev. T. W. Handford, of Bolton, preached in the evening.

A feeling of sadness came over the brethren when it appeared that more than sixty churches had only to return thirty-two baptized after more than three months' labour.

C. CLARKE, *Secretary.*

PRESENTATION.

TODMORDEN, *Wellington Road.*—On Saturday evening, Aug. 27, a public meeting was held in the school-room, for the purpose of presenting to Mr. Isaac Hartley (now of Leeds) a beautiful writing desk, made of rosewood, and elaborately finished, as a token of the respect and esteem in which he is held by the teachers and scholars. Mr. Hartley has been superintendent here for about four years, and has removed to Leeds on account of business. An excellent tea was prepared in the school-room, to which a large number of friends sat down. After tea a public meeting was held, presided over by Mr. J. S. Gill, of Wellington Road. Appropriate addresses were addressed by Mr. James Greenwood, of Chilwell College; Mr. John Speak, Mr. John Greenwood, Albion Place; Mr. John Greenwood, Fair View; and Mr. B. Midgley, &c. Several pieces of music were sung in good style by the choir.

BAZAAR.

ASHEY-DE-LA-ZOUCH.—On Sept. 6 and 7, a bazaar was held, by the kind permission of the Countess of Loudon, in the Ivanhoe Bath Rooms, the proceeds of which are to be devoted to the reduction of the debt of £350 on the Baptist chapel. The Rev. C. Clarke, B.A., opened the proceedings with a devotional service. £233 were taken during the two days. Great praise is due to the ladies, to whose self-denying labours and harmonious working the success of the undertaking is largely due. Sufficient goods being left to clear off the remaining debt, it is intended to hold another bazaar in a few months.

MISCELLANEOUS.

AUDLEM.—The memorial stone of a new school and lecture room was laid on Tuesday, Aug. 30, by the Rev. R. Kenney, of Wheelock. Nearly four hundred persons assembled to tea in a large marquee, after which they were addressed by the Revs. R. Kenney, T. Clarke (Market Drayton), H. Hall (Ightfield), E. K. Everett (pastor),

and other friends. The proceeds of the day were large.

WESTBOURNE PARK CHAPEL.—On Sunday, Sep. 11, two sermons were preached in the Baptist chapel, BEESTON, by J. Clifford, on behalf of the new chapel to be erected in Westbourne Park, London. Collections, £9 5s. 7d. The friends at Praed Street and their pastor are very grateful for this kind and generous response to their appeal for help.

WHITLESEA.—*Anniversary and Harvest Festival.*—Sept. 11 and 13. Preachers, Revs. S. S. Allsop, T. Barrass, and Mr. Denison. Addresses on Tuesday evening after the tea meeting, by the Revs. S. S. Allsop, T. Barrass, T. Watkinson, and Messrs. Booth, Burton, and Crofts. Collections, &c., £18 3s. 6d.

BAPTISMS.

BURNLEY LANE.—Sep. 4, nine, by G. Needham.

COALVILLE.—Sep. 4, two, by W. Salter.

DENHOLME.—Sep. 4, three, by J. Taylor.

HITCHIN.—Aug. 31, five, by J. H. Atkinson.

HOLBEACH.—Sep. 14, two, by J. E. Moore.

LEICESTER, *Friar Lane.*—Aug. 31, ten, by J. C. Pike.

LONDON, *Praed Street.*—Aug. 31, one, by J. Clifford.

LOUTH, *Eastgate.*—Sep. 1, three, by E. W. Cantrell.

PETERBOROUGH.—Sep. 4, seven, by T. Barrass.

STOKE-ON-TRENT.—Aug. 21, one, by W. March.

THE CENTENARY FUND.

The Executive Committee have decided to ask for the Penny Subscription from the Sunday schools (see Year Book, p. 13) as a New Year's gift, and to recommend that it be collected on the first and second Sabbaths of January, 1871. *The superintendents and teachers of the Sunday Schools of the Connexion are earnestly requested to fall in with this arrangement.*

It may also be stated that a renewed appeal by circular will shortly be made to the churches and friends of the Connexion soliciting that *the amount required may be made up without delay.* With this appeal will be sent a list of the contributions and promises *en gros* already received from each church, and an estimate of the proportion each church should give to make up the £5000. It is hoped that every-

where this appeal will be promptly responded to by the churches. The Centenary Fund must be completed in the Centenary year.

AN APPEAL TO CHRISTIAN SYMPATHY.

THE late Rev. Thomas Mee, Baptist minister, West Retford, Nottinghamshire, whose memoir appears in this Magazine, has left a widow and nine children, five of whom are dependent on their mother for maintenance, and three for their education in addition to their support. One daughter has been an invalid for thirteen years, and since the death of her father she has not been able to leave her bedroom. The late Mr. Mee had a salary of more than £80 a year, and a house rent free, to meet the expenses of a large family, and now that scanty income is lost to the widow and the children. Without a moment's notice the worthy minister was stricken with death, and his bereaved wife and children were cast upon the world with scarcely the smallest means of subsistence. It is one of the articles of our Christian faith, that Providence will provide for the widow and the fatherless, but it is equally certain that the provision is ordinarily made through the medium of a sympathizing Christian charity, when, as in this case, there are not any available means of obtaining a livelihood by the fruits of labour or the profits of business. Words cannot be found sufficiently deep and strong to give full expression to the urgency of this appeal to the benevolence of a Christian public, and to the members of the Baptist denomination in particular. Subscriptions will be gladly and gratefully received on behalf of the bereaved family by the undersigned—

- MR. ALDERMAN WILKINSON, Westfield, East Retford.
- GILES HESTER, Sharrow, Sheffield.
- J. JACKSON GOADBY.
- W. UNDERWOOD, D.D.
- JOHN CLIFFORD.

Mr. Alderman Wilkinson begs to acknowledge the subjoined donations in aid of a fund for the widow and family of the late Rev. Thomas Mee. Since the appeal first appeared in the Magazine the widow has been laid up with sickness as well as the invalid daughter, and both have been dependent upon friends for assistance. The members of the church have kindly permitted the widow to remain in the minister's house, and supply the pulpit to the end of the quarter in the middle of October. This privilege will

leave, after paying expenses of supplies, a little in aid of their support, and for which the gratitude of the family is due. The present subscription is somewhat small, and it is hoped this second appeal will be charitably and sympathetically responded to.

| | £ | s. | d. |
|------------------------------------|---|----|----|
| R. Wherry, Esq., Wisbech | 5 | 2 | 6 |
| Anonymous (Ilfracombe) | 1 | 0 | 0 |
| Mr. Bowen, Derby | 0 | 10 | 0 |
| A Friend (Derbyshire) | 0 | 5 | 0 |
| Rev. T. W. Mathews | 1 | 0 | 0 |
| Per Rev. Dr. Underwood— | | | |
| Mr. J. Sulley, Nottingham | 5 | 0 | 0 |
| Mrs. F. Grainger | 0 | 6 | 0 |
| Mrs. King | 0 | 5 | 0 |
| A Widow's Mite | 0 | 1 | 0 |
| Mr. Porter, Coalville | 0 | 10 | 0 |
| Mr. Gutteridge | 0 | 5 | 0 |
| Mr. Jos. Green, Hugglescote | 0 | 5 | 0 |
| Per Rev. J. Clifford— | | | |
| Mrs. G. W. Pegg, Chesham | 1 | 0 | 0 |
| Mrs. C. Payne | 0 | 2 | 6 |
| Rev. W. Salter, Coalville | 0 | 5 | 0 |
| Mr. Roper, Halifax | 0 | 5 | 0 |
| Per Rev. J. Jackson Goadby— | | | |
| Miss Tyers | 1 | 0 | 0 |
| Mrs. Poile | 1 | 0 | 0 |
| Miss Deacon | 1 | 0 | 0 |
| Mrs. Garner | 0 | 10 | 0 |
| Mr. Wellingham | 0 | 10 | 0 |
| Mr. Wilford | 0 | 10 | 0 |
| Mrs. Livens | 0 | 5 | 0 |
| Mr. Collier | 0 | 5 | 0 |
| Mr. G. Weston | 0 | 5 | 0 |
| Mr. R. Forse | 0 | 5 | 0 |
| Mr. Farrow, Stubbing | 1 | 1 | 0 |
| Mr. Hinds, St. Neots | 0 | 10 | 0 |
| A Friend | 0 | 9 | 0 |
| Per Rev. Giles Hester— | | | |
| R. Johnson, Esq., Hitchin | 5 | 0 | 0 |
| Mrs. Mawby, Downham Market | 0 | 10 | 0 |
| Mr. Eberlin | 0 | 10 | 0 |
| Mr. William Pentney, Peterborough | 1 | 1 | 0 |
| Per Rev. T. Barrass, Peterborough | 1 | 1 | 0 |
| Per Miss Wright, Castle Donington— | | | |
| Mr. Attwood | 1 | 0 | 0 |
| A. Wright | 0 | 5 | 0 |
| Mrs. Pickering | 0 | 2 | 6 |
| Mrs. Stevenson | 0 | 2 | 6 |
| Mr. Dunicliff | 0 | 2 | 6 |
| Mrs. Thirby | 0 | 2 | 6 |
| Mr. Elliott | 0 | 2 | 6 |
| Miss Lockhart | 0 | 2 | 6 |
| Two Friends | 0 | 1 | 0 |
| Mrs. Fielding | 0 | 2 | 6 |
| Mr. Knight | 0 | 2 | 0 |
| Mrs. Sutton | 0 | 2 | 6 |
| Miss Raynes | 0 | 1 | 0 |
| Mrs. Stenson | 0 | 1 | 0 |
| Miss Doughty | 0 | 2 | 6 |
| Mrs. Simpkin | 0 | 1 | 0 |
| Mrs. Tomkinson | 0 | 1 | 0 |
| Mrs. C. Tomkinson | 0 | 1 | 0 |

Marriage.

MUNN — WATKINSON. — Aug. 24th, by license, at the General Baptist chapel, Whittlesea, by the Rev. S. S. Allsop, Mr. William Munn, of Birmingham, to Lydia Vurley Watkinson, of Whittlesea.

Obituaries.

FELKIN.—The Rev. J. Felkin, for fifty-six years a minister of the gospel, died at Sevenoaks, Kent, Sep. 5, 1870, aged 73.

GUTTERIDGE.—Ann Gutteridge died at Coalville, July 8, 1870. She had been brought up in the fear of the Lord, but the instrumentality by which she was awakened to a new life was a sermon by the Rev. J. Harcourt, of London. He had been invited to preach the anniversary sermons in Sep. 1860, a time when his church was enjoying a gracious revival. He came full of the spirit and the word was with power. It pierced the heart of our late sister, and a deep sense of sin was followed by a sweet taste of God's love. In the transition state, much light and comfort was received under a sermon by the Rev. C. Clark, now of Australia. She was baptized in 1861, and from that time was an active member of the church. Being of a very cheerful disposition she was much beloved. She gave herself earnestly to various good works, and was specially mindful of ministers of the word. She was taken from us somewhat suddenly as she was at the chapel the Lord's-day before her death, apparently better than usual, and enjoyed the services as a feast to her soul. Her husband and children deeply feel the loss, but are consoled by the thought of her Christian life. A very large congregation attended the chapel at the funeral sermon, as she was widely known and respected.

HUGHES.—Sep. 7, aged eighty-one, Lydia Hughes. Our aged sister was baptized at Coningsby on her attaining her majority by the late Mr. Cameron. She has been witnessing for Christ, through the grace of God, for sixty years. She met at the Lord's table for the last time on the first Sabbath in July. On that day she appeared to have some premonition that her end was drawing near. She said to me, "This is the last day I shall spend at Whittlesea, and I intended to spend it at your house if you had not invited me to do so." On hearing of her continued illness I went to see her at her son's house, a few miles from Whittlesea. On the first visit she said, "I have only about a fort-

night longer to live." She exceeded this by two days. She had no fear of death, for she was preparing for her change for years before it came. Her end corresponded with her life,—there was a sober, solid waiting for it. Her heart was fixed, trusting in the Lord her Saviour. Her conversation was ripe and fruitful, like a cluster of grapes full of sweetness. She repeated occasionally several of the songs of Zion, such as "Vital spark of heavenly flame," "Rock of ages cleft for me," "Jesus lover of my soul." She gave utterances of her trust and assurance in Christ and eternal happiness through Him, ascribing all the salvation of her soul to Him who loved her and gave Himself for her. As nature was fast sinking, she said, "Wonderful, wonderful!" just as if she had been favoured with a view of the heavenly land—a glimpse of the King in His beauty, ere her spirit left the earthly house of her tabernacle.

T. W.

THOMPSON.—Mrs. Thompson, of Hugglescote, formerly Miss Anne Yates, departed this life July 29, 1870. Her last affliction was only of three days duration, and no danger was apprehended until about nine hours before her decease. But the unexpected summons did not find her unprepared. Long had she been a humble follower of Jesus and a useful member of His church. She was often considering her latter end, and was habitually living with a reference to her final account. Pleasing proofs of this could readily be adduced; but those who knew her best are already in possession of them. A more attentive hearer of the gospel, or a more sincere friend of those who preached it to her, would not easily be found. She is affectionately remembered at Leicester, Melbourne, Stratford-on-Avon, and Hugglescote. Her afflicted husband mourns her departure; her adopted children speak of her with filial esteem; her brothers and sisters will not forget her kindness to them; and her Saviour, we are well assured, has received her to Himself.

"What golden joys ambrosial clust'ring glow
In His full beam, and ripen for the just,
Where momentary ages are no more!
Where time and pain and chance and death
expire!"

Missionary Observer.

UNITED MISSIONARY MEETING AT CAMBRIDGE.

A public meeting in connection with the two missionary societies of the Baptist denomination was held at the Guildhall, Cambridge, on Tuesday evening, the 20th ult., preparatory to the session of the Baptist Union on the following days. The large and elegant building was crowded with an audience of some two thousand persons.

Joseph Tritton, Esq., of London, occupied the chair, and in the course of his excellent opening address said: I rejoice in the united character of our meeting—that our General Baptist friends share with us in the sacred engagements of this evening. If in our body there must be two distinct missionary organizations, it is well that we should occasionally meet in public assembly. Why should we not? Our object is one. Our gospel is one. The Master whom we serve is one. The spirit which moves us is one. And the recompense to which we hope to attain is one. Our friends will take with them only the moiety of our offerings, but I am sure they will take with them the fulness of our sympathy.—The meeting throughout was a most enthusiastic one. The clear and intelligent address of the chairman, followed by the warm-hearted speeches of the Revs. Dr. Price, of Aberdare, J. C. Pike, of Leicester, and T. R. Stevenson, of Luton, found an appropriate culmination in the eloquent and rapturously-applauded speech of the Rev. T. W. Handford, of Bolton, who called upon the young men of the denomination to come forward and take up the missionary work that must soon fall from the hands of the honoured men whose locks he noticed were becoming more and more grey with each return of these annual gatherings. If our space would allow, we should gladly publish a full report of the meeting; but as it will not, we give that part which more immediately concerns ourselves.

The Rev. J. C. Pike, of Leicester, Secretary of the General Baptist Society, spoke as follows:

I appear before you as the representative of the "little Benjamin" of the Baptist denomination. Our position in

the field of labour somewhat resembles his. The lot of Benjamin was at the centre of the promised land; our lot is at the great centre of idolatry in India. The temple of Jehovah was erected within the allotment of this tribe at Jerusalem; the temple of Juggernath, the so-called lord of the world, rears its hideous front at Pooree, in the province of Orissa. Of Benjamin it was said, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders, or among his mountains." The former part of this blessing of Benjamin has been remarkably fulfilled in the history of our Society. We confidently anticipate the full realization of the latter part of it also—when the temple of Jehovah, and the land for ages polluted with unmentionable abominations and superstitions shall throughout its length and breadth become "holiness unto the Lord."

The Oriyas are described by observers as a singularly apathetic people. They have no ambition after an improved temporal or spiritual condition. They are satisfied with a mere competence, to do just as their fathers did, to engage in the same work, adhere to the same rules of caste, accomplish the same pilgrimages, repair to the same temples, offer the same sacrifices, perform the same vows, reverence the same gooroos, worship the same idols, and wish for nothing new under the sun. An Oriya, says one, rather reminds me, in some respects, of the Irishman in his own country, who has been sketched in the following manner—"He seems to be either always going to his work, or looking at his work, or resting from his work; in brief, to be doing nothing, cordially assisted by his friends and neighbours." I understand they have a proverb in the country, which strikingly illustrates their mental inertia—"I wish to do it; I shall do it; I am just about to do it; I have all but done it; I have not done it."

The moral state of the Oriyas has been frequently described as most degraded. Its depths have not yet been fathomed

by our missionaries; below the lowest depth there is a deeper still. In February of the present year, Mr. Thos. Bailey met on a missionary journey with a new sect of ascetics. They regard neither caste nor idols, read no shastres, and wear no clothes save a small strip of bark. More helplessly ignorant or miserable looking creatures it would be difficult to imagine.

Amongst this most apathetic and sunken people our "little Benjamin" has laboured for the Lord during the past fifty years, and we rejoice to know not in vain. The hoary system of idolatry that has struck its roots deep down into the very heart of the national life is beginning to give way. We seem to hear the cracking and breaking of its fibres as the huge tree is being forced up from the soil by the mighty lever of the gospel. One day the work shall be complete, the idolatry of Orissa shall fall, and root and branch shall be destroyed from the land. A recent fact illustrates how great a work has already been done in this direction. Our brethren have a station in the Madras presidency. Mr. Taylor, the missionary there, mentions the case of an inquirer with whom he met when out on a cold season tour. In the course of conversation Boishnab Maharana said to him, with the utmost contempt for Hindooism—"I have made lots of idols in my time, and have long since ceased to regard them other than as something established by custom. You know," he added, "that in the event of a new idol, it is customary for some person, elected for the purpose, to insert into the stomach of the image the *Salgram*, i.e., the emblem of Vishnu, and that it is believed that such person invariably dies during the same year. Well, on one occasion no one could be found that would consent to perform this ceremony for fear he should pay the penalty with his life; so for a matter of ten rupees I consented to do it in the case of the three idols, fully believing that I should neither live the longer nor die the sooner; and behold I am alive to this day." He afterwards told Mr. Taylor that he had long ceased going on pilgrimages, had abandoned all idol worship, in fact every thing that was essentially Hindoo, and that he was on the eve of embracing christianity; for he thought he had tried everything else to gain peace of mind, and everything he had tried had failed.

The above is by no means a solitary case.

Heathenism is cruel as death. Our brethren and sisters have been the "good Samaritans" of the country. They have established orphanages, relieved the sick and the dying, and have sought in every way to promote the temporal as well as the spiritual elevation of the people. When some thirty-three years ago the atrocities perpetrated by the Khonds in Goomsur were first disclosed to the civilized world, and seventeen children (fourteen boys and three girls) were rescued by the government from a horrid death as Meriah sacrifices, the children were at once received into our Mission schools. On one occasion as many as eighty children were thus placed under the care of our friends. Famine has from time to time added to the numbers in the orphanages. The great famine wave that swept over Orissa in 1866, and carried off one in four of the whole population, left some thirteen or fourteen hundred orphan children in the care of the missionaries.

Solomon says, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." I will act upon Solomon's precept. I was favoured the other day with the sight of a government blue book, containing a report on the pilgrimage to Juggernath, by Dr. David B. Smith, the Sanitary Commissioner for Bengal. The testimony of this gentleman, though "a stranger," is most enthusiastic. Speaking of a visit at Piplee on his way from Pooree to Bhubanessur, he says:—

"I there visited the Orphanage, and was much pleased with what I saw of the internal arrangements of the place. The poor children are the objects of sincere and constant solicitude. The philanthropic exertions of Mrs. Goadby and of Miss Packer, the ladies of the Mission, have left on my mind impressions like to those that are linked with the names of Florence Nightingale and Elizabeth Fry. It is not too much to say that they are earnest and valuable allies in the cause of medicine and sanitation in Orissa."

Arrived at Cuttack, our principal station, Dr. Smith writes:—

"At a period when famine desolated Orissa, the missionaries passed much of their time in the relief of suffering humanity. They fed the poverty-stricken and befriended them. All that

generous sentiment or disinterested virtue could prompt, these good men and earnest women delighted to do. Acting in concert with Famine Relief Committees, they were enabled to save from death many who must otherwise have perished. Friendless beings came to them, and at once enjoyed sympathy and relief. Motherless or fatherless children and orphans, driven by fate to their doors, were received with parental kindness. The orphans under their care are allowed a subsistence allowance by the government (three rupees per mensem, and twenty or thirty rupees each to start in life with). I have seen the children in the houses of these missionaries treated with the utmost kindness, and in a manner evincing the heartfelt interest taken in their happiness and welfare. I have seen them systematically taught useful trades and the rational occupations of every day life. In sickness I have seen them cherished as though they were of the same blood as their benefactors. It affords me deep and sincere pleasure to bear witness to these facts. The sedulous philanthropy of the Baptist missionaries in Orissa reflects great credit on the English name and rule. One of their number once asserted (the late Dr. Sutton) that the government of this country had no more attached friends than they. This is a truth. The missionaries, however, of Orissa are not only apostles of evangelization and education—though such is certainly the chief end of their ambition—but they are the friends of sanitation, the dispensers of medicine to the sick, the clothers of the naked, the feeders of the hungry, the shelterers of the exposed, the guardians of friendless widows and orphans. They have an intimate knowledge of the people, their language, their modes of thought, and their every day wants. They have rescued many children from poverty, prostitution, and immolation. As is stated in their reports, it is scarcely necessary to observe that they derive no personal benefit from any contributions they may receive; every fraction is faithfully spent, and as faithfully accounted for."

Dr. Smith adds—"Since I left Orissa, one of the missionaries whom I met there has passed from this world. The Rev. Mr. Goadby, of Piplee, died shortly after I left the Province. His mission lay for years among the Pulindas, or barbarous mountaineers of the hilly

regions of Orissa, chiefly among the Khonds. With Russel Condah as his base of operations, he delighted to penetrate into the solitary places of Khondistan, and there, amidst the dirt, drunkenness, and destitution of the people, to do what lay in his power for their welfare, and for the softening and enlightening of their savage natures. He was a perfect enthusiast in his fondness for this aboriginal people, and all his energy was for years consecrated to the cause of their amelioration. A good man, he was but one of many connected with the Orissa Baptist Mission who (to me as a mere journeyer through the province) seem to be doing incalculable good for the people of the country. As I said before, their works are, at every turn, associated with the physical welfare of the Oriyas. It is on this account that I have devoted considerable space to a notice of their good deeds." Blue books are generally dry reading. I hope these extracts, intensely encouraging as they are to me, have not been very wearisome to you.

Experience amply proves that Christianity is the best agency for the civilization of a people. While blessing man for the next world, it scatters in all directions the choicest blessings for the life that now is. Our brethren and sisters regard all their varied philanthropic exertions as only subsidiary to their higher aims in the conversion and salvation of the people. The Lord has not allowed these earnest labourers to toil in vain. Last year one hundred and four candidates were added to the church by baptism. At one church meeting forty candidates were proposed for baptism and fellowship. While cheered by such facts, I for one believe that no figures can tabulate the results of the toil and prayer of our friends among the benighted millions of Orissa.

I spoke just now of idolatry losing its hold upon the masses of India. We must not, therefore, suppose that the people will at once become Christians. True, the ground is prepared, the soil is inviting, but other sowers are at work as well as the missionaries. There is danger lest atheism should take the place of pantheism, and the loss of faith in idols should be followed by the loss of faith altogether. I met in an Indian newspaper a few days ago with some rather sarcastic verses on the religious tendencies of the age in India. The editor

speaks of the hitting as hard but not undeserved.

"You ask me what my Shaster is;
The answer's quickly known:
My only shaster is—*Myself*;
No other rule I own.

Moses and David and St. Paul
Were worthy men, 'tis true:
But they must not pretend to teach
A qualified Baboo.

For what though their prophetic gaze
Reached distant generations?
They ne'er, like me, attained degree,
Through stiff examinations.

The Christian's God reveals Himself,
And Christians so must take Him;
The Brahmno's god is anything
That Brahmno's like to make him.

Brahmism, therefore, is the thing
For my free, generous mind,
Which seems to be by rules of faith
Contracted or confined.

If nature be so bad (I speak
Truth with humility),
How comes it that she can produce
Such virtuous men as I?

'Tis true that millions go astray
In sin and superstition;
But that's because they don't, like me,
Follow their intuition.

Or if their intuition's bad,
That is their own look out;
Mine at the least is clear and good,
There's not the smallest doubt.

Questions of fact and evidence,
Of falsehood and of truth,
May missionaries suit,—but not
The flower of Indian youth.

Of Cæsar or of Hannibal,
Of Solon or of Cæsus;
But never mention in my ear
The history of *Jesus*.

Therefore that name I will not hear,
Let facts be what they may;
For a free Brahmno I'll remain
Until my dying day.

My dying day! Death brings, they say,
Of sin the bitter fruits.
Enough! Enough! Here, Gopal, bring
My brandy and cheroots."

It is not at all smooth and easy sailing with missionaries in India. There are plenty among their own countrymen to criticize them and their work. A writer in the *Calcutta Review* for July last would have us believe that because christians are divided into so many sects and denominations, they none of them as yet know what christianity really is. He says, "It is obvious that until some definition of christianity is universally accepted, all missionary enterprise must be greatly crippled. The missionaries may destroy such faith as their hearers possess, but it is not possible to do much more." "Supposing," he says, "that astronomers differed as missionaries do, who would believe in astronomy?" The

writer seems not to have sufficient penetration to perceive that astronomers do differ, and yet people believe in astronomy; nor yet that though everybody did disbelieve it, astronomy would be true just the same. The remarks of *The Friend of India* in reply to this and other objections are admirable.— "We write as secular journalists, with no deep knowledge—with no jot of experience—of a missionary's work; but we venture to say to missionaries that the one lesson to be drawn from a paper like this is,—more work, not less work; a firmer hold of the plough, not a turning back from it; a loftier faith in promises that never failed or will fail. We do not defend speculative argument as missionary teaching. We abhor as much as the *Review* writer any teaching that would make of the Almighty anything less than the Father of all mankind. But we say that the missionary who cannot work with the tools he has, and the materials he has, needs not new paths, but a return to old ones; not some fine theory of union, but simply faith in God. To even think of ceasing work till some common ground of union can be formed would be to a true missionary sin against the highest law. The faith that carried Leigh Richmond and John Wesley into the cottages of England, can carry other true men to the poor people of India; and the Head of the faith will be with these workers also, and with all true workers, be their name what it may, even to to the world's end."

We thank God that a simple faith in the doctrine of Christ and Him crucified has carried our missionary brethren and sisters of various denominations into almost every country of the globe; and wherever they have gone they have witnessed its divine power unto the salvation of men.

In the face of all critics and opponents, of timid friends, cynical carpers, and avowed enemies, let us, brethren, by a new act of consecration, pledge ourselves to the Lord to-night; and let our answer to all objectors be,—more work for Christ, and not less; more money laid on the missionary altar for Christ, and not less; more missionaries for the Lord of the harvest, and not fewer; more believing prayer that our Lord Jesus Christ may quickly see of the travail of His soul and be satisfied, and not less. We have not time for argument; the nations are perishing. We are doing a great

work and we cannot come down. Thus labouring, we may be assured that "God, even our own God shall bless us. God shall bless us, and all the ends of the earth shall fear Him."

VALEDICTORY SERVICES.

THE valedictory services in connection with the return of the Rev. W. Bailey as a missionary to Orissa, were held in St. Mary's Gate chapel, Derby, on Tuesday, Aug. 30. In the afternoon, at half-past three, a devotional service was held, which was conducted by the Rev. H. Crassweller, B.A., the pastor of the church. After reading select portions of Scripture, and a few introductory remarks, the chairman called upon brethren W. R. Stevenson, M.A., Nottingham; H. Cross, Coventry; H. Wilkinson, Leicester; T. W. Marshall, Loughborough; and T. Goadby, B.A., Derby; who, in earnest and affectionate prayer, commended our dear brother, his work, his wife and children (whom he is leaving in England), to the God of missions. After tea, which was provided in one of the commodious school-rooms and was largely attended, a public meeting was held in the chapel. Captain A. T. Woodhouse, of the Madras Native Infantry, presided. In his introductory address, this gentleman stated that he had lived about ten years in India and Burmah; that at Cannanore, on the Malabar coast, where he was first stationed, and in Burmah, whither he was afterwards sent, he found a real, solid missionary work going forward. But the most interesting part of his life in the East had been the five years he had spent at Berhampore, one of the stations of the Orissa Mission. He was acquainted with the various missionaries, had seen their schools, their christian locations, had met with them in their chapels, and had observed their work in various parts of the province; and he had great pleasure in stating that their work was of a real and very encouraging character. The influence of the missionaries upon the European community had also been very beneficial, and this again had exerted an indirect beneficial influence upon the natives, as they were very clever at discerning character, and could easily discriminate between real and sham christians. Reference was made to several converted natives who were accomplishing great good among their

fellow-countrymen, especially to the mess-writer of a native regiment, who, under God, had been instrumental in establishing a church in his regiment, which consisted of about forty members, and over which he was elected as pastor. This interesting address was closed by an appeal to christian friends to render help to the missionary cause. When vacancies occurred in the civil, military, medical, or engineering services, he observed there were always plenty of applicants; and as earnest christian men and women were urgently needed for the Lord's work abroad, he trusted that they would soon be forthcoming, and sent into the missionary field. The Rev. J. C. Pike, the secretary of the Society, then addressed the meeting, and briefly referred to the work in which Mr. Bailey would have to engage, and to the encouragements he had in its prosecution. Dr. Underhill, on being called upon, expressed his pleasure in being invited to be present at a missionary meeting of his General Baptist brethren, and especially at a meeting held in a chapel so long the scene of the labours of that venerable man (the late Rev. J. G. Pike) to whose writings he was so much indebted when young. In an interesting, instructive, and philosophical speech, Dr. Underhill referred to the conditions under which we have to labour in connection with the prosecution of the missionary enterprise. The Rev. E. Stevenson, of Loughborough, offered special prayer, full of pathos and power, on behalf of the missionary and his family. The Rev. W. Bailey stated that it was twenty-five years since he first went to Orissa; that the enfeebled state of the missionary band and the urgent need of more labourers had pressed very heavily upon his mind for some time; and that, though on returning to Orissa he would have, for a time at least, to leave behind a beloved wife and children, he felt it his duty to return. Even though his arrangements were made and his passage taken, yet even now he would say, "If the Lord go not with me, carry me not up hence." His only desire was to have before him the pillar of cloud by day and fire by night, and then he should be in the right path. In a few words of farewell the missionary concluded his address. The Rev. J. Lewitt, of Scarborough, followed with an earnest and practical address. The Rev. W. Miller referred to his going out

to India with Mr. Bailey twenty-five years ago. He rejoiced at brother Bailey's return to Orissa, and in all that he would be able to accomplish; but he wished to state that, owing to the zenana work, or the openings there were to visit native ladies at their homes—owing to the large and increasing number of native christian women, and to the great number of famine orphans, what Orissa particularly needed just now was christian women. The Rev. W. Hill, who for five years had been associated with Mr. Bailey at Berhampore, then proposed a vote of thanks to the chairman (whom he was glad to meet in England as well as India), also to Dr. Underhill and Rev. J. Lewitt, after which the meeting was concluded. Many friends were present from Nottingham, Leicester, and other places. The services were greatly appreciated, and it is hoped that the divine blessing will rest upon the promising Mission our brother hopes shortly to rejoin. Mr. Bailey sailed in the *Bangalore*, from Southampton, on Saturday, Sept. 10, and we trust that he will be favoured with a safe passage, and a still further useful and honourable career in the missionary field.

MISSION SERVICES.

OUR mission services were held at Barton and in our other chapels on Lord's-

day, Sept. 11, and following days. Mr. Wilkinson preached on the Sabbath, and attended as deputation. On the Monday evening, instead of a meeting at Barton, we had an excellent sermon on the "Spread of Christianity," by Rev. T. Goadby, B.A., of Derby. An interesting feature in these services was the juvenile missionary meeting, which was held at Barton on Monday afternoon. Nearly two hundred children were present on the occasion, and addresses were delivered by Messrs. Wilkinson, T. Goadby, T. Deacon, and the writer. About a hundred friends sat down with the children to tea. To quote the remark of one of the speakers, "the Little Books have done wonders;" and if one or two energetic friends in each of our Sabbath schools would introduce and manage these "Little Books," and encourage the children by an occasional address, I am persuaded the matter would be enthusiastically taken up, and not only would the mission funds be greatly augmented, but the children themselves would be equally benefited. Why should not all our Sunday schools imitate the noble example set by Birmingham, Burton-on-Trent, &c., as seen in the subscription lists of the Missionary Report just published? By "Little Books" Barton has raised £10 more this year than last. Will friends try the plan?
W. HILL.

FOREIGN LETTERS RECEIVED.

CUTTACK.—T. Bailey, July 13; Mrs. Buckley, June 16. PIPLEE.—Miss Packer, Aug. 8.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from August 18, to September 18, 1870.

| | £ | s. | d. | | £ | s. | d. |
|-----------------------------------|----|----|----|-------------------------------------|----|----|----|
| BARTON, BARLESTONE, &c.— | | | | LLKESTON, NEWTHORPE, & STAPLEFORD— | | | |
| Collections and Subscriptions ... | 41 | 16 | 6 | Collections and Subscriptions ... | 12 | 0 | 6 |
| DERBY, <i>Osmaston Road</i> — | | | | LEICESTER, by Rev. W. Bailey— | | | |
| Public Collections ... | 11 | 4 | 3 | W. P. Herrick, Esq., Beaumanor ... | 5 | 0 | 0 |
| DEWSBURY— | | | | Mrs. Herrick, for Schools... .. | 1 | 1 | 0 |
| Rev. J. Shaw, Southwell ... | 1 | 0 | 0 | Miss Herrick, ditto | 2 | 0 | 0 |
| HATHERN— | | | | "In memory of a sainted mother" ... | 5 | 0 | 0 |
| No Particulars ... | 1 | 14 | 6 | WOLVEY— | | | |
| HINCKLEY— | | | | Sale of a Quilt | 1 | 5 | 0 |
| Little Books ... | 0 | 14 | 0 | | | | |

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

GENERAL BAPTIST MAGAZINE.

 NOVEMBER, 1870.

THE SECRET OF A JOYFUL MINISTRY.*

ONE of the chief commendations of a joyful ministering of God's word to men is the efficiency it never fails to impart to all work done under its benign influence. Joy in the Lord is strength, positive, actual power. It creates around us the most favourable atmosphere for evoking our resources, raises our entire nature to the highest pitch of energy, and gives unwonted elasticity and capacity of tension to all our faculties. When the heart is brimming over with gladness, labour is acceptable, opposition helpful, duty a delight, and responsibility a privilege. Joy enables a man to make the best and the most of himself in every one of his manifold relations. Loftier degrees of power are brought into play, vision is cleansed, and a healthy excitement diffuses itself throughout his nature. Weakening cares are lifted from the heart, and the whole man moves with little or no friction, and with all the suppleness and flexibility circumstances demand. As bodies expand under heat, so the soul enlarges under the genial influence of joy. Indeed men never reach their best before they have mastered the whole gamut of joy, from the lowest note of cheerfulness to the highest of rapture. Till then

there will be voiceless forces within them. Godliness *with contentment* is *great* gain—not without it. As some men do business without obtaining a fiftieth part of the profit gained by others, so some Christian pastors never “nett” the “*great* gains” that flow from a joyful piety.

Vast is the difference between working for God from a sense of responsibility, strong, clear, and oppressive, and from a delight in work that grows out of fellowship with Christ, and exults even in sufferings for His sake. Jeremiah feels God's word within Him as a burning fire shut up within his bones, and is driven to his unwelcome tasks with tearful eye and breaking heart, unable to hold his peace and yet wretched to the last degree in delivering the message of the Lord. Paul is sorrowing yet always rejoicing, poor as one who lives from hand to mouth, and yet making many rich in imperishable wealth, without anything in his scrip, and yet holding a title to, and actually enjoying the profit of, all things. Responsibility has but one song, gloomy and funereal, mostly pitched in the same key, and ending with the same melancholy refrain, “I am weary with forbearing, and I cannot

* A paper read to the London Board of Baptist Ministers, and also before the London Baptist Association.

stay." Joy has many hymns of praise, and can sing even of "necessity" and delight in obligation; but generally these more serious claimants vanish to an immeasurable distance under the gladdening recollection that to one, who is less than the least of all saints, is this grace given, that he should preach among the Gentiles the unsearchable riches of Christ. Responsibility is a goad. Joy is a magnet. One pricks and urges forward by a sense of painfulness that reduces all work to the severe limits of obedience to imperative and resistless orders. The other is *life*; and such is its magic it converts even hard toil into play, and makes it as welcome as song to the merry birds, or sport to romping children. Overwhelmed and well nigh crushed with the burden of the Lord, the afflicted prophet groans under his insupportable weight, and is lugubrious, denunciatory, despondent, and clothed with melancholy as with a garment. Strengthened with joy in God, and partaking of His infinitely happy nature, the glad pastor is affectionate, persuasive, and radiant with cheerfulness as the world with beauty on a spring morning. The teacher who would do his work under the most favourable conditions for strength and effectiveness, must never forget the exhortation which speaketh on this wise, "Rejoice in the Lord always, and again I say rejoice."

But besides making the best of the minister, this holy joy secures the greatest good of the people. Our usefulness is augmented by it to an almost immeasurable degree. It breaks down prejudice, sets men free from themselves, and clears the way for conviction and comfort. It rests like a fertilizing dew on the seed corn of consolation, and develops the richest of harvests. It prepares for the sword of rebuke, and makes its strokes not less severe but more welcome and beneficial. Two conditions are eminently auspicious

to the discharge of the highest function of the Christian ministry,—the communication of character, of moral life. In one sorrow reigns. The other takes its tone and colour from the presence of joy. Weeping with those that weep, our words are pathetic, tender, and strong; and as the moisture saturates the hard and dry grain so that its envelope breaks at the silent movement of the expanding life, so our pure and real sympathies for suffering, struggling, world-beaten men, permeate their hearts and prepare them, not only for the reception of the incorruptible seed, but also for its subsequent germination. Pathos is power. Gentleness still makes men great. We must ourselves go down to the gate of tribulation if we would get them through it into the kingdom of heaven. But not less potent is the mystery of joy. Rejoicing with those that rejoice, prayer and teaching put on strength, overcome indifference, fasten attention, march forth to the chief citadels of opposition and win them to the sway of Christ. Joy is the ministers' trusty pioneer, preparing the way to minds that otherwise would not open, just as the morning sun coaxes the flower to unfold its leaves and receive his blessing in its very heart. Joy is contagious. It radiates from a face that is illumined by the gladness of God, and unstops the deaf ear with its warmth so that the message of salvation is heard as strains of pleasant music. The supreme spiritual delight at the centre of the preacher's being travels outward, and rests not till it has filled the air in which he moves with the exhilarating currents of gladness. A joyful ministry makes a strong and happy church.

God's best servants have been joyful men. It is quaintly said of the seraphic Joseph Alleine, "Love and joy, and a heavenly mind, were the internal part of his religion, and the large and fervent praises of God, and thanksgiving for His mercies, espe-

cially for Christ, and the Spirit, and heaven, were the external exercises of it. He was not negligent in confessing sin, but praise and thanksgiving were his natural strains; his longest, most frequent, and hearty services. He was no despiser of a broken heart, but he had attained the blessing of a healed and joyful spirit." Payson exclaims, "God's promises appear so strong, so solid, so substantial, more so than the rocks and everlasting hills; and His perfections—what shall I say of them? When I think of one I wish to dwell on it for ever, but another and another equally glorious, claims a share of admiration; and when I begin to praise, I wish never to cease, but to find it the commencement of that song which will never end." And in a similar frame of mind Pearce says—"Were the universe destroyed, and I the only being in it besides God, He is fully adequate to my complete happiness; and had I been in an African wood, surrounded by venomous serpents and devouring beasts and savage men, in such a frame I should be the subject of perfect peace and exalted joy." Doddridge writes to an absent friend, "My days begin, pass, and end in pleasure, and seem short because they are so delightful. I have more of the presence of God than I ever remember. He enables me to live for Him and to live with Him. When I awake in the morning I address myself to Him, and converse with Him, and He meets me in my study, in secret and family devotion. It is pleasant to read, pleasant to compose, pleasant to converse with my friends at home, pleasant to visit the sick, the poor; pleasant to write letters of necessary business by which any good can be done, and pleasant to preach the gospel to poor souls; pleasant in the week to think how near another Sabbath is; and oh! how much more pleasant to think how near eternity is, and that it is but a step

from earth to heaven." And sure I am that the apostle Paul must have been a man overflowing with gladness, or he never could have floated from his prison at Rome the conquering banner, "I have learned, in whatsoever state I am, therewith to be content."* This sacred and calm joyfulness, often the result of much trial, is indeed one source of a really effective ministry, for it is the most blessed life; the most uplifted, and therefore the most impressive and saving. The Lord wills His ministers to be happy. He has provided strong consolation for us, and He would have our souls brimming over with gladness. Charged to tell such good news, commissioned to plead with men in God's name and to make offer of His infinite pity, tenderness, and grace, we ought, notwithstanding our sufferings, to be the joyfullest men in the world, aspiring at habitual thankfulness, and exhibiting a life of prevailing cheerfulness and praise. A sour, crabbed, cantankerous minister, pouring out of the vials of his moroseness fierce showers of denunciation, is as surely out of his place as Satan amongst the sons of God. A pastor who never gets out of the valley of the shadow of death is certainly not the best guide for pilgrims to the land of Beulah. The Lord save us and our churches from the misery and weakness of a joyless ministry.

Moreover the principal design of the Christian ministry is the production of present and permanent joy. The object of the religious teacher admits of manifold representations, and his work is many sided. He is set to save souls, to build men up on their holy faith, to feed the flock of God; but no statement ought to be regarded as final, or as adequate, which does not declare the ministration of a real and abiding joy to be the

* There are many other examples. Suffice it that we refer to the well known fact that two most notable and useful preachers, C. H. Spurgeon and H. W. Beecher, were of the most joyful men."

“ultimate design” of all the labours and prayers of the Christian pastor. Doubtless “we preach Christ, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus;” but even this fully matured perfection in Christ bears issue in an eternal joy. Our ministry is intended to be a disciplinary course, adapted to stimulate and quicken the conscience, to invigorate and inform the understanding, to develop and direct the affections, to strengthen and fortify the will, so that intellect and heart may be prepared for all the demands of the Christian life; but when we have men living and acting in such a state, fulness of joy and pleasures for evermore are as inevitable as happiness to the holy God. When the powers of our human nature are redeemed, and sanctified, and made perfect, the whole result is *joy in God* through our Lord Jesus Christ, by whom we have received the atonement. The tree of regenerated nature is loaded with the ripe and mellow fruit of joy. The life which commenced in *peace* with God is crowned when it rejoices in Him with joy unspeakable and full of glory. Bring men on the line of perfection, and you lead them to the truest happiness. The completely spotless God is infinitely blessed. Fulness of life brings bliss. The healthy body responds to the wishes of the soul in its glad and joyous moods like a well-tuned harp to the skilled fingers of genius. The lark, full of life and glee, sings and cannot help it. Its very life goes out in song, and its notes in their sweet harmony seem to breathe forth the soul of joy. It is imperfection that is joyless. “To be weak is to be miserable, doing or suffering.” Perfection is joy. The faculty that is ripe gives bliss. And the result of making every man perfect in Christ is pure, heavenly, and eternal joy, and therefore, according to Paul’s

description, we are set as God’s ministers for the production of joy. We build the spiritual house from foundation to roof, that it may be a *home* radiant with gladness and resounding with delight. All our teaching moves, like sap along the delicate veins of trees, till it blossoms in hope, and matures in the ripened fruit of thankful praise. “These things” of God, and Christ, and heaven we teach, that in Christ men may have a joy that cannot be taken away.

The Pattern Teacher Himself said of His ministry, “These things have I spoken unto you that my joy might remain in you, and that your joy might be full.” He started as a Teacher with a series of gracious benedictions, and bade His disciples rejoice and be exceeding glad in the face of perils and trials such as before had always filled the hearts of men with fear and alarm; and He finished His labours breathing the same spirit, and uttering those comfortable words that have often opened the sorrowful soul to His approach—“Let not your hearts be troubled; ye believe in God, believe also in me.” Though the man of sorrows, or rather *because* He was the man of sorrows and acquainted with grief, His was indeed a joyful ministry. He delighted in the ever fresh, innocent mirth of childhood as it laughed and gambolled along its wondering way; and He was ready to alleviate the sorrows of the lonely and desolate, to dry the tears of the widow, to fill whole regions with exulting delight as He cured all their sick with a word, and at last to make Himself a sacrifice for sinners, so that He might cast out sin from amongst us, and having utterly destroyed that fearful root of all misery, fill the whole earth with joy.

John caught the spirit of his master, and worked for the same end. In his first epistle he states the chief facts of the gospel history, and the consequent privileges of all who believe, and then says: “These

things write I unto you, *that your joy may be full.*" Nor does the doctrinal Paul differ from John in his conception of his relation to the church. With a vehement earnestness that surprises us, he tells the weak, immature, and imperfect Corinthians that he makes no claim, not even the slightest, to dictate and control their faith, but eagerly seeks to multiply their happiness. And yet assuredly if ever the dictatorial position had justification, and the control of the faith of Christian men seemed to be put into the hands of a teacher, it was when Paul so vigorously spurned the slenderest approach to it. His position was taken and fixed with precision and accuracy in the words that still surely define our work and aims—"Not that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

We, too, must aim to give joy. Men rarely achieve much good that they have not directly or indirectly intended. I have heard very frequently of a certain individual who shot an arrow at a venture, and gained more than he expected; but skilled archers do not trust for their success to arrows shot at a venture. Men who pay their debts by accident, and speak the truth by a slip of the tongue, have not a high rank amongst us. Goodness is not the offspring of luck. A full-toned and deep-breathing joy is not the child of chance. This blessing only comes to us as in the spirit of self-sacrifice we covet earnestly to endow others with it. We get it when we give it, and the more we give the more we have. A joyful ministry is always the result of a joyful man ministering joy.

With such advantages as these to gain, and so important a design to fulfil, it will readily be seen that the joy we need—one flooding our ministry with freshness, power, and grace—is only to be obtained by a living and constant

fellowship with Him whose exhaustless gladness flows around our hearts, and seeks to fill them with a pure and heavenly delight. *A joyful ministry is begotten of trust in the Lord Jesus, matures through intense and growing love of Him, and reaches its perfection by full obedience to Him.* This is the secret. He who is in this condition, whatever his "position" and prospects, his income and outgoings, his difficulties and sorrows, will not lack joy. Confidence in Christ brings us into communication with the one Source of all pure and abiding pleasure. He gives us "His joy" in response to our love, and His joy remains in us and imparts strength, solidity, and gladness to our work. If we are to have the vegetative richness and exuberant fruitfulness of the vine, we must, as Christ has taught us, be grafted into the vine stock. He is the vine, we are the branches. Fibre must cling to fibre, vein meet vein, so that the flowing juices of His infinite life may circulate through our spiritual nature, and produce their clustering fruits. Then the joy of Christ overflows into our hearts. The springs of His blessedness well up into our souls, and fill us with a joy that no event, no circumstance, no man, no sorrow taketh away.

"Nor shall dull age, as worldlings say,
The heavenward flame annoy;
The Saviour cannot pass away,
And with Him lives our joy."

But the higher ranges of the joyful life are not climbed by those whose faith carries them no further than peace with God. Fulness of joy is the reward of an enthusiastic devotion to our blessed Lord, and a thorough dedication of every power to the pursuit of perfection in obedience to Him and for His sake. Joy is ripeness of faculty, the certain result of a nature given up to Christ and harmoniously and absorbingly working for His glory. Therefore the more constant our fellowship with Christ, ardent our love, perfect

our loyalty, and complete our spiritual culture, the richer will be the quality and the larger the measure of our joy. It is commonly said that a man must be converted before he *enters* the ministry. It is true, but this is not saying much. If he is to abide in the ministry, and do the work demanded of him as it should be done, and bear the trials it will bring him as they should be borne, he must be converted many times, renewed day by day, transformed in every part of his being, made good, that is Christlike all through and all round, and then in that complete goodness attain the stature of a perfect man in Christ Jesus.

Most of our sorrows spring from our infirmities and faults, and from the feeble hold that Christ has upon us. We have a joyless work because we are so far from the sublime ideal of character exhibited in our Saviour. Pride is not utterly cast out of us. Passion is not yoked as a captive to the chariot of our King. Affections are wayward and uncontrolled. Motives are mixed and impure. We are in the ministry, but the ministry is not always and altogether in us so as to possess us and move us in every faculty and in every aim, and therefore joy is a fitful and inconstant guest rather than a happy child at home. But besides this there are other cares. Not infrequently the spirit is willing but the flesh is weak. We have a great fight of afflictions. There are perils among false brethren. Unreasonable men trample with coarse hoof over the garden of the Lord, and crush out the bloom from which we had hoped most. Failure takes the place of success. Ardent zeal is checked by the obstructive caution and calculating prudence of those who should help us. Satan hinders us. We have to fill up the measure of the sufferings of Christ by bearing on our hearts the sin and woe of men. But we have learnt the gos-

pel we preach very ill if the love of Christ does not give us amid all this a deep and abiding joy, safe from all change, and secure from all attack, gathering force from tribulation, and becoming purer and more mellowed by trial. Chastisement makes us partakers of His holiness, and to be holy is to be happy. Fellowship with Christ in His sufferings always involves and necessitates sharing in His blessedness. Mourners are not without a benediction in their hearts and on their lives. For to him who loves Christ every cross is a "glory," and not a "burden." The pangs of sorrow are the birth of joy. We grow in our grief. Tribulation makes us strong, and lifts us up to the sunny heights of gladness. Such is the more than magical influence of the love of the Redeemer, that suffering is seen in a new light and produces a new effect, and crosses have a halo of splendour that never shone around a monarch's crown.

Again, the Christian minister will receive large accessions of joy from the unity and energy with which the love of Christ will fire his soul. Half-heartedness is weakness and misery. We are wretched and feeble when there is discord within. A house divided against itself cannot stand. We are happy and victorious when every faculty is in perfect training, and all are fixed upon the achievement of one worthy object. Such blissful discipline and conquering concentration are found at the cross. The Saviour claims every fraction of our strength, and love to Him never wearies of its tasks, but watches with open eye for fresh opportunities of service, and works up to the last shred of strength, if by any means it may save men. It "never faileth." It girds the soul with resistless power. Difficulty does not make it cower, disaster does not overwhelm it, defeat does not extinguish it, and death only finds it a new and more appropriate sphere for its manifestations. It is

love to Christ makes the true hero, ready to be baptized with fire rather than forego His affection, and to leap on to the scaffold as if it were a throne when fidelity to Him requires it; and the holy daring is itself a fount of joy. It is with a courageous enthusiasm that has gladness at its heart that Daniel enters the lion's den, Paul sings in prison, and John writes of triumph from Patmos. Each says, "One thing I do;" for it I am ready to live or die, to work or suffer; and in the firm love-grasp of this one object he is at once victorious and happy. If we work with any motive other than this, or with this only moving along the surface of our being and not wholly absorbing us, we shall not have a joyful ministry. We shall be cold, critical, and correct, but ghostly as death, and repulsive as an iceberg. Preaching will be a burden too heavy to be borne, and we shall seize the first chance of retiring to a life of paltry inactivity and gilded ease. The constraining love of Christ is at once the chief motive for service, and an unailing spring of joy.

Nor is this all. The best safeguard against the poisonous influences that threaten to rob the Christian pastor of his joy is this selfsame love and loyalty to the Lord Jesus Christ. To give but one example. All ecclesiastical history shows that the chief danger of the minister is to confound office with character, the dress of the man with his being, and therefore to look for gladness in the accessories and accidents of his position instead of depending in the main, and always in the last resort, upon fellowship with the Bishop of souls. The disciples of Christ fell into this mistake, and He warned them, saying, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." It is character that is eternal. Power may be only an appendix to our position,

and not a part of our regenerated nature; a mere official function, and not the sign of God's indwelling grace. It is better to be "new men" in Christ than workers of miracles, and we have always far more reason to rejoice in our fellowship with Christ than in ourselves, and our increasing fame, or extending church-roll, or growing respectability. A Spanish artist was employed to paint the "Last Supper." It was his object to throw all the power of his genius into the figure and countenance of the Lord Jesus: but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups." "Ah," said he, "I have made a mistake, these cups divert the eyes of the spectator from the Lord." And forthwith he took up his brush and blotted them from the canvas that the strength and beauty of the chief object might be clearly seen and observed. Love to Christ fills the Christian minister with a similar passion, and prepares him at once to surrender whatever is calculated to hinder man from beholding the Saviour in all the glory of His Person and Work, and also to find his own pleasure far more in Christ and in His victories than in aught else, however grateful to his feelings, or advantageous to his personal interests.

Nothing short of this fervent love and complete homage to Christ will make any ministry for Him permanently joyous. Various circumstances may make it happy and fortunate. Good health, a good home, a good income, kind and sympathizing friends and fellow-workers, and many other things are desirable, but the secret of joyful work for God and men is, warm affection for and constant faithfulness to the Lord Jesus Christ. This alone will give us the joy that nothing can take away.

O love of Christ! fill us, that we may live in Thee and walk with Thee, ever feeling that we are working where Thou hast placed us, and telling the truths Thou Thyself hast revealed in us! O joy of Christ, fill us and overflow, that in this world, still so sad and lonely,

so forgetful of its God and of its happy home, we may awake in men's hearts yearnings after Thee, and a desire to hear Thee say with Thy voice of authority and power, "Enter thou into the joy of thy Lord."

J. CLIFFORD.

CHRISTIAN MYTHOLOGY.

BY REV. T. R. STEVENSON.

EVERYTHING connected with Christ is significant. If the Roman orator said that because he was a man he was indifferent to nothing that was human, the Christian may well affirm that he can be indifferent to nothing connected with the Redeemer. Even the traditions which are associated with His life and death are worthy of attention, although seldom credible.

It is fair to suppose that some of these are well known to the reader. We mention a few as examples. Thus: the quivering of the aspen is said by the voice of superstition to have originated in the following way;—as the Saviour was one evening wandering in or near the garden of Gethsemane, He sighed deeply. In reverence to Him the trees all bowed as they heard the expression of grief, all save the aspen, which remained proudly erect and motionless. To show His displeasure, He declared that henceforth, until His second coming, it should be doomed to almost perpetual shaking. Again: the red breast of the robin is said to have been caused by one of its tribe taking pity on Jesus during His crucifixion, and seeking, with its tiny beak, to unfasten the cruel and blood-stained cords that bound Him. The mark resembling a cross on the back of the ass is said to have first appeared after our Lord had condescended to ride on it when He made His only triumphant entrance into Jerusalem. The impression, not unlike a finger-nail, on the head of the haddock, is said to be the im-

print of Peter's finger when he drew the tribute money from the fish's mouth. In several Eastern lands a flower flourishes which is called the rose of Jericho. Its shape is cruciform, and it is said that this is to be accounted for by its having blossomed at the Messiah's birth.

Although this is mere mythology, it is instructive. It suggests many useful trains of thought. To wit: *these legends teach us to associate the natural with the spiritual*: to regard the world as a varied and beautiful symbol of the Redeemer. Indeed, the Master Himself continually did this. When He took in His hand a common loaf and likened it unto His body, when He poured forth the liquid fruit of the vine and compared it to His precious blood, He showed us how all material things may become memorials of Himself. Did a star in the east lead the devout magi to "the bright, Morning Star," so may, so ought, each work of God in creation to turn our thoughts in the same direction. Sometimes one finds initials cut on the bark of trees, and names rudely inscribed on rocks and stones; but the truth is that, although invisible to the eye of sense, the "name which is above every name" is to be found on every page of nature's book. Poor Ophelia, during the insanity which her great sorrow brought upon her, traced out the word "Hamlet" in flowers upon the greensward; and, were we wise, we should never fail to discover in the floral attractions of garden, field,

and road side, a word that has been familiar to us from our earliest days. As the plaintive poet of Olney says :

"All are under One. One Spirit—His
Who wore the platted thorns with bleeding
brow—
Rules universal nature. Not a flower
But shows some touch, in freckle, streak, or stain,
Of His unrivalled pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their leaves with nectar, and in-
cludes,
In grains as countless as the seaside sands,
The forms with which He sprinkles all the earth.
Happy who walks with Him! whom what he
finds
Of flavour or of scent in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God."

Ever attractive, creation will be doubly so if, regarded as a scripture reader, repeating the Saviour's utterances or reminding of the Saviour's life. He has made such a frequent use of the material world as a synonym of His work and will, that there is scarcely anything which He has not associated with Himself. "Ye also shall bear witness of me, because ye have been with me from the beginning," are words which He has spoken, not only to apostles, but to sea and land and sky. Try an experiment, my friend. The next time you leave office, shop, study, or parlour, in order to inhale the fresh air and win new strength, glance at the various objects around you with a view to the subject in hand. You will be astonished at the fewness of those things which do not bring some message from Christ. The sunshine will speak to you of "the light of the world;" the wind will speak of Him who said, "the wind bloweth where it listeth, so is every one that is born of the Spirit;" the grass will speak of Him who said, "If God so clothe the grass of the field, will He not much more clothe you?" The firmament will speak of Him who complained, "O, ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?" Do you behold a shower? It reminds you of the truth, "He sendeth rain on the just and on the unjust." Do you look

at a cloud? It reminds you of the prediction, "They shall see the Son of Man coming in clouds." Do you observe the lightning flash? It reminds you of the exulting declaration, "I beheld Satan as lightning fall from heaven." The trees say, "A tree is known by its fruit." The corn says, "Except a corn of wheat fall into the ground and die, it abideth alone." The fields say, "The field is the world." The birds say, "Ye are of more value than many sparrows." The oxen say, "Which of you shall have an ass or an ox fall into a pit, and will not pull him out on the Sabbath-day?" The flocks say, "I know my sheep." The very leaves that rustle fitfully to and fro across the road, whisper again the "parable of the fig tree, when her branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Even the dust that rises at one's feet reiterates the command, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Nor are such humble denizens of the earth as dogs and swine without their share in the thrice-honourable work of aiding the incarnate Word: "Give not that which is holy unto dogs, neither cast ye your pearls before swine." Well might the German singer say—

"Nothing fair on earth I see,
But I straightway think on Thee;
Thou art fairest in mine eyes,
Source in whom all beauty lies.

On Thy light I think at morn,
With the earliest break of dawn;
Oh, what glories lie in Thee,
Light of all eternity!

When I watch the moon arise
'Mid heaven's thousand golden eyes,
Then, I think, more glorious far
Is the Maker of yon star.

Or I cry, in spring's sweet hours,
When the fields are gay with flowers,
As their varied hues I see,
What must their Creator be.

When beside the brook I wander,
Or beside the fountain ponder,
Straight my thoughts take wing and mount
Up to Thee, the purest fount."*

But it is not needful to go so far

* *Lyra Germanica*. First Series.

as to the inanimate or the brute creation for illustrations of the fact before us. We ourselves are examples of it. By His impressive references to them the Redeemer has rendered our very bodies spiritually helpful, making the "earthly house of our tabernacle" a temple in which His voice may be heard. Read the following passages, and you will be filled with new admiration of our Lord's apt allusions: "The light of the body is the *eye*." "Out of the abundance of the heart the *mouth* speaketh." "They shall speak with new *tongues*." "There shall be weeping and gnashing of *teeth*." "What ye hear with the *ear*, that preach." "Unto him that smiteth thee on the right *cheek*, offer also the other." "Neither shalt thou swear by thy *head*." "The very *hairs* of your head are all numbered." "Let not thy left *hand* know what thy right hand doth." "They bind heavy burdens, but will not move them with one of their *fingers*." "If thy *foot* offend thee, cut it off and cast it from thee." He makes us thus "living epistles," wherein are inscribed His own inimitable lessons of love.

One conclusion, at any rate, is palpable and irresistible. How blame-worthy is forgetfulness of Jesus! He makes both nature and human nature mirrors wherein "the light of His countenance" is reflected. Therefore we are inexcusable if we let a multitude of other objects hide Him from our view; and yet, who of us is not guilty in this matter? None of us think as much and as often of Christ as we might do. A small pebble held very close to the eye will prevent our beholding a very high and large mountain. So, morally, the affairs of the present life, although insignificant indeed compared with Christ, by coming between the one and the other, exclude Him from our sight. Aided by the significant symbols of the whole realm of creation, may we

be enabled to look upon Him more attentively and frequently!

There is yet another reflection arising from a glance at Christian myths. Not only do they admonish us to regard the phenomena of nature as so many "object-lessons" touching the Saviour, but they must impress upon every thoughtful mind the following fact—*Christ is a great power in the world*. The biography of no other being has been wrought into the woof and warp of human experience like His. The stories of the aspen, the robin, the rose, &c., are mere legends, no doubt. They are weak in point of truth: but they are not weak in point of evidence—evidence as to the wonderful influence which the Master has had on mankind. A faded leaf driven of the wind, or a solitary straw floated on the tide, is impotent; but it serves to show where the wind is, and whither the tide is flowing. Such waifs are the fables in question. They indicate the going forth of human thought and feeling towards the Ruler and Redeemer.

Yes, let us gratefully proclaim it—Christ is a power in the world. Even Shelley said,

"The cross leads generations on."

It does. Much indeed remains to be done. Millions are still in darkness. "The people imagine a vain thing." Notwithstanding, much has been done. The leaven is at work, the seed of the kingdom grows. Never was there a time in which Christianity was more revered than now. Think of our own land. The insignia of Jesus is upon almost everything. Each of our coins carries about with it a reference to "the grace of God." The cross is the most favoured of ornaments. We take oath on the book which bears witness of Him. Our venerable seminaries of learning at Oxford and Cambridge recognize His royal power by appropriating His names. Hospitals and penitentiaries commemorate, in their distinctive titles,

His deeds of compassion. His words are quoted on the countless leaves of literature. When men want to use a term supremely expressive of all that is bad and foolish, they find nothing so emphatic as this, "un-christian."

Such a fact is very significant. It proves, beyond controversy, that the gospel is a mighty force in our midst. In the best sense of the words, Christ is with us, and with us as "the arm of the Lord revealed." The Germans have a tradition to the following effect: every year the Emperor Charlemagne comes from the grave to bless the land. Up and down the Rhine he walks, flinging His benediction on gardens, vineyards, and fields, to make the seed spring up and multiply. A mere superstition of course: but no idle tale do they believe who regard the once visible King in Zion as ever in our midst, making His presence known by such fruits as those to which we have just adverted. With the sublime quiet of conscious strength, and the unostentatious dignity of perfect power, He is at work amongst us. To quote from a living author: "The Gospel is one of the forces of modern society, an element in our present civilization. It is everywhere, it obtrudes itself on you at every turn, the air is saturated with its influence. To be unaffected by such an all-pervading phenomenon is impossible. To no individual member of the great whole of a

nation is it given to isolate himself utterly from the community. Whether he oppose, or whether he acquiesce in common opinions, to denude himself of possessions which belong in common to his age and state of society, is in either case impracticable. You can no more say, I will pass the Gospel by, and it shall be nothing to me, I will simply let it alone, than you can say, I will shut myself up from other influences proper to my time and nation. You may fancy you are letting it alone, but it does not let you alone; it is here, and you cannot shut yourself off from it."

We stay not to "point a moral" to our remarks. Practical reflections suggest themselves to all who will consider our theme attentively. Suffice it for us to close by saying that to honest and zealous labourers for the church and the world's welfare, the facts noticed offer no small encouragement, showing, as they do, that those who strive to extend the kingdom of God, strive for a cause which is victorious. They need not hang down their heads. Not theirs is the shame of defeat. Rather ought they to wear on their faces the flush of triumph. They belong to a divine Captain whose prerogative and practice it is to go "from conquering to conquer."

"God shall yet wipe away Creation's tears,
And all the earth shall blossom in His smile."

Luton.

ENGLISH LAKE CELEBRITIES.*

BY THE REV. G. HESTER.

A GREATER man than Wordsworth in many respects was Samuel Taylor Coleridge. He was a native of Devonshire. His father was a clergyman of some reputation for learning and piety.

Samuel Taylor Coleridge received the first rudiments of learning at home; afterwards he was removed to the Charterhouse School, in London, where

he had for his school-fellows Middleton, subsequently Bishop of Calcutta, and Charles Lamb, the famous critic and writer of incomparable essays. On leaving London Coleridge went to Cambridge. Here his studies were desultory and his life erratic. He enlisted for a soldier, but his learning betrayed his social position, and he was

* Concluded from page 304.

finally released from service. He went into Somersetshire, where he became acquainted with Southey and Wordsworth. Here he married Miss Fricker, sister to the wife of Southey. Here also his eldest son Hartley was born.

To a friend who asked him how he felt when the nurse presented his infant to him, he wrote the following sonnet:—

"Charles! my slow heart was only sad, when first
I scanned that face of feeble infancy:
For dimly on my thoughtful spirit burst
All I had been and all my child might be!
But when I saw it on its mother's arm
And hanging at her bosom (she the while
Bent o'er its features with a tearful smile),
Then I was thrilled and melted, and most warm
Impressed a father's kiss; and all beguiled
Of dark remembrance and presageful fear,
I seemed to see an angel-form appear—
'Twas even thine, beloved woman mild!
So for the mother's sake the child was dear,
And dearer was the mother for that child."

From Somersetshire Coleridge went to live at Greta Hill, in Cumberland, where he resided only a few years, as the district did not suit his health. As we have already seen, he lived with Wordsworth for a time at Allan Bank, in Grasmere. Here he gave himself to hard study and laborious writing. The glimmerings of his study lamp were often seen through nearly the whole of the night. Here he wrote his *Friend*, one of the most remarkable of his publications. De Quincey tells an amusing story of Coleridge while he was living at Allan Bank. De Quincey at that time had taken up his residence at the cottage which Wordsworth had vacated. Coleridge used to borrow De Quincey's books. His reading appetite was so omnivorous that at one time he had borrowed as many as five hundred volumes; and to make matters more trying, Coleridge had written in all the books he had borrowed, T. De Quincey, Esq., which inscription, when the books were returned to their proprietor, became a source of annoyance. De Quincey had the pleasurable task now of erasing all these honourable entries of his friend Coleridge.

Coleridge remained with Wordsworth until Mr. Montague, a literary friend, passing through Grasmere with his carriage, invited him to accompany him to London. He acceded to the invitation, and never afterwards returned to the Lake district as a place of residence. After being tossed about for some time in the metropolis, he

found a hospitable home under the roof of Mr. and Mrs. Gillman, at Highgate, where he lived till his death in 1833.

All who knew Coleridge were impressed with his marvellous intellectual powers. Wordsworth, De Quincey, Arnold, have all spoken of Coleridge in terms of the highest admiration. His reasoning faculty moved on a grand scale, and his imagination was peculiarly active and brilliant. He was a poet, a philosopher, a politician, and a divine. His writings have exerted a great influence in moulding the thought and guiding the intelligence of the present age. And among all the writers of the first quarter of the nineteenth century, no one name shines out with a brighter splendour or with a more enduring glory than the name of Samuel Taylor Coleridge.

Robert Southey, one of Coleridge's early friends, and a relation by marriage, was a native of Bristol. In early life Southey had to battle with difficulties, but he always bore up, and pressed forward with a brave heart. When quite young he was conquered by the beauty and loveliness of Miss Fricker, and with a view of detaching him from the object of his affections his uncle proposed to take him to Lisbon. Southey agreed to go to Lisbon, but the very morning on which he started he was married to Miss Fricker, and bade her good-bye as Mrs. Southey at the church doors. Cottle, the publisher, a genuine friend, supplied the ring for the ceremony. Southey avowed afterwards that he owed all his domestic bliss through a long series of years to this somewhat strange act. He went to Lisbon, and there he studied the language and literature of Portugal and Spain. On his return he had to grapple with many hardships and endure many trials; but Southey believed in the efficacy of work, and by incessant toil he forced his way through the obstacles which beset his path. In course of time he settled down with Coleridge at Greta Hall, Keswick. Here he spent the remainder of his life.

He maintained his own wife and family, and sometimes the wife and family of his friend Coleridge, by his active brains and untiring fingers. He was an incessant writer. He used to

say that it was the *Quarterly Review* that kept the pot boiling. He filled his room with choice and valuable books, and was scarcely ever seen without a volume in his hand. His library was his palace, and he never was so happy as when he could give his undivided attention to reading and writing. He produced several historical works; his *Life of Nelson* is a standard classic in English literature; and much of his poetry still retains a hold on the English mind. Take him altogether, he was an honour to his age and profession. He was a man of steady purpose, of strict integrity, and of absolute reliability. He died in 1845. He has described himself and his love of books in the following words:—

“My days among the dead are past;
 Around me I behold
 Where'er these casual eyes are cast,
 The mighty minds of old:
 My never failing friends are they,
 With whom I converse day by day.
 With them I take delight in weal,
 And seek relief in woe;
 And while I understand and feel
 How much to them I owe,
 My cheeks have often been bedew'd
 With tears of thoughtful gratitude.
 My thoughts are with the Dead; with them
 I live in long past years,
 Their virtues love, their faults condemn,
 Partake their hopes and fears,
 And from their lessons seek and find
 Instruction with an humble mind.
 My hopes are with the Dead;
 My place with them will be,
 And I with them shall travel on
 Through all futurity;
 Yet leaving here a name, I trust,
 That will not perish in the dust.

Wordsworth, Coleridge, Southey, are names which will always be associated with the beautiful scenery of Westmoreland and Cumberland. The charm of their names draws visitors to these regions of enchantment as well as the rich beauty of the scenery. These men are sometimes spoken of as belonging to the Lake School of Poets, but they were men of very different temperament, culture, and taste.

Wordsworth's mind was remarkable for its robustness and healthiness. He was an example of a sound mind in a sound body. He cared little for the study and books; he loved to be in the open air; and all the strong sympathies of his noble soul clung to the simple, the beautiful, and the sublime in nature.

Coleridge, on the other hand, was always a physical sufferer. Disease

was latent in his body. Pain was his daily companion. His social life was disjointed and embittered. His mind was active, excitable, restless. He was an unwearied reader. He brought the riches of all time into his mental eye. His purposes of composition were often large, and his performances small. He had a powerful reason, a vigorous imagination, but a weak will. All his writings have a fragmentary character. He brought the rich and polished stones of elaborate thought together, but has left another to build the temple.

Southey was the very opposite in character and habits to Coleridge. Southey was pre-eminently a man of business. Order, method, punctuality, purpose, performance, were the elements of his life. Coleridge's mind was desultory in its movements, but Southey's moved on in a straight line. Coleridge sometimes did not even open his letters, and scarcely ever answered them. Southey answered all letters on the day of arrival. Men of such opposite habits could scarcely be expected to live amicably in the same house.

These poets, and thinkers, and scholars have passed away. The dust of two of them sleeps among the mountains they loved so well. Their works remain to be the source of instruction to millions of readers in all parts of the British empire. Taking the three great names together, they represent three ideas, viz., Meditation, Thoughtfulness, Industry.

Wordsworth's mind represents meditation; Coleridge's mind represents thoughtfulness; Southey's mind represents industry. And these three elements enter into that which is noble and enduring in character. So far they can be imitated by us. We may seek to follow Wordsworth's meditativeness, Coleridge's thoughtfulness, and Southey's industry. It is well to have good models, and aim high in the formation of character. Let our young men and our young women despise the empty frivolities and contemptible vanities which ensnare so many of the simple and the unthinking, and let them turn to these great masters of the English language and English literature, so that they may cultivate their minds and fit themselves for respectable positions in life. Next to religion, a love for pure, wholesome

English literature is the great safeguard of character. A young man who feels pleasure in studying Wordsworth, or pondering Coleridge, or reading Southey, would hardly feel himself at home in a public-house, or derive satisfaction from lounging at the corners of our streets. Let those who teach the young strive to impress on their minds that good books are great blessings; that poetry can expand and elevate the soul; that science and philosophy can enlarge the boundaries and quicken the impulses of the human mind; that history can revive the past, and impress on the memory the lessons and experience of by-gone ages. All these studies are good, eminently good, in their places; they exalt the human faculties and ennoble human nature; they kindle enthusiasm, and lift the soul above the sordid pleasures of the world. I do not say that they are everything in the education of the human mind, or in building up the human character. God forbid that I should do so. These things cannot satisfy all the cravings of the immortal soul. I look upon them as helps to religion, and not substitutes for it. The religion of the Bible is the great indispensable need of every accounta-

ble being. Christ alone can fill up the chasm in the human heart made by sin. Christ is our life, our only source of hope, and the only fountain of spiritual joy. Literature without Christ is like the heavens without the sun. Stars shining with a twinkling lustre, but all below cold and dead. My desire and prayer, then, shall be, that you, my readers, may all share the blessed experience of the Christian life; that you may have Christ in you the hope of glory, and that around Him as the eternal centre there may revolve the lesser orbs of human light; and that taking with you in your future course something of the meditativeness of Wordsworth, the thoughtfulness of Coleridge, and the industry of Southey, you may burst from the trammels of a narrow conventionalism, rise into the enjoyment of that which is pure in thought, rich in fancy, and splendid in imagination; and that, after having shared in the toils of life and participated in the pleasures of hope, you may finally and eternally rejoice in the society and employments of those glorious spirits who gaze upon the eternal light without a cloud, sing the everlasting song without a jar, and rest upon the bosom of unchangeable love without a doubt or a fear.

REVELATIONS OF LIFE IN LONDON.

BY THE REV. G. W. MCCREE.

NO. VI.—*Two Hours with the Spirits.*

WE have given some attention for years past to phrenology, physiology, mesmerism, electro-biology, and spiritual manifestations, and we have a decided tendency to belief in the supernatural. It was, therefore, with considerable open-mindedness that we went to meet a well known medium at a house near Russell Square, and to spend two hours in studying any phenomena which might then be developed. If we had any prejudice at all it was, certainly, in favour of the medium and the spirits which it was said spoke through him. An account of this visit may reveal a new phase of London life.

This is what took place. We found ourselves in a private house (admission one shilling) with fourteen others, and waited the advent of the medium.

There were two rooms, one dark and the other light. In the dark room was a small raised platform covered with green cloth, and a small chair placed upon it. In the light room were the visitors. Why was the other room dark? Are "the spirits" afraid of the light?

At eight o'clock the president, a ruddy, bearded Scotchman, took his seat at a small table placed close to the green platform. Writing materials and a glass of water were beside him. The medium followed, ascended the platform, and sat down on the chair. He was a small, thin, sharp featured person, rather like a city clerk. He seemed shy, slightly nervous, and did not seem to like to face his audience. The president explained that neither

he nor the medium knew what would happen. External intelligences acted before the medium, and might say through him things either good or bad, and they should decline praise or blame of any kind.

Silence. A pause. The medium appeared to fall asleep. Then his face, arms, and limbs began to twitch, shiver, and start nervously. He made grimaces. He looked like a man trying to catch flies or wasps. He made snatches at his own arms as though insects were annoying him. In fact, he seemed excited, cold, startled, and anxious. Suddenly his contortions ceased, and, rising from his chair he planted it before him, and said, "Mr. Chairman, we are now ready to answer any questions." We were to understand, of course, that not the medium, but the "spirit" spoke. So we waited to hear the spirit. Who was it? Thomas Paine. Here, then, was the spirit of Tom Paine, the infidel: "Was Moses," asked the president, "an actual or a mythological person?" The medium, or rather Mr. Thomas Paine, replied, that his investigations had led him to the conclusion that he was an actual person, but that many "theories" had been associated with his name. Mr. Thomas Paine was then asked whether he could explain the composition of "the luminous balls" which had appeared in Mrs. A.'s circle," and he gave a reply which would have convinced Professor Faraday that celestial chemistry is a very queer thing.

After a few moments of consciousness, and a great deal of shivering, shaking, and catching flies, another "spirit" possessed the medium. "I am astonished," he said, "to be here: I am. I am surprised to find myself alive; I should not have felt surprised to find myself dead—not at all. This is the first time I have come back. I do not feel quite comfortable; you know I have not got quite adjusted to my return: no, not quite. I used to live in London; aye, and not far from here: up at Islington. Well, I was always in a muddle about a future state. I sometimes thought I should live in another world; sometimes not. Well, but here I am you see, and alive: that astonishes me. Well, this world is like the world I left—very. It is all a process of education. You have to learn many things, and the best thing to do is to make yourself comfortable in the now world."

Not much more did this spirit tell us. He added that he, having a bad memory for figures, could not remember how old he was when he died; nor the year in which he died; nor the number of the house in Lonsdale Square in which he lived. So he left us, and let us hope he is comfortable.

No spirit came without making the medium shiver like a beggar on a cold day, and, this having been done, a nameless "strolling player" began to speak through the medium. He thought proper to weary us with a long tedious lecture on "helping the lame dog over the stile." We were not to crush any one. We were to help everybody. Then he indulged in puns—poor puns. He talked about children stealing sugar, and servant maids *stealing* away to meet their lovers. Oh! it was child talk—so dull that even the president asked him whether he could not put a pinch of snuff into his sermon. Unfortunately he had plenty of sermon, and very little snuff. So after a mock eulogy on "The Devil as a very useful person," and a little more about lame dogs, and he then went off the stage. We were told that the strolling player came every night, whereupon a visitor said that must be because he had no engagement. It seemed to us, however, that his coming every night must be rather troublesome, and a new version of *Much ado about nothing*.

More shivering. A great many flies snatched at and missed. Then the medium began to speak, or rather lecture, on *The laws of health!* Four propositions were laid down and forgotten. A very long lecture was given on lamb's wool, the Turkish bath, fresh air, and so on. It was as though "the spirit" had read Combe on the Constitution of Man; Graham, Trale, Fowler, and others, on their favourite topics, and then hashed them all up into the mess of physiological pottage which was placed before us. It was a queer lecture for a spirit to orate, because there was so much of the flesh about it. It was of the earth, earthy. Not a hint of heavenly life did it contain. Are we to believe, then, that spirits come from Hades to tell us what to eat, what to drink, and wherewithal we are to be clothed? Can we think that Samuel and all the prophets would come back to teach us to wear lamb's wool and take Turkish

baths? It may be said that he was not a prophet. Just so. He was not a prophet. We were told that we had been listening to a Chinese philosopher who had studied "these matters" for one hundred and thirty years! Some of us wanted to know how it was that the philosopher had such a knowledge of books published since he died? how it was that he spoke in "*Cockney English*?" and how it was that there were no traces of Chinese modes of thought in what he said? but we could not obtain any satisfaction.

To our surprise, however, the strolling player began to speak once more through the medium, and indulged in some impertinent remarks on the mental incapacity of the objectors, and, as it had got late, and was time for both spirits and mortals to go home, we took our departure, feeling that we had

lost a shilling and a night, and not at all disposed to renew our acquaintance with such miserable representations of the multitudes who people the great spheres beyond the grave, awaiting the glorious coming of the Divine King.

We must not leave the subject without stating that "spiritualism" is spreading in London, and has its centres of propagandism, its mediums, lecturers, magazines, and, we might almost add "church." *It supplants the Bible.* The medium is declared to speak what the unseen spirits wish to reveal, and Moses, David, and Paul, are not regarded as authorities when revelations contrary to Scripture are made, or asserted to be made. Nevertheless it is written: "*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*"

THE DOWNFALL OF THE EMPEROR NAPOLEON.*

BY REV. J. H. LUMMIS.

"And there fell a great star from Heaven."—Rev. viii. 10.

AN eminent Nonconformist minister preaching the other day upon the war is reported to have said, "I find almost as much food for thought and reflection in the daily newspaper as in the books of the Kings or Chronicles. In the historical books of the Old Testament I see the course and conduct of God's Providence in the *past*; in the daily newspaper I see the working of the same Providence in the *present*." A statement to which I fully consent when we add this limitation,—that in the Old Testament history the veil of mystery overhanging all God's providential procedure is, at least partially, uplifted even by the Divine hand; whereas in the daily newspaper no divine hand is present, either wholly or in part, to uplift the veil, while occasional attempts of this kind, made by human hands, are often ill-advised, presumptuous, and profane.

Especially do we feel the weight of this consideration in relation to the present subject. For firmly as we believe that "*the Lord reigneth,*" that He is *in all and above all and over all*, and that in the most troubled and mysterious events of the world He is working out His wise and gracious plans, it is nevertheless difficult, nay, impossible to interpret the meaning of every event in the providential chain, or to perceive the harmony and blending of all in God's universal and eternal plan.

There are some, indeed, who profess to have an insight into passing events which we, at least, do not presume to enjoy. The Book of the Revelation is their key to every perplexing and mysterious event—it contains for them the solution of every mystic page in the history of the world. We confess it is not so with us. No! For, although our text is selected from that book, we cannot say that it has any distinct reference to this event—that Napoleon is this great star which falls from heaven—that Napoleon is the "Wormwood" of this chapter and of this book. We have not inquired what commentators say about it, for we are heartily weary of men who are for ever pouring out the vials and unsealing the seals! Enough for us that you will admit that Napoleon was a star—a great star—shining in heaven; that is, the firmament of eminence, power, and glory. Then, during the last few days, *he has fallen*—the world has seen him fall; and everywhere, in the Christian world most of all, the question arises, "What meaneth it? What shall we say?"

What are the facts with which we have to deal? Simply these. That Napoleon III., two months ago, apparently firmly established as the monarch of one of the greatest nations of Europe; still more recently the popular commander of a valiant and seemingly invincible army, is this day

* Notes of a Sermon preached at Swadlincote, Sept. 11, 1870.

an Emperor no longer—Commander-in-chief no longer—but dethroned and de-throned, and denounced by army and nation, is exiled to a foreign land, a prisoner of war at the mercy of those with whom he needlessly quarrelled, and whose best and most valiant blood he madly spilt.

I.

Perhaps, as we think of this downfall, so sudden, so startling, and so momentous, RETRIBUTION is the very first word which issues from our lips.

We cannot be wrong, I suppose, in laying very much of the blame and wickedness and guilt of this war, to the weakness and the vanity and the folly of Napoleon. Such being the case, his responsibility becomes immense, overwhelming. Heavy, indeed, must be the burden resting upon the author of a war so causeless, so bloody, so prodigious! He may be pitied—part of his punishment is the pity of which he is now the object. But it cannot be forgotten that it was he who proclaimed the scourge of war—who impelled armies to the conflict—who strewed the battle field with the dying and the dead. To him must be assigned

“the infinite fierce chorus,
The cries of agony, the endless groan,
The tumult of each sacked and burning village,
The shout that every prayer for mercy drowns,
The soldier’s revels in the midst of carnage,
The wail of famine in beleaguered towns,
The bursting shell, the gateway wrenched asunder.

The rattling musketry, the clashing blade,
And ever and anon, in tones of thunder,
The diapason of the cannonade.”

Far be it from me to rejoice in his downfall, or to withhold the slightest commiseration from him in his reverses. As the staunch ally of England, as the faithful friend of Britain, we may have a “*a warm side*” for him even now. But not slightly can his last and most frightful error be condoned. Blood has a voice! The tears of widows and of orphans numberless thick as rain-drops fall! Hell from beneath is glutted with the slain! And shall not God arise? Shall He not search this out? Can this foul crime escape unpunished? *It cannot be!* And already it would seem that Nemesis is abroad—that retribution unsheathes its sword—that vengeance *is God’s*, and that *He does recompense!* For where is now Napoleon’s crown—Napoleon’s throne—his army—his rights! Vanished—vanished for ever before the blast of the avenging angel of the Lord! “*Verily there is a reward for the wicked—there is a God that judgeth in the earth!*”

II.

Perhaps, too, in the downfall of this great star we ought to see another illustra-

tion and confirmation of our Lord’s words, “*They that take the sword shall perish by the sword.*”

Literally Napoleon has not so perished. Although long in the hottest and thickest of battle, he was denied the death some say he even courted and desired. Shot and shell fell about him thick as hail; death dealt his blows on every hand, but, as though bearing a charmed existence, he was unharmed, he was untouched! Fatalism has been ascribed to him. “*Man,*” so says his supposed creed, “*is immortal till his work is done.*” ‘The field of Sedan, then, has taught him, we fain would think, that his work is *not yet done*; that though dethroned, dethroned, captive, exiled, a work remains for him yet—and that is to seek peace with Him more bitterly wronged by him than his royal conqueror, even the King of kings and the Lord of lords; and to attempt what ever feeble reparation lies within his power for the gigantic evil and scourge he has let loose upon the world! Otherwise we must hold, in the fullest sense of the words, that taking the sword he has perished by the sword. The war was to glorify and perpetuate his name and dynasty—it has disgraced and ruined both.

By the sword he has perished. Yes, perished more fully, it may be, than as though the German sword had pierced his heart. For that had been a speedy, an easy death, compared to the prolonged death of a despised exile, anathematized by the widow’s groan and the orphan’s tears, preyed upon by the gnawings of anguish and the worm of remorse, the beginning of the second death!

Another victim of human glory is added to the long roll of those who taking the sword have perished by the sword. Oh that rulers were wise; that they and all nations would see the defiance breathed by war to Him who is the Prince of Peace and Lord of all. May he arise! May He hush and rebuke the storm! Speak now, mighty Lord, and say, “*Peace, be still!*”

“*Peace!*” then no longer from its brazen portals
The blast of war’s great organ shakes the skies,
But beautiful as the songs of the immortals
The holy melodies of love arise.”

III.

Nor is it possible to observe the falling of this great star without being reminded of the *worthlessness and vanity of human greatness.*

What an unsubstantial thing it is! Made up of what accidents—sustained at what risk—overthrown how suddenly and without warning! Even when a man has *achieved it for himself*, as Napoleon in a large degree did (though by what means it is best not to say), how fickle and uncertain is his continuance therein! Human

glory has no continuance. The Son of man Himself was one day greeted with "hosannas," and three days after was crucified!

Few indeed are the men who can bear with any sobriety the effects of exaltation, or withstand with complete success the temptations of high place. The lust of glory has been the ruin of Napoleon, as of thousands before him. His downfall—'tis the price of the assertion of his might, of the display of his glory. Flushed with the hope of military triumph and conquest, he has fallen from his heaven, and this is his legitimate reflection—

"I have ventured
in a sea of glory,
But far beyond my depth; my high-blown pride
At length broke under me, and now has left me
Weary and old with service, to the mercy
Of a rude stream that must for ever hide me,
Vain pomp and glory of the world, I hate ye!"

Oh! how oft has the declaration been made, how powerfully by this and numberless cases beside has it been confirmed, that there is no true and abiding greatness but that which rests on goodness—which rests on Christ! Never was there such greatness as His, who, thinking it no robbery to be equal with God, yet emptied Himself, and humbled Himself to the death of the cross. With His greatness, the greatness of Alexander, Cæsar, Charlemagne, or of Napoleon, is not for a moment comparable. And the greatness of Jesus—this is our model. "Let this same mind be in you." It may adorn and exalt the poorest, the humblest, and the most despised. And they that are great with Christ's greatness are God's own stars, held for ever in His right hand, to know no eclipse, and never to fall from the heaven of blessedness and glory prepared for them from the foundation of the world. May this greatness be possessed by us all.

IV.

What words are these, too, that I see blazing in the track of the falling star—what but these? "*Cease ye from man . . . for wherein is he to be accounted of?*"

Napoleon's adversities have not wholly or chiefly proceeded from his enemies. His foes have been those of his own household; he has received wounds in the house of his friends.

France has decrowned—dethroned him. And in this the discordant and faction-ridden nation has for once been unanimous—united fully. Not a voice has been heard protesting against his deposition; not a man has been found to cry, "This shall not be." No physical or moral force had to be vanquished in proscribing the empire. Not a courtesan, not a satellite, forbid it. Where were the parasites and

sycophants who lived but in his favour, who were bedizened by his patronage and fluttered only in his radiance? Where were they? And "*echo answers, where!*"

Poor prisoner! his patronage no longer gives life or promotion. He has failed, and therefore he falls. He is down; he has no friends. The parasites, the satellites, even, are gone; for

"The friends who in our sunshine live,
When winter comes are flown;
And he who has but tears to give,
Must weep those tears alone."

His unpardonable sin to France is his failure. France has no throne for a defeated soldier. However well he has deserved of his country—and in some respects he has deserved of it well—his military reverses nothing can condone. So much the worse, not only for him, but for France, for humanity. Verily, 'tis a cold world; its heart is of stone; it is ingrate to its very core. "*Cease ye from man.*"

Except from Him who loved to call Himself "the Son of man;"—*cease not from Him*. For He possesses the ineffable charm of unvaried constancy and eternal faithfulness. "He changes not." He is most true when the world is most false; most faithful when all beside are most treacherous. *Cease not from Him*.

V.

Last of all, as the great star is falling, a voice is heard, saying, "*Be still, and know that I am God.*"

There is need that some great and startling events should ever and anon reawaken the belief we are in imminent danger of losing—that the Lord reigneth over all; He is most high for evermore.

Consciously or unconsciously, the present calamities of Europe must test the faith of many in the overruling dominion and all-wise providence of God. Little faith and strong distrust have already started many questions concerning the apparent backward tendency of the age, and the seeming frustration of the plans and purposes of God. But God speaks. He is speaking now, and saith, "Be still; wait and watch; quiet these apprehensions; dismiss these fears: *I am God.*"

We do not profess to know much more than this—to hear in this event much more than the soothing voice of the Most High declaring that He reigneth, that He must reign. Perhaps He is saying much more that we cannot understand. Peradventure He may be saying, "*Enough, enough of this bloody strife; now put up the sword.*" Or this He may say, "*Retire, vaunted civilization—international amities—universal enlightenment. Retire, vain arbiters, in conscious impotency; make*

ready for the Prince of Peace." Or is it too soon to hear in these great events the doom of standing armies pronounced, and the challenge given to burn up the war chariots in the fire? *The falling star, too, is a portent for Rome. It troubles the Vatican.* And while we pray that it may not turn the Tiber also into blood, we hear even now the death knell of the temporal power, proclaiming, "FALLEN IS BABYLON—IS FALLEN—IS FALLEN."

But in this voice I would rest, in this voice I would rejoice—"Be still, and know that I am God." This complete collapse of French arms, this entire stamping out of the French army, this great overthrow of the originator of the war—who can doubt that God is in it all? and in it is saying, "Be still; anguished and troubled hearts, be still; be still, agonized and bleeding spirits. Peace to the fearful and distrustful. *I live. I am. I am God. I reign. I will make wars to cease. I will come in the kingdom of my Son.*" Dost thou so speak, my Lord? Then we will be still. But "even so come, Lord Jesus, come, come quickly."

Napoleon's surrender, and the surrender of the French army at Sedan, was, I sup-

pose, brought about by the most splendid strategy and tactical operations. Surrounded with a belt of steel and fire, the army of France was entrapped and captured. Nearer and yet nearer approached that deadly surrounding line; closer and yet closer still was hemmed in the fated army, until "absolute and unconditional surrender" were the hard terms; it was compelled to accept. Brethren, the trumpet of the gospel proclaims another conflict, another warfare. Long since it was opened; many centuries it has been maintained; it seeks surrender, "absolute and unconditional," of the world to Christ the Lord. But not to condemn, but to save you, is this warfare waged. For your eternal salvation the armies of grace surround mankind. *They surround us each,* not with the belt of fire and steel, but with the belt of infinite compassion and dying love. He draws you now with the cords of love and the bands of a man. He waits to hear you respond—*do it now—*

"I yield, I yield, I can hold out no more;

I sink by dying love compelled, and own thee conqueror."

OUR WINTER CAMPAIGN.

THE rest of summer is over and gone. The refreshing holiday is now an inspiring reminiscence. The breezes of the sea, bracing air of the hills, and exhilaration of labour amid new scenes, have enabled us to forget our cares for awhile, and lay in a store of health and vigour for the service of Christ. During this recess there has been some slackness in gathering the spiritual harvest. At two of our recent Conferences regret was expressed concerning the character of the reports from the churches. This month's Magazine has a slenderer account of baptisms than any previous month of the year. It was the same last November. Indeed it seems this is one of the consequences of the general pervasion of this fast-living age with the summer holiday-making spirit.

But we serve the Lord Christ, and our rest contemplates further and better work. Public worship is to be more fervent, sustained, and spiritual; the instruction and comfort of the church done with more thoroughness, and the truth of the gospel more widely diffused by the strength and purpose we have derived from recreation. Pastors, elders, deacons, and members, have met together again, and it is hoped settled down to work with the solemn determination "to save men" by some means. We certainly need more of the evangelizing fervour in our churches. This is

our great want. Ministers and leaders must take their place in the van of this work. We have much more to do than merely to speak wisely to an admiring crowd; to study the principles of our holy religion, and give the results of our labours to an appreciative throng. "Woe be to us when we are content to shine as the pet prophets of our spiritual territory." We are the leaders of regiments of soldiers, and we had better stay at home if we can only give them streams of eloquent talk. It is our's to plan the campaign, put each man to the work for which he is most fitted, promote those who show themselves worthy, and bravely lead in the attack on the empire of evil. Christianity is *expounded*. It waits to be applied to the vast needs and rioting sins of the world that lieth in wickedness. We cannot believe in any church, however "respectable" its standing, learned its ministry, correct and graceful the architecture of its home, which does not inspire its members with a fresh impulse towards usefulness, and assist, by its own personal as well as delegated activity, in "sounding abroad the word of the Lord." Every living community of Christians should have fifty per cent. of its members engaged in visible and organized work for God. Undoubtedly the home deserves the exclusive attention of many. A mother with half a dozen children has

no need to wait for a call to duty. Her vineyard is around her, and if she till it well she will render the church the highest possible service: for next to God a holy mother is the strongest spiritual power in the church and the world. In their patient and loving fellowship with Christ the afflicted are forwarding, in a quiet but forcible way, the interests of the kingdom of heaven; but when these two classes are removed, what a large residue we have for the specific work and warfare of the church, and yet how little of it conforms to the rule—every one at some work or other, and each at work up to the full limit of his strength. It is computed that we have only fifteen out of every hundred professed Christians who show themselves to be animated by an eager love of human souls. These things ought not so to be. The debauched, the dissolute, the drunken and the profligate, need reclaiming. The wandering prodigal waits a loving word to assure him of a welcome to the Father's home. The young press upon us for training. The sick yearn for some human ex-

pression of the sympathy of Jesus, and to hear His words of comfort once more echoing in their solitude. The doubter battles with the fierce and gloomy mysteries created by his own brain, and wishes for some one who has wrestled with the foe of doubt and thrown him, to speak peace to his heart. The timorous sigh for encouragement. The lost need even yet to be sought out by Christ's messengers so that they may be saved by Him. "This day," said a joyful spirit to a friend, "is the anniversary of my conversion, and I felt I must come to thank you for the bliss of this year. I had attended this chapel for several years, but never felt the joy of pardon till a year ago you spoke to me of the love of Christ for me." Dear friends, let us speak. Human hearts thirst for the love of Jesus. They want to see and hear what Christ is to you, *i.e.*, to one like themselves. Lead them to Him. Begin to-day. Each one seek to save somebody at once. "The night cometh when no man can work."
J. CLIFFORD.

Brief Notices of New Books.

THE SUNDAY SCHOOL WORLD. Edited by J. C. Gray. London: E. Stock.

THE full title of this work is almost a sufficient explanation of its rich and various contents—"An encyclopædia of facts and principles illustrated by anecdotes, incidents and quotations, from the works of the most eminent writers on Sunday school matters." For some time past this valuable compilation has been issuing from the press in monthly parts, and we have before called the attention of our readers to it. It may now be had complete, and it fully justifies its more extended title. The "thorough Sunday school man," of which class we have many, will hold this volume to be an invaluable treasure, a "friend indeed because a friend in need;" and he will recur to it again and again to illustrate and enforce his views, and always to find something that will be of use. Discouraged labourers will find it as the "balm of Gilead" and the "oil of joy." Friends who are establishing a school will get answers to their questions about the qualifications for the superintendent, the duties of the secretary, how to teach infant classes, "the Sunday School Post Office," &c. &c., and so will be able to put the school on a right basis from the beginning. A signal merit of Mr. Gray's book is, that the United States, where this form of Christian enterprise is carried to a much

higher degree of perfection than here, are laid under contribution to a great extent. The experience of half a century of Sunday school work is skilfully compressed into this volume. The "Sunday School World" deserves to have a very large circulation, because it supplies in an admirable way a long felt necessity.

A HANDBOOK TO THE CHARITIES OF LONDON. By Sampson Low, junr. An entirely new edition, by C. Mackeson. London: Sampson Low, Son, & Marston

HERE is a repertory of one branch of the evidences of the Christian religion, and one of the witnesses to the real and substantial progress that is being made amongst us in practical philanthropy, notwithstanding many signs of weakness and corruption in our high civilization. Men who misread prophecy and say that the world is only getting worse, and must continue to get worse, may study this handbook with profit; and those who rail at Christianity might discover in the nine hundred Charitable Institutions of London a living and forcible illustration of the secondary consequences of the religion of Jesus. Sixty-four new charities have taken shape and form in the metropolis since 1867. Hospitals, Dispensaries, Convalescent Homes, Reformatories, Or-

phanages, Missions (Home and Foreign), "Funds," have been established to meet every form of human need. An annual outlay of three millions and a half, more than half of which proceeds from voluntary offerings, is London's response to the divine precept—"As far as lieth in you, do good unto all men."

THE LIFE OF SAMUEL BRADBURN. By T. W. Blanchard. London: E. Stock.

For two months past we have not been able to find room for a paper on the biography of this "Methodist Demosthenes." We hope to do soon, but cannot longer delay to direct the attention of our readers to this book. The life of this courageous and eloquent Christian minister is full of interest. It illustrates the working of Methodism and contains much of its history, and sets forth, as we intend to show by and by, the conditions for, and the dangers of, the rhetorical temperament.

The *Sunday Magazine* begins a new volume with the month of October. It has risen to a most creditable position, and abounds in excellences. It is full of pleasant and wholesome reading. The papers on "Your Life and Mine," by a City man, are every way excellent. Mr. Cox's exposition of "Simon Peter goes a-fishing" is highly ingenious.

Self Forgetfulness. A Sermon by H. Simon. (Hodder & Stoughton.) This is one of those sermons that must make the devout reader better. It is enriched with striking thoughts, a quiet force, and a lofty aim.

BOOKS RECEIVED.

Sword and Trowel—Scattered Nation—Church—Rainbow—Gospel Standard—Hive—Congregational Miscellany—Appeal—Stamp Collectors' Magazine—A Letter on Christian Union. By a Layman—A Letter to Churchmen and Dissenters. By R. G. Peter, M.A.—&c., &c.

Correspondence.

PROPOSED MIDLAND BAPTIST UNION.

TO THE EDITOR—

Dear Sir,—Many of your readers are aware that for some time past a plan has been under discussion for the formation of a Midland Baptist Union, intended to embrace more particularly the Baptist churches of both sections of the denomination in the three counties of Nottinghamshire, Derbyshire, and Leicestershire, but beginning with the churches comprised in the General Baptist Midland Conference and in the Nottinghamshire, Derbyshire, and Lincolnshire Association.

It has been decided to hold the first meetings in connection with such proposed Union on the 14th and 15th of November next; and we would now, through the medium of your Magazine, call the attention of your midland county readers to the arrangements.

The place of meeting will this year be Nottingham. On Monday, Nov. 14, there will be a devotional service in Broad Street Chapel, to commence at 7.30 p.m., the Rev. T. Stevenson, of Leicester, to preside.

On Nov. 15, at 10.30 a.m., friends will assemble in George Street Chapel. Rev. Dr. Underwood will open the meeting with reading and prayer, after which the Rev. H. Crassweller, B.A., will take the chair and deliver an address. The Rev. H. M.

Foot, LL.B., will then read a paper on "Christians outside the Church." A free conference will follow on the subject of the paper.

At 1.30 p.m. there will be an adjournment for dinner; at three o'clock brethren will reassemble for business, when a report of preliminary proceedings will be given by Rev. W. R. Stevenson, M.A., and a draft of constitution for the proposed Union will be submitted for discussion.

A public tea will be provided in the school-room of Derby Road Chapel, and at seven o'clock a service will be held in Mansfield Road Chapel, when the Rev. Thos. Goadby, B.A., will preach.

In connexion with the dinner and tea a charge will be made for each person, just as is usual at General Baptist Conferences, though possibly for future meetings another and better plan may be agreed upon.

We shall be happy to make arrangements for the accommodation of friends who wish it on Monday and Tuesday nights, providing they will write to one of the undersigned not later than Nov. 9th. Also, it will be a great convenience if friends intending to join us at dinner will forward a post card to that effect at an early date.

We are, dear sir, yours very truly,
 W. R. STEVENSON, 3, Addison Villas, }
 W. Woods, Terrace Royal, } Nottingham.

Church Register.

CONFERENCES.

The CHESHIRE CONFERENCE met at Congleton, on Tuesday, Oct. 4. Rev. W. March opened the morning service. Rev. E. K. Everett preached from Luke v. 5. Rev. R. Kenney presided in the afternoon, and Rev. B. Hackett prayed. Reports showed thirteen baptized since the Easter Conference, and six candidates now. There was an average attendance of representatives and visitors, and the statistics and proceedings of the Conference were of increased interest.

1. The Home Mission Committee met at Crewe, Sept. 19, and recommended that Rev. T. E. Rawlings continue his labours as minister of the now renovated chapel at Congleton for another year, and that a church be organized there as soon as possible. The committee also recommended that Rev. E. K. Everett remain as pastor of the Audlem and Nantwich churches for another year. These three Home Mission stations are reviving and prospering; the Conference wished them increased success, and sanctioned the recommendations of the committee.

2. Mr. R. Pedley, Treasurer of the Home Mission Committee had a balance in hand last Oct. of £15 3s.; since then his receipts had risen, by collections and subscriptions, to £146 2s. 6d.; he had paid away £175, now leaving a deficiency due to the Treasurer of £28 17s. 6d. His report was received and adopted.

3. That the Home Mission Committee consist of Rev. R. Kenney, and Messrs. R. Pedley, J. Aston, R. Bate, R. Booth, and E. Birchall.

4. That our best thanks be given to Rev. E. K. Everett for his appropriate sermon.

5. Mr. R. Pedley introduced what proved an interesting topic of conversation, the subject of "Pastoral Visitation." Messrs. R. Kenney, T. Pedley, J. Aston, Galley, and the Secretary, took part in the conversation, and there seemed to be a general impression that visiting was right, important, and necessary in the case of members of our churches and congregations, even though it had to be done at a sacrifice in the quantity and quality of the preaching; and that it should not be confined to ministers alone, but that deacons and experienced Christians would do well to help in this work.

6. That Rev. R. Kenney be requested to introduce for consideration at the next Conference the subject, "How we may best promote, in this district, the interests of

the Baptist denomination generally, and of our own denomination especially."

7. That the next Conference be at Audlem on the first Tuesday in April, 1871, and that Rev. W. March be the preacher, or, in case of failure, Mr. R. Pedley, jun.

WILLIAM MARCH, *Secretary.*

The LANCASHIRE AND YORKSHIRE CONFERENCE assembled at Denholme on Wednesday, Sept. 28. The Rev. W. Evans opened the morning service, and the Rev. G. Needham preached from Psalm cxviii. 25. Rev. J. Taylor, pastor of the church, presided at the business meeting. Reports show 24 baptized, and 13 candidates.

It was resolved,—

1. That the Secretary shall have power to convene the committee for the preparation of Conference business at the time and place which he shall deem most convenient.

2. That pastors and churches intending to introduce business at the Conference shall give intimation of it to the Secretary at least one week before the Conference assembles.

3. That fully approving of the objects of the Centenary Fund, and believing that such an effort is greatly needed, we earnestly urge the churches in this Conference to aid it to the extent of their power during the present association year.

4. That the subject of training pastors, chiefly for village churches, be considered at our next Conference; and that we request the Rev. R. Hardy to write a short paper upon it.

5. That the next Conference be held at Todmorden on the Wednesday after Christmas-day, and that the Rev. I. Preston be the preacher; or, in case of failure, the Rev. J. Taylor. JAMES MADEN, *Sec.*

The LONDON CONFERENCE met in Commercial Road chapel, London, Oct. 5, at half-past two. The Rev. J. G. Pike presided. There are seventeen churches in this Conference. *Only ten reported.* Since the last Conference these ten have baptized sixty-eight, received twenty-six, restored two, and have twenty-nine candidates. New Church Street, Praed Street, and Hitchin together, report fifty-two baptized.

It was resolved—

I. That the Secretary write to the non-reporting churches, and earnestly request them to send a report of their state to the next Conference.

II. *Foreign Mission.*—1. That a Secretary be appointed whose duty it shall be to

arrange with the churches in the London Conference for the holding of Foreign Missionary services, so as to economize the time of the deputation, save the Society from unnecessary expense, and increase the efficiency of the services.

2. That Rev. J. Clifford be the Secretary.

3. That Revs. J. H. Atkinson, J. Lawton, and C. Payne, be a reserve deputation.

III. *Home Mission.*—That we earnestly ask all the churches in the London Conference to take into consideration the desirability of making collections and subscriptions for the Home Missionary Society.

IV. *Deputation from the General Baptist Assembly.*—The Revs. J. C. Means, J. Marten, and T. B. W. Briggs, attended as a deputation from the General Baptist Assembly, and presented the following resolution passed at a meeting of the Committee of the General Baptist Assembly held at Worship Street, Sept. 2:—"That an invitation be given to the ministers and other members of the London Conference (New Connexion) to meet the members of this Committee at any convenient time, and that refreshments be provided."

Resolved,—That we very cordially acknowledge the courtesy and charity which have prompted the invitation to confer upon the matter of a closer union between this Conference and the General Baptist Assembly, and appoint brethren J. H. Atkinson, Dr. Burns, Wallis Chapman, J. Clifford, R. Johnson, J. Lawton, C. Payne, J. Perry, and W. Quiney, to confer together as to the desirability of so doing.

V. *The next Conference.*—That it be held at Chesham, in May, 1871. That J. Clifford be the preacher. That Mr. Wallis Chapman be requested to prepare a paper "On the limits to Individual Thought and Action in the Church and in the Denomination."

The evening service commenced at a quarter past six. Rev. J. Lawton read the scriptures and prayed, and Rev. J. H. Atkinson preached from Gal. vi. 14.

CHARLES PAYNE, *Secretary.*

The WARWICKSHIRE CONFERENCE was held at Cradley Heath, Sept. 27. The morning exercises commenced with devotional services, after which Mr. James Mason, of Walsall, read a paper on "The Relation of the Church of Christ to the Temperance Reformation." Mr. Mason was heartily thanked for his able and interesting paper.

In the afternoon the Rev. G. Cosens presided. Mr. R. Prince prayed. Several churches failed to report. Reports to hand stated nineteen baptized, and twenty-nine candidates. This was a smaller number than has been reported for some time past,

and it was felt to be a matter for deep humiliation before God. Brother Parsons was called upon to express our feelings in prayer.

Resolved,—1. *Willenhall Chapel.*—That we heartily thank brother Lees for his efforts to secure the chapel to the denomination, and regret that they have not been successful.

2. Brethren Lees and Rollason reported respecting introducing a cause at Dudley. It was resolved, "That they report again at the next Conference."

3. Brethren Lees and Cross were appointed as a deputation to the church at Austrey and Polesworth to see "how the brethren fared," no report having been received from that church for a long time past.

4. The next Conference to be held at Lombard Street, Birmingham, on the second Tuesday in April, 1871. Subject of paper, "The best means of developing and utilizing the various gifts of the church." Writer, the Secretary. Evening preacher, Rev. G. Cosens. The Rev. L. H. Parsons preached in the evening.

HENRY CROSS, *Secretary.*

LEICESTERSHIRE BAPTIST PREACHERS' UNION.—The fourth Conference was held at Hathern, Oct. 11. Mr. J. Coddington presided. An address was delivered by brother Riley on "The best means to ensure increased efficiency in our village churches." This was followed by discussion. The following resolution was adopted, "That we recommend village churches to select one or more of their number to take the pastoral oversight of the church; and where this is not practicable, to appoint one of their more experienced preachers to meet with them at their church meetings, and to look after any other matters relating to the prosperity of the church." In the evening a revival meeting was held, presided over by J. S. Lacey. Addresses were delivered by Mr. J. Porter, Coalville; Messrs. G. Payne and J. Mee, Leicester; Messrs. T. Moore and H. Black, Sheepshed; and Mr. J. Spendlove of New Basford. These meetings were felt to be productive of good, and were well attended.

GEO. PAYNE, *Secretary.*

CHAPELS.

LONDON, *Praed Street.*—Anniversary services were held Oct. 16 and 17. At the public meeting on the 17th addresses were given by the Revs. J. H. Atkinson, W. Salter, and W. Stott, and Messrs. R. F. Bayley, T. P. Dexter, A. Towers, &c. J. Clifford, the pastor, presented the annual report, from which the following quotations are made:—71 have

been received into fellowship during the year. During the twelve years of Mr. Clifford's ministry 811 persons have been added to the church. In October, 1859, the members numbered 67; in October, 1870, 503. The financial summary of receipts since Oct. 16, 1869, is,—Church Funds (pew rents and weekly offerings), &c., £408 5s. 10 $\frac{1}{2}$ d. Church Poor Fund, £50 9s. Sabbath School, £43 9s. 5d. Hall Park Sabbath School, £11 7s. 10 $\frac{1}{2}$ d. Tract Society, Mothers' Meeting, and General Aid Society, £67 14s. 0 $\frac{1}{2}$ d. Temperance Society, £18 18s. 11 $\frac{1}{2}$ d. Dorcas and Sick Visiting Society, £13 17s. 6d. Mutual Improvement Society, £11 18s. 10 $\frac{1}{2}$ d. Young Women's Bible Class, £1 0s. 9 $\frac{1}{2}$ d. Foreign Missions, £77 4s. 6d. London City Mission, £1. The College, £17 12s. Centenary Fund, £62 0s. 3d. New Chapel Fund, £530 16s. 10d. Total, £1324 15s. 10 $\frac{1}{2}$ d. Of the contributions to the New Chapel Fund, about £80 were given by kind friends outside the church and congregation.

MARCH, Cambs.—New Chapel Services.—On Tuesday, Sept. 20, the memorial stone of our new Centenary chapel was laid by Robert Dawbarn, junr., Esq. After a short devotional service at the Congregational chapel, the contractor, workmen, architect, clerk of work, minister, deacons, building committee, and friends, walked in procession to the site of the new building, headed by two Sunday scholars with banners. The hymn beginning, "This stone to Thee in faith we lay," was sung, the Rev. T. Goadby read the 132nd Psalm, and Rev. T. W. Mathews offered prayer. The pastor gave a brief history of the church; and then a beautifully carved stone bottle, the gift of the foreman mason, containing a record of the day's proceedings, the *Magazine*, *Minutes*, *Freeman*, *Christian World*, one of *Spurgeon's Sermons*, a photograph of the old chapel, a florin and penny of Her Majesty Queen Victoria, &c., was placed in the cavity by our aged friend Mr. Joseph Ewen, who laid the first brick of the new structure, his grandmother having laid the first of the old chapel in 1799. Miss Jones, of Stonea Grange, having presented Mr. Dawbarn with a handsomely engraved silver trowel from the ladies of the church and congregation, and Mr. Hutchinson, contractor, an ebony mallet, he proceeded to lay the stone, which done, he delivered an address on the necessity, purposes, associations, and claims of the new building. The Rev. T. Barrass followed, and closed the service. The large concourse of persons then passed the stone in order, depositing on it purses and offerings, amounting to more than £100. Between 300 and 400 then took tea in the room

now used by the friends for worship; and in the evening the Rev. T. Goadby, B.A., preached from 2 Cor. v. 14.—The new building will be substantial, commodious, and convenient; school and class rooms on the basement, and comfortable accommodation for 650 persons in the chapel. It will cost £2500, and we hope to open it, God willing, in March, 1871.

SPALDING COMMON.—New Chapel.—On Sunday, Oct. 9, two sermons were preached by the Rev. J. H. Atkinson in the Spalding chapel. Collections, £9 9s. 7 $\frac{1}{2}$ d. On Wednesday following a tea and public meeting took place. Rev. J. C. Jones, M.A., presided, and said that the object of the meeting was to raise £44 1s. 2d., necessary to free the new chapel from debt. Mr. Pentney gave an address, and the Rev. J. H. Atkinson said that friends at Hitchin had sent £6 to be given on condition the whole sum was raised there and then. It was speedily and enthusiastically done. The opening services of the new chapel will be held in a week or two.—**J. T. ATTON, Hon. Sec.**

HITCHIN.—Oct. 9. Preacher, Rev. J. C. Jones, M.A. On the following Monday afternoon a sermon was preached by the Rev. F. Tucker, B.A., after which a number of the friends took tea together; and in the evening a large public meeting was held, when the Revs. J. Clifford, M.A., LL.B., J. Keed, J. Aldis, J. A. Comfort, and other friends gave addresses. More than 100 trays were given, and the gross proceeds of the anniversary exceeded £40.

MINISTERIAL.

REV. J. JACKSON GOADBY.—On Monday, Sept. 26, after a numerously attended tea, a farewell meeting was held in Dover Street chapel. Rev. I. Stubbins offered prayer, and addresses, expressing deep regret at Mr. Goadby's removal from Leicester, and hearty good wishes for the success of his ministry in Gravesend, were delivered by Revs. Dr. Underwood, T. Stevenson, and J. C. Pike. The chief interest centred in the presentation by Mr. Harvey, one of the deacons of the church, of a testimonial to Mr. Goadby, consisting of two purses, one given by friends in the church and congregation, and the other by some friends connected with other Dissenting congregations in Leicester. The amount of both purses was £87.

REV. I. PRESTON.—On Tuesday, Oct. 4, the first anniversary of the ministry of the Rev. I. Preston at North Parade, Halifax, was celebrated. The chair was occupied by the pastor. Addresses were given by Messrs. J. Holt, H. F. Etherington, W. Ostler, senr., D. Wilson, S. Atkin-

son, E. Haley, J. Skelton, E. S. Brook (West Vale branch), J. Bramley, W. Townsend (Ovenden branch), and others. This resolution was enthusiastically passed: "We, the church and congregation of North Parade, hereby express our gratitude to God for His preservation of the health of our beloved pastor during the last twelve months, and for the restoration of his dear wife from her long and threatening affliction. We record, also, our hearty appreciation of our pastor's unwearied devotion to our highest interests by his private and public ministrations."

REV. THOS. RYDER's recognition services as pastor of Stoney Street church, Nottingham, took place on Tuesday, Oct. 18. At 5.30 p.m. a large number of friends assembled for tea in the excellent school-rooms recently completed (and which were much admired by visitors), and at 7.0 a public meeting was held in the chapel. Addresses were delivered by Revs. Dr. Underwood, W. R. Stevenson, M.A., S. Cox, W. R. Skerry (of Sabden), J. B. Dougherty, M.A., R. Nobbs, J. Matheson, B.A., and T. Ryder.

MISCELLANEOUS.

CARRINGTON.—*An Appeal.*—The Sabbath school has existed here for more than twenty years without possessing a school-room. About four years ago the rent of the rooms then occupied, and in which the school had been conducted for a long time, was doubled, and the teachers being neither able nor willing to pay it, had to "quit;" and no other premises being available, they were compelled to carry on the work under great disadvantages in the chapel, the scholars at that time numbering 120. After remaining in this uncomfortable situation for some months, two rooms in the village became empty, and were obtained at a moderate rental. In these, though small, ill-ventilated, and in other respects inconvenient, the teachers have "managed" until the present time. On the 23rd of September they were again reminded of the insecurity of those who are only tenants, and were thrown into a state of deep anxiety by receiving "notice to quit," the owner of the premises requiring them for another purpose. We have scoured the neighbourhood in search of suitable rooms, but without success. Our scholars now number 170, and our tenancy expires on the 25th December. Beyond this date we shall be without a place in which to teach these little ones of Jesus and the way to heaven; and the operations of our Sabbath school, with its auxiliaries, consisting of a penny bank (which is open to the whole village), a

free night school and library for scholars, and a branch of the Juvenile Orissa Mission, will be seriously crippled, and a considerable number of the scholars must be turned adrift for lack of accommodation. In this critical situation the teachers have resolved to secure a piece of land and build a house of their own. This will involve an outlay of about £250, and as all connected with the cause are working people, who will not be able to raise more than a fifth of the amount required, we are compelled to appeal to the public for assistance. Reference may be made to W. E. Baker, Esq., Carrington; Rev. W. R. Stevenson, M.A., or Rev. J. Clifford. Subscriptions will be thankfully received by the superintendents, Mr. H. Belton, 10, Peas Hill Rise, and Mr. J. Brookhouse, 171, North Sherwood Street, Nottingham.

MARCH.—On Tuesday, Oct. 4, a very interesting gathering of the friends at March was held to celebrate the "jubilee" of Mr. and Mrs. Booth, who have been honourable and useful members of the church here for fifty years. Over a hundred accepted their invitation to tea, and after singing and prayer addresses of congratulation and thankfulness were delivered by the pastor, R. Dawbarn, Esq., Rev. T. T. Wilson (formerly pastor of the church), Messrs. Ewen, Abbot, J. Stanger Smith, Hale (precentor at Metropolitan Tabernacle), Richards, Foster, &c. Not many of our friends are spared to celebrate their jubilee: only one friend is living who was a member when Mr. and Mrs. B. joined the church, and he was present, and in his 83rd year delivered a most interesting and affecting address. Mr. and Mrs. Booth spoke of the way God had led them; the changes they had witnessed in the church and congregation; and expressed their gratitude that they were spared to see a new chapel begun.

THE YEAR BOOK, 1870.

The following corrections are necessary to make the "Minutes" accurate in every respect save as to statements of finance:

- Page 23, Lyndhurst has 16 teachers, and not 61.
 " 24, Todmorden received 36 members by letter, and not by restoration.
 " 55, column 2, line 5, erase *Macclesfield*, 1854.
 " 57, line 4, erase *Lincolnshire*, and insert *Leicester*.

J. CLIFFORD, Sec.

BAPTISMS.

CHESHAM.—Sep. 10, three, by C. Payne.
 LONDON, Commercial Road.—Oct. 23, eight, by J. G. Pike.
 NOTTINGHAM, Stoney Street.—Sept. 28, two, by T. Ryder.

THE COLLEGE.

On Tuesday evening, Sept. 13, the sermon at the opening of the Session was preached in Broad Street chapel, Nottingham, by the Rev. Charles Vince, of Birmingham. His subject was, *The preaching of the gospel God's ordinance*, which was treated with the preacher's usual ability.

Since the opening of the present Session the three senior students, who were offered the privilege of remaining in the College up to Christmas next, have all received and accepted calls to settle over churches. Mr. Jolly began his ministry at Boston, as assistant to Mr. Mathews, on the first Sunday in October. Mr. Silby commenced on the same day at Lineholme. And Mr. Wood goes to Longton on the first Sunday in November, under the auspices of the Midland Home Mission. "Peace be to these brethren, and love with faith, from God the Father and the Lord Jesus Christ."

W. UNDERWOOD.

RECEIVED FOR THE WIDOW AND FAMILY OF REV. T. MEE.

| | £ | s. | d. |
|--|----|----|----|
| Amount already acknowledged | 34 | 9 | 6 |
| Per Alderman Wilkinson— | | | |
| Mrs. Hind, Crowle | 1 | 0 | 0 |
| Stamps, Mr. — | 0 | 7 | 6 |
| Per Rev. Dr. Underwood— | | | |
| Friends at Castle Donington | 2 | 15 | 6 |
| " " Old Basford | 5 | 0 | 0 |
| Mr. Anderson Brownswood | 5 | 0 | 0 |
| Rev. J. Harrison, Birmingham | 1 | 0 | 0 |
| Mr. Kemp Sanby, Nottingham | 0 | 10 | 0 |
| Two Friends | 0 | 6 | 0 |
| Per Rev. J. Jackson Goadby— | | | |
| Miss Williams | 0 | 5 | 0 |
| Per Rev. Giles Hester— | | | |
| Mr. B. Nicholson | 0 | 10 | 0 |
| Rev. Dr. Burns | 0 | 10 | 0 |
| Mr. W. Sissons, junr. | 0 | 10 | 0 |
| Mrs. Whitehead | 0 | 10 | 0 |
| Miss Kate Goddard | 0 | 10 | 0 |
| A Lady Friend | 0 | 10 | 0 |
| Mr. C. Atkinson | 0 | 5 | 0 |
| Mr. F. Hiller | 0 | 5 | 0 |
| Mr. Charles Walker | 0 | 5 | 0 |
| Miss Searle | 0 | 3 | 6 |
| Mr. F. Sanderson | 0 | 3 | 0 |
| One of the Congregation | 0 | 2 | 6 |
| Smaller Sums from the Friends of Cemetery Road Chapel | 1 | 3 | 0 |
| Per Rev. J. P. Tetley— | | | |
| Mr. G. Hurst | 1 | 0 | 0 |
| Mr. A. Cameron | 1 | 0 | 0 |
| Mr. J. Ellis | 1 | 0 | 0 |
| Mr. J. Sherwin | 1 | 1 | 0 |
| Mr. R. Massey | 1 | 1 | 0 |
| Mr. S. Poynton | 0 | 10 | 0 |
| Mr. T. Bramall | 0 | 10 | 0 |
| Mr. Jas. Bannister | 0 | 10 | 0 |
| Mr. T. Toon | 0 | 10 | 0 |
| Mr. J. Yeomans | 0 | 5 | 0 |
| Mr. H. Meakin | 0 | 5 | 0 |
| Mrs. Mear | 0 | 5 | 0 |
| Mr. Hardy | 0 | 5 | 0 |

| | £ | s. | d. |
|----------------------------|---|----|----|
| Mr. Bennett | 0 | 5 | 0 |
| Miss Willshee | 0 | 5 | 0 |
| A Friend | 0 | 5 | 0 |
| Mr. Bakewell | 0 | 2 | 0 |
| Mr. Jno. Bannister | 0 | 2 | 0 |
| Mrs. Port | 0 | 2 | 0 |
| Mr. Mear | 0 | 2 | 0 |
| Mr. Wardle | 0 | 2 | 0 |
| Mrs. Best | 0 | 2 | 0 |
| Mrs. Dooley | 0 | 2 | 0 |
| Mr. Hunt | 0 | 2 | 0 |
| In smaller sums | 0 | 13 | 0 |
| Per. Rev. J. Clifford— | | | |
| Mrs. Bennett, Praed Street | 0 | 5 | 0 |
| Mr. Starkey, Coalville | 0 | 5 | 0 |
| Mr. Smith | 0 | 1 | 0 |
| W. Stevenson, Esq., Derby | 1 | 0 | 0 |
| Rev. J. C. Means | 0 | 5 | 0 |
| E. M. B. | 0 | 10 | 0 |

Marriages.

WALKER—BEESON.—Sept. 6, in the Baptist chapel, Kegworth, by Mr. Yates, Mr. Francis Walker, to Miss Emma Beeson, both of Kegworth.

FLETCHER—BELTON.—Sep. 19, at Loughborough, Baxter Gate, by Rev. J. Alcorn, Joseph, youngest son of Mr. W. Fletcher, Langley Mill, to Lois, youngest daughter of Mr. W. Belton, of the former place.

GREENWOOD—ASHWORTH.—Sept. 28, in the Baptist chapel, Shore, by the Rev. J. Maden, Mr. Robert Greenwood, of Friesland Terrace, to Miss Elizabeth Ann Ashworth, of Vale Terrace.

WILDERS—WOOTTON.—Oct. 6, by license, in the Baptist chapel, Kegworth, Mr. Joseph Bennett Wilders, to Miss Julia Wootton, both of Kegworth.

NAYLOR—LAW.—Oct. 8, in the Baptist chapel, Shore, by the Rev. J. Maden, Mr. John Naylor, to Miss Alice Law, both of Gate-Bottom, near Todmorden.

Deaths.

FAGG.—Oct. 2, Elizabeth, the beloved wife of J. Fagg, Gas Works, Radford, aged 54 years.

GREENWOOD.—July 23, John Greenwood, of Higher Intack, died in the faith, aged 68 years.

HILLER.—Mr. Louis Hiller, many years a deacon of Cemetery Road chapel, Sheffield, departed this life almost suddenly, Oct. 10, aged 59 years, and was buried in the General Cemetery amidst a large concourse of friends. He was much respected, and is deeply lamented by all who knew him.

LAW.—July 2, Sally Law, of Vale, entered into rest, aged 89 years.

Missionary Observer.

LETTER FROM THE REV. W. BAILEY TO THE SECRETARY.

Gibraltar, Malta, Alexandria, and Suez.

Ship "Hindustan,"

Sept. 26, 1870.

My last communication would inform you of our safe arrival at Gibraltar. I am now on board the *Hindustan*. We are waiting the arrival of the mails from Marseilles, but hope to sail during the evening. We have had thus far a remarkable passage; the weather has been so pleasant and fine. Every thing was most agreeable on board the *Bangalore*, and I never sailed with more gentlemanly officers, and more agreeable servants and sailors.

We left the "Rock" at ten A.M., on the 15th, and started punctually to the minute, for these steamers start at the appointed time with as much exactness as a railway train. The visit to this fortress was an agreeable break in the journey. The landing of the Governor from our steamer was a very quiet affair. I quite expected we should have had a salute of at least thirteen guns from the batteries, and the ships decorated in the harbour, but there was nothing of the kind. I spent about two hours on shore. I did not climb to the top of the rock, but I ascended sufficiently high to take a survey of the town and surrounding country. Not far from Gibraltar is Roorkee, a town celebrated for its bull fights; but there does not appear to be very much population around the bay. On the "Rock" the races are very varied, but the Spaniards preponderate. The houses are good, but the streets are narrow, and there is a great lack of attention to sanitation. There is an excellent market for fruit and vegetables. Apples, peaches, pears, figs, and grapes in great abundance. The finest grapes were sold for twopence a pound. The melons were very fine and very cheap.

Popery here is in the ascendant. I went into the church at the time of morning service, and saw priests and people "wholly given to idolatry." I could not but look with sorrowful pity on those who are given over to such "strong delusion." The poor women were prostrate at the Confessional, and seemed to be completely under the power of the priest-

hood. There is a Wesleyan chaplain here to the troops, but I believe he is the only representative of nonconformity.

On Friday, Saturday, and Sunday we were close to the African coast; sometimes so near that we could see with the naked eye all the objects of interest. For many miles, however, there was nothing but wild bleak barrenness; not an inch of cultivation could we see. On Saturday we passed a large town with some very fine buildings, but no one could tell us what town it was. The scenery around the Bay of Tunis was very pretty, and the site of ancient Carthage was pointed out to me by one of the officers. We passed Algiers about ten p.m. on Saturday; had it been earlier in the day we should have had a fine view of the town. On Sunday night, about sunset, we reached Cape Bon, and were so near that the houses were full in view, in fact we could not have been more than two or three miles from the shore. It is rather an unusual thing for ship masters to keep so near land, but this broke the monotony, and added much interest to our voyage.

On Sunday a chaplain of the Bombay Presidency conducted the service in the morning. His text was a very suitable one for a sermon at sea, Mark iv. 37, 38, 39, but there was a painful lack of evangelical truth. Immediately after the service I was requested to preach in the evening. A young Wesleyan minister going to Malta read the service; we had some good old hymns and tunes, and many sang with heart and soul. I was warmly thanked for the sermon, and I was asked whether I should not preach again on the following Sunday. We had a good attendance, and many of the stokers and firemen crowded round the hatchways to listen. I had many pleasant conversations with the sailors and firemen, and I trust that the quiet words spoken on the fore-castle and in certain nooks and corners of the ship will bear fruit after many days. Some of the men spoke with intense admiration of the manliness and openness of Dr. Norman Macleod when he was on board their ships. Sailors, of all other classes, treat with contempt parsonic stiffness and pride. Beneath the rough and sometimes rude exterior of the British tar

there is often found a generous and tender heart. I regret I did not bring with me some of Spurgeon's sermons, for sailors look upon him as the ideal man. The son of a chimney sweep from the East end of London, who had some acquaintance with Commercial Road Chapel and our friend Mr. Goadby, mentioned several sermons he had read. Another sailor brought me a copy of the *Liverpool Courier* with a summary of the sermons preached by Mr. Spurgeon in Myrtle Street Chapel on his recent visit there. My preaching was the means of finding out an old acquaintance in the Madras army that I had not seen for many years; he, like myself, has left his wife and family, and as he is a Christian man, there is a common bond of sympathy between us.

On Monday morning at day dawn we reached Malta—the Melita so memorable in the history of Paul; and as we remained till sunset, I was enabled to see all or nearly all the objects of interest in Valetta, the capital, and Cita Vecchia. I had hoped to have seen St. Paul's Bay, but found it too far. When I can command a little leisure time, I purpose preparing an account for the Magazine of my day's sojourn on the island, for it is one of the most important places in the world's great highway to the East. It is very strongly fortified, and is garrisoned by several regiments of the line and a local corps. We reached Alexandria on Friday morning, the 23rd. One of the first buildings that you see is the Viceroy's palace, but his chief residence is at Cairo. The harbour was full of steamers, and the finest of them carried the Turkish flag. I landed in the afternoon, and took up my abode with several of the passengers at Abat's Hotel. The accommodation was good, and the charges moderate. I could scarcely realize that in the short space of twelve days and a half, inclusive of stoppages, I had been carried to the land of the Pharaohs, so memorable in the history of the patriarchs—the land where Joseph died and Moses was born—the land of bondage—the land of the Passover—and the land where Mary, Joseph, and the child Jesus found refuge from Herod the king. It seems to me a most melancholy thing that a land so rich in historic interest should still remain under Mohammedan delusion, and that so little effort should be made for its evangelization. Alexandria is a fine city, and will

increase in commercial importance; the buildings in the principal streets are good, and the square in the centre of the city, with its trees and fountains, its large hotels, banks, offices, and shops, has a most attractive and commanding appearance. The streets are very dirty, and the dogs and pigs seem to be the only scavengers. Like most travellers I went to see Cleopatra's Needle and Pompey's Pillar. I might have gone about more, but the Arabs plague and pester new comers almost to death. To reach these two objects of interest it was necessary to secure a donkey; and soon as I had made known my wish I was completely surrounded with men and animals. To make any choice was impossible, for I was fairly overpowered, and thought I should have been pulled limb from limb; the strongest man as a matter of course gained the day.

We left Alexandria by special train on Saturday night at eight o'clock, and reached Suez at six the following morning. At one of the stations we had a beautiful view of the Nile by starlight. The carriages were comfortable, but by the time we got to Suez we were covered with sand and dirt. If the wilderness was like the sandy desert around this place, without any sign of either animal or vegetable life, I do not wonder that the Israelites should sigh to return to Goshen. Great improvements have been made at this port during the past two years. The ships are moored close to the railway, so that passengers have every possible convenience. I have seen the entrance to the Suez Canal, but there seems little probability at present of its superseding the railway. It is thought that whatever facility of passage there may be, the mails will always be sent by rail, and that passengers will prefer to disembark at Alexandria, and join the steamer again at Suez.

Yesterday (Sunday) was a miserable day. All day long cargo was being taken on board, and not the slightest possible regard was paid to the sanctity of the Sabbath.

The *Hindustan* is one of the largest ships of the Peninsular and Oriental fleet. We have a large cabin; but as it is on the lower deck, I fear we shall find it intensely hot in the Red Sea. I shall be thankful when the voyage is over, and still more thankful when I see loved friends, European and native, in Orissa; and I most devoutly wish I could cheer

them with the fact that I was but one of the instalment to reinforce their enfeebled strength. We must have more men in the field, or the churches at home will have a terrible account to render for their neglect.

BAPTISM AT CUTTACK.

LORD'S-DAY, Sept. 4, was a day of high and holy pleasure at Cuttack. Twenty young friends were baptized and admitted to the fellowship of the church; thirteen of them were from Miss Guignard's Orphanage, and another was the adopted son of Gunga Dhor. Khumboo preached on the occasion from John i. 12, and Ghanoo, after a fervent and appropriate prayer, baptized the candidates. The congregation was large, and the service a very gratifying one. The address in the afternoon to the newly baptized was founded on, "Keep thy heart with all diligence."

The Lord gives His choicest comforts to His people in the time of their deepest trials: so we have found it. Many amongst us, especially the young, appear truly awakened to feel the importance of eternal things; and we have, at the present time, twenty more candidates, to two of whom I may briefly refer. One is the first-born son of our late dear brother, Jagoo Roul. His father's dying charge to him to seek the "hidden treasure" is already, as we trust, bringing forth precious fruit. Another is the only son of our English school-master, Babu D. R. Rout; and I may add that on the mother's side he is a grandson of Gunga Dhor, and on the father's of another native preacher, Pursua Rout. While rejoicing in these pleasing evidences that the Lord is with us, we know that the devil will hinder the good work as much as he can; but the more he fights against Christ, the more we must fight against him.

J. B.

THE YEAR BOOK AND THE FOREIGN MISSION.

To the Editor of the *Missionary Observer*.

DEAR SIR,—With great pleasure I have perused the General Baptist Year Book for 1870. As a record of facts it is well worthy of the centenary year, and will be of immense service in time to come. It was, however, with considerable surprise, that I saw the "observa-

tions" of the Secretary on page 56, and presuming that they were not submitted to, or sanctioned by, the Association, I think it should be distinctly understood that for the opinions there expressed *the Secretary alone is responsible*. Personally I should be very sorry for the statements contained in "observation" (1.) to go forth to our churches, and down to posterity, under the supposed approval of our Centennial Association; and yet, as they appear in the official records, it is possible, without some statement to the contrary, that they might be so regarded. With this remark, will you kindly grant me a little space in which to reply to this said observation—a reply which justice to our Foreign Mission seems to demand?

"Has not," the Secretary of the Association inquires, "the all absorbing attention demanded by the affairs of the Foreign Missionary Society in *certain years* caused, to some extent, the decrease of the denomination at home?" And after several statements which appear designed to prove the affirmative of this inquiry, the remark is then made, "Putting the histories of the denomination and of the Foreign Mission side by side, may we not read this lesson—there is a point up to which exertion for the spread of the gospel amongst the heathen is increase of power, beyond it is weakness and difficulty?" Now, in endeavouring to form a correct opinion on such a subject, is it a safe method of procedure to single out "*certain years*?" Might not the revision of a single church register—like Stoney Street, Nottingham, or Portsea, for instance, where scores of names have been erased in a year—entirely upset calculations of this character? Or, granting that certain years are to be taken, ought they not to be taken according to some sort of rule, and not any year be pitched upon which seems to favour a mere supposition? Take an illustration. "In 1824," we are told, "it was resolved to extend the area of the Mission operations as far as the West Indies, and in 1826 it was done. The first year in which our denomination reports a decrease is 1825." Now why seek to associate the unfortunate year 1825 with the Foreign Mission? If certain years are to be associated with it, why not take 1824 when the mission was projected, or 1826 when it was established? Had this course been pursued the "Tables" would have turned against the theory, as in each of

those years there was a denominational increase. Perhaps the decrease of 1825 (the year of the panic) was caused by the West India Mission being kept in abeyance! "When Moses held up his hand Israel prevailed: and when he let down his hand, Amalek prevailed."

But instead of taking certain years, and moving backwards or forwards as the establishment of a theory may require, let us extend the period of our observation over decades, (and in so doing we will take the Secretary's *own tables*), a course which, in my humble opinion, is more likely to lead us to a correct conclusion. Beginning, then, with the fifth decade of our denominational existence, *i.e.*, from 1810 to 1820, we find that during this period our Foreign Missionary Society was established. The average increase of the denomination was 235. During the sixth—1820 to 1830—the Mission to the West Indies was commenced, and the average increase 320. During the seventh—1830 to 1840—the staff of missionaries was unusually large, and the average increase was 404. During the eighth—1840 to 1850—the China Mission was established, and the average increase 337. Taking, therefore, these four decades, during which strenuous exertions were made to send the Gospel to the heathen, our average increase was 324, as against 107 in the other six decades of our denominational history. Again, if we extend our observation and take a survey, not of ten, but of twenty-five years, the result is equally remarkable. Take, for example, the third twenty-five years, during which the foreign missionary spirit was at its height among our home churches, and during which, if at any period, the denomination exerted itself beyond its strength to send the gospel to the heathen—sending out, as it did, thirty-eight missionaries: *viz.*, twenty-nine to the East Indies, six to the West, and three to China, and what is the result? Why, during this very period our average increase was 410, as against 62 in the first twenty-five years, 180 in the second, and 126 in the fourth, or greater than during the whole of the other seventy-five years of our denominational existence. Putting, therefore, the histories of the denomination and of the Foreign Mission side by side, the lesson I read is—not the one suggested by the secretary, but this—that in proportion as the de-

nomination has exerted itself to send the gospel to the heathen, in like proportion has it been prosperous at home; and the inference I draw is, that if as a denomination we would renounce the scepticism, the bickerings, the depreciation, which have of late years unhappily existed amongst us; if we would cultivate the faith, the prayerfulness, the self-sacrificing love exhibited by the fathers of the Mission; if we would act on the noble principle of the immortal Carey—attempt great things for God; expect great things from God; if we would display a little more of the "soldier's spirit, the chivalry, the dash, the effervescing enthusiasm," the want of which is suggested as one of our conspicuous faults; if we would do this, not only would our Foreign Mission be relieved and strengthened, but the reflex influence would be seen in the renewed vigour and prosperity of our home churches, "The liberal soul shall be made fat." Apparent exceptions there are of course; but as a rule those ministers and churches have been the most prosperous at home that have exerted themselves most to send the gospel to the heathen. Of the accuracy of this remark the secretary's own church is a conspicuous example. If, therefore, there are signs of weakness and decay amongst us as a denomination, my opinion is, that the cause is to be traced, not to those who have exerted themselves *most*, but to those who have exerted themselves *least*, to spread the gospel amongst the heathen. Whether there have been any ministers or churches who have so laboured, and prayed, and given of their substance, on behalf of foreign missions, that it has "induced weakness, and decay, and difficulty," it is not for me to say, but I never heard of any, and consequently infer that such cases are exceedingly rare. Certainly a confession of this character will not come from those who have the greatest cause to make it. The indolent and not the industrious, the niggardly and not the liberal, the fearful and not the courageous, the carnal and not the spiritual, are the men who complain of having worked beyond their strength. Instead, therefore, of entertaining the idea for a single moment, that the "affairs of our Foreign Missionary Society, in certain years, have caused to any extent the decrease of the denomination at home," let us aspire after greater faith, greater liberality, and greater heroism in connection with the

salvation of the heathen, and the result shall be, not weakness and difficulty, but strength and prosperity amongst our home churches.

Touching this subject, will you permit me to conclude with an extract from the "Sword and Trowel" for June, 1870, and which is in reply to a minister who thinks his people will be strained and impoverished by numerous foreign appeals for help, and who deems it wiser to "shut the door against all outsiders and look at home?"

"Nonsense, brother! Let your people give till they get into the habit of it. It does not injure bees to have their honey taken from them; they only set to work and make the more. If the sheep are sheared, it is no trouble to them, for another and cleaner coat is sure to grow. It does not hurt cows to milk them; let them be milked dry, they will give the more next time. Nor is there anything lost by dipping a spring dry; it will fill again with water even more fresh and sweet than the first. If we do not clear out the old mercies they will grow musty, and will prevent the new ones from being sweet when they come. Old misers and covetous people dry up and die, having known only old and stale blessings; they never, by parting with the old, prepared the way for God to replenish, refresh, and bless them as He does the benevolent with new manifestations of His faithfulness.

Moreover, brother, those who try to reserve their strength for home work usually grow weaker and weaker. The heart would not be strengthened if it were to store up the blood, but by sending it forth as it comes in, it abides in a healthy condition. 'There is that scattereth and yet increaseth.' Generosity is economy. Selfishness is not thrifty."

Believe me, yours sincerely,
W. HILL.

Barton Fabis, Sept. 7, 1870.

THE BIBLE IN ROME.

From the "Monthly Reporter of the British and Foreign Bible Society."

It is with no ordinary joyfulness that the committee make the above announcement. Strange it is that in a few weeks after the formal declaration of Papal infallibility, with a solemn anathema against all who withhold assent from the blasphemous dogma, the Pope should find himself stripped of his temporal sovereignty, and the territory over which he ruled thrown open to the long-

excluded Bible. In anticipation of the change that has occurred, the committee had sent directions, many weeks since, to their agent for Italy to be prepared to enter Rome the earliest moment it was practicable to do so, and to place colporteurs ready for immediate service. It appears that their wishes have been fulfilled, and as soon as the gates of the imperial city admitted the Italian troops, the work of the Bible Society commenced. Mr. Bruce, writing under date September 22, remarks:—

"It is with no small thankfulness and gratitude to the good Lord that I am able to announce to the committee that at last the Bible is in Rome, and that four, if not six, of their colporteurs are in this city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The first to get in—and he was determined to be the first—was Frandini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native city. I have not seen all the men yet, but expect to do so this evening.

"It is premature to say what reception the Bible may receive from those to whom it is offered for the first time; but from the little I saw when with one of the colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is 'Sacra.' Such prejudice, such confounding of the false with the true, will, I trust, soon give way to feelings and views that are wiser and more enlightened.

"As you may suppose, this city is in a state of great excitement.

"It is exactly ten years this very day since the Bible was openly offered to the Neapolitans in the city of Naples."

In a later communication reference is made to some difficulties that were experienced, but as the circumstances pleaded in explanation of those difficulties have passed away, it may be presumed that there will be no further interference on the part of the authorities, and that from one end of Italy to the other the Bible will be free. It is gratifying to observe that priests are found amongst the purchasers of the Scriptures.

"From my two letters I think you would gather that seven colporteurs

accompanied the troops in their march to this city, and that on the 20th ult., at the first possible moment, six of them entered Rome with the Bible, but not all at the same time, nor yet at the same gate. Five entered by Porta Pia, and one by Porta S. Giovanni. Three of the men, finding it unsafe where they were, retreated to the fields, and returned to Rome next morning. A few days after they were joined by the youth from Civitaa Vecchia, so that there were seven men with Bibles together in the Seven-hilled City. I had quite made up my mind to be in Rome before the colporteurs, but could not accomplish it. I came on the 22nd, by the first train by which civilians were allowed to travel, so I consoled myself with thinking that, after all, it was only right that the Bible should be first carried into Rome by Diodati's fellow-countrymen, who, brought up in the errors of Papacy, had learned to value it, and had, I trust, received into their hearts its saving truths.

"I am sorry to say that for the present our operations are suspended. Yesterday the police took away the books from two of the colporteurs, and have given orders that none are to be sold until after the citizens have declared by vote that they wish to be under Victor Emmanuel. The *plebiscito* comes off to-morrow—on the Lord's-day as

usual—so that we shall not, I hope, lose much time. The excuse is that the priests are ready to make a handle of anything to get up a disturbance. Soon I expect we shall be able to begin the work in right earnest. Four of the men have applied for leave to have a table in four of the most frequented squares, and in a day or two we shall have the answer of the *municipio*. I am glad to say that among the purchasers of the Bible here have been several priests."

But even after the votes had recorded such an overwhelming majority in favour of Victor Emmanuel, and the laws of Italy had become applicable to the territory recently under the rule of the Pope, some other difficulties were raised to the free circulation of the Scriptures in Rome. Fresh supplies on arriving were detained at the Custom House, and the colporteurs were forbidden to exercise their calling. These interruptions are now happily at an end. Full permission is given for the sale of the Scriptures, but the authorities enjoin upon the colporteurs to act with prudence, and avoid giving unnecessary offence to anyone; advice which the committee feel assured the colporteurs will scrupulously respect. It is intended to open a public dépôt in Rome, and efforts are being made to secure a suitable locality.

FOREIGN LETTERS RECEIVED.

CUTTACK.—T. Bailey, Aug. 31; J. Buckley, Aug. 24; Sep. 7. PIPLEE.—W. Brooks, Aug. 17; Sep. 10.

CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from
September 18, to October 18, 1870.*

| | £ | s. | d. | | £ | s. | d. |
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| Dr. E. W. Eyre | 0 | 10 | 0 | Collections | 12 | 10 | 0 |
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| sonary Meeting | 13 | 12 | 10 | STANTONBURY— | | | |
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 DECEMBER, 1870.

THE GENERAL BAPTIST CREED OF 1770.

ON no point is the difference between the religious life of the present age and of the times of Dan Taylor and his colleagues so marked and decisive as on Creeds. A hundred years ago the churches of this country had not much to boast of; but of their treasures they guarded none so zealously as the hoary and honoured forms of faith received by tradition from their predecessors. Now tens of thousands of the disciples of Christ are supremely indifferent to articles of theological belief, and not a few others persistently deny that they have any value at all. The religion of the last century was led captive into the land of formula, and it proved to be "a wilderness, a land of deserts and pits, a land of drought and of the shadow of death." To-day the merest tyro in the faith declares himself a Moses, and waits, staff in hand, to guide us to the Canaan of free thought, meanwhile fiercely hurling cruel anathemas against all creeds, as though they never could be anything else than tyrannical Pharaoh's slaying the masculine offspring of unfettered minds. Dr. Gill, John Wesley, and their fellow-workers were extremely tenacious of dogmas, and sought to express, with logical precision and systematic fulness the convictions they held concerning the Word of

God. Mr. Voysey is only a little in advance of many in the State Church when he flings a "stone" from his "sling" at every remnant of those doctrinal times: and Mr. Spurgeon has lately uttered some ominous words as to the drift of thought and feeling amongst Nonconformists. It is not, indeed, too much to say that indiscriminate defence of articles of religion has given place to unreasoning hostility; accurate definition to impalpable sentiment; careful analysis to theological blubber; catechisms to "religious stories;" well-knit and compact bodies of divinity to elegant vacuities "all wind and tongue." Not a few think that as indolence was the demon of the church of the eighteenth, so is definition of the church of the nineteenth century, and as immense good resulted from casting out the former, so nothing but advantage will follow from getting rid of the latter.

It is, no doubt, exceedingly simple on our part, but we cannot appreciate this creed-denouncing fever. The hectic flush is "beautiful and lovable," but after all it is an unfavourable symptom. The pulse beats with fearful rapidity, but not with the regularity and steadiness of perfect health. The intense thirst for sentiment and emotional excitement is a surer proof of increasing

disease than of growing vigour and multiplying strength. Creeds, articles, and formularies of faith obtain in their substance wheresoever the mind acts with freedom and energy. Science does not denounce them. Art does not eschew them. Why, then, should they be excluded from a province worthy to engage the noblest faculties of man in their loftiest and most sustained endeavours? Have Kepler's laws no value to the minds of the disciples of Newton and Herschel? Do they despise the truths that have been systematized and precisely expressed concerning revolving planets and shining stars? Has the chemist no creed? Open your *Miller*, or *Roscoe*, or *Williamson*, and you will find your answer in the leading principles clearly enunciated and the laws abundantly proved. The botanist, geologist, political economist, each matures his thinking on the facts of nature and life, and the experiments he conducts or observes, until that thinking has taken the most comprehensive range and is expressed in exact and communicable language. He will not be satisfied till he discovers the bond which connects his facts together, and lays hold of the law or truth which accounts for all. And why should not the Christian thinker do the same? Has he no facts? Does human life offer no equivalent for experiment? Has the Bible no central principles? Without doubt! Why, then, should not the best methods of investigation, and the most useful and acceptable forms of making known the results of investigation, be adopted with regard to religion as well as in the realms of art and science? Because, it is said, the parallel does not hold good. Theology is not a science, some say, in any sense; for its truths are beyond the test of human reason, and no amount of mental effort can ever demonstrate them. Indeed! Is there, then, no science save where there is universal

demonstration? If the botanist cannot show that the oak of a century is only an expanded leaf, and that trunk, branch, and spray, are all built up on the type of that leaf, and that every acorn is still that same leaf compressed and bound up within an admirable envelope, will you say there is no botanical science? The beautiful theory is only a brilliant intuition flashed from the poetic mind of Goethe, but it is reasoned back to and shown to be explanatory of the facts of the vegetable world, and therefore held to be true. Again, has any wonder-working chemist demonstrated the famous atomic theory? Certainly not in any other way than showing that it explains the laws of definite proportions existing among bodies better than aught else. Moreover who has made known to us the inscrutable quality by which matter attracts matter? Is it known because it is *named*? In every science, in every art, as in theology, the intellect of man having travelled far and mastered much, comes to a point beyond which it cannot penetrate. It is not difficult to demonstrate what water is composed of, or that sin leads to suffering; but the higher the truth the greater the mystery. The highest truth is always too high for us. We cannot by searching, with mere intellect attain to it. It is so for Tyndall as for Calvin, for Huxley as for Arminius. All these workers come to principles which they cannot really reason out or fully demonstrate. Therefore the parallel does not fail, and the method for discovering connecting principles and "fundamental doctrines" ought to be adopted in theology as well as in the science of wealth or the art of painting.

But the bitterest hostility to creeds is due to the grievously mistaken uses to which they have been put, and the false functions they have been set to discharge in the church of the Lord Jesus Christ. However, serious as

these errors are, if they are preventable, they cannot be held by rational men as a sufficient reason for the extinction of all forms of faith. Misuse is not always conclusive of utter unfitness for human service. Because creeds have been abused and made to do work for which they were never intended, it does not follow that they can render no aid to men in their warfare with wrong. If a man seeks to cut down the oaks of Sherwood Forest with a razor instead of an axe, the Sheffield people are not forthwith forbidden to make razors. Because iron is manufactured into murderous swords we do not prohibit its use for the roads on which the civilizing steam may run its journeys of beneficence. Gas is a most dangerous article, but carefully guided it illuminates our cities and towns, and aids our police. So if creeds have been made into millstones and hung about the necks of heretics, or into missiles to be hurled from the catapults of church intolerance against those who, like Paul, have been resolved to maintain their liberty in Christ Jesus, yet this will not hinder us from using them as instruments for leading feebler minds to see the immense range and glorious harmony of the revelation of God.

The great mistake is to imagine that any creed is final, or that any system of theological truth exhausts the Bible, or forms an exact equivalent for the Scriptures. Creeds never can have finality. They are always progressive. Because revelation is closed it does not follow that any scheme for explaining it is infallible even though it receive the approbation of councils and the sanction of learned men. Nature refuses to be exhausted by the mind of Newton or Darwin. Why should the Bible have nothing left in it after a greatly gifted youth of twenty-six years of age has dug Calvinism out of it? The Great Stone Book, our earth, has not revealed all its secrets

to Lyell; why should that greater book, our Scriptures, be supposed to have given up all its treasures to the noble spirited Arminius? Till the human mind is equal to the divine it is competent to us to expect, with Robinson, that "God has yet more truth to break forth from His holy Word." Further investigation will confirm the cardinal truths of all creeds, and bring out with greater distinctness the broad lines in which our systems coincide, and yet show more and more of the fullness of the revelation of Him who filleth all in all.

Scarcely less serious is the error of treating creeds as cures for doubt. The physician does not send his suffering patient to Page's Outlines of Geology, or Lindley's Botany, in order that his enfeebled body may be invigorated and his failing strength renewed: but religious teachers, who should be *wise* to win souls, have often put before doubting troubled men their hard and stiff logical forms, built up together in faultless style, but repulsive as a charnel house, and tantalizing as stones for bread and scorpions for eggs. Keble writing concerning the youthful Arnold when the latter was distressed with religious doubts, said, "I am inclined to think that the wisest thing he could do would be to take John M. (a young pupil) and a curacy somewhere or other, and cure himself not by physic, *i.e.*, reading and controversy, but by diet and regimen." Yes, as the doctor says to the invalid, "Get face to face with nature. Let the breezes blow on you. Welcome the sunshine, and obtain the stimulus of appropriate exercise;" so to the doubter we say, "Come face to face with God in His word. Get into the light of the Sun of Righteousness, and attempt the actual work of Christian men." Creeds are bad medicine for doubters, poor food for men hungering for the truth of God.

In fact their main work is *educa-*

tional. They are capital instruments for teacher and taught. As a knowledge of anatomy is indispensable to the man who has to cut off a limb, and of *materia medica* to him who has to prescribe for different complaints, in like manner an acquaintance with the complex nature of man, as described in the Bible and revealed in life; and with the framework of Scripture, the connection of part with part, and the general relations of the whole to each truth and each truth to the whole, is necessary to the teacher who covets to do his work so that he may not be ashamed in the day of Christ. He may rarely or never go thorough it publicly; but it will be the hidden but strong foundation on which he ever builds. Nor are they less requisite for many of the taught at certain stages of their progress. Some do not need them. They have out grown the alphabet and primer of their earlier years by a constant "increase in the knowledge of God." But others are young and weak, and for them systematic statements and short and concise forms are as necessary as they were once for us. Creeds will put ideas within their grasp they would not obtain in any other way. Erroneous notions will be dissipated as they see the truth in its relations and harmonies. We shall never forget the advantage derived in early life from a perusal of the Christian Religion in its leading principles, by the Rev. Dan Taylor. The scaffolding is good for building the house, though unsightly when the house is completed. We fear the church is losing her hold upon the minds of the rising generation, and failing to guard from many evils her younger members because she underrates the value of definite doctrinal teaching.

Another function of creeds is to assist in the preservation of the truth of the gospel amongst men. Christianity has this distinguishing merit, that it has created the spirit

of testifying to individual convictions of truth; and the mode in which the churches have accomplished this task has been, to a large extent, by the promulgation of forms of faith as the basis of union and the rallying centre for warfare. We do not forget that the greatest mischiefs Christianity has been charged with are due to this use of creeds. It has been the parent of intolerance, impertinence, and pride; has fanned the flames of civil war, wielded the sword of persecution, and erected impassable barriers between children of the same family and denizens of the same eternal city. Still the world owes more, much more, than it is in the mood to acknowledge now to the self-denying efforts of men on behalf of speculative opinions of the truth of God. Intellectual independence has been fostered by it; education stimulated, for men have been urged, like the Bereans, to search the Scriptures, and to search they had to learn to read; convictions have been preferred to interests, and this unbending adherence to personal convictions of the meaning of God's word will lead us ultimately to the goal of religious equality. As the flag borne aloft by the soldier is the symbol of the honour and liberties of his country, so the creed has been the banner of the truth—man's most precious possession; and thousands have fought even to death, not for the parchment scroll containing their *credo*, but for the divine gift of which it was the sign; and thus the truth of the gospel has remained with us.

It is from this point of view we contemplate the six doctrines avowed by our General Baptist fathers a hundred years ago. They had a two-fold purpose in formulating their religious convictions. They wished to express in definite and clearly accentuated form the difference between themselves and those from whom they separated, and at the

same time to revive experimental religion or primitive Christianity. Their first work was to describe their position, the attitude they took with regard to the revelation of God's will; and their second was to secure such a definition of faith as would foster spiritual life, rather than hinder its growth, and promote the experience of the love of God more than check it. As to the first intention, their success was complete. These six articles form an admirable creed. It avoids dogmatism, though it is precise in its terms and firm in its tone. It registers facts without endeavouring to explain the insoluble. It speaks in the language of Scripture without intending thus to avoid an explicit declaration of belief. It is full without falling into excess, modest without being weak, and bold without being arrogant. It is beautiful in its brevity, strong in its simplicity, and effective in its practical spirit. It is intensely positive. Above all, it is full of God. Like the theology of Methodism (of which it is not a remote descendant), and like that of Calvinistic Puritanism, it really starts with God: not with man, not with the church, not with the state; but unlike the Calvinism of the Synod of Dort, it firmly refuses to limit the atonement, and to admit "eternal reprobation." Our fathers were real Puritans. They understood the vision of God. They lived in His presence, and felt a rapturous joy in the contemplation of His love. He was nigh at hand, and not afar off. He did not place himself behind impassable "decrees," but came out from the calm of His pavilion to speak with man face to face. The spirit of Puritanism, the intense and vivid realization of God, "penetrates and transfigures" our General Baptist creed. To those from whom they seceded the compilers said in effect, "We believe you have not interpreted in their full force the claims of the Lord Jesus

to be one with the Father, to be free from sin and yet the Saviour of all sinners, to be Himself the end and object of all human activity, and therefore we can no longer associate with you, holding as we do 'that our Lord Jesus Christ was God and man united in one person, and that He suffered to make a full atonement for all the sins of all men.'" To their companions the signatories of this deed of union said, "Brethren, we are saved by grace through faith; but we firmly believe that no faith is the means of justification unless it produces good works." The creed was meant for work rather than talk, for living experimental religion more than theological debate, for the revival of godliness and the salvation of sinners, and not only for a barrier between two ranks of old friends. John Foster was once taken to see a place of worship belonging to the Unitarians by one of their ministers, a gentlemanly and erudite man; and as they walked away from the chapel door down an avenue of poplar trees, the minister remarked that they purposed cutting the trees down. "By no means remove them," said Foster; "they are the only things alive about the place." In 1770 life was the one thing needful for the churches, and our fathers were earnestly bent on obtaining it. The new creed was not only to be the symbol of a "New Connexion of General Baptists," but the veins of truth along which the life of God should run. This is the key to our creed. Viewed apart from this purpose, it is inadequate, meagre, and unsatisfactory; but judged in reference to this end, it is exceedingly wise and far-sighted. There is not a better creed for a working church under heaven. Its *expressed* doctrines are few, but they all mean work for the salvation of men. It starts with the assertion that man is wrong, utterly wrong, and that by his own act and not by fixed fate. He has fallen. He is cursed. He

is a captive of the devil. He is doomed to "eternal punishment." The second article contains the law God bids this fallen man obey. Jehovah demands perfect love from every one of us "at all times, in all places and parts of the world." But how are these high obligations to be discharged? The next three sections give the answer. Salvation is in Christ. He "being God and man united in one person," made "full atonement for all the sins of all men." We delight in these qualifying words. We could imagine them coming from the lips of Paul. They accumulate in this creed as they do in his writings. Hearts brimming over with the love of God revealed in His gospel must offer it to all men and invite them to receive it. Yes, to receive it. Salvation is wholly due to divine grace. Man does not earn it. He accepts it. It is of faith that it may be by grace. But it is a mere pretence for a man to say he has faith if he has no works. Faith worketh; worketh by love and purifieth the heart. The Holy Ghost also worketh through the word that is believed, and so regenerates the soul and produces holiness of life. The creed so intensely practical winds up with the declaration (from the second clause of which some of us now dissent)—"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."

At a glance one perceives that other articles than the six expressed are *implied* in this statement: and what they were it is not difficult to ascertain from the writings of Dan Taylor, the master-mind of the denomination at the time of its formation. The sufficiency and sole authority of the Scriptures in matters pertaining to the religious life

are tenets clearly involved in this creed; for no other witness is cited, and no other reason for faith assigned. The Bible is so inspired, says Taylor, as to be "a full and sufficient revelation of God's will to mortals." A doctrine of the Trinity is at the basis of this avowal, though it is nowhere expressed. The language of the leader, in his "Confession," on this head is most instructive. "That God is one; yet there are Three represented by the name of Father, Son, and Holy Ghost, who have communion in one Godhead, and have proper Deity ascribed to them all. But I cannot find that any man has yet learned from Scripture to describe how these three are united in one Godhead; nor the exact mode of their distinction. As I do not find them called in Scripture Three persons, I do not choose to call them so myself: but I neither wish to condemn nor to contend with those who think it proper to use this manner of speech." On Election our creed is silent; but in his Confession Mr. Taylor says, "That God has chosen or appointed from the beginning that believers should be saved, and that unbelievers should be damned. The Scripture does not say that the elect are chosen to faith, but *through* sanctification of the Spirit and belief of the truth." He also seems to have held the doctrine of our day—a free church in a free state.

But we hasten to our last point. What has been the fate of this creed during this hundred years? It has been tested by time. With what results? Tennyson says—

"Our little systems have their day,
They have their day and cease to be."

Has this ceased to be? Has further analysis frittered it away? No. Expounded again and again, it is still found to be based on the indestructible truths of the Scripture. Has it fallen from the shoeks of the serried ranks of opponents? Contrariwise. It has a wider field and

a larger host of defenders than ever. In America its truths have so taken hold of the churches, that our brethren the Free-will Baptists consider they have gained their point on the matter of a free salvation, and have only to contend for free communion at the Lord's table. In our growing colonies it is openly acted upon. Even Scotland has been compelled to admit a sect holding the universal extent of the atonement, and the resistibility of the influences of the Holy Spirit. How Wesleyans in their various families have grown during the last century is matter of common observation; and scarcely less notorious is the pervasion of bodies avowedly opposed to us with the leading truths of these six articles of religion.

Still there is much land to be possessed. The errors against which we contend find a fertile soil in the corrupt heart. Fatalism is a pleasant delusion. Men like "decrees," and think by them to cast all the blame of their condition on God. We

must stand by our well tested creed. It is our safeguard from serious mistakes. Deny it, as in Unitarianism, and you have a cold and respectable morality, a comfortable intellectualism averse to all religious enthusiasm, and little fit for war with evil. Exceed it by positive statements about divine decrees and partial reasonings from foreknowledge, and you loosen the bonds of human responsibility and give scope for those fatalistic notions that thrive so fearfully in, and work such mischief to, fallen men.

Having, then, in substance the sound evangelical and aggressive doctrine of Methodism; the free polity of Congregationalism, but shielded from its isolation by our Associational bond; and the only Scriptural interpretation of New Testament baptism, we ought to "stand in the ways and see, and ask for the *old paths*, where is the good way and walk therein, and so shall we find rest" and work "for our souls."

J. CLIFFORD.

THE CENTENARY FUND.

THE Executive Committee of the General Baptist Centenary Fund desire once more to press upon the attention of the churches the importance of immediate and strenuous efforts to finish the task which has been so well begun. The Fund of £5,000 that is now being raised in honour of the Hundredth Anniversary of the Connexion is to be completed by the June of next year. About half of the amount is already contributed or promised.

The Executive Committee feel confident that the remainder will be readily obtained if every church will now enter heartily into the movement. It cannot surely be impracticable from a community numbering 20,488 members to raise for so worthy an object, on so memorable an occasion, the very modest sum of £5,000. Broken up and distributed among the whole 20,488 persons, £5,000 does not amount to five shillings each. Deducting the proceeds

of the Bazaar at Leicester, the collection at the Centenary meeting, and the grant from the Association Fund, the amount to be raised by the whole body of General Baptists to make up the £5,000 is exactly four shillings and fourpence each; or, *one penny a week for each week of the Centenary year, and not quite twopence a week for each week that remains till next June.*

For the convenience of the churches a list has been issued showing what has been promised or paid to the Fund by each church; and what is the quota that each church should raise in order to contribute its full share of the £5,000. There ought to be no monopoly of privilege in this effort; every church should look to it that another does not take its crown. Twelve churches, however, are raising double, and seven of them more than double, their quota. Their proportion altogether would be a little more than £500: they promise

more than a £1,000. If all the churches would do the same, the Fund would be £10,000 instead of £5,000. This may not be possible; but it will be possible for every church to use its best efforts to raise its quota, or such portion of its quota as may be within its power to raise. In every case an average of twopence a week from each member of the church from January to June inclusive will yield the full amount required.

The Executive Committee have cheerfully given their attention to the discharge of their pleasant and agreeable duty; and with a hope that refuses to die they look for the co-operation of ministers, occasional preachers, deacons, Sunday school teachers, and influential laymen to make this movement a brilliant and distinguished success. It is respectfully but earnestly recommended:—

1. That collections be made for the Fund in all our chapels and preaching places, at least as early as the opening of the new year, 1871.

2. That subscriptions be obtained by a thorough and vigorous canvass of each congregation.

3. That collectors be appointed who will be willing, where it is necessary, to seek and receive contributions of twopence a week until next June.

4. That liberal New Year's Thank-offerings for the Fund be kindly solicited by ministers from the pulpit and by collectors.

5. That the Penny Subscription from the Sunday schools be asked for as a New Year's Gift, and collected on the first or second Sabbath of January.

6. That if the visit of a deputation be necessary or desirable, a request for such visit be communicated to the Secretary without delay.

The immediate and careful attention of the churches is requested to these recommendations. That which stands fifth will be understood when it is remembered that at Leicester it was unanimously resolved "that the Sunday scholars of the denomination be invited to subscribe one penny each to the Centenary Fund." The Executive Committee suggest to the superintendents of our Sunday schools that they may perhaps most easily give effect to this resolution by asking from every scholar the subscription of at least one penny, as a New Year's Gift, for this Fund; and the Committee advise that

on the first or second Sabbath in January next the subscription be collected. It is hoped that every means will be taken to explain and commend the proposal so as to secure, on the part of the teachers, prompt and willing co-operation; and on the part of the scholars a cheerful and general response. Where there are branch schools, it will be well to interest them also in this movement.

The appropriateness of the suggestion of the penny subscription from the Sunday schools of the Connexion cannot for a moment be doubted. The boys and girls of 1870 have even greater reason to rejoice than the men and women. Sunday schools were unknown a hundred years ago. They were founded in 1781 and afterwards by the same influences which led to the formation of this denomination in 1770. It is a great privilege to our children and young people to see this Centenary Year. It is not likely that any one of them will see another. But if they live to riper years, and become at length old and grey-headed, it will be a great pleasure to them as they look back to remember that their young hearts shared in the joy of this double jubilee; that their pence were numbered in the £5,000 of the Centenary Fund; that their hands did something, however little, to rear this memorial in grateful remembrance of the goodness of God upon the denomination for a hundred years.

The carrying out of all the recommendations of the Committee is earnestly urged upon the churches. There is no better way of celebrating the memory of the fathers than by seeking to be filled with their zealous spirit, and by emulating their noble and unselfish deeds. There is no better memorial possible in honour of the past than undertaking in the present Christian work from which the fathers have been called away, and seeking to facilitate that work for all time to come. This is exactly the intention and purpose of the Centenary Fund. The maintenance of the preaching of the Gospel among large and neglected populations, the rendering of help in rearing or enlarging houses of prayer when churches are gathered;—this is precisely what is to be done with the £5,000. What more appropriate object could be selected upon which to

unite special effort in this memorable Centenary Year?

The task is begun. It is half-finished. The Fund is half-raised. Shall it remain so, a memorial for ever of languor, of indifference, of divided counsels, of broken purpose, of half-heartedness in the work of the Lord? Every true soul among us resents the thought; every voice answers with an emphatic and indignant, No. The Fund must be raised entirely, wholly, every shil-

ling of it, without delay. The memory of the Past demands it. The need of the Present demands it. The prospect of the Future demands it. Our self-respect demands it. Our public credit as a family of churches demands it. The progress of the Lord's kingdom in our midst demands it. It cannot be but that it shall be done. May the Lord give us grace each to do his part.

THOMAS GOADBY.

Derby.

REVELATIONS OF LIFE IN LONDON.

BY THE REV. G. W. MCCREE.

No. VII.—*Christmas Day.*

CHRISTMAS DAY in London is, for those who know the great metropolis, a varied and profound study. Nearly three millions of people, old and young, rich and poor, vile and virtuous, happy and unhappy, living and dying, must form a panorama of a wonderful character. Every man in London does what is right in his own eyes. He has no fear of the master, Mrs. Grundy, or the parish beadle. What are they to him? He means to be jolly, to paddle his own canoe, to enjoy life, and all that sort of thing, and therefore he will not be a slave to any one. Not he. Is he not a Londoner?

Christmas Day in London. Well, let us see what it is. For days the shops have been gay, very gay. Holly, red berries, paper flowers, large coloured pictures, ornamental writing, and a vast supply of cake, fruit, beef, turkeys, geese, sausages, and liquors, have filled them from floor to ceiling. These immense stores have been sold, sent home, cooked, arranged, served up, and prepared for immediate consumption. The feast is ready; the guests are here; festivity is in full swing; hurrah! it is Christmas Day in London.

Is it? What is our Christmas Day, I wonder? How many people can tell what it is in this Babylon? Not one in a thousand. Many of the secrets of metropolitan life have never been unfolded, and never will, but what I do know may be told. So here it is, good reader.

Let us promenade the West End. Many of the shops are open, but they

have a dilapidated look. Much of the stock is gone, the ornaments are broken, the placards soiled, and all the windows seem inclined to wink three times and then shut up. And at 10.30 they do shut up; for see the crowds of well-dressed people—notably the High Church ladies are going to St. Margaret's and St. Albans. Many are hastening to the Temple to hear the fine singing; to the Roman Catholic chapels for the same; and not a few to listen to the Rev. Dr. Cumming discourse of falling stars, earthquakes, and Papists whose fate he will foretell in a musical whisper so soft and low that it can only be heard by those who are familiar with the dulcet tones in which he delights to prophesy things which do *not* come to pass. Beggars from Westminster, from Whitechapel, and St. Giles's swarm everywhere, and many a shining shilling do they get from the "good ladies and gentlemen" who are going to church, and merrily will these same beggars sing and drink to-day and to-morrow too. But enough of these scenes—let us move on.

We are in a hospital—a fever hospital. Every patient here is "deadly ill." What rolling eyes! What pale faces! What raving delirium! Can you say here—"A Merry Christmas?" It would be a mockery. So deadly is this place that scores of doctors, students, nurses, and missionaries have lost their lives in ministering to these stricken ones. Honour to their names. Blessing on their deeds of heroism and faith. And the patients: what a med-

ley of face and character they present. The good city missionary who now visits them says:—

“I have had, as usual, all classes under my visitation; some in middling positions down to costermongers and tramps, most of whom were ill with relapsing fever—as it seems a fever born of famine, insufficient clothing, and immorality. On this account, probably, I have had a great many who could not read, and who were remarkably ignorant of the first rudiments of Scriptural knowledge. The answers they have given to the simplest questions would scarcely be believed by those who are ignorant of our work. I have had those of all creeds, and no creeds, under visitation, Jews, Mormonites, Romanists, and Infidels, with many, too, of the coloured races. I expect that the difference between my work and that of most of my brethren consists mainly in this, that whilst many of those under my visitation would close their doors in the missionary's face at their own homes, when here, with all the will, they are unable to do this, so that I come face to face with them all. No wonder, therefore, that I meet with many a rude rebuff, and that other devices are had recourse to to prevent my visiting them or speaking to them. Three poor Romanist women pulled their sheets over their faces, and tucked the sheets round them as the nurses do round the dead, and feigned that they were dead that I might pass them by. Some others swear, call me a hypocrite, a heretic, and a proselytiser. But most of them avoid me who wish to do so, by simply closing their eyes, some of whom I sometimes speak to of its being high time to awake out of sleep.”

He also says:—

“I hold stated meetings in the week in the convalescent wards, and always throughout the year two on Sundays, sometimes three. I deem these to be amongst the most profitable parts of my work. Here the patients, though they may avoid me on their beds in the wards, are all present, and it is but rarely that I have the slightest opposition. Now and then, but very rarely, a bigoted Romanist will say, ‘I am not of your religion,’ and will walk away to the other end of the ward, and perhaps infect another by his example. But as a rule they all stay, and sometimes come back and sit down with the rest. Here it is, whilst the heart is softened by affliction, I strive to drop in the good seed; and many a Romanist has thanked me for the good word that I hope the Spirit has prompted and blessed.

“One Sunday morning I found the men rather restless, and at the close one

of them bluntly informed me of the cause: ‘Master, we have been waiting for our beer.’ To which another retorted, ‘Don't mind him, Sir; he cares more about his body than he does about his soul.’ The nurse, I found, had been rather late in drawing them their beer that morning, which they should have had before the meeting commenced. These interruptions, however, have been but rare.”

Let us away once more—this time to a Boys' Refuge. Here is an old coach factory transformed into a Home for Destitute Boys. Above a hundred of them are going to have dinner. Look round you. All these paper flowers, garlands, and mottoes are the work of these boys, who, a short time ago, were wandering about London without a home, a bed, a crust, or a friend. To-day they dine on roast beef and plum pudding. During the interval between dinner and tea they will sing, read, sleep, romp, and talk; after tea and cake, they will crack nuts, eat apples, tell stories, have games, and then after prayer they will file up stairs into a large room containing above a hundred beds, and so go to sleep. A merry Christmas to you, my lads, and many of them.

Move on, good reader, once more. We have much to see. We ate in Golden Lane. It is a long, dirty, crowded, infamous place—one of the very worst in all London. It swarms with lodging houses and public houses. Here are scores of thieves, drunkards, costermongers, tramps, swearers, and criminal women. Nearly everybody is either drunk or going to be. Men and women pass us reeking with gin. Big lads roll about tipsy amid the laughter of all around. A sad place this, truly. But not, good reader, without light and hope. Mr. W. J. Orsman labours here, and if you will read his annual report, entitled “After Office Hours,” you will see how much good a voluntary labourer can do. Some of his facts are full of interest, not a few of them unique. Read this about his ragged scholars:—

“Of course many of the answers to the Bible questions are wide of the mark, and sometimes provoke a smile. After reading about the ‘Pearl of great price,’ one of the boys brought in a large pearl-oyster shell to the teacher, saying that it was the greatest pearl he could find.

“Another child, replying to the question, ‘What is a prophet?’ said, with a

knowing look, 'Why, its wot yer gets over when yer sells anythink.' To the query, 'Why did Jairus rejoice when his daughter was raised from the dead?' one little fellow, scratching his head, replied, 'Cos it didn't cost him nothink for the funeral.' It is evident that these children of the streets look at everything from the £ s. d. point of view."

Speaking of conversions, we have the following:—

"Mrs. A. was standing in White-cross Street, when a boy offered her a tract. 'I don't want no track, boy. I'm track enough myself,' she said; but she took it and asked a friend to read it to her. The subject was, 'No drunkard shall inherit the kingdom of God.' 'O lor, then it's all up with my poor soul!' From that time she commenced to attend the mission, and has led many others there also. B., a frequenter of low theatres and the son of Roman Catholic parents, was the first to introduce the Bible at home, where it is now daily read. The mother and son are consistent Christians. C., instead of going to the theatre one night, came to the mission, and the Word of God went straight to his conscience, and he went home to pray. His brother was in bed and shouted out, 'What are you grunting there for? Get in bed; don't be a fool about religion. What do you understand about it? You can't read.' He wrestled in agonising prayer, and peace came with the dawn of day, and he now

'*Can read his title clear
To mansions in the skies.*'

Mrs. D. was awakened by a dream repeated three times, in which the Good Shepherd appeared, and led her to the mission. As she entered we were singing the hymn—

'I have a Friend, a precious Friend.'

The Saviour said to her, 'I am that Friend,' and she awoke. She came to the service that day for the first time, and singularly enough, as she entered, we were singing the words quoted above. This was to her an omen of good. She is now a follower of Christ. A youth showed us the other day, with tears in his eyes, the spot where 'Agin that post, sir, at the corner of the court, I gave my heart to Jesus. I couldn't help praying in the street, sir, my heart wor so full. There wasn't nobody-much about, sir, and it wouldn't 'ave mattered if there was.' Another youth, with terrible antecedents, said of the teacher of the Bible class, which he was induced to attend, 'It wor 'er tears that got over me, and made me think about the Lord Jesus.'

One more extract. It is Mr. Ors-

man's account of a happy Christmas Day:—

"320 men, women, and children, were invited to a good dinner, tea, &c., in the mission hall. In issuing the invitations, care was taken to select the most deserving cases. One poor man went into a neighbour's shop to buy two 'faggots'—a mystical savoury meal, made of the contents of a pig's stomach—with his last twopence, for his family's dinner on Christmas Day. He was known to be a deserving man—a painter out of work—so the shop-keeper gave him tickets for our dinner. When he entered the building, he saw the banner, 'Hitherto hath the Lord helped us.' With his eyes full of tears, he turned to his wife and said, 'Aye, Polly, an' that's true, if it never wor before.' At tea-time our number was augmented by seventy of the fusee boys who throng round the Post Office, Exchange, and Mansion House. After tea we had singing, religious addresses, and a dissolving-view lecture on the Life of Jesus. We ask for the means to give a similar dinner this year."

Stay, just one more fact. Mr. Orsman has just issued the *Golden Lane Magazine*, concerning which he tells this little story:—"One of our school-boys hearing of the new magazine, asked the teacher if it was 'one of them there things wot blows people up?'"

Success to our dear brother. He deserves our love and prayers; and if he is sometimes a little odd in his ways, we hope nobody will blow him up.

There is much feasting in London on Christmas Day, and also much fasting. Let us enter a few houses, and see poor-life as it is.

We are in St. Giles's, and we will ascend to an attic in Dudley Street. Here is a widow left with eight children. How is she to feast? Come into St. Ann's Court. Here is a young wife ill of fever; her child died of fever a few days ago; and her husband is in prison. How is she to feast? Good reader, remember the poor.

Here I might lay down my pen, but before doing so I wish to say that some readers may have thought I have painted London in too gloomy colours. *The worst cannot be told.* So far from saying too much, I have said too little. Witness the solemn words of Lord Shaftesbury at Ryde, on Sept. 7:—

"There were parts of London inhabited by a set of beings, many of whom, except some of the men, he said it with all

humility, seldom or never emerged beyond the mouth of the crowded alleys in which they lived. Did they think if some troublesome times arose—and they might expect them now more than ever—and the police and military were to be called to one end of the town, leaving the other end in full possession of a mass of lawless people, that these men would not come forth by thousands and tens of thousands from their dens of vice and sin? Depend upon

it, unless the people were brought under the influence of the Gospel, London would some day present such a spectacle of conflagration, plunder, and bloodshed, as would astonish the world."

Trusting that Christian men will ponder these words,—good reader, farewell, for here I finish my *Revolutions of London Life*.

ELEMENTARY EDUCATION AND NONCONFORMISTS.

BY REV. W. TAYLOR.

A BILL has recently been passed by the Legislature of this country having for its avowed object the education of every child in the kingdom. With that purpose we ardently sympathize; and whatever exception we take to the Government measure has reference, not to the end desired, but to the machinery by which it is sought to be reached. In this paper I propose to state briefly what the machinery adopted by Parliament is, and then to point out what appears to me to be the duty and the wisest policy of Nonconformists in reference to this question as matters now stand.

Hitherto the education of the people has been carried on mainly by the efforts of religious denominations, supplemented, however, by Government grants. The denominations which have been most zealous in this work are the Episcopalians, the Roman Catholics, and the Wesleyans; other denominations, for the most part, having, for various reasons, stood aloof. Government grants have been made, both towards the erection and fitting up of school-buildings, and also towards the current expenditure of the schools.

Building grants have been made subject to the following conditions:—(1.) "That there was a sufficient population of the labouring class requiring a school in the vicinity. (2.) That the religious denomination of the new school was suitable to the families relied upon for supplying scholars. (3.) That the school was likely to be maintained in efficiency, and—(4.) That the buildings, at the time of application, were not begun, nor contracted for; and that no trust deed had been executed."

The grants made for school buildings could not exceed either of the following

limits:—(1.) The total amount voluntarily contributed in the parish where the school was situated, or within a radius of four miles from the school. (2.) 2s. 6d. per square foot of internal area, in new school-rooms and classrooms.—(3.) £65 for each teacher's residence. To secure the grant, moreover, it was necessary "that the site, plans, estimates, specifications, titles, and trust deed, should have been previously approved by the Committee of Council on Education."

Annual grants to the extent of one-third of the total income of the school were made on condition—(1.) That the school belonged to some recognized religious denomination, or was one in which the Scriptures were read daily from the authorised version—and, (2.) That the school was under Government inspection. Such is the system of national education which has been in operation hitherto. That system, with certain modifications, the Bill of last session maintains.

The modifications referred to are as follow:—(1.) "No grant is to be made in aid of building, enlarging, improving, or fitting up any elementary school, except in pursuance of a memorial duly signed, and sent to the Education Department, on or before the 31st of December of the present year. (2.) After the 31st of March, 1871, no grant is to be made to any school in respect of any instruction given in religious subjects. (3.) Henceforth it will be no part of the duty of any of Her Majesty's inspectors to examine any child in religious subjects, or to make any inquiry respecting any religious instruction which may be given in a school.—(4.) Where any religious

observance is practised, or instruction in religious subjects is given, it must be either at the beginning or the end, or both the beginning and the end, of the school exercises; and the time selected is to be inserted in a time table, approved by the Education Department, and kept conspicuously affixed in the school-room: and any child may be withdrawn by his parent from such observance, or instruction, without thereby forfeiting any of the other benefits of the school. (5.) It will not be required in future, that a school shall belong to some religious denomination, or that the Scriptures shall be read in it, in order to obtain a Government grant. (6.) The grant which has hitherto been restricted to one-third of the total income of a school, may in future be increased to one-half."

The above, I think, are the principal modifications which denominational schools will undergo in consequence of the Bill of last session; and, with the exception of the last, *the increase of the grant*, probably every Nonconformist will regard them as improvements.

But the Bill has not merely modified the old system, it has introduced a new one. Henceforth the country is to be divided into school districts. Returns are being prepared, showing the population of each district, and the amount and kind of school accommodation already existing. If further accommodation is needed, notice to this effect is to be given to the inhabitants, and if it is not provided, or in course of being provided, within six months after the giving of the notice, a School Board is to be appointed. And such Board is to be empowered, and required, forthwith to provide the school accommodation needed in their district; and should they fail to do this within a period of twelve months, the Board is to be declared in default, and superseded by persons appointed by the Education Department. Every school provided by a School Board is to be conducted under its control and management, subject, however, to Government inspection. The Bible may be read, and religious instruction given; but no catechism or religious formulæ which is distinctive of any particular denomination may be taught in any such school. One-half the expense of carrying on these schools is to be borne by the national exchequer,

the remaining half by the local rates and the scholars' fees. The School Boards will not only be empowered to provide school accommodation, they will also have the power to compel the attendance of scholars.

Such are the main features of the system introduced by Mr. Forster's Bill. That it has many excellences, and that it will go far to bring the blessings of education within the reach of every child in the kingdom, every one will cheerfully admit. But with all its excellences we venture to think it has some very serious defects, and among them we should be disposed to instance the following. In the first place, considerable delay will take place before the system will be brought into general operation. Nearly six months will be taken up in making inquiries as to the amount of school accommodation required; and when the necessary information is obtained, and notice is given that such and such schools are wanted, another month is to be allowed to elapse to see if any persons feel aggrieved by the notice. If they do feel aggrieved, they may demand and obtain a public inquiry, and thus further time will be consumed. And after such inquiry has been held, the notice has to be repeated, and another six months allowed to pass in order to afford opportunity for the establishment of voluntary schools. If such schools are established during the six months, and even if they are in course of being established, no further action is to be taken; but if not, a School Board is to be appointed. Such Board, however, may refuse to act, and should it do so, nothing further can be done for twelve months. Why all this delay? Why is the reign of ignorance to be thus protracted? We know why. It is to afford time for the multiplication of denominational schools. Now we protest against both the delay and its object. In every district where further school accommodation is shown to be needed, a School Board ought to be appointed at once, with injunctions to provide the requisite accommodation with the least possible delay.

And then as to the powers of School Boards. In some respects these appear to me to be open to grave objection. Thus it is at their option either to enforce attendance at school or not, as they may think fit. Should they

decline to enforce attendance, great numbers of children, it is to be feared, will remain uneducated, and the public money will be thrown away.

Another and still more objectionable feature, is the power entrusted to School Boards in reference to the religious instruction to be given in the schools. No catechism or religious formulary peculiar to any sect, it is true, may be taught. So far so good. But then sectarian teaching can be given apart from formularies, and this, we think, should have been strictly forbidden.

And then as to the manner in which School Boards are to be elected. It is a great pity, it seems to me, that the votes are not in every instance (as in London) to be taken by ballot; in no other way, I am persuaded, is purity of election possible.

The mention of these defects in the educational system of the country is suggestive of at least one duty of Nonconformists in relation to that system, viz., to get the system amended as soon as possible. We must not allow the matter to rest until School Boards are elected by ballot; sectarian teaching in rate-supported schools absolutely prohibited; and attendance is made compulsory.

Thus much in relation to the future. What about the present? In the first place I think we should do all we can to secure the appointment of a School Board in every district of the country at the earliest possible period. Until this is done one of two things must inevitably happen—either the children will grow up in ignorance, or denominational schools must be multiplied. In my view, either alternative is greatly to be deprecated. And even in districts in which the school accommodation is already sufficient, it is still highly desirable to establish School Boards with the least possible delay, in order (1.) that voluntary schools, where they wish it, may become rate-supported schools; (2.) that bye-laws may be formed for the compulsory attendance of children at school; (3.) that school fees may be remitted in the case of children whose parents are too poor to pay them.

In some districts, I fear, it will be impossible to secure the formation of School Boards until all the preliminary steps mentioned in the Bill have been

taken. But these preliminaries may be dispensed with, at least in the following cases. (1.) Where application is made to the Educational Department, with respect to any school district, by the persons who if there were a School Board in that district would elect the School Board (that is, with respect to any country district by the ratepayers in vestry assembled), or with respect to any borough by the Council of such borough. (2.) Where the Education Department are satisfied that the managers of any elementary school in any district are either unable or unwilling any longer to maintain such school, and that if the school is discontinued the amount of public school accommodation will be insufficient. In either of these cases the Education Department may, if they think fit, dispense with preliminary inquiries, notices, &c., and order a School Board to be appointed at once. Nonconformists, I think, should take advantage of this provision to the greatest possible extent.

And now a word or two as to the constitution of School Boards. This is a matter of the greatest possible importance, and it is one with respect to which the Bill allows the widest possible latitude. The whole responsibility is wisely thrown on the rate-payers themselves. In some quarters there is great, almost feverish, anxiety to avoid a contest in the coming elections. I am a little suspicious of this policy. If contested elections are such dreadful evils, why not take steps to avoid them altogether in parliamentary and municipal matters, as well as in the matter of School Boards? The fact is, the education of the country up to the present time has been in the hands of a certain party. That party is intent upon maintaining, and as far as possible extending, denominational schools. They will consent to the establishment of unsectarian schools only as a necessary evil, and where the people can be educated in no other way. In country districts, and wherever their party is in the ascendant, they will either prevent the appointment of School Boards, or they will take care that they shall consist of members of their party. In other places where they are relatively not so strong, they will aim at the same results by other means. In such places

their policy is not so popular. A contested election might not be in their favour, and therefore if possible it must be avoided. But surely we are not going to be caught in this trap. Of course we want the best men for the office they will have to fill—men possessing the requisite intelligence and public spirit, and having sufficient time at their disposal for the fulfilment of their duties. But still, as Nonconformists and friends of unsectarian education, we ought to support no candidate who is not in favour of, and who will not pledge himself to support, unsectarian teaching and compulsory attendance at school. Let us insist upon these two points; and if our friends are really anxious to avoid a contest, let them support such candidates as these, and we shall be perfectly content.

So far our course is clear. But what should be our policy with respect to denominational schools? My chief objection to the denominational system is, that it gives undue advantage to the dominant sect, and therefore is in practice, whatever it may be in theory, a social injustice. And it cannot be otherwise, fence it about with conscience clauses and other restrictions as carefully as you may. Hence the policy of Nonconformists should be to prevent, as far as possible, the extension of the system, and ultimately to supersede it—due regard being had, of course, to vested interests.

The principal means available for this purpose are the following: (1.) To agitate for the amendment of the Edu-

cation Act, particularly for the removal of the clause which provides for the increase of the Parliamentary grant to denominational schools, from one-third to one-half of their current expenditure. (2.) To promote the early appointment of School Boards. (3.) To support only those candidates who are in favour of unsectarian education. (4.) To transfer their schools' own School Boards. (5.) To take advantage of a clause in the revised code, which says, "Aid is not to be granted to build new elementary schools, unless their lordships are satisfied that the religious denomination of the new school is suitable to the families relied upon for supplying scholars." The Nonconformist Committee of Birmingham hold that a denominational school is only suitable to those families which actually belong to that denomination; and it is said the Government has partially accepted this view. They accordingly suggest, that whenever application is made for a grant to aid in building a denominational school, the grant should be petitioned against wherever the families belonging to that denomination are not numerous enough to require a separate school. Supposing this construction of the clause to be the true one, and admitted to be so by the Government, the course suggested, I think, is legitimate, and would go far to prevent the building of new denominational schools, which otherwise are sure to be begun before the end of the present year.

Leeds.

UNSCRIPTURAL MARRIAGES AND CHURCH DISCIPLINE.

[Before the close of the year will you give your opinion on the question that has been discussed in "our Magazine" with regard to Marriage, under the title of "the Church and the World!"]

THE best method of answering this inquiry will be to collect the points in which the correspondents who have taken part in this discussion agree; and then next to investigate that or those on which they fail to see eye to eye, or with regard to which they seek further light.

(1.) Each writer admits the necessity for due consideration of "suitability of mind and purpose" in order to secure happiness in married life. This harmony is essential to conjugal bliss. Reciprocal affection, prudence, and even self-love, jointly urge earnest attention to this matter. Not of course that this similarity necessitates

sameness. A dull and monotonous level in attainments, pursuits, sympathies, temper, and aim, is far from being desirable. Contrast may exist without disturbing harmony. As the seven colours blend in the cheerful light of day, so should the faculties, temper, dispositions, and purposes of the husband and wife unite together in the pure, "full orb'd" bliss of domestic life.

(2.) Also each correspondent allows that the Scripture teaching (which is the acknowledged standard on this subject) does not necessarily require that the persons married in the Lord shall be members of

the same church, or of the same denomination, or indeed actually registered members of any body of Christians. If they belong to the "holy church throughout all the world," the claim of the Bible will be satisfied. Desirable as it may be, as Mr. Colebrook suggests, that they should be worshippers in the same communion, yet this is not an indispensable requisite to a Scriptural marriage.

(3.) Moreover, these writers coincide in this: that a marriage, made with full knowledge of the state of each party thereto, between a godly and a godless person—between one really converted to God and one as plainly still "dead in trespasses and sins"—is a violation of the law of God, and is fraught with immense danger to him or to her who has been guilty of this breach of the spirit and of the letter of the New Testament. Scripture and experience confirm this representation. Many cases of church discipline are traceable to an unscriptural alliance. The evil consequences due to the transgression of this law can scarcely be exaggerated.

(4.) I think these friends travel a stage further together. They unite in condemning these unequal marriages as "wrongs to the church" of the Lord Jesus Christ. No Christian can sin without injuring the community of which he is a member. Even secret sins affect the spirit of his life and tend to corrupt and deprave the church. Much more, then, is an act like this a wrong to the church and to her Divine Lord.

(5.) But this is the limit of apparent agreement. It is a wrong; but is it a wrong requiring such a measure as excommunication? This is the radical difficulty. The case stands thus.—Suppose a church member to have married a person manifestly godless, without Christ and without hope in the world, what is the

action which the church of Christ should adopt in such a case? This opens a larger question, viz., what is it that legitimately brings the acts of any member of a Christian community within its disciplinary arrangements? Clearly not imperfection, or fault in general, else there were no church. For who is without sin amongst us? Clearly not every glaring imperfection or fault or violation of Scripture teaching. How glaring, for example, is the covetousness of the modern Demas! He is a manifest idolater. He adores wealth, and he is not only ungenerous himself, but his own lack of generosity injures others, and prevents them from being as generous as otherwise they would. It seems that exclusion has, amongst voluntary and spiritual churches, always proceeded on one of two grounds,—either the express demand of Scripture for such an extreme measure, or else the suggestions of expediency. The case of the "fornicator" illustrates the action of the church in obedience to the direction of Scripture. Cases of *public notoriety and shame* are examples of exclusion on the grounds of expediency. Have we, then, any express direction to withdraw from those who contract unscriptural marriages? We do not know of any. The unequal fellowship is forbidden, as many other acts are, but the church is not commanded to separate herself from those who break the law. What then says expediency? It is against exclusion; for it is certainly improbable that it will do any good, and it is not unlikely it might do harm. Much more might be said on this subject, but space forbids enlargement. Suffice it that our fathers have at several Associations adopted and expressed this view of the church's duty in such cases. See "Minutes" for 1782, 1793, 1820.

J. CLIFFORD.

THE REV. J. FELKIN, OF SEVENOAKS,

WAS born at Ilkeston, Derbyshire, August 26, 1797. He was the second son of the late Rev. William Felkin who was for many years the minister of the church at Kegworth. It was his unspeakable privilege to be led to devote himself to Christ in his youth. Convicted of sin, he sought earnestly for pardon through the Lord Jesus, and the words of the Redeemer, as full of comfort and solace now as when they were first spoken—"Come unto me all ye that are weary and heavy laden and I will give you rest"—were the means of conveying the divine peace and life to his heart. With all the earnestness and decision of youthful enthusiasm he at once

consecrated himself to the service of his Saviour, and, along with several others, (amongst whom was the late Rev. C. Lacey,) put on Christ by baptism, and joined the church at Loughborough, then under the pastoral care of the Rev. T. Stevenson. Much benefit was derived from a residence of twelve months in the family of this good and estimable man, and Mr. Felkin never ceased to regard his memory with the warmest affection. The "passion for saving souls" was manifested very early, and with untiring devotion he gave himself to labours in the Sabbath school and in the villages around. His first public effort at speech-making occurred in the

school-room of Loughborough chapel, in company with his ever warm and attached friend, the late Rev. J. Wallis. Removing to Nottingham, he united with the church at Broad Street, and further developed his powers by engaging in preaching at the village stations surrounding that town. In the year 1826 he became pastor of the church at Kirton-in-Lindsey, and remained there for ten years, receiving many witnesses to the usefulness of his labours, in the conversion of many souls, and the affectionate regard of the members of the church. The next eight years of Mr. Felkin's ministry were spent at Sevenoaks, Kent. Here, preaching on the average six times a week, giving much time to pastoral visitation, and labouring instant in season and out of season, he succeeded in adding more than sixty to the church, building a new chapel, and gathering together towards the cost of the chapel no less than £305. Being invited to the pastoral oversight of the church at Smalley, in Derbyshire, he removed, amid many regrets, from Sevenoaks in Nov., 1844. A hallowed revival attended his earlier efforts at Smalley, and in two years eighty-five persons were added to the church. But his affections were "rooted and grounded" in Sevenoaks, and he went back to the people in Nov., 1853, and remained in the town to his death, and with the church as long as it subsisted. Two years after his return he lost his beloved and devoted wife; and though he survived her more than fourteen years, yet he never wholly recovered from the serious loss he sustained. Afflictions are rarely solitary. A dearly attached and beloved daughter soon followed her mother to glory, and troubles arose from other sources which greatly pained his spirit and tried his health. The chapel, by the consent of the trustees, passed into the hands of the Congregationalists, and being free, he preached as opportunity occurred amongst the Baptists of the neighbourhood.

During his illness he gave pleasing proof of the solid comfort there is in the religion of Jesus, and of the sustaining influence of a timely hope of the inherit-

ance that is undefiled and that fadeth not away. He told one young friend that he was not about to die, but only to "fall asleep in Jesus." Asked if he knew where to look for the sting of death, he replied at once, "My Saviour told me fifty-three years ago that he had taken the sting away and I should be foolish to look for it now." Another enquired what he should do upon his entrance into heaven, and he instantly said, "Take the crown which my Saviour has prepared for me and cast it at His feet with adoring gratitude for all His mercy." During his illness his heart and that of his one daughter, who is left to mourn her loss, were greatly cheered by the warm sympathy and kindness of members of every section of the Christian church. At length the hour of his departure came, and he "entered into rest," and "all his sorrows left below and earth exchanged for heaven," on Monday, Sep. 5. The ministers of the town preceded his remains to their last resting-place on the day of the funeral, and a memorial sermon was preached in the Wesleyan chapel by the superintendent minister of the circuit, the Rev. Thos. Jeffries, from 1 Thess. iv. 14.

He was a man of a warm and impulsive nature, not without fault, but through the grace of God, with many virtues known most to those most familiar with him. Secret prayer was his delight. He loved to be alone with God. Like Enoch, he walked with God and found His society his joy and rejoicing and strength. He always aimed to be useful. Not less than eight thousand sermons preached by him testified to his activity; and those who remember his preaching can witness that he strove to declare the whole counsel of God with all earnestness and fidelity. He now rests from his labours, but his works follow him. The prayer of his favourite hymn is for him, after fifty-five years of service for Christ, fully answered.

"O that, with yonder sacred throng,
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all." S. A.

Poetry.

MARY.

"And the virgin's name was Mary."

HAIL, Mary! maiden pure and meek;
Daughter of David's line!
The loftiest honour matrons seek,
Unsought by thee is thine.
Softly around thy form descends
The Spirit's brooding wing;
Goodness Eternal condescends
As "woman's seed" to spring.

Hail, Mary!—virgin-mother!—blest
Thy name shall ever be;
For to thy bosom thou hast prest
Divine humanity.

But happier far than even thou
In calling Him thy son,
Are they of whom Jesus shall own,
"My will by them is done!" D. B.

OUR CHRISTMAS HYMN.

—“*There's one far-off divine event
To which the whole creation moves.*”

WE'LL sing our Christmas song again
Despite the strifes of wrathful men,
For ne'er since this old song was young
Has Earth been hushed to hear it sung.

Creation groaneth still in pain
With tears that drop like scalding rain;
While hoary hate and purpled pride
Half drown it in a crimson tide.

Old thrones are based on dungeons grey;
The sword is god with boundless sway;
Dark superstition dims the noon,
And holds her taper to the gloom.

There millions lift their wearied eyes
To hopeless shrines with fruitless cries;
Here chaos holds the ruder mind,
And ancient lust the baser kind.

Yet will we sing our Christmas hymn,
And men shall hear the joy-bells ring—
Are peace, good-will, a tender dream?
Shall God's high glory ne'er be seen?

Ripley.

Hark! from the leafless lilac spray
Some bird foretells a summer-day—
For wintry wastes the rosy hours,
For frosty fields the thousand flowers:

So must we sing of joy to be,
And ceaseless love, O Earth, to thee;
How griefs deemed old shall flee away,
Short shadows of a winter-day.

Till strife and sin can chill His love
Who wept below, and rules above,
Or puny man His heart dismay,
The world shall hear this gentle lay.

Till something change His firm kind will
His grand redemption to fulfil,
We'll sing of succoured human need,
Of vanquished hate, and pride, and greed.

Till He with kingly step shall come,
Be hope and Hallelujah sung,
Till peace to nature's heart go down,
And glory all her summits crown.

E. H. JACKSON.

Brief Notices of New Books.

BREVIATES: OR, SHORT TEXTS AND THEIR TEACHINGS. By P. B. Power, M.A.
London: Hamilton, Adams, & Co.

MR. POWER is already very favourably known to the reading public through his homely and humorous tales, and the happy art he has of “hitting a man hard without making him lose his temper.” His fame has been increased amongst devout and meditative Christians by his “I wills” of the Psalms and of Christ, and his “Pivot Words of Scripture.” This new work is of a somewhat similar character to the last mentioned volume. The prominent word of a text is made the centre of most practical and salutary teaching, expressed in clear and telling phrase, and illustrated from the abundant stores of the “experience” of human hearts. For example, the words, “And when He had thus spoken He went before, ascending up to Jerusalem,” is regarded as setting forth in fact and in type the leadership of Christ. “He went before.” Christ's people have to explore no untried, untrodden way. Jesus has preceded them in the paths of poverty, sorrow, weariness, rejection, and death. He does not use His mighty strength to outstrip us, and shake off our dull companionship, and leave us to ourselves, but He is ever our Leader and our Companion. This method has its merit.

It rivets the attention on one point, and for ever afterwards associates it in the mind with impressive, inspiring, and comforting thoughts. This is an admirable “Sunday Book” for Christians generally, and would be found suggestive of much useful material to the Christian minister.

SAVING FAITH. By James Morison, D.D.
London: Hamilton, Adams, & Co.

THIS is a reprint of a work published in 1842, by Dr. Morison, the learned and accomplished author of the critical commentaries on the third of Romans and the gospel according to Matthew. It is a work of high merit. The false and misleading notions prevalent on this subject are fully exposed, and the act of faith is separated from other acts with which it is supposed to be associated. As an exposition of “saving faith,” it is in our judgment unrivalled for clearness of statement, simplicity and force of style, and appropriateness of illustration, and we commend it, without any reserve, to theological students and preachers, to those who converse with “inquirers” on “the way of salvation,” and to all who desire to be “wise” in “winning souls.” It is to us, all the more precious because it is everywhere radiant with the clear and sweet light of

God's universal love to man shown in the gospel of His Son. We wish Dr. Morison would put a few of the appropriate sections of this work together as a small and cheap tract, to be given to those who are seeking the Lord. This might be done by printing pages 14 to 44, 63 to 94, 115 to 121, inclusive in each case. We are sure it would be very useful.

PAUL'S INVENTORY OF THE CHRISTIAN'S POSSESSIONS. By J. H. Wood, Pailton. *Leicester: Winks & Son.*

THIS sermon by our friend Mr. Wood is published by request. It is a glowing description of the Christian's wealth, based on the words of Paul, "All things are yours." We have read the discourse with much pleasure. It is fitted to produce gladness and joy in the heart of the disciple of Christ. Mr. Wood wishes us to say that the sermon was printed for private circulation in the district in which he labours, but he will be happy to send from his reserved copies, twelve post free for thirteen stamps, to any friend that may desire to circulate them.

HINTS AND HELPS FOR TEACHERS AND PARENTS. By J. Green. Fifth Thousand. *London: Hamilton, Adams, & Co.*

MR. GREEN has visited more than five hundred Sunday schools belonging to all denominations, observed their excellences and defects, heard from the lips of teachers their complaints, their difficulties, and their necessities; and in this volume he undertakes the task of describing the faults of Sunday schools, and suggesting remedies for them. It is a valuable book. It is written by an earnest practical man who is so intent upon his work that he is not by any means afraid

to "find fault." Mr. Green thinks the *absentees* should be counted as part of the school, and efforts made to keep them in training. He is a warm advocate of catechisms, of thorough classification at any cost, and of the continuance of the teaching work through the week. Parents and teachers cannot fail to get many valuable "hints" and much real "help" from the study of this book.

JOE THE GARDENER AND HIS PUPIL. By the Author of "Biddy, the Maid of all work," &c. *London: E. Stock.*

A STORY of a holy Scotchman's influence, first over a little motherless girl, the only daughter of the gentleman who employed him as gardener, and next over the master himself. It is a most pathetic and winsome tale, told with touching simplicity, and marked by a high appreciation of genuine Christian excellence.

THE SEVENTEENTH CHAPTER OF JOHN AND THE VOYSEY PROSECUTION. A Sermon preached in the Friar Lane Chapel, Leicester, on Sunday morning, Nov. 20. By the Rev. J. C. Pike. *London: E. Marlborough & Co. Leicester: Winks and Son.*

AN opportune production. It ought to be circulated wheresoever the statements of Mr. Voysey with regard to the Intercessory Prayer of our Lord have gone.

PAMPHLETS AND PERIODICALS RECEIVED.

Appeal—Church—Congregational Miscellany—Good Words—Gilead—Hive—Jewish Herald—Rainbow—Stamp Collectors' Magazine—Scattered Nation—Sword and Trowel—"Hell and its Torments"—Story of a Hundred Years. Part II.—Downfall of the Pope, &c.

Church Register.

MIDLAND BAPTIST UNION.

THE first meetings of this new organization were held in Nottingham, Nov. 14, and 15. The devotional service was conducted in Broad Street chapel, when the Rev. T. Stevenson presided, and brethren W. R. Stevenson, T. Chappell, of Boston, W. Bown, Foot, sen., and S. Cox, offered prayer. The attendance was good, and it was generally felt to be a pleasant and profitable meeting.

On Tuesday morning the friends met in George Street chapel (Rev. W. Woods). Rev. Dr. Underwood read appropriate por-

tions of Scripture and prayed, after which the Chairman elect, the Rev. H. Crassweller, of Derby, delivered a very thoughtful and striking address on "Christian Union." On the motion of Rev. S. Cox, seconded by Rev. E. H. Jackson, of Ripley, a cordial vote of thanks was passed to Mr. Crassweller; after which the Rev. H. M. Foot, of Derby Road chapel, Nottingham, read a paper on "Christians outside the Church." He began by referring to the undoubted fact that there are members of Christ who are not members of His professing church, and then proceeded to

point out some of the causes of this state of things. The paper was felt to be of so useful a character that later in the day a unanimous request was preferred that it might be printed in a cheap form for circulation among our churches. An interesting discussion took place in which a number of the brethren, both ministers and others, joined.

At 3 p.m., a report was read by Rev. W. R. Stevenson, detailing the circumstances which had led to the present series of meetings; a number of laws were agreed to as the basis of the Union; Mr. J. S. Wells, of Daybrook, was chosen as Treasurer, and the Rev. W. Woods as Secretary. Derby was fixed on as the next place of meeting; the Rev. H. M. Foot was selected as President for the coming year, and Rev. S. Cox as preacher for next year's evening service. Seven brethren were also chosen to act as a Committee in conjunction with the officers of the Union.

A resolution was passed inviting the Leicestershire Baptist Association to join the Union; and the General Baptist church at Walsall, represented on this occasion by its pastor, the Rev. W. Lees, was at once received.

It was agreed to recommend to the favourable notice of the churches the *Freeman* newspaper at its reduced price; and a strong wish being expressed by several brethren that the newly-formed Union should undertake some work of evangelization, the matter was referred to the earnest and serious attention of the Committee.

At half-past five the business session closed. Tea had been provided in the Derby Road school-room; and at half-past seven there was a public service in Mansfield Road chapel, when the Rev. T. Goadby preached a carefully prepared and interesting sermon from 1 Cor. xii. 4-7.

The attendance at all the meetings was good; the weather without was characteristic of November, but the spirit within was hearty and genial, and the universal feeling seemed to be that a beginning had been made which augured well for the future of the Union.

CONFERENCES.

The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held in Wellington Road chapel, Podmorden, on Wednesday, Dec. 28. Morning service at eleven o'clock. Preacher, the Rev. J. Preston, of Halifax.

JAMES MADEN, *Secretary*.

The LINCOLNSHIRE CONFERENCE was held at Spalding, Nov. 10. A large number of representatives were present.

In the morning brother Cantrill read the Scriptures and prayed, and brother Chapman preached from Ezekiel xxxiv. 20.

Since the last meeting thirty-one baptized, forty-five received, three restored, and twelve candidates.

An application having been made for admission into this Conference by friends at Holbeach who had withdrawn from the church at Fleet, and become a union church, it was resolved, "That this Conference cannot consistently receive the church at Holbeach."

The cordial thanks of the Conference were presented to the gentlemen who had served as a committee to endeavour to promote harmonious action between the friends at Fleet and Holbeach.

Case for the Association, to be considered at next meeting.—"That it seems indispensable to the efficient discharge of the duties of the Association that more time, say on Friday forenoon, be devoted to the business of the Connexion."

A Home Missionary meeting was held in the evening, when addresses were delivered by brethren J. C. Jones, Staddon, Jolly, Barrass, &c.

The next Conference is to be held at March on the first Thursday in June, 1871, and brother Bott, of Sutterton, is to be the preacher. WILLIAM ORTON, *Sec.*

CHAPELS.

SPALDING COMMON—*New Chapel.*—On Oct. 30, the opening services of this new General Baptist chapel were held. Two sermons were preached by the Rev. J. C. Jones, M.A. The chapel was crowded both times, and many were unable to gain admission. On the Monday following there was a public tea. All the trays were provided gratuitously. The public meeting was presided over by E. P. Maples, Esq. Mr. J. T. Atton, the Hon. Sec., read over the statement of accounts, which showed the chapel was free from debt. The Rev. J. C. Jones, M.A., Messrs. Sharmar, Godsmark, and Limmer, addressed the meeting. The collections and proceeds of the tea amounted to £12 14s. 4½d., which will go towards the furniture of the chapel. The cost of chapel and land is £245. It will accommodate over two hundred people.

FLECKNEY.—The chapel here having been closed four Sabbaths for repairs, &c., was reopened, Oct. 30. Mr. W. D. Smith, of Leicester, preached. On the 31st more than sixty friends sat down to tea, and the Rev. J. C. Pike preached in the evening. The entire expense incurred was over £20, and the subscriptions, &c., amounted to £9 15s. 1d. The church here having declined considerably within the last twenty

years, has now ceased to exist as a distinct church, and has united as a branch with the church in Friar Lane, Leicester. It is hoped that through the divine blessing on our united efforts the work of the Lord will revive in our midst.

NORTHALLERTON.—The chapel anniversary was held, Oct. 9, 1870. Rev. W. Gray, of Birchcliffe, preached. Next day we had a tea meeting. 263 sat down. Addresses were given at the public meeting which followed by Revs. W. Gray, W. Best, B.A., W. Grant, H. R. Masham, &c. In July last a harmonium was purchased and placed in the chapel; and Rev. W. Gray made that the subject of an address which was so interesting that he was requested to forward it to our Magazine.

NANTWICH.—The anniversary sermons were preached to excellent congregations in the Town Hall by the Rev. E. K. Everett, on Sunday, Nov. 6.

SCHOOLS.

SPALDING.—Nov. 13, anniversary services. Preacher, Rev. J. H. Atkinson. Collections, £11 2s. 10^d. Public tea and meeting on the 14th. Addresses by Revs. J. C. Jones, M.A., J. H. Atkinson, J. Bevan, Messrs. Godsmark, Sharman, and Moore.

AUDLEM.—On Sunday, Nov. 20, the opening services in connection with the new school and lecture room took place, when two sermons were preached to crowded congregations by the Rev. G. Needham, of Burnley, who also delivered a lecture on Monday, 21st, upon "Mary Queen of Scots."

RECOGNITION SERVICE.

J. J. GOADBY.—On Wednesday, Nov. 16, a recognition service was held at Windmill Street, Gravesend, on the acceptance of the pastorate by Rev. J. Jackson Goadby, late of Leicester. A. Whibley (in the absence of Rev. Johnson Barker, LL.B., of New College chapel) presided. Rev. A. Sturge, of Dartford, offered prayer; and addresses were given by Revs. W. Frith, Bexley Heath; J. M. Camp, Eynsford; J. Jackson Goadby, W. Guest, Gravesend; A. Sturge, and G. W. Shepherd.

MISCELLANEOUS.

PRAED STREET CHAPEL BAZAAR.—It is intended, as the advertisement on the cover of this Magazine states, to hold a Bazaar, at the end of this year, Dec. 28, 29, and 30, towards the funds of the new chapel at Westbourne Park. More than a generation has passed since the number of General Baptist churches was increased in London. Every year our denomination

suffers considerably, and our Societies and Institutions also, through not having more churches in London to receive those members of our faith and order who come up from the country. Will not our friends help, then, in this effort to establish another centre of Christian influence? In June last we raised somewhat over £420 towards the sum we then solicited. We hope to get some six or seven hundred pounds by our next anniversary. This Bazaar is part of our plan. Some friends have kindly promised aid. Will they and others send their articles as soon as they can, but not later than the 23rd of Dec.?

CARRINGTON.—The annual sermons on behalf of our Benevolent Society were preached, Nov. 13, by the Rev. J. Felstead and Mr. W. Start. The report shewed receipts for the year, £17 15s. 6d.; distributed amongst the sick poor, without regard to sect, £17 4s. 11d.; balance in treasurer's hand, 10s. 7d.; total number on the books, 51; visits paid to the same, 510; deaths, 8; none without a ray of hope; and some who, before visited by the society, were strangers to the blood of Jesus Christ which cleanses from all sin, passed away assured of acceptance with God through faith in His Son. About thirty have been partially or fully restored to health, some of whom now regularly worship with us, and the remainder are still under our care. Collections, £2 3s. 6d. An interesting feature in the days proceedings was an addition of 5s. to this sum, in the form of a donation, from the parish clergyman, Rev. J. G. Wright, M.A., attesting at once the catholicity and generosity of the donor, and the high estimation in which the society is held.

OSMASTON ROAD LOCAL PREACHERS' ASSOCIATION (Derby), held its third annual meeting, Oct. 18. Rev. T. Goadby, B.A., in the chair. The report was received, and officers appointed, and then a discussion took place on "the best method of making the weekly meetings agreeable and instructive." J. SMITH, Sec.

WEST VALE.—The second examination having taken place at the day school by Her Majesty's inspector, the report shows a decided improvement on last year in the teaching and the per centage of scholars passing. The amount of the grant this year is £86 4s. 2d.

Rev. B. HACKETT will close his ministry at Macclesfield shortly. His address is Bridge Street, Sutton, Macclesfield.

BAPTISMS.

ASHBY-DE-LA-ZOUCH.—Nov. 16, five, by C. Clarke.

COVENTRY.—Aug. 3, three; Nov. 6, ten, by H. Cross.

HALIFAX.—Nov. 2, seven, by I. Preston.
LONDON, *Præd Street*.—Nov. 2, ten, by J. Clifford.

RIPLEY.—Nov. 6, four, by E. H. Jackson.

STOKE-ON-TRENT.—Nov. 13, six, by W. March.

WHITLESEA.—Nov. 2, two, by T. Watkinson.

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| Total reported baptized in fourth quarter of 1869 | 120 |
| Fourth quarter, 1870 | 103 |
| Total reported during the year 1869 | 591 |
| " " " 1870 | 603 |

RECEIVED FOR THE WIDOW AND FAMILY OF REV. T. MEE.

| | | |
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| Amount already acknowledged | £ s. d. | 68 15 6 |
| Per Alderman Wilkinson— | | |
| Mr. W. M. Grose, Stoke-on-Trent | 5 0 0 | |
| Postage Stamps, Loughborough | 0 7 0 | |
| Per Rev. J. Clifford— | | |
| Mr. E. Cayford, <i>Præd Street</i> | 0 5 0 | |
| Miss S. Allen | 0 5 0 | |
| Mrs. B. Jones, Fern Bank, Timperley, Manchester | 1 6 0 | |
| Per Rev. G. Hester— | | |
| Mr. J. Hiller | 0 5 0 | |
| Mrs. Mawbey | 0 10 0 | |
| Per Rev. T. W. Mathews— | | |
| Sympathizing Friends | 2 12 6 | |

| | |
|--------------------------|---------|
| Per Rev. Dr. Underwood— | £ s. d. |
| S. S., in stamps | 0 7 0 |
| Mr. Roberts, Hyson Green | 1 2 6 |
| Mr. John Renals, Lenton | 1 0 0 |
| Rev. J. Fletcher, | 0 10 0 |
| Friends at Loughborough | 2 3 0 |

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|--|---------|
| Per Rev. W. B. Cantrell—Louth, Eastgate— | £ s. d. |
| Mr. Fridlington | 1 0 0 |
| Mr. and Mrs. Sudbury | 1 0 0 |
| Mrs. Kiddall | 0 10 0 |
| Mr. G. Kiddall | 0 10 0 |
| Miss Parker | 0 10 0 |
| Mr. W. Kiddall | 0 2 6 |
| Dorcas Society | 0 5 0 |
| Four Friends | 0 8 6 |

| | |
|------------------------|-------|
| Per Rev. J. P. Tetley— | |
| Mr. W. Nutt, junr. | 0 5 0 |
| Mrs. Orchard | 0 2 0 |
| Miss Goadby | 0 2 0 |

| | |
|-------------------------|-------|
| Per Rev. T. Stevenson— | |
| Mrs. T. Cook, Leicester | 1 0 0 |

*M*arriages.

CRABTREE—GREENWOOD.—Nov. 12, at the Baptist chapel, Shore, by the Rev. J. Maden, Mr. James Crabtree, of Carrsprings, to Miss Mary Ann Greenwood, of Kitsonroyd, Stansfield.

Obituaries.

LAWTON.—James Lawton, brother of the Rev. J. Lawton, Berhamstead, was born July, 1830, at Buckton Castle, near Stalybridge, and died at Bottoms, near the same place, October 7, 1870. At the close of his life he might well have used the words of Jeremiah, "I am the man that hath seen affliction." From early youth he was frequently a sufferer. This possibly restrained him from entering into those frivolities and excesses to which many young persons devote their youth and vigour. The training also which he received from his watchful and anxious mother was calculated to induce a thoughtful and steady course of life; so that at an early age he became serious. No very striking incidents marked his conversion to God. The spiritual change was gradual and quiet in its development. At about eighteen years of age he began to attend the ministry of the Rev. J. Sutcliffe, then pastor of the General Baptist church at Stalybridge. The word was made a blessing to him. He sought and found the way of peace, and became attached to the place and people. His Christian earnest-

ness now became visible; for although suffering from lameness and living a distance of two miles from the chapel, his attendance was marked in its regularity, not only at public worship, but at the experience meetings, to the great gratification of the pastor. His spirituality grew by these means, and in the early part of the year 1850, he was baptized and received into the fellowship of the church, where he endeavoured to be useful by helping the Sunday school and the choir. In 1852 he removed to Wymeswold to take charge of a British school there. His conduct here was so exemplary that his pastor wrote to a friend, "Would to God we had many like him." Circumstances led to the giving up of this school, when he returned to his native place; but after a while returned to Leicestershire, and took charge of the British school at Coalville. Here he was active in various ways, to the utmost limit of his strength, in promoting the cause of Christ. His health was not sufficient for the school, which he had to resign, but he was so interested in the work of the Lord, that he

devoted all the little strength he could spare to the Sunday school and the church. In 1868 he was elected a deacon most cordially, but all could see that his health was giving way and that his career would be short. His failing health induced him to remove to the scenes of his early life, where he gradually sank. After a painful and somewhat lengthy affliction, in which he realized much divine consolation and some specially cheering tokens of the divine favour, he felt the hour of his departure had come. Looking at his friends as if desirous to say something, he was asked what he wished to say. He replied, "The end, the end!" and then calmly passed away. He leaves a widow and an only child to breast the waves of life without him. May the "Father of the fatherless and the Judge of the widows in His holy habitation" help them. His funeral sermon was preached at Coalville chapel, on Nov. 6, by his last pastor, Rev. W. Salter, to a congregation that cherishes his memory with great respect.

W. SALTER.

LONG.—Sep. 23, 1870, at Gosberton, Mr. Thomas G. Long, aged 49 years. Both his death and his life are full of instruction to all who survive him. His death, in the middle stage of life, was affectingly sudden. With his usual readiness and zeal he had taken a very active part in the anniversary tea party on the Monday before, and continued in his ordinary health till Thursday evening, and went to bed perfectly well. About an hour afterward he was seized with a violent pain in his head, accompanied by sickness. All the doctor could do was in vain. In six hours he lost all consciousness, and before noon he expired. If meetness for the heavenly inheritance depended on a conscious welcoming of impending death, and on such a readiness to die as implies a total loss of all desire to live and an abandonment of every plan of action, very few but those who are worn out with age or sickness, or who as martyrs for Jesus are ordered for execution at a certain hour, could be prepared to leave this world for another. But, happily, there is such a thing as habitual preparedness. And how important, how indispensable this is, is

touchingly displayed in the case of our departed brother; and his mourning family and friends have reason to believe that in him this blessed readiness was realized. His life has been one of steadfast Christian piety for at least twenty-eight years. He was trained in the nurture of the Lord. Having apprenticed himself in 1839 to a saddler at Boston, he attended the ministry of Mr. Mathews, from whom he derived much spiritual good, and to whom, consequently, he was strongly attached all the rest of his life. He was united to the church there by baptism, in December, 1842. In 1852 he went to reside at Gosberton, became a devoted teacher in the Sunday school, was several years superintendent, and became a deacon in the church. Our brother was one of thousands of happy instances of the power of heart religion to brighten the mental faculties by inward self thought, and by blameless integrity and diligence to improve a man's worldly condition. He showed that "godliness is profitable to all things." We saw in his earthly history that it has the promise of the life that now is; and we trust that, on his removal from earth, he has gone to experience that it has also the promise of the life that is to come.

WILCOX—Nov. 10, at Sawley, William Wilcox, aged 20 years. He was brought to Christ in early life. He united himself in Christian fellowship with the church, and remained a consistent member until death. At the beginning of the spring of this year symptoms of disease appeared. Gradually he faded away. His sufferings, though at times intense, were borne with Christian patience. Seeing his mother weeping on account of his sufferings, he said, "Christ is helping me to bear them all, and He will lay no more upon me than I can sustain." He left a very pleasing testimony behind that he is gone to be with Christ, which is far better.

JONES—Oct. 23, Martha, the beloved wife of the Rev. J. A. Jones, departed this life full of joy and peace in believing.

ERRATUM.—In the list of Obituaries last month, page 346, Fagg should be Tagg.

CLOSING WORDS FOR 1870.

MY DEAR FRIENDS,—The journey on which we set out with mingled fear and hope at the beginning of this year is rapidly ending, and this our twelfth and last interview for 1870 may fitly close with a few parting words about the past, and

the suggestion of some necessary counsels as to the future. The high aims with which we started have not been forgotten, and the rules laid down for our companionship have been observed to an encouraging degree. Some whose presence

we anticipated to minister to our pleasure and profit have postponed their meeting to a more convenient season because we could not comfortably lodge them in our limited apartments. But all those who have journeyed with us as helpers have striven to "serve God and be cheerful." We have mostly been on the "sunny side" of the road; and though dark clouds may have occasionally intervened, yet we have not failed of that joy which always makes sunshine within. It has been a steadfast purpose of ours to take care that we did "not fall out by the way;" and though criticism has been free, good temper has prevailed, personalities have been eschewed, and censure has been a means of grace. Indeed, if I may judge from the notices of newspapers, and the appreciative words of many loving friends, our fellowship has been very pleasant and somewhat profitable; so much so, in fact, that now we know one another a little better we may venture another pilgrimage with even brighter hopes and a warmer interest in the common cause.

"Something attempted, something done," has filled this volume, and now, simply saying on its behalf, that in union with our "Year Book" it is not an indifferent record of the gratitude and effort, the hopes and fears, the faith and aspirations of our hearts in this Centenary Year,—we leave it to speak for itself, cherishing fondly the hope that in the harvest of good one day to be gathered for the glory of Christ, our Redeemer and King, the labour of many willing minds in this Magazine will not be found in vain in the Lord. The work has been done for Him, and if He deigns to accept and use it in His kingdom, "verily we have our reward."

But God no sooner closes one of the serials of His providence than He opens another. December sighs out its last breath and January, brisk and vigorous, leaps to the front full of purpose and freighted with demands. "Closing words" suggest the inquiry, "What about next year?" The programme is, in part, our answer. Old friends will favour us with their company again, and some new voices will be heard telling of "The Jewish Council," "The Plant of Renown," "The Resurrection," and other themes of like precious interest. No country is more fertile in novelty than young America. We expect to ramble over it next year, led by a skilful guide. No city has darker spots or needs more deeply the gospel than London. An eye-witness will report to us the result of his observations in those "dens" of ignorance and vice. No agency of the church is more important at the present juncture than Sabbath

schools. The story of our own schools will be told and their present needs will be discussed. No department of church life is so far below the primitive fact and the New Testament ideal as church finance. Several hands will be engaged in the endeavour to bring us nearer to the standard of our privilege in this respect. No feature of our national affairs is so suggestive of thought and work as Mr. Miall's notice of motion with regard to the Union of Church and State in England. We hope not to be lacking on so vital a measure. We mean, in short, that "our Magazine" shall be something better than it has been in 1870, and to keep steadily and earnestly walking in the path of improvement.

And now, my dear friends, permit me to solicit anew your assistance in the circulation of this periodical. I have sought out men with "acceptable words." They are willing to serve you. I have made such arrangements with the Publishers as will render our work a financial profit to the Association. Personally I am ready to devote whatever time and energy I can spare from the demands of a large and growing church: and now I appeal for your generous aid. The great success of this year is due to you. I trust you for the year that is coming. *Nine hundred families amongst us do not see the face of this monthly visitor.* Moreover, is not the *General Baptist Magazine* the Magazine for Baptists generally? Show it to your friends. Call their attention to the arrangements for the new year. Each one get another subscriber. Brother ministers, you aided right nobly last year. My faith is strong in you. Justify it by your works. You may do three things at least. (1.) Announce the Magazine from the pulpit and at church and social meetings. (2.) Make personal application to those who ought not to be without our denominational monthly. (3.) Employ an "officer of literature" in your congregation to push its circulation. We ask these endeavours, not for our own gratification or profit, but for the sake of the glorious cause we all love, and the Divine Master we delight to serve. May He abundantly bless us in our common efforts to extend His kingdom, and may the beauty of the Lord our God be upon all the "Institutions" of our Israel. Wishing you all "a merry Christmas and a happy new year," even that richest and purest mirth that comes from joy in the Lord, and that happiness which springs from His willing and loving service,

I am, my dear friends,

Very cordially yours,

December 1, 1870. JOHN CLIFFORD.

Missionary Observer.

LETTER TO THE SECRETARY FROM REV. W. BAILEY.

Bombay, Oct. 29, 1870.

You will have heard before this reaches you of my safe arrival in this city, though we were detained in Egypt two days for the Marseilles mail, and five hours in Aden in consequence of the screw getting foul of the cable; yet the whole voyage was completed in little more than twenty-eight days. In ordinary weather it might easily be made, *via* Gibraltar, in twenty-four days, and *via* Brindisi in nineteen days. With all the facilities we now have on the overland route, a voyage to India will very soon be no more thought of than a voyage to America, and excursions to the Mediterranean and Egypt will be as common as trips to Switzerland. It would be quite possible now to leave London, and if the steamer to False Point was caught on arrival in Calcutta by rail, to reach Cuttack in thirty days. If any of our friends who have the means at command would like to escape all the misery and inconvenience of an English winter, let them come out in October, spend a month in the Himalayas, another month in visiting all the great cities in northern and western India, another month with us in Orissa, and then they will have time to go round by Ceylon and reach England to welcome the spring.

I received a letter from Mr. Edwards, Baptist Missionary, by the pilot, stating that he had made arrangements for my temporary sojourn here. It rained so heavily on Saturday night when the steamer had come to anchor that it was impossible to land, so I had to go on shore on Sunday morning. The Peninsula and Oriental Company, I am sorry to say, pay little regard to the Sabbath, in fact, it would almost seem that they had made all their arrangements to desecrate the day as much as possible. "A Peninsula and Oriental Sunday" has now become quite a proverbial expression by all the officers and stewards on

the ships. My thoughts, on again reaching the shores of India, cannot possibly be described. The land so memorable ever since the days of Solomon—the land so rich in almost all the productions of nature—the land that has given birth to the most subtle systems of heathen philosophy—the land that has cursed all the nations of the east with her systems of idolatry—the land where the poetry of the Hebrew bards is to see a literal fulfilment—and the land of so much toil, sacrifice and prayer, could not help but enkindle strange emotions in my heart. The graceful palm, the plantain, the mango, the custard apple, and the endless variety of creepers as they covered the walls and fences seemed like old familiar friends. I found the natives just as rapacious as I had left them, and it seemed impossible for me to move to my destination until I had promised to give them double the stipulated fare.

Bombay is the most populous of all our Indian cities. The pure Hindoo population alone, to say nothing of the Mohamedans, Parsees, Malays, Africans, Jews, Portugese, Eurasians, and Europeans, exceeds the entire population of Jamaica. It has been made the chief port in the East for all the maritime nations in Europe, as well as Penang, Singapore, China, and Japan. And since the opening of the Great Indian Peninsula Railway it has become the highway to the Pnnjaub, Central India, the North West Provinces, and Bengal. And yet, strange to say, this great city which must soon become the metropolis of our Indian Empire, had not, until the arrival of Mr. Edwards, a single representative of our English nonconformity; in fact, *he* is not supported by the Baptist Missionary Society. Mission work here is at a very low ebb. There are only four or five missionaries who preach in the vernacular, and not more than six or seven native preachers; and our church at Cuttack contains more members than the mission churches of the Anglican, Scotch, and American put together.

Very soon after I landed I had an interview with Mr. Bowen, whose name appears so prominent in one of Dr. Norman Macleod's early papers on the "Far East," and on whose confession the Dr. has made the statement that "bazaar preaching has proved an utter failure." I was surprised to find that the Dr. had *no authority* for making such a sweeping assertion, and that this good man still pursued his work with the fullest confidence that he could not labour in vain. On the first Sabbath morning I preached for Mr. Edwards, and was gratified to see such a large congregation. Our brother has been most persevering and self-denying in his efforts; in three years he has raised a congregation of about two hundred, has organized a church of fifty members, and has laid the foundation for one of the most flourishing of our Anglo-Indian Baptist churches. On the following Thursday I was to give, at a united gathering, an account of our Mission, and the following day I intended to leave for Calcutta. I had thought of visiting on my way Cawnpore, Lucknow, and the far-famed city of Benares; but I have found it easier to project plans than carry them into execution. On the Tuesday afternoon I went out to make arrangements for my journey, and while passing a steam roller then in motion, our horse took fright, ran against another conveyance coming in an opposite direction, suddenly darted off the road, and in a moment we were thrown with great violence on the ground. Mr. Edwards, who was with me, escaped with a bruise on his arm; but as I was on the off side, and had no means of saving myself, I received a very severe shock. I was glad to find that no bones were broken. For about a fortnight I have been confined to the couch, but am now able to walk, and if all be well I hope to leave on Monday by rail for Calcutta. The municipality have been strongly condemned for using these steam rollers on the thoroughfares at all hours of the day; and some day they will have to pay heavy damages. At the earnest request of several gentlemen, I have sent a statement of the accident to two of the Bombay papers, and have pointed out the danger to which the residents are subject. As I came home on Tuesday evening I never felt more the importance of saying, "*If the Lord*

will, I will do this or that." How easy to form plans; but how easy for an unseen hand to bring them to nought. God has some wise purpose to answer in this dispensation of providence; and I would desire without murmuring to bow with submission to His will. I have received much kindness and sympathy. Dr. Young, a Scotch medical missionary, has attended me without charge, and, in fact, I have lacked nothing. I feel a little impatient to get to my chosen field of labour, and to see the European and native brethren face to face.

BAPTISMS AT CUTTACK,

RAPIDITY WITH WHICH WAR NEWS HAS BEEN RECEIVED, ETC.

SEPTEMBER 18, *one* was baptized at Choga by the native preacher there, Paul Singh.

Oct. 2, *sixteen* were baptized at *Cuttack*. Ghanushyam preached a very appropriate sermon from Numbers x. 29, "Come thou with us, and we will do thee good," &c., after which Pursua Rout (grandfather of one of the candidates) offered prayer. Kumbhoo then baptized the candidates, thirteen of whom were from Mrs. Buckley's orphanage. The newly-baptized were addressed in the afternoon on the path of the just being as the shining light that shineth more and more unto the perfect day. It was a day of much holy thankfulness and joy. The Lord give us many more such.

As three of those added are supported by schools or friends at home, it will doubtless be gratifying to their patrons to know that they have been admitted to the fellowship of the church. I therefore give their names.

Alice, supported by North Street, Louth. Poddi, supported by Broad Street, Nottingham. Sarah Rebecca Southwell, *alias* Pooni, supported by Mr. and Mrs. F. Southwell, Wisbech. May these dear young friends, with those at home who have cared for them and supported them, as well as those here who have sought to teach them "the good and the right way," all meet at last in the presence of Christ.

The exciting news of this terrible war has reached us with unexampled rapidity. Outtack is three days post from Calcutta, but news published in London has been known here five days later. The news of the Emperor being a prisoner, which was published, I believe, in London on a Saturday, was generally known here on the following Tuesday. I have no tears to shed over his fall. My sympathies are called forth for desolated families, bereaved widows and fatherless children. It seems to me for the good of humanity that such pride, selfishness, and ambition, as characterized the Emperor should be, as it has been, terribly rebuked. The first like the third—let us hope the last—Napoleon, cared not what rivers of blood were shed, provided Bonapartes were supreme. My mind has recently dwelt much on a text from which I preached a Sabbath or two since, "Say among the heathen that the Lord reigneth." I am sorry to say that the war is considerably affecting the exports from Orissa (as rice, hides, linseed, &c.), and I hear of failures at Madras. The Lord reigneth. This thought calms and sustains the mind. Christ is Head over all things to the church. All who belong to Christ are safe and happy, come what may.

Let me add that the description of a visit to the tomb of the First Napoleon by the first of our missionaries who returned home is associated with my early recollections of missionary journals.* The writer (the late Mr. Peggs) describes the spot as highly interesting to a contemplative mind—speaks of the deep valley—the large weeping willow—the invalid soldier who had charge of the tomb—the pale moon shedding a solemn gloom around, and adds, that these circumstances, and the remarkably impressive text in Isaiah describing the fall of the proud king of Babylon—"Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof"—gave inexpressible interest to the few moments spent near the tomb.

JOHN BUCKLEY.

* Vide *Observer* for 1828, p. 398.

A BIRTHDAY GIFT.

To the Editor of the *Missionary Observer*.

Dear Sir,—A short time ago I received a post office order, with a brief but affecting note; and as the incident is suggestive, I send an extract, omitting name and date:—

"You will be surprised to receive from me this order for one pound, but I have sent it for the orphan school in India—the one, if still in existence, that as a child I contributed to. But you will say, Why send it? For our darling little ——— sake. She would have been ——— years old to-morrow. We have always given her something in the shape of a birthday present. She is not here to receive it, but if her spirit is conscious of what is passing here, and if she is with her Saviour, surely nothing could give her greater pleasure than to know that what would have been for her own use if here, is given towards the support of one of His little ones. The idea may be visionary, but somehow I cannot bear the thought that those who when here were so fond of us, should all at once cease to have any interest in us," &c., &c.

The kind donor requests that it may be put down as "*A Birthday Gift*."

Might not many similar "birthday gifts" be forwarded with great advantage to the sender as well as to the poor orphans for whom they might be sent?

I cannot think of that sweet little child, over whom seven summers had not passed before she was called to her Redeemer's arms, without feeling that it will be to her a source of real joy, that even after death she is permitted to do something to carry on the Saviour's cause in India.

May I say to more than one reader, My friend, would not that precious treasure that not long since you committed to the silent grave, rejoice over such a manifestation of your love for the living and the dead?

Hoping this suggestion may not be without some happy result,

Believe me,

Yours sincerely,

I. STUBBINS.

*The Holly Hayes,
Fosse Road, Leicester.*

MISSIONARY SERVICES.

TARPORLEY.—The annual sermons were preached at Tarporley by the Rev. R. Ingham, D.D., of Halifax, on Lord's-day, October 16; and on the following evening a public missionary meeting was held in the same place. The chair was taken by Thomas Hill, Esq., of Nottingham, the Treasurer of the Society. The Revs. J. Everett, of Nantwich, Joseph Rippon (Wesleyan minis-

ter), and Dr. Ingham, addressed the meeting. The services were interesting, and well attended, and over £60 was realized for the Mission.

KIRTON LINDSEY.—On Sunday, Nov. 13, two sermons were preached by Nar-Kar-Wa, an Indian chief from the far west, in behalf of the Society. The chapel was densely crowded, and the collections were very liberal.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—G. Taylor, Sept. 21; Oct. 19. BOMBAY—W. Bailey, Oct. 20.
CUTTACK—J. Buckley, Sept. 23; Oct. 8, 15.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from October 18, to November 18, 1870.

| | £ | s. | d. |
|-------------------------------------|----|----|----|
| A Birthday Gift, per Rev. I. Stubbs | 1 | 0 | 0 |
| ALLERTON— | | | |
| Collections and Subscriptions | 15 | 8 | 0 |
| ASHBY AND PACKINGTON— | | | |
| Collections and Subscriptions | 25 | 0 | 8 |
| BELPER— | | | |
| Collection | 1 | 10 | 0 |
| BIRCHCLIFFE— | | | |
| Collections and Subscriptions | 18 | 14 | 0 |
| BRADFORD, Mr. J. Withear | 1 | 0 | 0 |
| —Infirmery Street— | | | |
| Collections | 3 | 8 | 0 |
| CAVERSHAM, E. West, Esq. | 5 | 0 | 0 |
| CLAYTON— | | | |
| Collections and Subscriptions | 7 | 13 | 8 |
| CRICH— | | | |
| Collections and Subscriptions | 1 | 13 | 6 |
| DENHOLME— | | | |
| Collection | 1 | 15 | 6 |
| DUFFIELD— | | | |
| Collections and Subscriptions | 2 | 11 | 0 |
| HALIFAX— | | | |
| Collections and Subscriptions | 28 | 16 | 10 |
| KIRTON-IN-LINDSEY— | | | |
| Collections and Subscriptions | 5 | 8 | 5 |
| LEICESTER, Mrs. Tibbitts | 0 | 10 | 6 |
| LONDON, Major Farran | 1 | 0 | 0 |
| MANSFIELD— | | | |
| Collections and Subscriptions | 8 | 15 | 0 |
| MELBOURNE AND TICENALL— | | | |
| Collections | 9 | 19 | 4 |
| From the School at Ticknall | 2 | 0 | 8 |
| MILFORD— | | | |
| Collections | 0 | 15 | 6 |
| QUEENSBURY. | | | |
| Public Collections | 5 | 11 | 6½ |
| By Mrs. Hardy— | | | |
| Mr. J. Robertshaw | 0 | 10 | 0 |
| Mr. J. Knapton | 0 | 10 | 0 |
| Mr. J. Yewdall | 0 | 7 | 6 |
| Mr. J. Firth | 0 | 5 | 0 |
| Mrs. J. Moore | 0 | 5 | 0 |
| Small Sums | 0 | 8 | 0 |
| | 2 | 3 | 6 |

| Juvenile Society. | | £ | s. | d. |
|--------------------------------|-----|----|----|-----|
| Mr. J. H. HARDY, Secretary. | | | | |
| Miss Mary Ann Fletcher | ... | 1 | 4 | 3½ |
| Miss Grace Midgley | ... | 1 | 1 | 10 |
| Miss Harriet Spencer | ... | 1 | 0 | 0 |
| Miss Elizabeth Appleyard | ... | 0 | 19 | 10½ |
| Miss Eliza Best | ... | 0 | 17 | 8 |
| Miss Serennah Harrison | ... | 0 | 17 | 8 |
| Miss Ellen Grunwell | ... | 0 | 17 | 8 |
| Miss Mary Spencer | ... | 0 | 17 | 8 |
| Miss Elizabeth Bates | ... | 0 | 16 | 10½ |
| Miss Mary Jane Bates | ... | 0 | 16 | 6½ |
| Miss Mary Ellen Drake | ... | 0 | 13 | 0 |
| Miss Emily Ambler | ... | 0 | 8 | 0 |
| Miss Isabella Grunwell | ... | 0 | 6 | 5 |
| Mr. Jabez Tompest | ... | 1 | 8 | 9 |
| Mr. James Brierley | ... | 0 | 3 | 9 |
| Master Fred Booth | ... | 0 | 18 | 0 |
| Master Albert Stocks | ... | 0 | 17 | 8 |
| Master Houldsworth Mann | ... | 0 | 17 | 6 |
| Master Balmforth Noble | ... | 0 | 15 | 6 |
| Master Fred Stocks | ... | 0 | 11 | 10½ |
| Master Robertshaw Firth | ... | 0 | 10 | 0½ |
| Three Books under 5/- each | ... | 0 | 10 | 0 |
| Sundries received by Secretary | ... | 0 | 2 | 0 |
| By Interest | ... | 0 | 3 | 0 |
| Profit on Juvenile Tea Meeting | ... | 1 | 11 | 9 |
| | | 19 | 7 | 4 |
| Total | ... | 27 | 2 | 4½ |
| Less Expenses | ... | 0 | 17 | 11½ |
| RIPLEY— | | | | |
| Collections and Subscriptions | ... | 39 | 4 | 0 |
| SHORE— | | | | |
| Collections | ... | 3 | 4 | 0 |
| TARPORLEY— | | | | |
| Collections and Subscriptions | ... | 50 | 0 | 0 |
| TODMORDEN, Mr. W. Newell | ... | 2 | 0 | 0 |
| —Wellington Road Chapel— | | | | |
| Collections | ... | 3 | 11 | 5 |
| VALE— | | | | |
| Collections | ... | 3 | 1 | 6 |
| WORKSWORTH— | | | | |
| Collections and Subscriptions | ... | 7 | 6 | 7 |

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