

THE

General Baptist Magazine

FOR

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EDITED BY

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WE HAVE SET OUR HOPE ON THE LIVING GOD, WHO IS THE SAVIOUR OF ALL MEN,
ESPECIALLY OF BELIEVERS.

LET US GO ON UNTO PERFECTION.

THE SEVENTY-FIFTH VOLUME.

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THE
GENERAL BAPTIST MAGAZINE.

JANUARY, 1873.

THE BEST GUEST FOR THE NEW YEAR.

At the dawning of this New Year no question, I am glad to think, will be more likely to win a readier or heartier attention from the readers of this Magazine, than the increase of the spiritual power and usefulness of our churches, as the natural and necessary precursor of that national "revival of religion" for which we have been long hoping and praying. Stimulated by the rapid drifting of our years into the shoreless sea of the Eternities; reflecting on the indifference and neglect of the past, the inefficacy of much bygone work, the non-fulfilment of cherished hopes, and the unabated need of the world, we yearn for a fuller consecration and a more thoroughgoing godliness. Apostolic results are wanted. But apostolic results can only be obtained by apostolic men. Still, by such men, they may be had in overflowing fulness.

What, then, was the apostolic spirit and power? In a word, it was the spirit and power of Christ. His love was a burning fire in their hearts, renewed from hour to hour by the faith that made the exalted and unseen Saviour more real than the philosophical sceptics of Athens, and the persecuting Neros of Rome. They knew Christ after the flesh no more. But they knew Him in their hearts with a more intensely vital knowledge than they knew anybody else. Faith was the evidence of things not seen. It gave substance, power; immense and boundless power to Christ over their hearts and hopes, their speech and deeds. They talked with Him so much that they could not but talk about Him. They loved Him and preached Him, not as men coming from His presence, but as standing in it, and getting their inspiration for every sentence from his quickening touch. Their sufficiency and their success were of Christ.

Nor was that exceptional in any sense or degree. We are the true successors of the apostles. Believers are put into their place, take up their commission, hold and use their "keys," repeat their journeys, and, if they have their vitalising faith, reap their successes. Speaking, some few weeks since, of his aims and feelings when he settled in the city of Brooklyn twenty-five years ago, Mr. Beecher said, "I thought of one thing; the love of Christ to men. That to me was a burning reality. . . . At certain times I felt almost as the apostles did, who had seen Christ and walked with Him, and were witnesses of His earthly life; and during all my ministry the

secret of my support, and of the vital piety of the church itself, has been a living personal faith in the Lord Jesus." Robert Murray McCheyne was as different from Henry Ward Beecher as one Christian could be from another. Feebler in mental gifts, narrower in culture and in sympathies, opposed in theology, he nevertheless breathed the same ardent spirit, had a similar faith in Christ, and therefore he accomplished, in a very brief life, a blessed and abiding work that has stretched immeasurably beyond the rugged north where he dwelt. David Brainerd, a man different in mental "make," cultivated a totally different field from McCheyne's or Beecher's. Away yonder, amongst the wild Indians on the Susquehanna, fighting despondency and conquering failure, the brave missionary toiled for years in the faith which constantly urged the prayer to his lips, "O that I were a flaming fire in the service of my God"—and his fervent zeal did not miss its reward. It has always been so. Christians of the most diverse gifts, and working in entirely different spheres, are one in the supreme impulse of their lives. Workers for Christ walk with Christ. Sustained and successful enthusiasm for the salvation of men has ever been drawn from the Saviour Himself. It flames into us from Him. A glowing, ardent, high-toned and ever-helpful life draws its strength and passion from the strong, suffering Son of God, by a faith that makes His love a "burning reality," and His presence the most vivid and influential fact of our experience. We *work* by faith, not by sight.

But to many Christians Christ is dead. Calvary, and the grave of Joseph, are the last facts in their gospel. They have no ascension, no day of Pentecost. The evangel is only a biography, a tale of the hoary past. It lacks all the charm of a living presence. Now the dead we respect. We may even revere their memories, and with a softened and chastened affection we follow their spirits to the skies; but love, whole-hearted, passionate love, is always reserved for the living. Those who only know Christ as crucified should not be surprised if they lack the power of the men who saw the heavens opened, and the Son of Man *standing* at the right hand of God. Others do not truly believe in the *whole* Christ. To some He is only a vague sentiment, indefinable, and powerless; or a soothing promise, sweet but weakening; or a momentary gleam of brightness shot through the gloom of a night of sorrow, and gone before the day-dawn; or a flash of lightning parting the clouds of the future, and leaving the present still dark. They do not know Him as the centre and abiding source of universal helpfulness; as the Lord of the vineyard of the world, seeking for labourers to go and toil in His grounds. A diminishing number regard Christ as the power of God; merely another revelation of world-energy, an intellectual and moral energy perhaps, but still only an energy, and not a *heart* beating with infinite compassions and unfathomable sympathies, and full of a love as far removed from petty partialities as purity is from sin. Force may, indeed, fill us with fear; but it is self-sacrificing pitying love that begets love. We love Him because He *first* loved us.

It is, then, a living personal faith in the Lord Jesus that makes His love a burning reality, enthrones Him in the heart, gives Him sway over all its thought and feeling and worship, and qualifies us for devoted and fruitful service in His kingdom. This will set fire to our logic. "He loved *me*, and gave Himself for me," will pass into the larger and more blessed message, "He died for all," because He loved all; and we shall be irrepressibly eager to work with Him for the salvation of the lost. The self-saving spirit will be burnt up. Christianity will cease to be a mere

investment for our personal safety, and become a method of universal redemption, an inspiration to a life of sublime self-denial. A tame, cold, dull, and decorous religion, will give place to natural fervour and overflowing life. O, let us pray with all our soul this new year's day that we may be strengthened with might by the Spirit in the inner man, so that Christ, who has visited us with His salvation, "may dwell in our hearts by faith;" may enter, with all His grace, and abide; kindling our piety into a healthy glow as in our free love-talk with Him He mercifully favours us with sweet and hallowing revealings of His fulness. With Macdonald let us sing—

"Dwell in my heart by faith, O Christ!
Come in, O gracious force, I say—
O! Workman, share my shed of clay:
Then I, at bench, or desk, or oar,
With last or needle, net or pen,
As Thou in Nazareth of yore,
Shall do the Father's will again."

JOHN CLIFFORD.

THE LOVE OF ENEMIES—AN ESSENTIAL ELEMENT IN PERFECT CHARACTER.

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

IN the Sermon on the Mount our Lord thus exhorts His hearers: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who spitefully use you, and persecute you; that ye may be the children of your Father who is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect." Matt. v. 44—48. He thus presents, as a reason for loving our enemies, the perfection of God, which we should seek to resemble; from which it follows that God loves His enemies, and that such love is necessary to perfection.

The exhortation, "Love your enemies," is sufficient of itself to justify the inference that God loves His; for it cannot be imagined that He requires His creatures to be better than Himself. In proof that He does not—if such proof be needed—we are required to love our enemies in order that we may resemble Him—"that ye may be the children of your Father who is in heaven"—that ye may evince your resemblance to your Father who is in heaven—whose love to His enemies is seen in this most conspicuous fact, that "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." In further support of this we are taught that only to love those from whom we receive love is a very inferior morality, and such as is practised by the most disreputable class—"do not even the publicans the same?" With such a low standard of character we are not to be content. Not like the publican's should be our love—confined to those who love us, and saluting our brethren only. We must aspire after the perfection of our Father, in whose character, as His works testify, love to enemies is embraced. We

cannot resemble Him unless we too cherish such love. We cannot without this be perfect as He is; for of His perfection love to enemies forms part. "Be ye therefore perfect, as your Father who is in heaven is perfect."

The response which this very explicit testimony finds in our nature is so decided as to shew that even were it less explicit the position which it supports would be unassailable. Our reason, or our moral sense, or the primary instinct or intuition of our nature, or whatever else men may call it, pronounces in its favour. If it would not have occurred to our depraved humanity, the thought once presented to it cannot be rejected. While human nature is what it is, it will regard love to enemies as an essential element in perfect character, and that character as essentially defective in which such love does not exist.

We instinctively acknowledge that to love our enemies is right. However a perverted intellect may theorise about it, the sense of right in every man immediately and instinctively approves. Whether actually or hypothetically presented, the verdict is unmistakably in its favour. We cannot admit that the man who *does not* love his enemies is perfect; for we know that he *might* be better than he is—that the man who *does* love them is better than he. We pronounce his character defective when we compare him with his more loving neighbour—defective, too, when compared with what he himself might become.

This innate conviction, corroborated as it is by the teaching of the Divine word, may be safely followed when we seek to form an estimate of the Divine character. We cannot suppose that goodness in God is altogether different in principle from goodness in us. Such a supposition would render it impossible for us to worship Him. The terror of the slave might be possible to us then; but not the filial, holy, loving reverence of the child. And if we are to think of perfection in God as we think of perfection in man—and the Saviour's words certainly justify us in so doing—the conclusion at which we arrive is that, as in man so in God, perfection embraces love to enemies. If, according to the verdict of our moral sense, love to enemies is right, and to love them is *better* than not to love them, it follows that if God does not love His enemies, He might be a better being than He is—He is not so good as He might be, not so good even as He requires His creatures to be.

But such a notion is fatal to the very conception of Divinity. For the only proper way to conceive of the Divine Being, is as a Being of infinite excellence—not only equal in His goodness to the best conception we are able to form, but infinitely surpassing that—not only possessing every quality which belongs to absolute goodness, but as possessing them all in infinite degree. If ever a time were to come when we could regard the conception we were able to form as surpassing in goodness the character of God, in other words, if we could conceive of a better being than that Being whom we call God, then that Being whom we call God would no longer be the object of our worship. We may approve of or admire the goodness on which we can look down from the elevation which we have either actually or by imagination reached, but we cannot regard it with that wonder and reverence which are essential elements of worship. We must never, therefore, unless we would deprive ourselves of a God, and prove ourselves guilty of profane and blasphemous imaginings, think of God as being less good than He might be; and hence the recognition of His love to His enemies should enter into every conception we form of the character of the Divine Being.

The testimony of Scripture, however, will prove more convincing to those whom we address than any other arguments. And, passing by the words on which we have already remarked, we proceed to notice some others in which the testimony borne to the Divine character is equally explicit. The crowning manifestation of the love of God is the sacrifice of His Son. And if we ask for whom was that sacrifice offered, the answer is—*For His enemies*. If our enmity to Him were inconsistent with His love to us, His love could never have embraced us. His is the cause of ours; for “we love Him because He first loved us.” “When we were enemies we were reconciled to God by the death of His Son.” “For God so loved the world”—a world at enmity with Himself—“that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “For scarcely for a righteous (or just) man will one die; yet peradventure for a good (or generous) man some would even dare to die. But God commendeth His love towards us”—maketh it appear in bright contrast with the most generous love of man—“in that while we were yet sinners”—neither just, nor generous, nor friendly to Himself, but rebels and enemies—“Christ died for us.” Christ Himself is the highest expression of God’s love to us, the revealer of the Father; and His love embraces enemy as well as friend, for in its “breadth, and length, and depth, and height; it passeth knowledge”—surpasseth, as we have been saying, the loftiest conception of men. “His mercy is great above the heavens.” “He is good to all, and His tender mercies are over all His works.” Such is the manner in which the Scriptures speak of the Divine goodness. Not only do they bear direct testimony to God’s love to His enemies; but give additional weight to that testimony by showing Him to be infinitely better than the best conception of Him which His creatures are able to form.

A truth thus plainly taught in Scripture, and commending itself to the primary instincts of our nature as essential to a proper conception of the Divine Being, may be fairly regarded as fundamental; not to be let slip when something confronts us with which it seems to be at variance, but held fast in the hope that increasing light may yet reveal the harmony which now we cannot see. If it be essential to a right conception of the Divine character—if that character be impugned by its denial—no Providential dispensation which we but partially understand, should be allowed to shake our faith in it; nor should we relinquish it because of a few obscure passages of Scripture which speak of God’s hatred of the wicked. These should not be hastily regarded as being either opposed to, or as setting aside, the testimony so unmistakably borne to the infinite perfection of the Divine Being. God’s perfect character should be believed in in spite of all difficulties; His infinite goodness, according to the ideas of goodness which He Himself has given, clung to as our primary belief—the very Alpha and Omega of our faith. Instead of denying or doubting His love to His enemies, and thereby making Him appear less good than He might be, we should be careful to inquire whether the apparently contradictory phenomena we witness be not consistent with the absence of all personal enmity, and with the existence of the truest and most perfect love, and whether the passages of Scripture which speak of His hatred do not simply apply to the abhorrence with which he must regard wicked acts, and to the punishment with which, as moral governor of the universe, He must visit the evil-doer.

Let this inquiry be followed out, and it will lead to an explanation of all that in Providence and Revelation appears at variance with God's love to His enemies. The most afflictive dispensations of Providence, whatever the mystery which shrouds them, will be found to be prompted by no feeling of enmity, but, on the contrary, designed to be productive of salutary results; and the Scriptures which speak of God's hatred, to refer not to personal enmity, but to the abhorrence with which, though loving the persons, He must ever regard the character of the wicked. He hates none in the sense of desiring to injure them, although He is constrained to frustrate their rebellious schemes, and as a warning to others, as well as in vindication of His own character, to fill them with the fruit of their own devices.

The perfect harmony of such a procedure with that love to enemies of which we speak is manifest from our own experience. When the Saviour exhorts us to love our enemies, it is not supposed that He requires us to regard with complacency their disposition or their acts. Enmity, hatred, cursing, spiteful usage and persecution,—all of which are attributed to the enemies whom we are required to love—are wrong in the estimation of every right thinking mind; and just in proportion as such a mind is good and pure must it regard them with abhorrence. It is no part of goodness to think or speak well of evil, to look on it with an approving smile, to speak of it in honeyed accents, or to handle it with delicate fingers. The holy, righteous, loving soul, rises in antagonism to it, scorches it with the lightning of its indignation; wounds it, if need be, with the shafts of its satire; seeks, with strong iron grasp, to strangle it; will, if possible, trample it into extinction. Even He who wept over His enemies and prayed, "Father, forgive them," did not speak of their deeds in complimentary terms. While lamenting their destruction He denounced their crimes. Distinguishing between their persons, which He loved, and their procedure, which He abhorred, He called them "hypocrites," "whited sepulchres;" faithfully described their character, while He solemnly warned them of their approaching doom—"Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell."

Even so God's love for His enemies implies no approval of the course they pursue, or complacent regard for their character. However well disposed towards His creatures, His nature is antagonistic to all that is evil. This hatred for their wrong doing is as intense as His pity for their wretchedness. It is not given to finite minds adequately to conceive of the loathing with which He looks on sin. By as much as He loves His enemies does He hate the opposition which frustrates His benevolent desires concerning them. By as much as He is immeasurably removed from all shadows of evil, is He averse to, grieved by, indignant with, the state of mind, or the course of life, which questions, directly or by implication, the rectitude or the benevolence of His procedure. Their impurity is as repugnant to His holiness as darkness to light. Hence "evil shall not dwell with Him." In this sense "He hateth all the workers of iniquity."

Neither does His love imply that He will suffer them to pursue their course with impunity. The love for enemies which the Saviour enjoins while it does forbid personal retaliation—the demanding of an eye for an eye, and a tooth for a tooth—does not, according to the interpretation which has commended itself to the common sense of mankind, forbid the protection of society by the resistance and punishment of the evil-doer. It is a

scriptural principle that the magistrate bears the sword as a terror to evil-doers, and a praise to them that do well. And most Christians believe that a man may love his enemies while he avails himself of the sanctions and penalties of law to protect himself and others from the injuries which they would inflict. And may not the same principle regulate the Divine procedure? May not God's love for His enemies consist with His opposition to their purposes, and His punishment of their incorrigible enmity? He feels for them. He pities their wretchedness. But He cannot permit them with impunity to pursue a course of opposition to His own righteous government, and to the welfare of His holy universe. Because He loves them, it grieves Him to punish. Because He is well-disposed towards them, He hateth putting away. "Judgment is His strange work." But it is a work which He is constrained to perform. His holy universe must be guarded; His own perfections must be preserved unsullied; His own procedure vindicated, although it involve the destruction of the incorrigible transgressor, whom nevertheless He loves, and desires to save. As the righteous Governor He must crush the rebellion which, if unchecked, would devastate every province of His empire, although in crushing the sin which He hates, He must crush also the sinner whom He loves. It is, we submit, in this sense, and in this sense only, not in any malevolent sense, that God is spoken of as being hostile to any of His creatures. In this sense is "the face of the Lord against them that do evil, to cut off the remembrance of them from the earth."

When we have reached this point, we are sometimes met with the assertion, that if this be what is meant by God's love to His enemies, the doctrine is not worth contending for—that if they must perish in case of their continued enmity, it is all the same whether He loves or hates them. To this we reply that it may be all the same as regards the fact of their perdition; but not all the same as regards the Divine character, its influence on ourselves, and on our dealings with our neighbours. It does make a mighty difference certainly whether the God in whom we believe is a perfect or imperfect Being—whether it be owing to some necessity He punishes sinners, or because without any necessity it pleases Him so to do, thereby proving Himself destitute of that love to enemies which He requires us to cherish, and which His word and our own nature unite in telling us is a necessary element of perfection. To Him it is not equally pleasing whether we think meanly, or form an exalted conception, of His character. To us it is not the same whether He lacks any quality of acknowledged goodness, or is possessed of those infinite perfections which command our adoring homage. Nor is it the same when we come to deal with others, whether we address to them the message which must exert a hardening influence—that *God hates them while they hate Him*; or the melting, subduing, reconciling message—that *God loves them, enemies as they are*. If we would honour God we must believe in His boundless goodness—His love to those that hate Him. If our souls are to reverence and confide in and cleave to Him, we must believe Him to be infinitely better than our best thought. If we are to win others from their rebellion into a state of contrition and reconciliation, we must shew them, first of all, that there is no lack of pity in His heart for them—that enemies, as they are, they have a place there—that though He *must* punish if they continue to rebel, He does not punish willingly, and that in the exercise of His friendship He beseeches them to be reconciled to Himself.

THE CONVERSION OF THE YOUNG AND THEIR RECEPTION INTO THE CHURCH.*

BY THE REV. J. P. TETLEY.

I. THIS subject does not require me to dwell at any length upon conversion in its broadest sense. It will be sufficient to remind you that conversion literally means "a turning round or about;" and that in a religious sense the word is used to indicate "a change of heart or dispositions, succeeded by a reformation of life." It is a change by which aversion or indifference to the claims of a holy God gives place to a glad compliance with His will, by which a man ceases to be a rebel against God, and becomes His loved and loving child; a change which, in whomsoever it takes place, is the work of the Holy Spirit.

But it is in its relation to our young people that conversion now claims our attention. I suppose all present are convinced of the fact that conversion is as necessary for the young as it is for the more mature. That however winning and affectionate the spirit, or frank and generous the lives of our young people, if they have attained to years of knowledge, and have not undergone this change, they may be "not far from," but they cannot be within, "the kingdom of heaven." For the Word of God, in urging men to "repent and be converted that their sins may be blotted out," makes no exception in favour of any individual or class. And as a matter of fact the purest and most tenderly nurtured child has within its bosom the seeds of evil; and it does not, and cannot possess, by nature, that love to God in which religion consists: and nothing but converting grace can subdue and eradicate the one, and produce and foster the other.

But although conversion is thus needful for the young, it cannot take place within them until they have attained what is called the age of responsibility. If it be asked, In what does responsibility consist? I answer first, in the possession of ability to understand the truth when it is presented to the mind; and, secondly, in the possession of power to comply with its requirements. Conversion involves the exercise of both these; it is an intelligent apprehension of spiritual truth, and a willing compliance with its claims; and so it is, that until the age of responsibility is attained conversion is not possible. How soon this period dawns it would be very difficult to determine. The most that can be said is that as the powers of the mind gradually expand so responsibility is gradually attained. That as careful instruction will tend to strengthen and develop the intellect of a child, so, no doubt, the period of which we speak is more speedily attained where such instruction is enjoyed, than where it is not. My own conviction is that those children who are the subjects of religious training become responsible much earlier than many of us imagine. There are very few such of the ages of eight or ten years who do not comprehend the requirements of God's Word in regard to the nature of personal dedication to His service, when those requirements are presented in simple language. And what they can comprehend, by the Holy Spirit's help, they can comply with. And it seems to me that there is no reason, if the proper means are employed, to prevent the full and true conversion of our children to God even at that early age.

But in order that we may labour intelligently for the accomplishment of this end it will be needful that we should have in our minds a clearly

* This paper was read at a meeting of the Midland Conference held at Ashby-de-la-Zouch, September 17th, 1872, and is printed by request of the Conference.

defined idea of what it is we hope to effect in the young by their conversion. When conversion takes place at that period in life at which knowledge first dawns, it cannot be, as in the case of those who have led a life of wilful sin, and to the same extent, a change from active rebellion to submission; but rather from a state of quiescence, inertness, and incapacity, to one of conscious acceptance of Christ—a change from a state in which the benefits of redemption are ignorantly possessed to one in which they are knowingly appropriated.

We must also remember the almost invariable mode in which the young are converted. Not suddenly as the lightning's flash, but gradually as the break of the morning, the truth enters their hearts. For Saul-like sinners there must be the Saul-like smiting; but the Being who reserves a Damascus road for these, "gathers the lambs with His arm, and carries them in His bosom." By slow and imperceptible stages they are led to trust in the mediation of Christ. Their conversion might almost be described as a growth rather than as a work.

And, as this is undoubtedly true, we cannot in such cases reasonably expect the evidences of the change to be very clear and striking. Young converts can have but little or no "experience" to relate. They know nothing of the days and nights of despair through which others have passed; nor of the feelings of rapture which afterwards thrilled their souls. Many of them cannot so much as point to a sermon or anything else which specially decided them to be the Lord's. As a rule their lives have been all along everything that could be desired; so that no reformation there can testify to the change. It is indeed with some, as it was with a young girl of twelve years of age, who said to me, "I seem always to have loved the Saviour—I cannot remember when I did not love Him." From these considerations it appears to me that the only evidence we should invariably look for is, a personal confession of trust in Christ, accompanied by the expressed desire to live to Him.

Having thus glanced at the evidences and the nature of conversion in their relation to the young, we come now to what is, practically, the most important question in regard to this part of our subject; and that is, What are the best MEANS of securing their conversion?

(1). The first of these that I would specify is a *suitable Sabbath school instruction*. The one end of the teacher's work should be to secure the conversion of every member of his class. And it must be evident that the instruction which is to effect a work of such a spiritual nature must itself be highly spiritual. Questions of geography and history, of manners and customs, and of sound criticism are often of great importance to the right understanding of a lesson; but the teaching of these alone will never convert the soul. They should ever be regarded but as the feathers with which to wing the arrowlike appeal, and help it to its mark; or as the wires and posts along which the magnetism of a Saviour's love may be made to flash into the heart. Not long ago an evangelical clergyman said of the sermon of a celebrated dean, whom he had been to hear preach, that it was "clever but very disappointing; he had hoped to hear something about the way to heaven, but it all ended in the way to Palestine;" and in these days of teachers' preparation classes, and competitive examinations (which I would not for a moment be thought to depreciate) it seems to me that there is a danger that, in some cases, Sabbath school instruction may end in the same manner. Let every teacher go to his work in deep anxiety for the salvation of his class; let him make their spiritual need, the love

of Christ as a Saviour, the blessedness of His service, and the danger of delaying to consecrate themselves to Him—let him make these the chief part of every lesson; let him affectionately urge, persuade and intreat them to give themselves to God; let him perseveringly and prayerfully do this, and he will not, he cannot, labour in vain.

(2). Another means of securing the conversion of the young, and one which would, no doubt, be very useful, if efficiently carried out, is, the *service for children*. Our brother Clifford, of London, introduced this question to the Association of 1870 in a speech which is printed in that year's Magazine at page 225; and to which I beg to refer any who may be interested in the matter as a very lucid statement of the way in which such services should be conducted. Preaching is the divinely appointed means for the conversion of the world; and that which God has ordained for the accomplishment of this end must be possessed of special fitness to effect it, even in children, if it be done in a way suitable to their capacities. Some of our brethren do regularly hold such services, and others would do so but they lack, or think they lack, the necessary qualifications. There are, however, in the churches of this conference, laymen, who have already proved their fitness for this work, and who are ready to engage in it more fully. And I would suggest that each Sunday school should arrange for regular holding of such services, say once a fortnight; and that such men, and such only, from their own and neighbouring churches, as are able to speak well to children, should be invited to conduct them. In this way our young people would have the gospel *preached* to them as well as their elders; and I have no doubt it would be attended with gratifying results.

(3). The next means for the securing of this object, is one upon which I would place especial emphasis: it is *private conversation*. By this I mean speaking to the young individually and alone, and urging them to decide for Christ. Conversation of this kind has been greatly blessed to many. Let Christian parents take this course with their children. It is a sad fact that the father or mother is, in many cases, almost the last person in the world with whom a child can speak about its spiritual state. This ought not to be; and I am persuaded it would not be if we as parents did our duty, and took the initiative in such a matter; if we, with the frequency and concern which the importance of the subject demands, pressed home to the child's heart the necessity of a simple yet real trust in the Saviour. Let teachers also take this course with each member of their classes, and ministers with the young of their congregations; and it will not only encourage the timid and retiring and lead those under impression to decision, but it will frequently arouse the thoughtless and quicken the indifferent.

(4). The fourth and last thing I would urge, as a means of bringing about the conversion of the young, is the *inquirers' meeting*. Such meetings more effectually gather up and secure the results produced by other instrumentalities than any other plan I know. They often bring the minister in contact with the young while their religious impressions are still recent; and thus in many cases, no doubt, prevent those impressions from vanishing away. I would therefore suggest to my brethren in the ministry the necessity of holding such meetings regularly. My own experience is that the best time for holding them is immediately after the Lord's-day evening service. Where a prayer meeting usually follows that service let it be conducted by one of the deacons; and so the minister will be at liberty to attend to this other, and, as I think, more important work. But in order that the inquirers' meeting may gather within it all the young people of

the congregation who are the subjects of religious impressions, it will need something more than the mere announcement from the pulpit that the minister will be glad to meet them in the vestry or school room. If that only be done, he will often have none to meet him, not because none are anxious to do so, but because they shrink from such a step. If, however, teachers, parents, and the members of the church would now and then take the opportunity of conversing privately with the young in regard to spiritual things; and, wherever, by this means, a concern in regard to the salvation of the soul is awakened, or discovered already to exist, would urge the subject of it to attend the inquirers' meeting, and, if need be, would take him by the hand, come with him to the vestry door, and introduce him to the minister: if this were more generally done I am persuaded that much larger numbers than at present would be brought to the Saviour. Let such meetings be but regularly conducted in connection with all our churches, and let all who labour for the conversion of the young seek, in the way just indicated, to make those meetings the *receivers*, week by week, of the results of their labours; and the minister will seldom fail to have under his charge hopeful candidates for admission into the church.

The inquirers' meeting would also most efficiently provide what, in the estimation of some of our members, is much needed, that is, the means of placing our young candidates for church membership on a longer or shorter term of probation, as the case might seem to require. If there must be a probation let it be passed before, and not after, the names are introduced to the church. A young person might be retained in the inquirers' meeting for months, and not be discouraged because he is not received into church fellowship; but it is most discouraging when, having applied for membership, instead of being cordially received, it is found that the visitors' reports are not satisfactory, and so the case has to "stand over." The inquirers' meeting might be made the means of preventing this disastrous evil.

But the point on which I would place especial emphasis is, that we should seek the conversion of the young at a much earlier period than it usually takes place. I am persuaded that our not doing so accounts to a great extent for the fact that so few of those taught in our schools unite with the church. We act too much as if it were necessary that our children should first choose the service of sin before they can choose that of Christ; and we thus let the most favourable period for securing our object slip by unimproved.

I shall now briefly refer to the remaining part of my subject, viz., **THE RECEPTION OF YOUNG CONVERTS INTO THE CHURCH.**

There is no doubt the early youth of an applicant for admission into the church is with many people a reason for wishing that admission to be delayed. In some cases of the kind the church has seemed sorely puzzled. There has been, on the part of the applicant, such a diffidence that he could not say more than that he was trusting in Christ for salvation, and hoped by His help to live and die in His service; and when the character and life have been examined they have been found to agree with the sincerity of such a profession; yet something more seemed to be expected, and so the case is not deemed to be satisfactory.

I have heard two reasons assigned in justification of this reluctance on the part of our churches to receive the young.

(1). The first of these is the fear that they may fall away, and so bring discredit on the Christian name. But is there more danger of this in the

young than in those who are more advanced in life? In a private letter from Mr. Spurgeon, he says that, according to his experience, "children have often most faith;" and that the younger members of his church have generally "lasted best." The question, however, should not be, Will they continue? but whether are they more likely to do so in the church, or out of it?

(2). The second reason assigned against the reception of the young is that, according to our mode of church government, they can, as soon as received, attend the church meeting, and so may outvote their elders. We all agree that "days should speak, and multitude of years should teach wisdom." But the church is not, or ought not to be, a mere monthly voting society. It exists for the very purpose of securing the salvation of men, and gathering them within its folds. And if the danger supposed have any real existence, which I very much doubt, it might furnish a valid reason why we should modify our constitution; but it should not be allowed for a moment to operate against the reception of any sincere believer in Christ whether young or old.

Some of our friends would solve this difficulty by establishing what are called "children's churches." But such a plan is open to very grave objections. First: Because the evidence of a change of heart which would admit a child into such a society ought to admit him into any church in Christendom. Secondly: Because there are no advantages, so far as I can discover, which a child would receive as a member of the children's church, which he could not more fully enjoy in the ordinary church, if in connection therewith a suitable organization were adopted and sustained. And it surely cannot be a desirable thing to make such a distinction, as the children's church would involve, between young believers and the more mature, unless some real advantage is to be gained by it which could not otherwise be secured. The third objection is, Because such a plan would tend to perpetuate the evil to which I have before referred, viz., the reluctance which some churches feel to receive young converts solely on the ground of their youth.

Upon the whole, then, if our children exercise a simple faith in Christ; if their lives correspond with such a state of mind; and if, after a suitable probation in the inquirers' meeting, they seek admission into the church; they ought to be gladly welcomed—and all the more gladly because of their tender years. Is the church a fold? then what part of the flock so much needs its protection as the young lambs? Is it a family? then where can the "babes in Christ" receive such fitting nurture and loving care? Is it a garden? Then surely the least hardy flowers should not only be planted within it, they should occupy its sunniest and most sheltered nook.

In regard to the special kind of care the young should receive after their reception into the church, I can only say that, at Burton a kind of "class" or "experience" meeting is being established for them. It is hoped by this, not only to prevent their falling away, but also to instruct and nourish them in the spiritual life. Whether this will succeed or not I cannot tell; but the young themselves unanimously and cordially fall in with it.

Let us, thus, care for the young; let us earnestly seek their conversion; let us cordially receive them into the church; and after that let us watch over them with a love like that of a mother, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace."

Burton-on-Trent.

STORIES FOR THE YOUNG.

No. I.—*Maggie's Cross.*

“AND, Maggie, remember that there is no need to call at Mrs. Johnson's; I particularly desire you not to do so, because—”

Maggie would not stop to listen; her pride was wounded at anything like an *order* coming from her young stepmother; she rudely nodded her head, and sulkily left the house without waiting to hear more.

“Just like her,” muttered Maggie; “she treats me like a child. Yesterday I was told to be sure to call on Mrs. Johnson about the curtains; now I am ‘desired not to do so’ for some stupid reason. There! I suppose stepmothers are all alike, and she is ‘my cross,’ which I must bear as best I can;” and with a self-satisfied air of martyrdom, Maggie Saunders went on her way to the village.

Maggie was fourteen years old; she had early lost her mother, and for the last few years had had her own way far too much for her own good. Her father saw her only in the evenings after his return by train from business in London, and Maggie had been left to the companionship of a daily governess and her old nurse, both of whom were unfitted to cope with Maggie's imperious disposition. A few months previously Mr. Saunders had brought home his second wife, and fondly hoped that his daughter would be glad of a guide and companion; and possibly had Maggie been left to herself it might have been so. But the governess, annoyed at a termination to her engagement, and the nurse jealous for her darling's happiness, filled Maggie's mind with such dismal forebodings of the future, that prejudice completely blinded her in her estimate of Mrs. Saunder's character, and all her acts and expressions of kindness were chilled by the child's ungraciousness.

Maggie thought herself a Christian; she attended chapel regularly, and she sometimes took an afternoon class of very little ones at the Sunday school; of the sinfulness of her own heart, of her need of a Saviour and of renewing grace, she had no idea. Save the loss of her mother, years before, when she was too young to know how terrible such a loss is, trouble had never come near the child; her stepmother's arrival was the first thing that had happened to vex her. “It is your cross, and you must just bear it patiently;” old nurse Martha had foolishly said, “we all have crosses, and this is yours.” Foolish, nay, wicked words; but they suited Maggie's pride, and she adopted the idea eagerly. Everything that Mrs. Saunders did or desired was thenceforth looked on as “a cross,” over which Maggie sulked, that being her notion of “bearing patiently.”

How many of us, older and wiser than Maggie, bear our real crosses in that spirit, and so increase the burden of them ten-fold!

One of Maggie's errands was to the stationer's little shop; and there on the counter were lying several cheap picture books which reminded Maggie that she had promised one to little Polly Johnson at the afternoon school last Sunday. The book was chosen. “And as I shall pass Mrs. Johnson's cottage on my way home, I may as well leave it. I shall not be at Sunday school to-morrow; I wont go in; and I wont speak about the curtains, which I suppose is really what she meant to tell me not to do; but there's no reason why I shouldn't stop at the door.”

Maggie found the laundress's door shut, but her knock soon brought one of the little ones to open it. Mother was out, he said, just gone, and

Polly was up stairs on the bed. Up the steep little stairs ran Maggie, for she was quite at home in the cottage—Mrs. Johnson had been an old servant of her father's—and found Polly in bed, but the curtain was across the window, and Maggie could not plainly see the flushed swollen face disfigured with blotches. "Why, Polly, what's the matter," said she, does your head still ache like it did last Sunday, when you couldn't answer my questions properly! See, I've brought you the picture book." The child only tossed to and fro and could not reply, and Maggie, who was really fond of the little thing, put her head on the pillow and tried to soothe her. In a few moments the mother came in; she had only run for some medicine that should have come by now, and was horrified at the sight of Maggie. "Oh, Miss," she cried, "go away at once; how could they let you come; I sent word last night for you all to keep away—I've only got Tommy with me because he had it years ago—how could you think of coming?" And then Maggie learnt that Polly had small-pox. It was a great shock, and Maggie scarcely knew how she got home. "She ought to have told me," was her indignant feeling—the "she" meant Mrs. Saunders—and therefore she kept her visit to Mrs. Johnson a secret.

A few days later, and Maggie's real trouble came. She was tossing feverishly in her bed, racked with pain; and suffering, amid her bodily pain, the still keener agony of remorse. Yes, even while her head throbbed and her limbs ached, and her burning eyes made the faintest light intolerable, she knew well whose hands ministered to her, whose light touch tried to soothe, whose soft voice ever answered gently and patiently to her complaints. And it was a ministration that never seemed to fail; no matter when Maggie needed help those untiring hands were ever there; Maggie ceased to wonder or to perplex herself, she could only accept the never wavering service and bitterly accuse herself.

Then, as the acuter pains gradually left her, there followed a long time of terrible weakness, and Maggie knew that she was passing through the valley of the shadow of death. What was "her cross" now? Maggie found it to be one of the greatest earthly blessings that her Heavenly Father could have sent her. From lips that had often told the story of a Saviour's love and sacrifice, and in words that came from a heart consecrated to that Saviour's service, Maggie learnt what had been done for her on the Cross; and saw by the grace of the Holy Spirit how much she needed pardon for past sin, and divine help to resist its power. Penitent, humbled and broken hearted, she sought forgiveness through the Saviour's blood; and one day, in low weak tones, she strove to ask it from the one who had so lovingly tried to fill her dead mother's place. The broken words were stopped almost ere they were spoken, and Mrs. Saunders and her step daughter understood each other well.

Maggie slowly recovered, and never forgot the lesson she had learnt. As years passed by she saw more and more clearly that most of the "crosses" we groan under are self inflicted, or would turn to choicest blessings did we use them rightly; and that while battling with the evil in ourselves, and lessening the suffering around us, our personal troubles become lighter or sink into insignificance as we think of a Saviour's love, of work to be done for Him, and of the rest that awaits those who patiently and joyfully endure to the end.

E. CLAOY.

THE MUSIC OF THE SANCTUARY.

A SERIES OF PAPERS BY THE REV. THOMAS RYDER.

NO. I.—*Music generally considered.*

Few subjects are of greater importance in church life than "The service of song." According to the custom of churches in general, the hour-and-a-half which a service usually occupies is devoted partly to prayer, partly to preaching, and partly to praise. Whether the time allotted to these exercises respectively is in just proportion to their value and importance, is a subject worthy of our earnest consideration. We ought to spend more of the time in the *praise* of God than we do; for long after the most eloquent voice is hushed by the needlessness of preaching, and prayers unnecessary by reason of the full satisfaction which heaven will afford, the "Service of Song" will continue throughout eternity. If, then, much elaborate preparation is bestowed upon the work of the pulpit, which, at most, continues but a few years, surely no less attention should be given to an exercise in which thousands of the people take part, and which will be carried on for innumerable ages. It is the design of this series of papers to awaken in all our churches a musical revival, that psalmody may be promoted step by step, until it be worthy of presenting to Him who is at once our wonderful creator, our constant supporter, and our kindest friend, and whose statutes ought to be "our songs in the house of our pilgrimage."

The following topics will be discussed:—*Existing Defects and their Cure, Hymn-books and Tune-books, Choirs and Organs, Methods of Improvement, &c., &c.* The present paper is only introductory to the series, and deals with the question of music in a general way.

It is a matter of rare occurrence to meet with a person wholly indifferent to music. Here and there you may come across one to whom a national melody is a kind of torture, and the concord of sweet sounds an intolerable nuisance. A gentleman of my acquaintance is unable to distinguish between "The Old 100th" and "The Blue Bells of Scotland;" and that simplest of instruments, the tuning-fork, is to him a most occult mystery. It is hoped such people find ample compensation in other arts or recreations, otherwise they stand in need of our tenderest pity and most benign commiseration. It is matter for congratulation among the lovers of music that such persons are few and far between.

Few countries are musically greater than England. The balmy latitudes of Southern Europe may produce a richer quality of tone, a wider range of compass, and a greater flexibility of voice; but for enthusiasm in the art, and for intelligent appreciation of its beauties, England stands unrivalled. The unmusical character of the nations wide of Europe is remarkable, especially Asiatics and Polynesians. It was once my misfortune to hear a Chinaman sing. It was exquisite torture. Such intense agony was depicted on the vocalist's countenance, it could not have been worse had he been undergoing some surgical operation. The music, if such it may be called, consisted of a series of undulating moans, that were a strange mixture, in nearly equal proportions, of the tones of a Scotch bag-pipe and those of a common hurdy-gurdy. The unmusicality of the Persians is proverbial. Some years ago, the Persian ambassador in England attended a concert of the London Sacred Harmonic Society in Exeter Hall. After the performance, he was asked by a friend which piece in the oratorio he had liked the best. He unhesitatingly replied, "The first." "What, the overture?" inquired his friend. "No, no," he replied, "not that, I mean what they played before the gentleman moved the stick about." It was evident then, that he referred to those preliminaries of scraping, blowing, &c., generally known as "tuning up."

So much for oriental taste. English people should rejoice that their lot is cast in a land of song. Music forms no unimportant part of our national greatness and glory; and it is safe to say that England would not have occupied so exalted a place "among the isles of the earth" had her sons and daughters loved and appreciated music as little as those of China and Persia.

Music is one of God's greatest blessings to mankind. It seems to be one of the few things that came forth from heaven, which Adam did not forfeit on his expulsion from Eden; and which, as a precious heir-loom, has descended from generation to generation, filling its possessors with joy and gladness, and acting as a useful hand-maid throughout the progress of civilization. We see its effects on all sorts and conditions of men. It can do what nothing else can. The mother often finds the lullaby the most effectual cure for the wakefulness and restlessness of her infant,

especially if she orders the swaying of her arms or the rocking of the cradle in strict time with the melody she is singing. The ploughboy sings as he drives his team, and he drives his plough the better for it. The shuttle goes more merrily through the loom when the weaver sings a song. The blacksmith deals his blows more deftly with a vigorous vocal accompaniment; and even the professional man who toils with his brains, finds the humming of a tune no insignificant help to the solution of a problem or the consummation of a plan. The soldier fights with increased courage at the sound of martial music, and the bugle has as much to do with victory as the bayonet. The only thing in the late Franco-Prussian war that could rouse the patriotism and valour of the indolent French troops was the stirring music of the well-known *Marseillaise*, which some of the regimental bands found it needful to play almost incessantly. The school is a happier place, and its studies are carried on with greater zest, when moral and religious songs vary the exercises; while a home without music is a home with half the life gone out of it. And looking to that higher home which our blessed Lord is preparing for us, we know that music is already one of the chief exercises of the heavenly household, some of whom cease not, day and night, to praise the name of our God. On the other hand, it would appear that no music whatever is found in the world of the lost. In all descriptions given of that world, either by inspired writers, or through the imagination of Milton or Dante, dire discord and horrid confusion reign too paramount to allow of so glorious a king as music to become enthroned there. Proof enough of this exists all around us. Men who are absorbed in the gratification of base passions are never very fond of music, except when it is wedded to profane words. It would be fatal to the success of a burglar to sing, and so he does not even whistle. A miser is a very unlikely person to go round singing Christmas carols, and treasonous conspirators know no other music than that which gunpowder and nitro-glycerine can produce. You may begin to suspect that man who neither sings himself, nor cares to hear the music of others. Our great English poet, whose understanding of human nature is his world-wide fame, was not far wrong when he said:—

“The man that hath no music in his soul
And is not moved by concord of sweet sounds
Is fit for treasons, stratagems, and spoils.”

Few things are more elevating and refining than music. Not only will it prevent baser passions, but when care presses heavily and the spirit is brought low, the soothing strains of some sweet melody, or the joyful harmony of tuneful voices, will prove an antidote more specific than any drug, and lull to rest more effectually than the most renowned opiate. It removes *ministerial* depression more readily than the fumes of tobacco or the stimulating effervescence of champagne, and without any of their injurious consequences.

“High feasting makes us earthly,
And never helps us rise;
Deep drinking drowns the spirit,
And keeps us from the skies—
Loud mirth is false and hollow,
Nor makes us happy long;
But would a man be merry,
Why let him sing a song?”

Though public praise may fail you,
Though friends unjustly blame,
Though slanderous tongues assail you,
And would your honest name,
With tittle, tittle, tattle,
With hinting broad and long,
Yet cast them all behind you,
AND SING A CHEERFUL SONG!”

Music must ever be regarded as a thing of NATURE. It is a discovery, and not an invention. Some books affirm that music was invented by one Guido, a Florentine, who lived at the close of the tenth century; but this is absurd, for music is (to use a common phrase) “as old as the hills;” and probably had an existence long anterior to the creation of the earth. Guido may have been the first to write music by means of certain characters and signs, as he was doubtless the first to introduce solmization into the musical world; but music itself is doubtless born of heaven, and like the gay butterfly’s wing or the snow-white lily, it bears the stamp of a divine origin, and illustrates the glory of God. The scale, as the succession of seven sounds is commonly called, is of no human construction; or if of human construction, certainly not so recent as the tenth century. It was recognized by the Greeks in the harp of Æolus; and the flute, harp, sackbut and psaltery of Nebuchadnezzar’s day were in all probability tuned to its requirements. Solomon’s magnificent temple service could not have been carried on without a full recognition of the scale; and it is quite safe to affirm that David would not have kept in check the ragings of a furious monarch had he not swept the strings of his lyre according to the principles of key-relationship as discoverable in nature. Jubal, “the father of all such as handle the harp and organ,” doubtless received his instructions direct from God himself; and thus introduced, the construction of every

musical instrument since has been according to the teaching of nature, and must by no means be put down to the inventive capacity of man, *i.e.* as far as the scale with its tones severally sustaining a certain relation to the first or key-note.

The more we examine this fact, the more apparent it becomes. Truly speaking, music is no invention, but a discovery; and just as geology is that science which ventures to account for the stratified nature of the earth's crust which the eye beholds, and botany the science which is based upon the observations men make of plants and flowers, so music is the presentation of certain facts in regard to *sound*, which from time to time have been discovered. Music, then, is a natural thing. Take, for instance, the birds of the air. What can rival their flowing melody? The scale in a succession of octaves has often been distinctly recognised in the warblings of forest songsters. Note this marvellous fact. These birds observe semitones between the third and fourth, and between the seventh and eighth notes of the scale. It is the scale of nature, not the scale of Guido. But besides this familiarity with the scale so observable in the birds, mark with what infinite variety of tone they pour forth their melodies. They understand—at least they sing as if they did—passages containing *staccatos* and *diminuendos*, *swells* and *rallentandos* with infinitely greater delicacy of expression than the most gifted of human vocalists. Smaller creatures than birds, moreover, can sing a merry lay, for

"Even insects tender, sing away their part,
Some, though very slender, seem to be all heart."

By many persons this music of nature is unperceived, and others regard it as a delusion. There are, doubtless, exceptions in nature in regard to this, as in almost everything else. It would indeed be difficult to discover music in the midnight hoot of owls. Yet even these and other unmusical creatures, are but uttering variations upon the notes of the scale. Almost all the sounds that strike on the ear are consonant with the laws of the musical scale. For instance, the horse, when he neighs, almost invariably runs down a full octave; and when the donkey gives his well-known "he-haw," it is usual for him to do so by means of the interval of a flat seventh. The cuckoo's note is just as plainly produced by the interval of a major third; and, as a rule, the voices of nature properly accord with the principles of musical science as laid down in modern treatises. The musical soul will ever find delight in searching this out. We shall recognize the fact in the rippling cadences of the brook as it glides over its pebbly course. The mountain cataract will suggest to us the celestial chorus like to the sound of many waters; and when the thunder peals, nature opens her great diapason, and thrills the whole earth with her mighty music.

Nowhere, however, in the whole realm of nature, has music a more exalted throne than in the human heart and voice; and we shall be ungrateful to nature's God, by whom we have been so "fearfully and wonderfully made—and so curiously wrought"—if we do not avail ourselves of every facility for acquiring skill in the vocal art, that so when we "enter into His courts with praise, and into His gates with thanksgiving," we may worthily magnify and extol His wondrous name.

AMY IN HEAVEN.

SWEET! my Amy! my child! with what tremulous hopes

I kissed thy soft cheek on the day of thy birth;
Thou hadst travelled the distant invisible slopes,
The path of child spirits from God to His earth,
And I blessed thee so lately from heaven.

I have heard thee, my Amy, unthought of by thee,

Sing sweetly of paradise, angels, and God;
Half believing that only to look was to see
The footprints of angels with thine on the sod,
For I listened while thinking of heaven.

When, my Amy, I watched thee in suffering fade,
While grief chilled my soul with its night-mist and rain,

With what passionate anguish of spirit I prayed
Till the starlight of hope was near shining again
On me weeping and jealous of heaven.

Ripley.

O the hands crossed for aye on the innocent breast,

The lips that were closed like an evening flower,

And the face wreathed in smiles of ineffable rest,
I gazed on them last; but the woe of that hour
Would have slain me if doubtful of heaven.

And at times, O my Amy, I stand by thy grave,
All tearful and sadly I stand there alone,
When the beautiful sunlight will seemingly lave
Each flower that has grown, and illumine the stone,
As if shining of purpose from heaven.

Thou art with me, dear Amy, I see thy fair face
So silent, so calm, and so tenderly bright,
Midst a myriad more in some radiant place,
When lo, thou art gone, it is suddenly night,
But the dream was a vision of heaven.

E. HALL JACKSON.

THE IMPORTANCE OF FIDELITY TO OUR PRINCIPLES AS NONCONFORMISTS.

BY THE REV. E. C. PIKE, B.A., BIRMINGHAM.

ACCORDING to a dictum somewhat extensively received, Nonconformists are divided into two classes, the pious and the political. This division is ostentatiously proclaimed by those who do not know any better, and likewise, it is to be feared, by some who do. There is a certain shrewdness in this way of putting the thing, for, as few dissenters like to be thought not pious, many are frightened at the idea of being considered political. Thus the number of those persons upon whom churchmen can benignantly smile with safety is increased, and the number of those dangerous individuals who presume to seek religious equality before the law is proportionably diminished.

Now, if piety be incompatible with politics, the conclusion is as inevitable as it is unfortunate, that society must be governed solely by the children of the devil; and those lords spiritual, in whom church people so much rejoice, must be an impious lot.

When men whose chief pastors are politically appointed bishops, and whose prayers require the sanction of politicians before they can be presented to God, denounce their nonconforming neighbours as political dissenters, it is, to say the least, not more consistent than "Satan rebuking sin." We say to them, "You live in a political atmosphere—bask in the sunshine of political favouritism—commit injustice behind political ramparts—play tricks with religion under political protection—your church is steeped in politics. At the risk of being stigmatized as political people, we shall venture still to cry shame on your monopoly, and to endeavour by lawful and peaceable means to help you to a truer life."

The kingdom of God is a spiritual kingdom, and essentially different from the kingdoms of this world. The latter legislate for temporal purposes, depend for their existence and authority upon force, and are capable of modification according to the changing moods of men. But the divine kingdom which Christ has founded deals with everlasting interests, is secured in the affection of its citizens, and will admit no human interference with its constitution. Truth is what the servants of Christ have to propagate in the world, and it can only be propagated by moral and spiritual agency. No one can become a Christian against his will, and the attempt to force Christianity upon anyone must end in disaster. Cæsar may collect his taxes from tribes which have been conquered by his sword, and compel the service of those who have become his slaves; but the bond-servants of Jesus Christ are held simply by the despotism of love, and it were treason to the "Crown of Thorns" to deal with them after Cæsar's fashion.

The empire of Christ being incomparably nobler and grander than any other, it is an unspeakable humiliation for Christians in matters pertaining to their faith either to submit to the control or to rely upon the support of any secular power. Many within the Anglican Establishment are keenly alive to the degradation of enduring secular control, but they are strangely insensible to the greater degradation involved in receiving state patronage and in using national property for the purposes of a sect. We would respectfully recommend those who were so loth to part with the old Church rate, and who cordially welcome the substitute which a Liberal government has of late furnished, if they cannot look up and behold the pure law of Christ, at least to observe the picture which Shakespeare gives of a high-minded, though heathen Roman—

"For I can raise no money by vile means;
By Heaven, I had rather coin my heart,
And drop my blood for drachmas, than to wring
From the hard hands of peasants their vile trash,
By any indirection."

But we are afraid Thomas Moore is a truer interpreter of average state churchmen—

"Resolved:—such liberal souls are we,
Though hating nonconformity,
We yet do think the cash no worse is
That comes from nonconformist purses."

Surely I dishonour Christ if I allow ungodly men to appoint the teacher who is to instruct me in divine truth, and to prescribe the form of prayer by which I am to approach my God. I hold, however, that I dishonour Christ still more if I treat a fellow creature unjustly in His name.

We believe the political union between church and state to be inevitably degrading to Christianity and dishonouring to Christ, and therefore we regard conformity as a sin, and nonconformity becomes an important duty.

But we are practical people, and it is well for us, therefore, not merely to insist that State Churchism is from the nature of the case an evil thing, but also to observe the evil way in which that State Church works, to which we refuse to conform. There are different parties in the Church of England, as by law established, and in all of them we find what may serve to deepen our sense of the importance of being faithful to our principles as Nonconformists.

In this Anglican Establishment we find men who preach sermons and write books, wherein professedly, in the interest of truth, they set aside the authority of those scriptures which He who was "the truth" revered; wherein also they seek to undermine the great doctrines of the gospel; to rob us of the "exceeding great and precious promises" of God, and to extinguish that light which cheers our hearts in respect to the mysterious world towards which we are hastening, and who thus re-invest death with its terrors and hand back to the grave its victory.

We find in this establishment learned and devout men, who are capable of exposing the assumptions and fallacies of scepticism, Hebrew warriors who smite the infidel Philistines hip and thigh, but some of the most redoubtable of them are themselves the votaries of a system of priestism and sacramental efficacy. We admire the scholar, but we detest the priest. We appreciate the devotion of the men, but we are not blind to the disastrous influence of the system. It would be wrong also to forget that the High Church party contains many in whom there is little to admire, men who are mere propagandists of priestly pretensions. Did the time permit I could give abundance of proof that over many a fabric of the boasted "bulwark of protestantism" might be fitly inscribed, "Here lies the road to Rome."

Take, however, two sentences from "the Priest's Prayer Book"—"The outward elements of Bread and Wine do not cease to be what they were before, but they *become* what they were not before; even as in the beginning 'God breathed the breath of life' into that body of clay, which He had created, and 'man *became* a living soul;' and as in the Incarnation, the Word became flesh, and two Natures were united in one Person without 'confusion of substance.'" "The consecrated Sacrament is the same Body which was crucified, only presented to our sight under another 'form.'"

These men will tell simple rustics that "Wherever there is Holy Communion Jesus himself is present at the altar, just as really as He was present on earth when the little children were brought to Him. You can only see a little bread and wine; but that bread and wine really is the body and blood of Jesus."

A Birmingham vicar said the other day, "What then we receive is not as you know mere bread and wine, but the Body and Blood of the Lord, yea, the Lord Himself. We should be most careful to receive it, not only with increased feelings of humility and reverence, but with outward tokens of respect and adoration, and especially to preserve it from all chance of profanation."

There are not two greater foes to man in this world than infidelity and priestism, and both of them flourish abundantly in the church as by law established. Can, then, the "no" with which we greet the invitation to conform be too emphatic? or can the importance of fidelity to our principles as Nonconformists be exaggerated?

Sad, however, as it is that the truth of God should be explained away or grossly misrepresented in the nation's name, and to a large extent at the nation's expense, the eccentricities of conscience amongst all parties in the church, shock our moral sense still more.

In common with others, High Churchmen, who preach a doctrine of the real presence as dangerous and more crafty than that of the Romanist, have subscribed to this statement in the 28th article:—"Transubstantiation (or the change of the substance of Bread and Wine) in the supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." If their conduct be consistent, we may well ask, "Why did the martyrs of the Reformation suffer

even unto death?" And if the paltry tricks which are practised in order to evade the law are compatible with truthfulness, what is falsehood?

Then, too, the arrogant despisers of prophets and apostles are found amongst those who have sworn allegiance to the teachings of the books which those prophets and apostles wrote; and the doubters have given their "unfeigned assent and consent" to all the damnation denounced against unbelievers in the Athanasian creed.

Let us observe in like manner what those who teach what is called evangelical truth say and do. They sprinkle a baby with water from the font, and mark his forehead with a cross, and say, "This child is regenerate and grafted into the body of Christ's church," and when the infant has grown to maturity they preach to him that it is needful he should be born again if he would see the kingdom of God. They affirm, in their sermons, that drunkards, and swearers, and adulterers have no part in God's kingdom, and they bury them all "in sure and certain hope of the resurrection to eternal life."

I will not now say what this mode of procedure is, but the most unlettered person knows what it looks like; and though clergymen may comfort their hearts with Gorham judgments and country livings, "What it looks like," is a very pressing question, in view of the morality of a nation thus taught and dealt with by its spiritual guides; possibly, too, in His sight who, singling out the great religionists of his day for special denunciation, exclaimed to his hearers, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Whenever a bishop is consecrated in the Established Church, a horrible mockery takes place. Those who conduct the service pray to God in respect to what they know man has already determined, and express their confidence that the new bishop is called by the Holy Ghost, when he may be but the favourite of a political party—

"The *Royal letters* are a thing of course,
A king that would, might recommend his horse,
And deans, no doubt, and chapters, with one voice,
As bound in duty, would confirm the choice."

A gentleman once said, in the hearing of Dr. Johnson, that the *congé d'elire* might be regarded as only a strong recommendation. Dr. Johnson replied, "Sir, it is such a recommendation as if I should throw you out of a two pair of stairs window, and recommend you to fall soft."

If what has been already said is suggestive of terrible evils which make us hold our Nonconformity with a firmer grip than ever, one glance at the advowson market is enough to make us sicken at the idea of exchanging it for Church of Englandism. The very term "living," as applied to a parish, and the fact that "the parishioners are nothing but the live stock on the property"—the statement, on good authority, that there are upwards of 1300 of these livings at the present time in the market—the advertisements which represent "good trout fishing," "good society," "neighbouring hounds," together with "light duties," and the absence of dissenters and poor people, as inducements to the purchaser—all cry shame on a nation that allows such an establishment to call itself the National Church.

Because, by the very existence of a Church Establishment at all, injustice is done in the name of Him we hold dearest; because in this particular establishment the word of God is either shockingly perverted or rejected altogether by many who profess to be its ministers; because of the terrible influence on the national morals, exerted, as we believe, by clerical subscription, as it at present exists; because of affronts put upon the Majesty of heaven and vile traffic in the souls of men, which form part of the church system; we deeply feel and are bound unmistakably to declare the importance of fidelity to our principles as Nonconformists.

Now if we are to be faithful certain things must be borne in mind.

1. We must be deeply convinced that the truth we hold is of vital moment. If we get into a way of deeming conformity and nonconformity as not so very far apart—yea, if we fail to see a gulf broad and deep between all State Churches and all Free Churches, our principles will not live. Nothing but a strong conviction can exist long in presence of prestige so considerable, and vested interests so extensive as those which belong to the establishment. The temptations to conformity are so numerous, the worldly current sets so strongly in the direction of a worldly church, that only the deep conviction of the Christian's heart that fidelity to Christ requires him to say "no," will make it possible for him to refrain from saying "yes."

2. We must manifest the uncompromising resolution which becomes those who have a battle to fight. The state-paid parson, though probably an excellent man in private life, is, by the requirements of his office, a foe to us and our principles, "and we are not ignorant of his devices." We have watched him angling skilfully for rich dissenters, and plying his curates on the poor and needy. We have listened to him as he piped for the lambs of the flock to follow him, and we know that the nonconformist of position in the village who holds fast his integrity is indeed a strong man. We know that in some cases he is satisfied, though the poor people do not enter the church, if only, they will not frequent the meeting house. Only last Sunday I was informed of a case in respect to a country school connected with us at Lombard-street. A respectable working man began to teach in the Sunday school, the clergyman found it out, told him if he wished to teach in a Sunday school he should teach in the Church school, and warned him that he might by-and-by lie on his death bed, and then who would there be to pray with him, for he (the clergyman) would not if he continued to teach in a Baptist Sunday school. And so, whether through fear of missing the parson's prayers in the hour of death, or of incurring loss through his displeasure during life, the man teaches in no school at all.

The mischievous system against which we protest has a giant's strength and will use it like a giant, and it is utter folly for us to imagine we can gain anything by attempts at compromise. It is our joy to be one in spiritual fellowship with all who love the Lord Jesus Christ, whether connected with the Free Churches or with the Established Church; but whilst we can co-operate in many works as brethren with the former, the very position of the latter precludes us from the privilege of manifesting cordial union.

We have a very real battle to fight for Christ in this thing, and when we win it (for win it we shall) those who are conquered will learn to confess the advantages the victory has conferred upon themselves.

We must gird up our loins, we must endure hardness, the dissenter in the town must not grumble at dissent, the nonconformist in the village must bear his cross, and "by that sign conquer"—maintaining his own Christian manhood, and winning in the end, the respect of his neighbours and the "well done" of his Lord.

3. We must have the bearing of men who know themselves to be free. Occasionally, one may see a dissenting preacher who evidently feels an inch taller because he has secured the approval of the vicar, and the phenomenon of a nonconformist layman, is observed, who is a very quaker at chapel, yet who seems proud to take off his hat to the church. I can think of no good reason for these freaks of feeling and of courtesy, except it be a blundering attempt at obedience to the injunction, "condescend to men of low estate,"—for whilst Nonconformists are free, Churchmen are ecclesiastical bondsmen; and whilst the former support their own religious institutions, the latter are thrown upon the parish. Dependent people are addicted to giving themselves airs and sometimes impose upon others by doing so. From my childhood until now I have wondered at the satisfaction with which dissenters have received small mercies at the hands of churchmen. As Nonconformists, we have no reason to blush or hold down our heads, we need to realise the blessedness of our freedom rather more, and to show that we value the superiority it affords.

4. We must be careful to exemplify the self-control and patience of Christ. Men of like passions with others, we are apt to become the victims of impatience. Truth does not march fast enough for us. The wilderness journey proves irksome, yet the discipline is all-important. And when we reach the fortress which bars the way, and whose strength frowns in defiance upon our forces, we are impatient for the assault. To do just what the Captain has told us, even though it be no more than to walk round, and no less than to repeat the process many days, is our duty and our wisdom. We must be still until the day He shall bid us shout.

It is on behalf of the spirituality of God's kingdom and the purity of Christ's church, that we take our stand as Nonconformists. Loyalty to our dear Lord compels us to separate from those who, unwittingly, it may be, but really, betray His truth. We must withstand to the face those who by their church life disgrace the sacred name of Him who founded the church. For Christ's crown we plead, let us not fear to bear Christ's cross.

ONLY A CHRISTIAN: A BRIEF SKETCH OF THE LIFE OF FREDERICK SQUIER.

BY REV. W. R. STEVENSON, M.A.

ONE bright afternoon last March, in the early spring-time, might have been seen in the town of Nottingham, an affecting and impressive spectacle. Slowly wending its way along one of the quieter streets leading to the General Cemetery is a long and sad procession. A hearse and mourning coaches are followed by the deacons and other office-bearers of a sorrowing church. These are succeeded by a body of young men, members of a mutual improvement class; and these again by a long train of Sunday school teachers and scholars, all wearing some badge of mourning, and showing, by their staid and sorrowful looks, that no common blow has befallen them. Arrived at the Cemetery gates they are joined by a large throng of other Christian friends, most of them members of the Baptist congregation in Broad Street, others, however, representing the committee of the Nottingham Sunday School Union and other Christian bodies in the town. The Cemetery chapel is speedily filled to overflowing; little children, unable to find room elsewhere, sit upon the steps around the desk; but there is no confusion, all hearts are full, and the youngest feel that a something has happened which hushes mirth into seriousness, and makes even those to whom constant movement seems almost a necessity still with awe and sadness. The pastor's emotion scarcely permits him to proceed with the service; but remembering that we are believers in One who has conquered death and the grave, he makes an effort to restrain feeling, and for a few minutes speaks of the departed as not really dead, but only called to higher and nobler service elsewhere. At length, however, the grave is reached, a wreath of early flowers, woven by a Sunday scholar's loving hands, is placed upon the coffin, this is lowered to its final resting place,—the last words are said,—each one in that great throng comes reverently forward to take one last look, then all retire, feeling that the occurrences of many coming years will not efface from memory either the scene they have witnessed or the event which has occasioned it.

Who and what was the person whose departure awakened such deep and wide spread interest? His name is given at the head of this paper. Seven years ago scarcely one in all that tearful assemblage knew of his existence. He came to Nottingham a stranger to almost everyone. But though a simple layman, a private Christian gentleman, in six-and-a-half years he had won for himself a place in the love and respect of a large community such as is gained by few even in a life-time; and he had done a work in connexion with many youthful hearts which will for ever associate him with what is best and purest in their spiritual history.

Frederick Squier was a native of Pinchbeck, in Lincolnshire, where he was born on the 5th of April, 1830. His parents were members of the General Baptist church in that village, and he himself was a scholar in the Sunday school. There he distinguished himself both by his punctuality and the feats he accomplished in the committal to memory of large portions of scripture. At a comparatively early age, however, he left home and went as an apprentice to a general shop-keeper in the little town of Market Deeping. His position, whilst apprentice, was in some respects far from comfortable; and it is not unlikely that the hardships to which he was then subjected laid the foundation of a certain delicacy of health from which he afterwards suffered. It was during that period, however, before he was quite sixteen years of age, that he became a decided follower of Christ. His mother was a devoted earnest Christian, and often wrote to him and constantly prayed for him. But according to his own testimony, recorded in a paper still extant, it was the preaching of Mr. Pinney, now of Stamford, which first awakened him to serious concern for his spiritual interests. A remarkable dream also which he had about this time, relating to death and the last judgment, made a great impression upon him. He began to pray earnestly, and for some time was greatly perplexed and troubled. At length, however, through the perusal of the Bible and that well-known and useful little work, "the Anxious Enquirer," he was led to the Saviour, and found peace through believing. Presently the subject of union with a Christian church presented itself to his attention. There was no Baptist church in Market Deeping. His master was connected with the Congregational chapel, and there he, too, was expected to attend. But our brother was by education a Baptist, and his convictions on this point were deepened by a long and earnest correspondence which ensued with friends at home. The result was that he applied for admission into

the church at Pinchbeck, where, in due time, he put on Christ in the primitive mode on Feb. 11th, 1849.

To many who knew our dear friend as he appeared amongst us in recent years, the following extract will be interesting as showing what he was in those early days. It is from a letter by Mr. Pinney:—"When I first saw him," says that gentleman, "he was sitting at his master's table, and appeared to me to be a quiet unobtrusive village lad. In the same place I met with him many times during my visits there. As a youth I always found him kind, attentive, and obliging. He never talked much, but was a quiet listener and a quick observer. In all the conversations on Bible topics he evinced a deep and lively interest. At the services of the Sabbath, in the Congregational chapel, he was regular and attentive to gospel truth. His early life at Market Deeping was very solitary; in the chapel at one time he was the only youth, and I used to call him 'the young people.' I believe, however, it was at this period of his life that the foundation of his character and future usefulness was laid."

At the expiration of his apprenticeship Mr. Squier removed to Bourn, where, for a short time, he was in the employ of our well-known and respected friends Messrs. W. and E. Wherry. Here he formed the acquaintance of more than one Christian brother with whom, through life, he maintained an intimate and valued friendship. Here, too, he profited by the intelligent public ministry as well as private instruction of the Rev. J. B. Pike, then pastor of the church, and at this period both he and his pastor had serious thoughts of the gospel ministry as a suitable sphere of Christian service for him. What led to the renunciation of this idea is not known to the writer. After a time, however, Mr. Squier left Bourn, and began business on his own account in Pinchbeck. About this period also (1853) he married the lady who now survives him as his sorrowing widow.

Whatever might have been our brother's course in the Christian ministry, had the Lord of Providence so ordered his life, there can be no doubt that he had excellent business capabilities. Extremely prudent, and yet quick to perceive an advantage and energetic in seizing upon it,—thrifty in small expenses, and yet ready to spend where expenditure seemed likely to bring back fair returns,—straight-forward and of strict integrity, and at the same time pleasant in manner and very attentive and obliging, it is no cause for wonder that, in spite of the adverse influences to which, in an English agricultural village or country town, a Nonconformist tradesman is almost invariably exposed, Mr. Squier nevertheless succeeded. The writer has heard him say, not boastfully but modestly and thankfully, that he did not remember at any time engaging in any business speculation which proved unsuccessful.

Whilst at Pinchbeck he threw himself with energy into the support and extension of the General Baptist cause there, speedily becoming superintendent of the school, assistant in the choir, and general helper in every good work. The Rev. J. Cholerton, who was minister at Pinchbeck during a good part of Mr. Squier's residence there, in a recent letter addressed to Mrs. Squier, has so well described his spirit and manner of life as a church member that we cannot do better than quote his words. "He was," says Mr. Cholerton, "a true minister's friend. To me his friendship was above all price. At the chapel his place was never empty, his work never neglected. Though the demands of business were often very urgent, you know how he would leave his business to be present at the meetings for prayer. And though often very weary on the Sabbath morning, yet he never neglected the Sunday school; and nothing caused him greater joy than to know that the cause he so deeply loved was prospering. Well do I remember our Sunday nights at your house, when, after the labours of the day were over, we used to have such refreshing and stimulating talks, beginning with the subjects of the sermons, and then not unfrequently passing on to a discussion of themes which only the few among the Master's disciples are able to bear. Nor can I forget those 'members' meetings' we used to hold in the 'upper room' at your house, and what very refreshing times they were. In short, he was willing to adopt any means or do any work which at all gave promise of promoting the interests of the Redeemer's kingdom."

So passed our brother's life in Lincolnshire, happy in his marriage, industrious and successful in trade, active and useful as a member of Christ's church. But about seven years ago the failing health of Mrs. Squier, and perhaps a little desire for change on his own part, led him to resolve on a removal of residence and at least partial retirement from business. At the suggestion of a friend he visited Not-

tingham, and pleased with the appearance of the locality, decided to make it his future place of abode. Presently he fixed upon Broad Street as his spiritual home; and although, as we have already remarked, he went thither a perfect stranger, there was that in his appearance and manner which speedily won all hearts, and gained for him a cordial welcome into every circle. Here, too, he soon proved himself a "true minister's friend." In brotherly counsel and encouragement, in kindly Christian notice of the young people, in visits among the poor and to the homes of Sunday scholars, in assistance rendered in the conducting of religious meetings, his aid was very precious. What he had been at Pinchbeck was repeated in Nottingham, with the additional advantage that being free from the cares of business, he was able to give himself up more entirely to church work and other Christian labours.

He soon joined the Sunday school in Broad Street, where his worth was speedily recognized by the teachers. He was advanced from post to post until he became superintendent, a position which he retained, amidst the universal love and respect both of teachers and scholars, up to the time of his lamented death. Most deep was the interest which he took in the spiritual welfare of the elder scholars, often talking to them privately and individually, as well as pleading with them in his public addresses.

The Young Men's Mutual Improvement Society chose him for its president; and during the winter months of several successive years, almost as regularly as Friday night came round, was our brother to be seen, with bright and genial face, and mingled kindness and firmness, guiding the discussions of his young friends, now, it might be, calming the excitement which too impetuous an assault or too keen a retort had aroused, and now winding up the debate with weighty words of wise suggestion or loving counsel.

At the Monday night prayer-meeting, from which he was seldom absent, his help was most valuable. His prayers, without being common-place, either in matter or expression, were so simple and natural, were pervaded by so much holy earnestness, were so like the reverent pleadings of a son of God with one whom he knew to be his Divine Father, that they always awakened feelings of sacred sympathy in the hearts of those present, and not unfrequently a meeting which had been somewhat dull and flat until brother Squier prayed, became from that time lively and interesting.

When, four years ago, it was decided to remodel and in other respects improve the old chapel in Broad Street, Mr. Squier was one of the most interested and active in carrying out the needful measures. Whilst the work was proceeding he was almost daily on the spot superintending the operations; and it was in good part owing to his help in this way, together with that of another valued brother like-minded with himself, that the business was accomplished so effectively as it was.

It was not, however, in connection with Broad Street only that Mr. Squier's Christian energies were at this period employed. He took great interest in Chilwell College, and in particular was a most useful member of the house committee of that institution. In connection with the Foreign Mission also, both as member of the general committee and as secretary to the Nottingham auxiliary, he rendered very efficient help. In all matters of this kind he was remarkable both for his regular and punctual attendance at meetings, and for his diligent performance of any special duties assigned him. The resolutions of regret passed on the occasion of his decease in connexion with several of our public institutions show the respect and love felt for him, as well as the value attached to his services. And whilst referring to the institutions of our body it will be not inappropriate to state that not only was he an active and earnest supporter of them in the days of health and strength, but that in his last will and testament he left directions in accordance with which it will, in due time, be found that some of them at least, were also generously thought of by him on the approach of death.

But the brevity to which this memorial-notice is necessarily restricted bids us hasten to the closing scene. During the summer of 1871 Mr. Squier had been somewhat seriously indisposed in health, complaining of pain in his side; but a visit to North Devon, in the month of August, appeared to have restored him. At the following Christmas, however, he visited his old friends in Lincolnshire; the weather was very damp and ungenial, and on his return home he seemed unwell. Nothing serious, however, was apprehended; he kept to his house, and had medical advice, and every week it was hoped that he would soon be all right again. But suddenly,

about the end of February, he became much worse; the physician announced that a rapid consumption had developed itself, and on the 11th of March, 1872, our dearly loved and much missed brother breathed his last.

All through his illness he manifested great interest in every item of news which Christian friends brought him as to the progress of Christ's kingdom; and for the most part he was calm and hopeful, being supported and comforted by the great truths of the gospel. Sometimes, however, a despondency, to which he was a little inclined by temperament, for a season overcame him; and on the night before his departure the struggle with the last enemy was painful; but joy followed in the morning, and at the end he calmly fell asleep in Jesus.

May all who peruse this brief sketch of the life of a good man be stimulated to imitate his Christian consistency and earnestness! Of few could it be said with greater propriety than of him, that whilst not "slothful in business" he was "fervent in spirit, serving the Lord." And may the young people more especially, for whose spiritual welfare he was so solicitous; as they, too, read this imperfect memorial of their friend, remember his faithful admonitions and earnest prayers; and determine, by God's grace, so to live that they may at length meet him at the Saviour's right hand!

"Captain and Saviour of the host
Of Christian chivalry;
We bless Thee for our comrade true
Now summoned up to Thee.
We bless Thee for His every step
In faithful following Thee;
And for his good fight fought so well,
And crowned with victory.

We Thank Thee that the way-worn sleeps
The sleep in Jesus blest:
The purified and ransomed soul
Hath entered into rest.
We bless Thee that His humble love
Hath met with such regard:
We bless Thee for His blessedness
And for His rich reward."

P.S.—Since the above was composed the following incident has been narrated to the writer, and is now mentioned as illustrative of the affectionate regard with which, as Sunday school superintendent, Mr. Squier inspired those who came in contact with him.

There is a little girl, now in the last stage of consumption, until recently a scholar in the Broad Street school. The other day she requested her mother to reach from the shelf a certain book. Opening it she turned to a photograph likeness of her late superintendent. Then looking at it fixedly in silence for some minutes, she closed the book and returned it to her mother, saying, "I shall soon see him." It is now nearly twelve months since this little one actually saw her friend at school; but such is her affectionate remembrance of him still. Probably before this paper meets the reader's eye the anticipation of her heart will be realised."

PAPERS ON PREACHING.

No. I.—*Will he make a Preacher ?*

THIS is a question which is constantly cropping up. In the recent discussions concerning our College and the supply of ministers, it occupied a forward place. In determining the action of pastors and of churches with regard to candidates for the ministry, it is the most important consideration. Christian parents, solicitous for the future of the kingdom of Christ, not infrequently ask it about their children. Young men, full of love to Christ, and anxious for the largest usefulness in the world, put it concerning themselves. Of course I do not expect to give a complete answer in this brief paper to so comprehensive an enquiry. Probably no reply could meet the requirements of every case, any more than a general statement of the qualifications necessary for an eminent lawyer or a conspicuous civil engineer would make it an easy thing to determine the fitness of A or B for either profession.

The test of a large experience is the only infallible reply. Many an unpromising man has finally gained a high position. One who was once regarded as a "ministerial failure," now ranks amongst the foremost preachers of this metropolis. A young man who narrowly escaped rejection at the hands of a college committee, became a most useful pastor and effective preacher, and left behind him an honoured and beloved name. A small schoolboy without promise, without brightness, developed into the clever author of "Waverley," and the charming delineator of the men and manners of bygone days. Gray's hackneyed lines have had many illustrations; but in no department of life more,

than in that of the ministry.—“Full many a gem of purest ray serene, the dark unfathomed caves of ocean bear.” But these are exceptions. Genius mostly gives signs. Capacity will betray itself. The gem will now and again flash a ray of brightness to the eyes of the observant few. There are premonitions of greatness; indistinct, confused, hazy, perhaps, but still useful foreshadowings of the possibilities of the future. Joseph dreams dreams which foretell the ruler of Egypt. His aspirations are the children of his great powers. David throws a lion and a bear, and by meekness conquers the taunts of Eliab his elder brother; and both the courage and the patience are foregleams of the heroic character whose accomplishments afterwards fill the daunters of Judah with song, and the spirit of the haughty Saul with envy.

And if the signs are indistinct, and the prophecies written in uncertain characters, let us remember that we do not ask “is he a preacher now?” but “will he make one?” *i.e.* will twenty years of training, of which four, say, are at college and sixteen at hard ministerial work, face to face with the demands of the age, bearing the trials of the ministry, and learning from the teaching of experience,—will all that make him a preacher? It is not how much metal does the mine yield to-day; but will it pay for working? Has it enough virgin metal in it? Is there the living germ of a hardworking, sympathetic self-sacrificing preacher of the gospel of Christ? Does he give promise, if not of conspicuous endowments, and finely developed ability, at least of becoming such a preacher as this age needs, adapted to the necessities and capabilities of the churches of this hour? That is the question. Not, is he already richly furnished with knowledge, free from defects in speech, fluent in talk, capable of constructing a sermon with ease and delivering it with grace and force? These are greatly to be desired. But a man may to-day be without any one or all of these qualifications, and yet have the make in him of a most useful, if not a really great and distinguished preacher.

The acquisition of a certain measure of information is not at all a reliable sign. It may only indicate the kind fortune that has presided over our early years and favoured us with all the facilities of a good education. Indeed it may hide the native strength of the mind, and obscure the signs of force or weakness of character that otherwise would be clearly seen and easily interpreted. Memory may make a cicerone, a toast-master, or a wearying repeater of the worn-out platitudes of the hour, but not a teacher of men, a builder of souls. Putting cart loads of bricks together will not make a house; nor will bushels of information make a preacher. Two men started college life together. One had been at school from six to eighteen, and was provided with all sorts of scholarship. The other had snatched his knowledge with his scant meals, and after a hard day's work, and had gained but a very slender stock. To-day the first is a dreary, prosing scribe. The second flashes his great and earnest thoughts week by week into a thousand souls with almost electrical effect. What a man has in his possession is not valid proof of his power of getting. Good training and high scholarship are of immense value, but they will not compensate for the absence of those grand qualities that make the real preacher.

Other signs are also misleading. For example, mere power of talk is not enough. Voice is indispensable, and a facility in the expression of ideas a great advantage. But everybody knows that a man may have a sweet or sonorous voice, a fluent speech and a pleasing presence, and yet carry a woefully empty head and a still emptier heart. Nor is usefulness in Christian work to be trusted as an infallible warranty for entrance into the ministry. That “souls have been saved” by our preaching may be blessedly true; but surely such successes attend the labours of the Sunday school teacher, the visitor of the poor and neglected, and indeed of all who work for the Lord. Pleasing testimonies those are that the Lord of the harvest graciously prospers our efforts; but not *in themselves* guide-posts as to the direction in which we should regularly exert our powers. Hardly more helpful to us is that feeling which we interpret as “a call of God to the ministry.” To the candidate the conviction, if he has it wrought within him by the Holy Spirit, will be an inspiration to self-sacrifice and to constancy of devotion. But since men have felt it, who have proved very clearly that they were mistaken; others, beside the candidate, must answer the question by a light clearer to them than that which is sacredly confined to a man's own spirit.

What, then, are these trustworthy signs? They are various, and require to be taken together. (1). I should ask, Can the examinee *work*? Has he the capacity for taking immense trouble? Will difficulty excite him to labour? If he shows any fear of work, hard, continuous work he will never make an effective preacher. If the severity of the drill, the prolonged character and thoroughness of the discipline terrify him so that he cannot make up his mind to endure it, he plainly has no “call.” The power of patient, plodding labour, of mapping out a programme and sticking to its essentials in a long life, of sustained effort is indispensable. It is necessary for the lawyer, for the physician, for the

man of business; but it is more necessary to the minister than to any of them. He has to grow, to grow mentally and spiritually, and to keep growing if he is to be a useful preacher; and there is no growth without work and without hard work. If he does not like work, will not leave his pleasures for it, will not fill spare moments with it, nor bind and rebind his soul to his chosen task, then let him get some mere mechanical employment, of making an entry, or wrapping up parcels, but by all means keep aloof from an occupation which demands the whole being from the *centre* outwards. I have seen not a few men for whom this test has been sufficient. They have needed no other. Half-an-hour in the drill ground has led them to utter a long farewell to the Christian ministry.

(2.) Still more important is it to see if the candidate *loves the special work of the ministry with all his heart*. If he is passionately fond of it, almost idolizes it, finds it in his dreams, and in his walks, colouring his fancies and his aspirations, coming out in his Sunday school teaching, and in his addresses at prayer meetings, affecting his book buying and his recreations, then you may rest assured that you are on the track of one of the surest qualifications for ministerial work that exists. Does he love the souls of men and want to save them? Is he burning with desire to mould the characters of men, to help them to heaven?—then as the musician turns everything into song, and the artist into pictures, so he will translate all things into sermons, into means for doing the great work of his life. Admit him to college at once; we shall hear of him again. He has the genius for preaching.

(3.) Bring another test. Has he *faith* as well as love, and does his faith rule him? I do not mean has he a bundle of beliefs, all appropriately labelled according to somebody's theological system and ready to be spread out before an Examining Committee like so many hard geological specimens, but has he firm and living trust in the Saviour and in His invisible dominion? Does he walk by faith in the unseen? Is he willing to do his work, and leave the keeping of his purse to God? Does he show any traces of the *self-sacrifice* that is begotten of such a grasp of the powers of the world to come? If there are no intimations of such a self-sacrificing faith as that, then, though he can talk with the tongue of angels, and knows all languages, he will not make an abidingly effective preacher. Under the pressure of ministerial trial and disappointment, or long deferred success, he will shrivel up into a prosperous insurance agent, or a well-paid reviser of printed texts.

(4.) I would ask yet another question. Has he a *really broad sympathetic nature*, a capacity to enter into and appreciate human conditions, a quickness in reading men and the way of dealing with them? Do his prayers contain a thrilling tenderness, a sweet moving pathos? Is he sensitive to the sorrows of the poor, and touched by the infirmities of age? Can he glow into a real ardour of enthusiasm over moral and spiritual ideas and facts? If so, then depend upon it you have one who will come to have wide sway over the hearts and consciences of men. But if there are not even feeble signs of these heart-qualities; but proofs of a cold, narrow, hard spirit, ready to take on prejudices, assume self-consequential airs, and cherish petty resentments, then know he certainly will not make a heaven-sent preacher. He might perhaps develop into a dissector of creeds, a classifier of the opinions of others, a systematizer of theology, but a living heart-moving character-eloquating preacher never. Thus all these signs centre in what the man is, not in what he *has*; in his mental and moral and spiritual character, and not in his mental furniture, his power of voice, or grace of style. It is the whole man that preaches; and to tell whether a man will make a preacher or not, we must carefully put together all the indications we have of what he is capable of becoming.

Now if I did not want to know whether the examinee would make a preacher or not, I should let him preach "a trial sermon;" put before him two or three D.D.'s and M.A.'s, and half-a-dozen wise-looking committee men, tell him he was on his trial, and that his hopes of getting qualified for the work that is so dear to his heart, all hung on the sermon he was about to preach. Such a plan is about as wise as if you were to put the poor fellow into a tank of cold water on a January night, up to the chin, and bid him orate from thence. We really must trust to our pastors and tutors, and safely-judging friends, a great deal more, and seek in less direct and formal methods a knowledge of the qualifications of applicants for the ministry. Interviews and efforts in which candidates are perfectly free and natural will discover more reliable evidence for judgment than dozens of trial sermons. If it be a good thing to give a young man a thorough fright, and make him perspire for an hour under it, by all means let him have it; but do not let us determine the question of his fitness for preaching work by the way in which he behaves under such torturing circumstances.

May the good Lord send us many men after his own heart, help us to know *each one* of them when they come, and to train them all effectively in His blessed service.

JOHN CLIFFORD.

TWO TOURS IN THE UNITED STATES.

BY REV. DR. BURNS.

IN 1847 our Association appointed the Rev. Joseph Goadby and myself as a Deputation to the Free-will Baptist Triennial Convention in America. The Convention was held at Sutton, Vermont. Mr. Goadby, through a severe illness, was detained in Rhode Island, and was unable to be present till towards the end of the Convention; happily as soon as I landed I was able to take a somewhat extensive tour, comprising about 2,500 miles, and to visit Baltimore, Washington, and then to cross over by Harper's Ferry, Pittsburg, &c., to Oberlin, where I spent some days in that noble institution where President Finney and Professor Mahan were exerting so great an influence, both as it regards slavery, the preaching of a free salvation, and the training of men and women, irrespective of colour, for educational and evangelistic work. I visited, also, during that visit, Buffalo, the Falls of Niagara, and Montreal, and then crossed over into the States, and reached Sutton, where the brethren had already assembled. After the Convention, I took several of the Free Baptist Churches in my way back to Boston, and left with brother Goadby for home in November. My small book giving particulars of that tour has been out of print for twenty years. I often regretted that I had not spent a few weeks more during that visit, and I resolved, if providence permitted, to see the Western States; and when the Pacific railroad was completed, I began to prepare to carry my purpose into execution. Many very dear friends, since 1847, have passed away and gone to their better home. Elders Place, Perkins, Hutchings, Dr. Noyes, and brother Burr, were among the number. Many of the students and young ministers of 1847 are among the pillars of the connexion now. My tour of this year comprised 8,677 miles on the other side of the Atlantic, reaching from New York *via* Rhode Island, Massachusetts, New Hampshire, to Portland in Maine; and then westward to Albany, Cleveland, and to Chicago. Then through Wisconsin to Lake Superior, Minnesota and Iowa to Omaha, on the Missouri river in Nebraska, thence by the Great Union and Central Pacific Railway to Salt Lake City, Utah, and on to Sacramento and San Francisco and the Pacific. Preaching and lecturing in the chief places on the route, and returning taking in my way the Yosemite Valley and the Mariposa Forest of bay trees. Revisiting Chicago, and attending a ministerial conference at Buffalo, I passed through the interior of New York State, and took on my way Connecticut, and paying a flying visit to the Wesleyan University at Middletown which conferred upon me the Doctorate in 1846. Then spending another Sabbath in New York City, and preaching and lecturing, I then returned by the same steamer, the "Adriatic," in which I went out, and which accomplished that voyage in the unprecedented short period of seven days, eighteen hours, and fifty-five minutes. After nineteen weeks absence I returned to my home and church, not having experienced one hour's sickness or inconvenience. I was acting chaplain on both voyages, and had an interesting audience of steerage passengers on the subject of Temperance going out, when a goodly number signed the pledge. Such is a rapid view of both tours.

The manifest improvement in the Freewill Baptist churches was very striking, the progress in their educational institutions most remarkable. Hillsdale, and Bates' Colleges, will compare favourably with any schools of learning in the States. It would require a long paper to do justice to them. I never saw more delightful Christian congregations than those of Dover, N. H., Portland, Lewiston, and Chicago. Congregational singing is making progress, and the Sunday schools, many of them, are models of what we think such institutions ought to be. The *Morning Star*, edited by our dear brother, Dr. Day, is equal to any religious journal in the States; and the printing establishment in Dover, is a mighty and prosperous power for good to the whole connexion. The *Baptist Union*, published in New York, and edited by Dr. Ball, and which seeks to spread true Christian catholicity, and to promote real union in all Baptist churches, is obtaining an ever growing circulation, and is sustained by a great variety of influential ministers and writers. The only regret I felt was that in Boston the Freewill Baptist interest is not better located, and that in New York the cause is not stronger.

This tour can never be forgotten. I was greatly cheered by what I saw and heard. The revivals in some districts are very encouraging; and it was delightful to hear brother Curtis tell what God had done for the church in Concord, the capital of N. H. The life and spiritual vigour of their prayer meetings, their unflagging devotion to Temperance and Prohibition, the spreading out of their denomination to Minnesota, Nebraska, &c., and the improved spirit of liberality in sustaining their ministers and upholding their colleges, excited my highest admiration. No denomination in the States is more earnest than our Free Baptists, and I pray that God may bless them and increase them a thousandfold.

SCRAPS FROM THE EDITOR'S WASTE-BASKET.

THIS title, better than any other we can think of just now, expresses what we intend to print in these two columns from month to month. During three years of editorial work we have frequently found that letters and brief papers on topics of political, social, and religious interest, have been "unavoidably crowded out." It is hoped that this use of so much of the additional space at our disposal will meet the approval of our readers.

I. OUR COLLEGE.—Several weeks ago a long and well-written document came to hand on the defective supply of Candidates for admission to the College. It is another able statement of that side of the subject which puts the chief blame upon the existing ministry. We call attention to it because, in so far as there is any truth in the charge, we desire to have the fault removed. "Pray ye the Lord of the harvest that He will send forth more labourers into His harvest." The State Church appointed Friday, Dec. 20, as a day of prayer on behalf of missions, and the prayers were chiefly for "men" to go out as missionaries. Brethren in the ministry, we have the responsible task of leading the devotions of the people in collective worship, and of suggesting topics for prayer at our prayer meetings. Let us not forget to ask God to send us the men we need, and then forthwith look out for them expecting to see them. Why, too, should churches only pray about pastors when *they* are without them! Is this as it should be?

II. OUR PERIODICAL LITERATURE.—The Rev. R. W. Dale, M.A., witnesses thus about Independents. "It is the habit of some of the ministers and members of our churches to disparage 'denominational literature.' I do not find that ministers who indulge this cynical temper have more sense, more learning, or more taste, than their brethren; or that the laymen who are betrayed into the same folly are conspicuous for the energy of their character, their liberality, or their zeal. It is quite time that this foolish and ignoble spirit disappeared."

I rejoice to say that such folly has no place amongst us. Ministers are our very best advocates. One wrote me three days ago, saying, "We take fifty-seven now, but we shall go up to one hundred next year, I believe." Several others, unsolicited, report similar efforts and similar success. Leading laymen, too, and active young men, are heart and soul with us in the good work of extending the kingdom of Christ by this means.

III. MINISTER'S STIPENDS.—Mentioning laymen, reminds me of a letter I received for the Dec. Magazine, but could not get it in. It is from Mr. C. Samuelson, a writer some of our readers will remember. He says, "I have either been told, or have dreamt it, that the deacons of the churches in these parts [i.e. the Midlands] are going to arrange for a general increase of the stipends of our ministers. During the last ten years there has been such a change in the prices of things, that those stipends have gone down at least fifteen per cent., so that the man who had £200 then, is now only really taking £170 to his wife. Of course this ought to be put right at once. Do you know whether anything of this kind is being arranged for in the 'sunny south,' or the 'hardy north?' Excuse me troubling you; but an uncle of mine was a General Baptist minister, and I have been a local preacher myself, and therefore I take a special interest in such things." We fancy this may be one of Mr. Samuelson's dreams: but the facts on which it is based everybody knows.

IV. THE EDUCATION QUESTION.—There are three things worthy of note on this subject. (1.) It is generally believed that the Government will give up the 25th clause next session. They might well be ashamed of it by this time. (2.) The *Wesleyans* are drifting slowly, and with not a little confusion, but steadily and certainly, towards religious equality, and the "gradual merging of the denominational system in united unsectarian schools." (3.) Most of the work that is being done, *at present*, by School Boards for *existing schools*, is in the direction of filling Roman Catholic and Church of England schools. Certainly this is the case in Marylebone.

V. DISESTABLISHMENT.—We believe nothing has tended more to help on the disestablishment of the English Church than the recent publication of the *Nonconformist Statistics of Religious Accommodation* in the large towns of England and Wales. It has forced the question, in one of its most impressive aspects on the attention of the nation. The press, metropolitan and provincial, daily and weekly, has been full of it. Our opponents have shown some bitterness, a little bad temper, and a great deal of confusion; but the conviction is fixed that voluntarism has won in the race of providing accommodation for the people of the large towns to worship God.

Reviews.

LIFE THOUGHTS. By Rev. T. De Witt Talmage, D.D. *London: Bemrose and Sons. Nottingham: R. J. Pike.*

A FEW years ago Dr. Talmage was scarcely known in this country; his name is now familiar to many as that of one of the foremost of American preachers. This work is a selection from his sermons and writings, comprising many of their best and brightest passages. Such books are not usually much to our taste; a jewel, however bright, loses much of its brilliancy when torn from its setting; and an eloquent passage, a striking metaphor, or a poetic allegory, loses much of its power when removed from its context. This book is an exception to the rule. The extracts are made with judgment, and present a pleasant variety of subjects. To the English reader its Transatlantic origin gives it a delightful freshness and originality. The volume is neatly got up, is neither large nor costly—just the book, in fact, for a new year's present from one Christian friend to another. It deserves, as we hope it will obtain, a large circulation. S.

THE BEATITUDES OF THE KINGDOM. By J. Oswald Dykes, M.A. *London: Nisbet.* SERMONS richer in quiet unobtrusive beauty, in persuasive heart-melting unction, in unpretentious and real scholarship, in clear expository statement, it has not been our privilege to read. Plenteous as the literature of the "Beatitudes" is, this volume is most welcome, because a most serviceable addition. The relation of the Sermon on the Mount to Christ's life and ministry is traced in the introduction with great power. The connection of the Beatitudes with each other; the beautiful way in which they break into two sets of threes around the fourth, which states the blessedness of desire; these, and many other points of great interest, are treated in a manner which indicates the power of a "master in Israel." It would be a useful book to present to ministers.

THE BIBLICAL MUSEUM. By J. C. Gray. Vols. III. and IV. *London: Stock.*

THESE volumes continue this most useful commentary on the New Testament from the Acts of the Apostles to the Epistle to Philemon. Those who are familiar with the author's books on the four gospels only need to be assured that the same appositeness of quotation, fulness of suggestion, and pitilessness of exposition characterize his treatment of the gospel of the Risen Christ and the letters of the apostles, as

are found in them. To those who do not know this work, we say, that if they are engaged in preaching, or in the teaching of the young, they will find it invaluable.

THE NEW CYCLOPÆDIA OF ILLUSTRATIVE ANECDOTE, RELIGIOUS AND MORAL, ORIGINAL AND SELECTED. Pp. 559. *London: Stock.*

INTRODUCED by Dr. Donald Macleod, warmly commended by Dr. Guthrie, and full of great merit, this most serviceable book is sure of a prosperous career. As the parts have appeared we several times called attention to the superior quality of these illustrations, and to the skill displayed in their setting. The completed volume contains more than 1500 illustrations, a classified list of subjects, and a full index, and therefore its use may be as expeditious as its aid is certain to be effective. Teachers in pulpit, or class, or home, can have no better auxiliary.

THE BASES OF THE TEMPERANCE REFORM. By Dawson Burns, M.A. *London: Pitman.*

THE author of this work shows a thorough acquaintance with all the most recent phases of the Temperance Reformation, and also with its history and results. The fundamental positions of teetotalism are stated with clearness, defended with logical acumen, and fenced off against objectors with great skill. As a reasoner Mr. Burns is careful, forcible, temperate, and well-furnished. It is a useful *vade-mecum* for the teetotaler, a repository of valuable information for the temperance advocate, and a help to all who are really interested in the true welfare of men.

MORE GIFT BOOKS FOR THE YOUNG.

IN addition to those mentioned last month we have received the following works from the Religious Tract Society, and commend them without any reservation as new year's presents to the young. The *Child's Companion* is a far more attractive volume than when we first made its acquaintance a quarter of a century ago. It is abreast of the age in every respect. Its pictures are numerous, well executed, and elevating to the taste. Its tales are fresh and forcible. Every way it is a great favourite with our young folks.

But if you want a book to hold the attention of a lad of nine or ten, from its first page to the last, get the *Book-stall Boy of Batherton*. It displays all the qualities we desire to see in the young,

and inculcates faith, and hope, and usefulness by vivid and memorable example. Wherever there are lads this book would find a hearty welcome.

As an easy and pleasant introduction to Greek history, we have not seen a better book than *Tales of Heroes and Great Men of Old*. Jason fetching the golden fleece, Hercules and his labours, Epaminondas, Socrates, and other famous men in early Grecian story, become familiar friends and helpful instructors to all who read through this work. The thrilling tales of mythology and history are told well, and the lessons of courage, daring truthfulness, self-restraint, unselfishness, patriotism, are never left out of sight.

ANNUALS.

The Cottager and Artizan (Religious Tract Society), *Good News*, *The British Messenger*, *The Gospel Trumpet* (Peter Drummond, Stirling; London: Partridge), are all well suited for distribution in mission districts, amongst the poor and ignorant and lost. They are full of good news both about body and soul; and the first has the additional charm of abundant and fine pictorial illustrations.

The Christmas numbers of *Good Words* and of the *Sunday Magazine* (Strahan) are full of excellent material, vivacity, instruction, and stimulus. Christmas will be more cheery and life more useful for reading them.

Church Register.

NEW CHURCH.

NAZEBOTTOM, near Hebden Bridge.—*Formation of a New General Baptist Church.*—Since 1836 the G. B. church at Heptonstall Slack has had a branch at Nazebottom, and considering the sparseness of the population, and the position of its supporters, a fair amount of prosperity has attended it. In the course of a few years a good sized and substantial sanctuary was erected, with school room underneath. As was the case, however, with many churches in this district, the memorable cotton famine had a depressing effect upon this cause, scattering some of its friends and impoverishing the rest. But with the revival of trade, and increase of population, there was manifested an earnest desire that the cause of the Redeemer might not be left behind, and it was earnestly considered how it might best be strengthened, and made to tell for increased good on the surrounding neighbourhood. It was resolved, if possible, to obtain a minister, and efforts were put forth for that purpose, but for some time without success. Last spring, however, the Rev. J. R. Godfrey, then of Alford and Maltby, was invited to settle as pastor, which invitation was accepted, and he commenced his ministry on the first Lord's-day in June. On July 27th, a recognition service was held, when a large company of friends sat down to tea, and were present at the public meeting which followed, presided over by the Rev. C. Springthorpe, pastor of the parent church at Slack. Appropriate addresses were delivered by Revs. W. Chapman, E. W. Cantrell, James Maden, R. Silby, D. Macallam, J. Reed, (Independent), the pastor elect, and the chairman. A brief statement also was read by Mr. W. Pickles, giving an account of the history of the church, and the steps which had been taken to secure a minister, and

which had resulted in the settlement over them of Mr. Godfrey. Subsequently special services were held in the open-air on Lord's-day evenings, which were well attended, numbers being in that way induced to listen to the gospel message, who did not feel inclined to enter the sanctuary for that purpose. The regular Lord's-day congregation gradually increased, and the attendance at the week evening services and the prayer meetings also improved; and more than all, the presence of the Master was realised, and sinners were converted. It was then thought by the friends, that they would be better able to perform the work in which they were engaged, by becoming a separate church, than by continuing as a branch. They therefore made known their views to the parent church at Slack, and no serious difficulty presenting itself, their wish was acceded to, and they were amicably dismissed for that purpose. On Saturday, Nov. 9th, a meeting was held for the organization of the church. In the afternoon nine candidates were baptized in the lodge near the chapel, and afterwards tea was provided in the school-room, and was partaken of by between two and three hundred persons. The evening meeting, held in the chapel, was presided over by Rev. C. Springthorpe. After singing, the Rev. E. W. Cantrell offered prayer. A few appropriate remarks were made by the chairman, and then the Rev. W. Chapman delivered an interesting and instructive address on the constitution of a Christian church; after which those baptized believers present who were willing to be united in church fellowship, were requested to hold up their hands. Those who had before formed the branch cause, together with the newly baptized ones, did so, and received the right hand of fellowship from Rev. J. R. Godfrey. Special

prayer was then offered up for the future welfare of the church, by the Rev. J. Reed. Addresses of congratulation, counsel, and sympathy followed from Revs. H. Briggs, J. Reed, the chairman, and the pastor.

CHAPELS.

CHATTERIS.—Anniversary services, Nov. 10 and 12. Preachers: T. T. Ball, Esq., of Burwell, and Rev. T. Goadby, B.A. Collections good.

LINCOLN.—Nov. 17, chapel anniversary sermons. Preacher Rev. W. Evans, of Leicester. Collections, £11 14s. 3d. Congregations large.

SUNDAY SCHOOL.

CASTLE DONINGTON.—A service of sacred song, illustrative of Bunyan's Holy War, was given, on Dec. 10th, by the scholars of the Sunday school, several other friends kindly assisting in the singing. Right well were the various parts performed, and general satisfaction was given. The chapel (tastefully decorated for the occasion) was well filled; and the service was attended with great success. Mr. Moulton, supt. of the Wesleyan Sunday school, took the place of reader; and the best thanks of the meeting were given, as well to him, as to Miss Oldershaw, who presided at the harmonium, and to Mr. Tomkinson, the leader, for their very kind and efficient assistance.

BAPTISMS.

BOSTON.—Nov. 24, one, by J. Jolly.
CHATTERIS.—June 4, seven; Oct. 3, five; by H. B. Robinson.

COALVILLE.—Nov. 24, six, by C. T. Johnson.

CRADLEY HEATH.—Oct. 28, ten; Nov. 13, seven; Nov. 27, seven; by G. Cosens.

CROWLE.—Dec. 1, four, by J. Stutterd.

DERBY, Agard Street.—Dec. 4, one, by H. A. Blount.

DERBY, Osmaston Road.—Dec. 1, six young men, by T. Goadby.

DEWSBURY.—Nov. 24, five, by N. H. Shaw.

KIRTON-IN-LINDSEY.—Oct. 29, two; Nov. 27, two; by J. Young.

LINCOLN.—Nov. 13, two, by R. Silby.

LONDON, Praed Street.—Nov. 27, five.

MEPAL.—July 17, five, by H. B. Robinson.

NOTTINGHAM, Stoney Street.—Nov. 27, fifteen, by T. Ryder.

SHORE.—Dec. 1, twelve, by J. Maden.

WHITWICK.—Dec. 8, six, by C. T. Johnson.

MARRIAGES.

KEMP—MACKINDER.—Nov. 14, at Queen Street chapel, Peterborough, by Rev. T. Barrass, Mr. Baptist Kemp, of Sibbertoft, to Miss Mary Mackinder, of Peterborough.

TUPHOLME—WATSON.—Nov. 21, at the same place, Mr. Beeston Tupholme, of Sheffield, to Miss Sarah Ann Watson, of Peterborough.

Obituaries.

ATTERSLEY.—Oct. 26, of 14, Mile End Road, London, E., Charles Thomas, the eldest son of Mr. Chas. Attersley, one of the deacons of Commercial Road chapel. Though very young—only 23—when called to enter into rest, our friend had for several years been a disciple of Christ, and a member of His church. The early years of his union with the church gave great promise to his friends and fellow members of future usefulness in the service of the Lord. But the disease which eventually cut short his days threw a dark shadow over his mind during the last two or three years of his life. Yet, though he passed through much mental darkness, he ever expressed himself as safe in the Lord. He knew whom he had trusted. The motto which was put on the card presented to him upon his entrance upon the labours of a Sabbath school teacher—"Hold thou me up, and I shall be safe"—he seemed to have adopted for a life motto, even to its end. A few hours before his death he sang,

"Sun of my soul, my Saviour dear,
It is not night if thou be near."

That Saviour has now taken His servant to the land of which we read, "There is no night there." J. G. P.

TAYLOR.—William Taylor, of Castle Donington, one of the senior scholars of the Sunday school, at the age of 22 fell asleep in Jesus, Oct. 30. He stood an accepted candidate for baptism, and was looking forward with pleasure to the time when, before men, he should declare himself a follower of Christ. Only for a few months prior to his death had he been a traveller on the heavenward road; therefore, in evidence of his Christian life, it can only be said, he took the deepest interest in every effort that was put forth for the extension of Jesus' kingdom, and that his death-bed scene was bright with the prospects of the future. His dying breath was spent in repeating one of the little hymns frequently sung at the Sunday school, beginning, "I stood outside the gate," and in which, too, his voice had joined so often.

THE
MISSIONARY OBSERVER.

JANUARY, 1873.

THE DENGUE FEVER AT CUTTACK.

WE have all been invalids during a great part of the past month, and though now much better, are still far from well. A new and strange fever, called the dengue, has prevailed at Cuttack for more than two months, and you may form an idea of the extent of its prevalence from the statement, that in the Madras regiment here, out of *eight hundred* sepoy with their wives and families, only *twelve* escaped. It is, however, rarely fatal. In the regiment the mortality was less than one per cent. There were only *seven* deaths, and these were little children who, it is said, were not properly cared for.

It is a little more than a month since this insidious fever invaded "Mission Row," and we have none of us escaped. Mr. and Mrs. Brooks and their family, Mr. and Mrs. Miller and their daughters, Mrs. Lacey, Mrs. Bond, and ourselves, have all been sufferers. Not only so, but our servants have been stricken down by it; and when we have needed more help less has been available. Some have had it much more mildly than others; but as a rule it has little mercy on the old.

It appears to be highly contagious. It comes on very suddenly; and for three or four days the pain and aching of the joints are very severe. After this there is often a rash breaks out all over the body, but it frequently passes away in an hour or two, or even in less time. When we suppose that the worst is over, and that we shall rapidly recover, it often returns with even increased violence: the strength of the patient is greatly reduced; and in some cases the pains in the bones and joints are agonizing, and continue at intervals for weeks and even months. Frequently, too, they are most severe at night. Personally I have not suffered the acute pain that Mrs. Buckley and other sisters have done; but I felt as weak as a child; and even now there is great stiffness of the joints, and I have much difficulty in moving about. Medicine is of little use in this fever, for in spite of all remedies it always has and will have its course.

Many of our native Christians, and some of our orphan children, have been fellow sufferers at this time of trial. All the students, and the assist-

ant tutor, suffered from it. Whole families in our christian community have been stricken down at the same time. But I hope that the worst is over, and that we shall now see brighter scenes. It is a comfort to believe that the dengue must be among the blessed "all things" that work together for our good. We joked about it before its coming, but I assure you it has made us sober enough.

But some will ask, what is the meaning of the strange word "dengue." I really am unable to give the derivation of the word with any confidence; but it is believed by some to be a corruption of the word "dandy," and it is said that the negroes in some parts of the West Indies called it in fun the "*dandy fever*," owing to the stiff and formal manner of their companions who suffered from it, and whose aching joints made them very careful how they moved. It seems to have prevailed at different times in America, the West Indies and parts of Africa. I have not heard of its having occurred in any part of Europe except Spain. It prevailed very generally in Calcutta as far back as 1824; and isolated cases have often been met with since, but a year ago it was very bad. It appears from some statistics obtained from government offices and offices of the East Indian railway, that out of a total of 2,324 employés, 1,636, or a per centage of over 70 per cent., suffered from the disease. I have not seen anything resembling the recent outbreak here.

I am writing on Nov. 5th. The national mercies which the return of this day bring to mind—deliverance from the diabolical gunpowder plot—and the happy arrival of William the 3rd should never be forgotten. Let God be praised for the blessings secured by the protestant succession, and may it abide before Him for ever; for there can be no peace and prosperity, no civil or religious freedom, where Romanism is predominant. To-day, too, I have special personal mercies humbly to record, as it was on Nov. 5th, 1826, that I was baptized in the name of the Lord. "Having obtained help of God I continue unto this day." I think of the lines—

"Here I raise my Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at home."

How sweet the thought of that happy heavenly home.

Nov. 5th.

J. BUCKLEY.

CHRIST'S CALL, AND THE CHURCHES' ANSWER.

Extracts from a Paper read by the REV. D. RHYS JENKINS, of Aberdare, at a Missionary Conference held at Cardiff, Oct 29, 1872.

It appears that there are at the present moment, nine hundred millions of our fellow-creatures living in a state of heathen darkness. This being the case, the command of the Lord Jesus, "Go ye into all the world, and preach the gospel to every creature," is hitherto unfulfilled.

So long as there is a single country, a

single town, a single village,—yea, a single man, who has not heard the glad tidings of the Gospel, the command is unfulfilled; and so long as there is a single man who has not heard the Gospel, the command of the Lord Jesus is binding, not only upon every church, but upon every individual believer in the Lord Jesus.

Is every believer endeavouring to carry out the command of his Lord and Master? Is every church endeavouring to carry out the command of the great Head of the Church? We very much fear that neither the individual, nor the churches are doing their duty in this all-important matter.

The inequality in the contributions of our churches must have a cause or causes. One of the causes of the inequality, we believe, is the indifference of many professing Christians to all missionary work. Thousands of professed believers in the Lord Jesus, in the United Kingdom, are in possession of the Word of God themselves; they hear the Word of God preached regularly and faithfully, and they are, at the same time, perfectly satisfied to allow the millions of heathen, who are enveloped in thick darkness, to perish without a knowledge of the Saviour. How different are the feelings of such to the feelings of the poet, expressed in the following beautiful lines:—

"Saved ourselves by Jesus' blood,
Let us now draw nigh to God;
Many round us blindly stray;
Moved with pity, let us pray—
Pray, that they who now are blind,
Soon the way of truth may find."

Another cause of the inequality mentioned is the ignorance of professors respecting missionary work. And I fear that, as ministers, we are not blameless in this matter; at least I take blame to myself for not having endeavoured, to the extent which I ought, to acquaint myself with the mission-fields of the Society, and with the missionary operations of our devoted and faithful missionaries.

We want, as ministers, to give our churches and congregations more information about the fields which our Society is interested in, and the labours of our beloved brethren, the missionaries, who are labouring in connection with the Society; were we to do so, the people generally would take a deeper interest in the work; we should have larger contributions and more earnest prayers offered for the success of the work.

Other causes of the inequality are *bad methods* of collecting the money. Passing over the bad methods at present, I shall say a word or two as to what we ought to do in this matter.

The Wesleyan Methodists make every child that is of age a collector to their Missionary Society. Why should not our churches appoint their children collectors to our Society? Are our children less talented, or less apt for the work than the children of the Wesleyan Methodists? I trow not.

There ought to be a missionary-card in the hand of every child; a missionary-box in every class in our Sabbath-schools.

There ought also to be a missionary-box in every Baptist family, to help swell the amounts contributed on the Anniversary Sabbath, and the contributions of the monthly prayer-meeting. Good methods of collecting mean good and large collections.

Further, another cause of the above inequality is the great want of more officers.

Local secretaries and treasurers must be multiplied.

A multiplication of good earnest secretaries, with faithful treasurers to help them in their work, and closer and better organisation in this matter, would bring in quite double the amount that is collected for the Society at present. The deplorable state of the heathen world ought to move us to more activity—much more activity—in our efforts to sustain our Missionary Society. "It is stated in the history of England," says Dr. Phillip, in an address delivered at one of the London Anniversaries, "that when the first missionary who arrived in Kent presented himself before the King, to solicit permission to preach the Gospel in his dominions, after long deliberations, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with grey hairs, rose, and by the following speech, obtained the permission which was requested:—'Here we are,' said the orator, 'like birds of passage: we know not whence we come or whither we are going; if this man can tell us, for God's sake let him speak!' And I would say, if there are nine hundred millions of our fellow-creatures who, like the birds of passage, know not whence they came, or whither they are going, for God's sake, let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation!

Beloved brethren, does not the fact that so many millions of our fellow-creatures are still in the darkness and death of heathenism—the solemn fact that thousands of heathen have died and perished in this darkness since we have assembled within these walls, on this occasion, cry aloud with the trumpet-voice of anguish and distress?

O ye saints of the Most High God! organise better, contribute more largely and generously; pray more earnestly than ever for your Missionary Society and for us! Shall the cry be made in vain? From the depths of your souls I believe you all utter the emphatic No!

I cannot but believe that you will leave this Conference determined for the future to marshal all the forces within your power, that you may do your part to carry out the command of King Jesus, "Go ye into all the world, and preach the gospel to every creature."

INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

BY THE REV. W. HILL.

No. I.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."—*Exodus* xii. 13.

AMONG the Hill tribes of Orissa there has been, for untold ages, a strong belief in the necessity and efficacy of sacrificial blood. Until a few years ago one of these tribes, the Khonds, was accustomed to offer human sacrifices. Although these barbarous rites have been happily suppressed by the humane efforts of government, the people still cling to the idea of sacrifice, and in lieu of human victims now offer up lambs or kids. As I was passing along the street of a Khond village I saw preparations were being made for a sacrifice. In the course of a few minutes the victim—a young goat—was brought to the appointed spot, when its head was smitten off with a large knife. The carcase was then held up and the blood allowed to run into a bason containing fine flour. By the mistress of the house the blood and flour were mixed together, and a portion was put "upon the lintel and the two side posts," the remaining portion being made into a cake and put inside the house. On my inquiring "What mean ye by this service?" I was informed that it was intended to propitiate the evil spirits which wandered about during the darkness of night, and which, if not suppressed, would destroy their crops and cattle, and strike them down with disease and death. Moreover I was told that when the evil spirits saw the blood they would be pleased and "pass-over" them without doing any injury. To see such an observance among a people beyond the boundary of the civilized world struck me as very remarkable; and though they had never seen a Bible, and never heard of Israelites or Egyptians, I could not but regard the rite, together with the reason for its observance, as descended from, and illustrative of, the Jewish passover.

Only as the poor benighted Khond was under the cover of sacrificial blood, could he regard himself secure from evil spirits.

In order, then, that we may be rendered safe from the destroying angel, how important that we obtain and retain an interest in "Christ our passover who is sacrificed for us."

No. II.

"Master, who did sin, this man, or his parents, that he was born blind?"—*John* ix. 7.

The Hindoos believe that existence is an endless succession of births, and that many of the evils, and defects, in this life, arise out of sins committed in some former state of existence. In this way they account for blindness, deafness, lameness, and other calamities. Moreover many of the blessings enjoyed are supposed to have sprung from virtuous or meritorious conduct in a former birth. In answer to a question I once proposed to a man as to what would become of his spirit after death, he replied that he did not know, that it would depend on circumstances; that if he were a good man his spirit would enter into some nobler form; that if he were a bad man it might enter into the body of a beast, a bird or a worm." That the sins of the *fathers* were often, in an unmistakable manner, visited upon the children, the disciples of Jesus must have been fully aware. Whether they had however, any knowledge of, or belief in, 'the doctrine of the transmigration of souls, is not so easy to decide. If they had, it is easy to understand how they came to ask the question, "Master, who did sin, *this man*, or his parents, that he was born blind?" Coming from a Hindoo, the question would be perfectly natural.

From whatever cause, however, the man's blindness might have proceeded, the power of Jesus was adequate to his case; and the works of God were manifested in his restoration to sight. And so it shall be found that the ability of Jesus is equal to the wants of all the spiritually blind, who apply to Him, (no matter from what cause their blindness may proceed)—and though like the man born blind, they may not know the exact *manner*, or *time*, or *means* of their healing, shall each of them nevertheless, be able to say—"one thing I knew, that whereas I was blind, now I see."

HOW I BECAME A MISSIONARY.

BY THE REV. R. MOFFAT.

I WAS scarcely sixteen when, after working in a nursery garden near my parents for about a twelvemonth, I was engaged to fill a responsible situation in Cheshire. The day arrived when I had to bid farewell to my father, mother, brothers, and sisters. My mother proposed to accompany me to the boat which was to convey me across the Firth of Forth. My heart, though glad at the inviting prospect of removing to a better situation, could not help feeling some emotion natural to one of my age. When we came within sight of the spot where we were to part, perhaps never again to meet in this world, she said, "Now, my Robert, let us stand here a few minutes, for I wish to ask one favour of you before we part, and I know you will not refuse doing what your mother asks."

"What is it, mother?" I inquired.

"Do promise me, first, that you will do what I am now going to ask and I shall tell you."

"No, mother, I cannot till you tell me what your wish is."

"O Robert, can you think for a moment that I shall ask you, my son, to do anything that is not right? Do not I love you?"

"Yes, mother, I know you do; but I do not like to make promises which I may not be able to fulfil."

I kept my eyes fixed on the ground. I was silent, trying to resist the rising emotion. She sighed deeply. I lifted my eyes, and saw the big tears rolling down the cheeks which were wont to press mine. I was conquered; and as soon as I could recover speech, I said, "O mother, ask what you will, and I shall do it!"

"I only ask you whether you will read a chapter in the Bible every morning, and another every evening."

"I interrupted by saying, 'Mother, you know I read my Bible.'"

"I know you do; but you do not read it regularly, or as a duty you owe to God its Author." And she added, "Now I shall return home with a happy heart, inasmuch as you have promised to read the Scriptures daily. O Robert, my son, read much in the New Testament. Read much in the Gospels, the blessed Gospels. There you cannot well go astray. If you pray, the Lord Himself will teach you."

I parted from my beloved mother, now long gone to that mansion about which she loved to speak. I went on my way, and ere long found myself among strangers. My charge was an important one for a

youth; and though possessing a muscular frame, and a mind full of energy, it required all to keep pace with the duties which devolved upon me. I lived at a considerable distance from what are called the means of grace, and the Sabbaths were not always at my command. I met with no one who appeared to make religion their chief concern. I mingled, when opportunities offered, with the gay and godless in what were considered innocent amusements, where I soon became a favourite; but I never forgot my promise to my mother.

I had, like most Scotch youths in those days, the Bible in two small volumes. These I read (remembering her last words), chiefly in the New Testament; but it was only as a pleasing duty I owed to her. I thus became familiar with the Gospels, notwithstanding my inattention to what I read. At length I became uneasy, and then unhappy. The question would sometimes, even when my hands were at work, dart across my mind, "What think ye of Christ?" which I dared not to answer. A hard struggle followed. I could have wished to have ceased reading, but the very thought would raise the image of my mother before me. I tried hard to stifle conviction, but I could not help reading much in the Epistles, and particularly in the Epistle to the Romans. This I did with an earnestness I tried in vain to subdue. I felt wretched, but still I did not pray; till one night I arose in a state of horror from a terrific dream. I fell on my knees, and felt as if my sins, like a great mountain, were tumbling down upon me, and that there was but a step between me and the place of woe. Then followed the struggle between hope and despair. I tried to reform—not by avoiding grossly immoral conduct (for I had never been guilty of that), but by forsaking foolish and worldly company, vain thoughts, and wicked imaginations.

For many weeks I was miserable. I wished to feel that I was converted, but I could not believe I was. I thought I had the faith required, and that I had repented or turned to the Lord, and could adopt the words—"To whom shall I go but to Thee, O Jesus?" but still my soul was like a ship in a tempest. At last I made a resolve to become as wicked as I could make myself, and then if converted I should be so sensible of the change that all doubts would vanish. I looked over this awful precipice over which I was about to leap,

and trembled at the thought that I might perish in my sins. I turned anon to my Bible, and grasped it, feeling something like a hope that I should not sink with it in my hands. I knew of no one to whom I could unbosom the agony that burned within. I tried to pray fervently, but thought there was a black cloud between me and the throne of God. I tried to hear Jesus saying to my soul, "Only believe;" but the passages from which I sought comfort only seemed to deepen my wounds.

Living alone in an extensive garden, my little leisure was my own. One evening, while poring over the Epistle to the Romans, I could not help wondering over a number of passages which I had read over many times before. They appeared altogether different. I exclaimed, with a heart nearly broken, "Can it be possible that I have never understood what I have been reading?"—turning from one passage to another, each sending a renovation of light into my darkened soul. The Book of God, the precious, undying Bible, seemed to be laid open, and I saw at once what God had done for the sinner, and what was required of the sinner to obtain the Divine favour and the assurance of eternal life. I felt that being justified by faith I had peace with God through the Lord Jesus Christ; and that he was made unto me wisdom, and righteousness, and sanctification, and redemption.

"Oh, to grace how great a debtor
Daily I'm constrained to be!"

I must now tell you how God led me to become a missionary to the heathen.

I had undergone a great change of heart; and this, I believe, was produced by the Spirit of God, through reading the Bible and the Bible only—for my small stock of books consisted chiefly of works on gardening and botany. Beyond visitors to see the gardens, and the men in daily employ, who returned to their homes after the labours of the day, I saw no one. I occupied my leisure in studying the Scriptures; and when opportunities offered I did not fail to try to convince others of the necessity of repentance toward God and faith toward our Lord Jesus Christ. I thought I had only to tell them what Christ had done for them, and what was required of them to be saved. I wondered they could not see as I saw, and feel as I felt, after explaining to them the great truths of the everlasting gospel. On the contrary, I was treated by some as one who was somewhat disordered in mind.

Having a desire to visit Warrington, a town about six miles from where I lived, to purchase a trifling article which I required, I went thither. It was on a calm

beautiful summer's evening. All nature seemed to be at rest, not a breath of wind to move a leaf. In the clear blue expanse of heaven was to be seen a single cloud passing over the disc of the sun, as it hastened towards its going down. I seemed more than usual to feel admiration of the handiworks of God. I imperceptibly was led to a train of thinking of the past, how much of my life I had spent serving the world, and not Him who died for me—that I had really been living to no purpose. I thought of the present, how little I could do. It was more pleasurable to contemplate the future. The prospects of ere long being put in possession of a situation of honour and trust had, of course, a charm to one who was yet in his teens, besides the hope of having it in my power to do good. Little did I imagine that this bright picture I had been painting of future comfort and usefulness was, in the course of an hour, to vanish like a dream, and that I should be taught the lesson that it is not in man to direct his steps.

With thoughts like these I entered the town, and passing over a bridge, I observed a placard. I stood and read. It was a missionary placard, the first I had seen in my life. It announced that a missionary meeting was to be held; and a Rev. William Roby, of Manchester, would take the chair. I stood some time, reading over and over again, although I found that the time the meeting was to be held was past. Passers-by must have wondered at my fixedness. I could look at nothing but the words on the placard, which I can still imagine I see before me. The stories of the Moravian missionaries in Greenland and Labrador which I had heard my mother read when I was a boy, which had been entirely lost to memory, never having been once thought of for many years, came into vivid remembrance as if fresh from her lips. It is impossible for me to describe the tumult which took hold of my mind.

I hastened to obtain the trifle I wanted in town, and returned to the placard, and read it over once more, and now wended my solitary way homewards another man, or rather with another heart. The pleasing earthly prospects I had so lately been thinking of with pleasure had entirely vanished, nor could any power of mind recall their influence. My thoughts became entirely occupied with the inquiry how I could serve the missionary cause. No missionary society would receive me. I had never been at college or at an academy. I, however, began to devise plans. I had been for a short time a young sailor; and I resolved to go to sea again, and get landed on some island or foreign

shore, where I might teach poor heathen to know the Saviour.

Soon afterwards, having heard that a Wesleyan Conference was to be held in Manchester, I proposed to a young man with whom I had become intimate that we should go thither. During our few days' sojourn, hearing first one and then another, I resolved on hearing William Roby. His appearance and discourse, delivered with gravity and solemnity, pleased me much. In the evening, the lady of the house where we lodged remarked that he was a great missionary man, and sometimes sent out young men to the heathen. This remark at once fixed my purpose of calling on that great man; but *how* and *when* was a very serious matter to one of a naturally retiring habit. I thought and prayed during the night over the important *step* I was about to take. There was something like daring in the attempt, which I could not overcome.

Next morning, when I awoke, my heart beat at the prospect before me. I had told my beloved companion, Hamlet Clarke, what I intended doing, and asked him to go with me. This he decidedly objected to; but he wished me to go, and promised to wait within sight till I should return. Though the distance we had to walk was more than a mile, it seemed too short for me to get my thoughts in order. Reaching the end of a rather retired street, I proceeded with a slow step. On getting to the door I stood a minute or two, and my heart failed, and I turned back towards my friend, but soon took fresh courage, and came back again. The task of knocking at the good man's door seemed very hard. A second time I reached the door, and had scarcely set my foot on the first step when my heart again failed. I feared I was acting presumptuously.

At last, after walking backward and forward for a few minutes, I returned to the door and knocked. This was no sooner done than I would have given a thousand pounds, if I had possessed them, not to have knocked; and I hoped—oh, how I hoped with all my heart—that Mr. Roby might not be at home, resolving that if so I should never again make such an attempt. A girl opened the door. "Is Mr. Roby in?" I inquired, with a faltering voice. "Yes," was the reply; and I was shown into the parlour.

The dreaded man whom I had wished to see soon made his appearance. Of course I had to inform him who I was, and my simple tale was soon told. He listened to all I had to say in answer to some questions, with a kindly smile; I had given

him an outline of my Christian experience, and my wish to be a helper in the missionary cause; I did not even tell him that it was his name on the missionary placard which had directed my steps to his door. He said he would write to the Directors of the Society, and on hearing from them would communicate their wishes respecting me. I returned to my charge; and after some weeks was requested to visit Manchester, that he might get me placed in a situation which would afford him the opportunity of examining me as to my fitness for missionary work. On my arrival, Mr. Roby took me to several of his friends to obtain, if possible, a situation in a garden, a mercantile house, or a bank; but all failed, there being no opening for any one at the time. Mr. Roby then remarked, "I have still one friend who employs many men, to whom I can apply, provided you have no objection to go into a nursery garden."

"Go!" I replied, "I would go anywhere or do anything for which I may have ability."

Very providentially Mr. Smith, of Dukinfield, happened to be in town, and at once agreed that I should proceed to his nursery-garden.

Thus was I led by a way I knew not for another important end, for, had I obtained a situation in Manchester, I might not have had my late dear wife to be my companion and partaker in all my hopes and fears for more than half a century in Africa. As it was, Mr. Smith's only daughter, possessing a warm missionary heart, we soon became attached to one another; but she was not allowed to join me in Africa till nearly three years after I left.

Mr. Smith—whose house was a house of call for ministers, and who was always ready to advance the Redeemer's kingdom at home and abroad—only bethought himself, on returning home, that the step he had taken might eventually deprive him of his only daughter; and so, in the providence of God, it turned out. It would be unnecessary to detail the subsequent events during my stay under the watchful care and instruction of Mr. Roby, which lasted nearly a year at the nursery-garden, from which I could visit him only once or twice in each week. He and my father-in-law, as well as both of my own parents, were spared to see us, with grateful joy, after twenty-three years' absence, revisit our fatherland. It is easier conceived than described how all our hearts were filled with gratitude to Him who had guided us and blessed us.

To His name be all the glory!

CUTTACK.

ANNUAL COLLECTIONS.—The annual collections for lighting and repairing the chapel at Cuttack were made on Lord's-day, Oct. 13th. The afternoon collection amounted to 85 rupees; and from contributions of native friends who could not be present, will no doubt exceed 100 rupees (£10). In the evening, as both the Missionary brethren were suffering from indisposition, Mr. Bond kindly conducted the service and read a sermon on its being more blessed to give than to receive. It is gratifying to add that the collection was better than usual, and amounted to 215 rupees (£21 10s).

BAPTISM.—Two were baptized at Cuttack, Nov. 3rd, by Mr. Miller—one was from the English congregation, the other was one of the sons of a beloved native preacher. May they be steadfast and faithful unto death.

MISSIONARY LITERATURE.

THE MISSIONARY OBSERVER now takes the place of the Quarterly Papers, which are discontinued. No returns have been received from many churches of the numbers required for collectors and subscribers

of ten shillings and upwards. In these cases copies are sent at a venture, and may be too many or too few. It is important that the Secretary should know the exact quantity to send to each church.

Another matter is also specially important, viz., the appointment of ONE SECRETARY OR OTHER FRIEND in each church to whom the parcels of "The Missionary Observer" and "The Juvenile Missionary Herald" may be sent; and who will regard it as a duty regularly and promptly to distribute the former to the several collectors for themselves and their subscribers, and the latter to the superintendent of the Sunday school or to the Secretary of the Juvenile Auxiliary. Attention to this request will save much difficulty and confusion in the distribution of the Society's periodicals.

NEW YEAR'S SACRAMENTAL COLLECTIONS.

WE would remind the pastors and churches of the notice upon this subject in the Observer of last month. As far as possible, it is desirable that the sacramental collections for the Widows and Orphans of Missionaries should be made simultaneously on the first Sabbath of the year.

FOREIGN LETTERS RECEIVED.

CUTTACK—J. Buskley, Nov. 5.

PIPLEE—W. Hill, Nov. 1.

CONTRIBUTIONS

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

BEDWORTH—	£ s. d.	ST. ALBANS—	£ s. d.
Mr. Frank F. Wilkins, for Rome ...	0 5 0	Rev. T. Watts ...	2 0 0
BROUGHTON—		SHEFFIELD—	
Mr. W. Underwood, for Rome ...	5 0 0	Collections and Subscriptions ...	40 10 0
KIRTON-IN-LINDSEY—		A Friend, for Rome ...	0 10 0
Collections and Subscriptions ...	4 0 0		41 0 0
OLD BASFORD—		STOCKPORT—	
Collections and Subscriptions ...	82 11 0	A Friend ...	0 2 6
QUEENSBURY—		WILKSWORTH AND SHOTLE—	
Balance of Contributions ...	0 11 4	Collections and Subscriptions ...	14 5 6

Communications for the EDITOR of the MISSIONARY OBSERVER should be addressed to the REV. J. C. PIKE, Leicester.

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

THE
GENERAL BAPTIST MAGAZINE.

FEBRUARY, 1873.

A NEW READING OF THE DELUGE.

“WHY,” said a Christian to me, only yesterday, “should the discovery of a tablet containing another account of an event fully recorded in the Bible attract so much attention; not only from antiquarian scholars, who look with strange and unaccountable enthusiasm on anything ancient, but also from Christian men, who believe in the Bible for what it is in itself, and accept all it states, whether of history or doctrine, without question?”

The answer is not far to seek. This is a sceptical age. The modern spirit is a doubting, sifting spirit; and men eagerly seek all the support they can get for their convictions—are glad to find one of the cherished beliefs of childhood established on a fresh basis, and to see the book they love and revere confirmed by unchallengeable witnesses. To many of us the deluge will not be a whit more true than it was before the sun-baked tablets, brought from Birs Nimroud, gave us a new edition of the story in Genesis. But even we may find it useful to tell doubters on this and other points that the bible-history has been corroborated again; and so may put broad stepping-stones over the dark river of unbelief, on which some willing but perplexed souls may securely travel into the wide and blissful shelter of the temple of truth.

Men have declared, with increasing zest of late, the story of the deluge to be legendary, not a reliable representation of what actually took place; but a myth, like the famous story of the Giant Killer. But the strange thing is this, if it be not history, how is it that every nation under heaven has this “legend” in some form or other? Why do you find the annals of the flood everywhere? The three great divisions of the human family have them: the Semitic, the Aryan, and the Turanian, represented respectively by the Chaldeans, the Greeks, and the Cherokee Indians. All have these traditions in numberless quantity, as though they got them from those three sons who went with their righteous and believing father into the ark. Certainly it requires less faith to believe that these accounts have a basis of fact, than to treat them as the products of a lively and poetical fancy.

And now we have a reading of the deluge older and more interesting than any of these traditions. In the Egyptian Gallery of the British Museum we see three broken and unattractive pieces of baked clay, each about seven inches by six, crowded with small arrow-headed or cuneiform inscriptions; and we are assured, by so competent a scholar as Mr. George Smith, that these singular indentations form an account of the flood that

is no less than 3400 years old. For these tablets came, along with many others, from the library of the great King Assurbanipal,* who began to reign over Assyria, in 668 B.C. But, moreover, it is certain that they are not original documents, but copies of much older tablets, hidden in Erech,† or Warka, one of the oldest cities of the world, and cannot be placed later than the seventeenth century before the Christian era, and may be even more ancient.

But what is the message of these tablets? Briefly, the biography of a man who lived soon after the flood, who may have been the founder of the Babylonian monarchy, whose chief exploits centred in the city of Erech, and who seems to have been the mighty hunter, the Nimrod of Genesis. In quest of immortality, this Izdubar, as Mr. G. Smith names him, in the absence of information as to the meaning of the signs, sets out to discover Sisit, who has attained it, and knows the secret of an endless life. After long and wearisome search he is rewarded, and hears from Sisit's lips the story of the flood, of his own piety, and of the grounds of his translation to heaven. Izdubar thereupon took great stones and set them up, like Jacob, Joshua, and others, as memorials of these extraordinary events.

And does Sisit's account agree with the Old Testament? In everything substantial it does. In both stories we have an ark, or boat, "pitched within and without with bitumen,"‡ and made fit for sailing. In both we read of a "gathering of all things which are to be preserved;" an entering in, and a shutting to of the door. In both we hear "the world to sin had turned; to evil were devoted all the people." "The whole mankind had turned to sin." "I will destroy the sinners." The deluge of sin needs another flood to sweep its fearful effects away. In both the "destruction of all life from the face of the earth" by the strong tempest over the people reaching to heaven" is recorded; then follows a calm, a resting on a mountain, "the mountain of Nizir stopped the ship," and the sending out of a raven and of a dove. In both we have a promise that the earth shall henceforth be preserved from a similar catastrophe; and the whole crowned by the offering of burnt sacrifice and of prayer to God. And throughout the *man* of that old world time is the man of to-day. He has the same passions, the same fears and hopes. Death is to him a terror as it is to us. Life, with all its weariness, is still a goblet of joy he shrinks from leaving. He is enveloped in mystery, puzzled, perplexed, and bewildered, and ready to take long pilgrimages to obtain answers to the curious questions of his fervid brain and fevered heart. Erech had in it the same humanity as London has. Men with the same aspirations as now, with a similar faith in visions of another and a more blessed life. Fate seemed to rule them. Inflexible law seems to govern us. They were given up to wickedness. Only God's gospel keeps us from an equal depth of depravity.

* But who was Assurbanipal? Mr. George Smith has published his history in a large and instructive volume, in which he gives the cuneiform characters from many tablets; the ordinary values in English letters, and a translation. From this it appears that his name, Assur-ban-ipl, means son of the god Asshur. Asshur was the son of Shem, but in later times was worshipped by the Assyrians as their chief god. Assurbanipal was the son of *Esarhaddon* (2 Kings xix. 37, Ezra iv. 2), and the grandson of *Sennacherib*. He reigned 42 years, and was a contemporary of Manasseh, King of Judah, (B.C. 673-618,) and is mentioned by Ezra iv. 10, as Asnappar (an Aramaic form of his name), who transported the people of Elam, Shushan, and Babylonia, to depopulated Samaria. On one of the tablets, he says, "I took care of the wisdom of *Nebø*, the whole of the inscribed tablets, of all the clay tablets; the whole of their mysteries and difficulties I solved." p. 6, *Hist. of Assurbanipal*.

† Gen. x. 9. *Erech* is one of the four great cities built by Nimrod. In Ezra iv. 9, the Archvices are the people of Warka. It is now covered with mounds, and appears to have been the necropolis of the Assyrian Kings.

‡ The quotations are from the tablets.

There are differences. The old text speaks of *one* God, the tablets of many. Genesis paints in blacker colours, and with a much finer perception of the real nature of sin, the crimes which caused the deluge; but these differences are due to the special teaching God gave to the Hebrews: and they bear witness to the greater purity of the source of the Hebrew history. The Mosaic account describes an inland people. Sisit's speech is that of the member of a sea-faring community. Geographical position accounts for this. Substantially they are one; and therefore we may say once more, "The word of the Lord standeth fast for ever."

The singular opportuneness of these discoveries must strike every thoughtful mind. At no time in the history of the world were men so ready to let slip their faith in the Old Testament: at no time have attacks on the scriptures been so determined and numerous: and as Jesus sought out the man who was expelled from the synagogue and sympathized with, and helped him, so God, in these and similar events, comes to the aid of a feeble and fainting faith in His truth.

Doubtless there is yet more light to break forth on God's holy word. We have not reached the end of these revelations. Indeed we are but just opening this long closed store-house of information. In Warka, Babylon, and other Bible lands, there are buried libraries which will rectify our chronology; interpret anew the books of the Kings and Chronicles,* and make more vivid to us the life of the era of the captivity of the Jews, and the changes in Jewish thought, belief, worship, and life, consequent thereupon.

The canon of revelation is closed, but its full interpretation is yet to be given, and "he that believeth shall not make haste."

J. CLIFFORD.

RELIGIOUS STATISTICS.

OUR readers ought to be in possession of the aggregate results of the important enquiry recently conducted by the *Nonconformist* into the details of the religious accommodation of *eighty-four* of the principal towns of England and Wales. These towns comprise a population of 5,913,919, and they have 4,843 places of worship, containing 2,644,523 sittings. These figures show that these towns have religious accommodation for 44.7 per cent. of the population; being only 13.3 per cent. short of the maximum required, *i.e.*, 58 per cent. The rate of progress of seventy-seven of these towns, during twenty-one years, is 49.2 per cent., and that of the population is 34.4 per cent., so that religious zeal is amply sufficient to meet the spiritual needs of these towns so far as concerns facilities for public worship. Of the above accommodation the Established Church provides under *TWO-FIFTHS*, and the non-established over *THREE-FIFTHS*. The *rate* of progress of the Church of England since 1851 has been 36 per cent., but that of the Free Churches 59.1 per cent., *i.e.*, 23.1 per cent. higher. The following inferences are deducible from those statistics:—(1.) There is abounding life in the Christian church. Religious zeal is not dead. (2.) Home Mission work is increasing. Apart from Town and City Missions there are between 500 and 600 mission rooms belonging to churches and chapels. (3.) Nonconformity grows faster than the State Church in our large towns; and this is not due to its wealth, or social position, but to its spiritual power: Christ is sufficient for His church without the State. (4.) The Established Church is only a *sect* after all. Nor is it the "poor man's church;" the Primitive Methodists, who appeal most exclusively to the working classes, far excelling the Establishment in attractive power. (5.) But not many of these places need filling; and is it not necessary to consider in what ways we can best bring all the saving influences of public worship to bear on the people of the land.

J. CLIFFORD.

* Mr. G. Smith is now at work upon a history of Sennacherib from the tablets, some parts of which are already in type. At the instance and by the support of the proprietors of the *Daily Telegraph*, this distinguished Assyrian scholar is about to proceed to these buried libraries with a view to disentombing more of their precious relics.

THE SCRIPTURE ARGUMENT FOR TOTAL ABSTINENCE.

BY REV. SAMUEL COX, NOTTINGHAM.

"I please all (men) in all (things), not seeking mine own profit, but that of the many, that they may be saved."—1 Cor. x. 33.

At the recent meetings of the Congregational Union in this town, some offence was given by a minister who said, that he had never met an advocate of Total Abstinence who, in the conduct of his argument, did not pervert Scripture and exaggerate facts. In making that simple statement of his personal experience, he was understood to sneer at what is called "Teetotalism," and was quickly taken to task for his unintentional offence. I chanced to dine that day with some of the leading ministers and laymen then in the town, and took the opportunity of asking them what their experience on that point had been. Without a single exception, they replied that they, too, had seldom heard the argument handled in a fair and reasonable way, without passion, exaggeration, intemperance, and manifest perversions of Holy Writ. I, in my turn, was obliged sorrowfully to confess that, for the most part, my experience tallied with theirs, and that I did not doubt that the notorious and proverbial intemperance of temperance orators had done much to alienate fair-minded and reflective men from their cause. Here the talk seemed likely to end with a general sigh over the faults of our neighbours; but, as that did not seem a wholesome conclusion, I added: "We are all agreed as to the fact, then; but how about the inference to be drawn from it? I don't know what your inference may be, but I infer from it that, if no one else will do it, it is high time that some of us took up the argument, and stated it in what we at least should consider a candid and reasonable way." Of course my brethren laughed at having the tables turned on them in that fashion; but, when we were grave again, I promised myself that I at least would be no longer silent on the question; that, whether my neighbours liked what I had to say or disliked it, I would at least deliver my own soul, and state what I hold to be the true Scripture argument on this urgent and momentous question. And I am here, to-night, to redeem that promise as best I can. I limit myself to the argument from Scripture for two reasons; first, because I know nothing but what all who read the public journals may know of the arguments to be drawn from medical science, social conditions, and imperial statistics; and, secondly and mainly, because I have now given nearly thirty years to the study of the Bible in the original tongues, and have therefore earned some right to speak on questions of biblical doctrine and interpretation. And as there is no one of you who might speak to me on a point on which you were prepared to give me the results of many years thought and experience to whom I would not listen with respect and gratitude, so I hope that on this question, the Scripture argument for Total Abstinence, you will give me a candid and attentive hearing, although you may not agree with much that I say. Still, I do not wish to tax your candour or patience too far. And, therefore, to those of you who are ardently devoted to the Temperance cause let me say at once, that, if I shall have to dispute the soundness of some of the arguments on which you may have relied, I fully intend to furnish you with an argument which I hold to be far more weighty and conclusive.

What I have to do, if I can, is, then, to state the Scripture argument for

total abstinence from intoxicating drinks in a reasonable way; so to state it as to satisfy the just demands of thoughtful and cultivated men.

To prevent misapprehension I must preface what I have to say by defining the sense in which I am about to use the word "wine." For the sake of convenience and brevity we want a single term which includes every kind of alcoholic beverage, such as beer, wine, spirits. I shall use the word "wine" in that broad sense, except where I expressly disclaim it: and you will understand, please, that "wine" stands for and includes all the infinite variety of liquors capable of producing intoxication, which the ingenuity of man has devised.

1. And now, if I wanted, as I do, to shew men of culture and thought that there is warrant for Total Abstinence in Holy Writ, I certainly would not undertake to prove that the wine approved in Scripture was an unfermented wine; or that God never meant man to drink wines in which alcohol had been developed by fermentation; or that the Lord Jesus, who did no sin, never drank such wines: or even that, in the present conditions of society, it is absolutely, and in every case, wrong to drink them. Many have taken in hand to prove all this, and more; but I am sure that they have attempted to prove too much; that their arguments cannot fail to break down so soon as they are examined by men of candour and competent learning. I know, indeed, that much may be said, a great deal more than even most well-educated men think, in proof that the Hebrews, like the Greeks and Romans, did drink unfermented wines, what we should call syrup, in fact, or vinegar, rather than what we understand by wine; and that they often took great pains, and went to much expense, to prevent the process of fermentation in some of the wines that were most esteemed by the connoisseurs of the antique world. But, on the other hand, there is the broad fact, patent to the most simple and unlettered, and the proper effect of which no collection of curious and minute details will ever refute, that the prophets and apostles constantly reprovèd the drunkenness and excess of which their compatriots were guilty: and what did they mean by condemning *drunkenness*, if no intoxicating wines were in use? or by condemning *excess*, if a temperate enjoyment of such stimulants were either forbidden or impossible? Nor can I understand, save as I admit the blinding power of prejudice, how any careful student of the Gospel which records the marriage at Cana of Galilee can doubt, that our Lord Himself drank fermented wine, if at least he considers all the facts there recorded, and especially the speech in which the jovial symposiarch, or master of the feast, commends the wine last placed upon the board. From all the various ways in which the antique world has left its form and pressure on the minds of men, I hold it to be certain beyond dispute that, in Syria, as in Greece and Rome, drunkenness was a common sin; and that therefore the use of intoxicating beverages was a common custom; though, happily for them, the Hebrews, like most Eastern races, were more temperate, or less intemperate, in this respect than the modern nations of the West. Nor can I find a single clear instance in which the use of wine was forbidden, by prophet or apostle, as a moral offence, though I find many exhortations to sobriety, many rebukes of intemperance. In short, the broad impression which my study of the Scriptures has borne in upon my mind from a thousand different points is briefly this: That, among the Hebrews, wine, and the wine that intoxicates when taken in excess, was regarded as a good creature of God, a choice gift of Heaven; and that it was the abuse, not the use, of it which their holiest men avoided and condemned. And, there-

fore, I, for one, cannot affirm that it is always wrong for those to drink wine who can drink it with temperance and a cordial gratitude to Heaven. It may be wrong for some, and for others it may be right.

2. Nor, again, would I lay much stress on any argument drawn from single passages of Scripture, however favourable to the cause of Temperance they seemed. To insist on isolated texts, or passages, is always dangerous, whatever the point to be proved. And the champions of Teetotalism, like their neighbours, have too often fallen into this dangerous snare, and by the eagerness with which they have pounced on texts which seemed to tell for them, or the audacity with which they have perverted texts which seemed to tell against them, have done much to alienate the thoughtful and sincere from their cause. Of course, it is quite impossible in a single discourse to follow them through all the fragments of Holy Writ on which they have relied. We must select one as an illustration of the rest. Now if I take St. Paul's famous dissertation on the *use of meats*, I think you will feel that the selection is a fair one, that I am meeting them on grounds which they specially claim for their own, and even on grounds which they themselves would probably have selected. And yet this ground, for all so solid as it seems, is no rock on which they may securely build up an argument, but a shifting treacherous sand in which their logical structure will only too surely be engulfed. So long indeed as we are content to mark only a part of what St. Paul says, we have an argument for abstinence which none can resist; but no sooner do we take up the whole passage, no sooner do we listen to his counsel to the weak brother as well as his counsel to the strong brother, than our logical weapon shivers in our hands. Listen, and judge for yourselves.

To the strong man, who knew that an idol was nothing in the world, and felt that he might eat any meat for which he gave God thanks, St. Paul virtually said: "You think you may eat meat that has been offered to idols. You are right: I think so too. But you must not despise him that eateth not. That will be your special temptation. Guard against it. If he think any kind of food unclean, to him it is unclean; and you must respect his scruples, though you do not share them. To walk in love is even better than to walk in liberty; for love's sake, therefore, curtail your liberty. If your weak brother is scandalized, *i.e.*, encouraged to sin, by your claiming liberty to eat the food he distrusts, don't eat it, or you will no longer be walking in love. You that are strong ought to bear the infirmities of the weak. You and I know indeed that the earth is the Lord's alone, and the fulness thereof. But this knowledge is not in all men. Many think that what we know to be lawful is unlawful, because they suspect an idol to be something, and are not sure that God is all in all. Shall we assert our right to eat at their cost? Rather let us claim the dearer right of waiving our right, that our weaker brethren may take no harm from us. Let us not seek our own liberty, but their welfare; not our own profit even, but the profit of the many, that they may be saved. As for me, if, by eating meat, I make my weak brother to offend, I will eat no more meat while the world standeth, lest I make my weak brother to offend.

Now if we apply *this* sequence of thought to the question of abstinence from intoxicating drinks, no doubt the argument is all on our side in the end, though I must admit it begins somewhat lamely. We reel it off triumphantly—thus: You think it right to drink wine; and you are right: I think so too. But you must not despise him that does not drink wine.

That will be your special temptation, and you must be on your guard against it. If he think it wrong to drink wine, for him it is wrong; and you must respect his scruple, though you do not share it. To walk in love is even better than to walk in liberty. And if your weak neighbour is encouraged to sin by your drinking the wine which is a snare to him, don't drink it; curtail your liberty, that you may walk in love with him. What are you strong for, save that you may bear the infirmities of the weak? You and I know indeed that wine, like all other the fulness of the earth, is the gift of God. But all men have not this knowledge. Many think that unlawful, which we know to be lawful, because we know that all things are of God, and that therefore all things are ours. Shall we assert our right to drink at their cost? Let us rather claim the dearer right of waiving our right, that we may do them no harm. Let us not seek our liberty, but their welfare; not our own profit even, but theirs, that they may be saved. As for me, my purpose is fixed; if by drinking wine, I make my weak brother to offend, I will drink no more wine so long as the world stands.

You see? Nothing can be more conclusive. We cannot doubt that St. Paul would have all who are strong enough to take wine without excess to give it up lest they should lead the many, who are weak, into the excess from which they themselves are secure. At least we cannot doubt it, until we look at the other side of the question. For we must not forget, though many forget or overlook the fact, that St. Paul has counsel for the weak brother as well as for the strong. In his Epistle to the Romans he says to the weakling for whom Christ died: "You think it wrong to eat the idol-meats; for you, then, it is wrong, though it is very weak of you to think so. Others, who are wiser and stronger than you, think it right to eat them; and for them it is right. If they must not despise you, you must not judge them. Your abstinence is holy, if you give God thanks for it; but so also is their eating, if they give thanks. Who are you that you should judge them? Let every man be fully persuaded in his own mind, and prepare to give account of *himself* unto God, instead of judging his neighbour."

In his Epistle to the Corinthians the apostle counsels the weak brother thus:—"The wise know that there is but one God, and that therefore an idol is nothing in the world, a mere nonentity, a name and nothing more. If you don't know it, you have much to learn. Meantime, food will not affect our standing with God. Before Him, you are none the better for not eating, and your neighbour is none the worse because he eats. It is the heart, not the meat, for which God cares. You want a rule? a clear definite rule of conduct? Well, if you will have a rule instead of a principle, the rule is: Don't judge your brother; but overget your own scruples as fast as you honestly can. Whatever is sold in the shambles, that eat, making no scruple about it, although it have been offered before idols. If any heathen neighbour ask you to a feast, and you care to go, go; you need have no scruple about that. All you have to care for is that, whether you eat or don't eat, whatever you do, you do all to the glory of God: and how can you glorify Him, while you judge and condemn the brother who is as devoted to God as you are, and shews himself to be of a larger ripeness?"

Now these counsels to the Weak, which I think must strike you all as wonderfully fresh and strong, as a signal illustration of the breadth and justice of St. Paul's habit of thought, of his determination not to be a bigot or a partisan,—these counsels are likely to be very unwelcome to the man who sees, and is resolved to see, only one side of a question, and that his own. If

we apply them to the modern teetotaler, I am by no means sure that even *he* will like them, although they are as truly St. Paul's as the counsels to the Strong. For, when applied to him, they run thus:—"You think it wrong to drink wine; for you, then, it is wrong, though it is very weak of you to think so. Others, who are wiser and stronger than you, think it right to drink wine; and for them it is right. They must not despise you indeed; but how much less must you judge them? Your abstinence is holy, but so also is their drinking, if they drink with a thankful heart. Who are you that you should judge them? Let every man be fully persuaded in his own mind, and prepare to give an account of himself, and not of his neighbour, unto God."

And, again: "The wise know that all things are of God, wine, no less than water. If you don't know it, you have much to learn. Meantime, whether you drink water or wine will not affect your standing with God. Before Him, you are none the better for not taking wine; and your neighbour, for taking it, is none the worse. Do you insist on a rule of conduct, a rule rather than a principle? Here it is then. Whatever is sold in the market, that drink, making no scruple about it. If a neighbour asks you to dinner, and you care to go, go, even though wine be set upon the board. All you have to care for is that, whether you drink wine or don't drink it, you do all to the glory of God: and how can you glorify Him so long as you set yourself up to judge, and to condemn, the neighbour who loves God as sincerely as you do, and perhaps more wisely?"

Now it is quite impossible to study the whole argument of the apostle, with its broad, manly, and generous counsels to weak and strong, without feeling that it has been used very partially and unfairly in the Total Abstinence controversy, though I am far from thinking that the unfairness has been always, or commonly, intentional and wilful. The fact is that we all read the Bible so negligently that we can none of us even affect surprise that the apostle's counsels to the strong brother have been eagerly pounced upon by those who wanted them, while his counsels to the weak brother, not being wanted, have been overlooked or dismissed as of no special weight and pertinence. But so soon as we take both, so soon as St. Paul's whole argument is before us, we see that we cannot safely base the claim of Total Abstinence to the respect and sympathy of thoughtful religious people on this passage alone.

Has it no teaching, no value, for us then? Yes, it has great value; for it shews us that the one point in which St. Paul was most anxious in that ancient controversy was, that men should not judge and condemn one another for differences of opinion and practise. There surely is both teaching and rebuke for us in that: for it condemns the very fault of which, in conducting our modern controversy, we have all been guilty, whichever the side we have espoused. Those who take wine have been by no means forward to curtail their liberty that they might shew a considerate love for their weaker brethren; on the contrary, they have been far too apt to despise them: and those who have renounced wine have not won any great reputation for their modesty and gentleness and fairness, for their strong determination not to judge and condemn those who differ from them. On whichever side we stand, we may be sure that we have been wrong, and deeply wrong, if we have been wanting in love. Zeal will not atone for the lack of charity, and much less will the want of zeal. Let us at least learn from St. Paul, then, to give the liberty we claim, and not judge one another any more.

If he were still among us, I am disposed to think, that, in respect of the Temperance question, St. Paul would rank us on three successive degrees of the moral scale. At the bottom, on the first step, he would place the man who can't drink wine without running to excess, and who is therefore bound, by the most solemn obligations, wholly to abstain from it. On the second step, a little higher, he would place the man who is able to take wine, with a thankful heart, for a temperate enjoyment, and who sees no sufficient reasons why he should renounce that enjoyment. And, on the third and highest step, he would place the man who, though he can take wine temperately, denies himself that enjoyment, cheerfully curtails his natural and lawful liberty, lest, by using it, he should cause his weaker brother to sin. And even *this* man, St. Paul probably would not rank very high in the scale of moral attainment. He would faithfully warn him that, after all, he has achieved but little, that he has nothing whereof to boast, that much nobler and more arduous enterprises lie before him. For the holy apostle speaks of not eating meat, as doubtless he would also speak of not drinking wine, with a certain generous contempt, as who should say, "If it has to be done, do it, and have done with it;" as one who felt that to rule or deny the appetites of the flesh was but a small thing when compared with ruling and subduing the lusts of the soul—pride, for instance, and vanity, bigotry and intolerance, envy, jealousy, malice, covetousness, and uncharitableness. Nothing, I verily believe, would have offended him in our Temperance movement more than the *fuss* we make about it, the simplicity with which we admire our own amazing virtue, and sound a trumpet before us in the streets that we may be seen of men, as though not to get tipsy, or to abstain from wine that our neighbour may not get tipsy, were the very top and crown of morality.

3. And yet, my brethren, there is, or should be, a large and divine principle at the heart of this movement which St. Paul, who pleased not himself, but became all things to all men, would have been quick to recognize, in which he would have been the first to rejoice. It is the principle which lies at the very foundation of the Gospel, and which I, for one, heartily desire to see laid down as the great, if not the sole, Scripture argument for total abstinence, the chief and constraining motive to unsparing war against the enemy which men put into their mouths, to steal away, not their brains merely, but their honour, their conscience, their natural virtues and affections.

What, after all, stands foremost and highest in the New Testament? Is it not the Cross? And of what is the Cross the symbol? It is the noble and divine symbol of self-sacrifice for the good of others. It speaks to us of Him who, when He was rich, for our sakes became poor, that we, through His poverty, might be made rich. It speaks to us of Him who of His own will emptied Himself of the honours and joys and large royal liberties of heaven, that He might throw open the kingdom of heaven to our alien and weary feet, make us partakers of his Divine Nature, and share His eternal glory with the sinful and sorrowing children of Time. And if we believe in Him, it is not enough that we honour His cross as the symbol of our salvation. Or, rather, if we truly honour it, and savingly trust in it, it will deliver us from our natural selfishness, from seeking only our own profit, or our own enjoyment; we shall become of one spirit with Him who bare our sins in His own body on the tree; we shall take His yoke, His cross, upon us, and learn of Him: we, in our turn and measure, shall

sacrifice ourselves, our rights, our liberties, our comforts and enjoyments, for the good of our fellows, that we may deliver them from their thralldom to evil habits and pernicious lusts, and bring them near unto God. Too commonly we carry ourselves as though "faith" were simply an intellectual recognition of the fact, that Christ Jesus died to take away the sin of the world; whereas "faith" is in very deed the living and transforming influence by which we die with Him to self and evil, and rise with Him into a life of active goodness and charity. And how shall we die without pain? how shall our spiritual death become a spiritual sacrifice save as we deny ourselves what we love and may lawfully use in order to keep those who are even weaker than we are, and who fall only too easily and surely under temptations which we are strong enough to resist? Too commonly we talk of taking up our cross, and dying to sin, and bearing the iniquities of men, as though all this were some mystic inward process which leaves no simple and broad results in the life, as if swelling words, and generous sentiments, and kindly warnings were enough. Not thus did Christ save the world; not thus shall we help to save it, or fill up that which is behind of His afflictions. He had to stoop from heaven, to lay aside His glory, to veil His pure spirit in the likeness of sinful flesh, to endure the contradiction of sinners against Himself, to drink a cup which was intolerably bitter to Him, to humble Himself unto death, even the death of the cross. He pleased not Himself that He might redeem us. And when the mind that was in Him is in us also, we shall leave talking, leave praying even; we shall come down from the Mount of Communion, to take part in the labour and misery of the world around us, to do what we don't like to do, and to bear what we find it hard to bear. We shall not lose ourselves in general sentiments, however noble and generous: we shall find some neighbour in flesh and blood, whose faults are repulsive to us, and seek by patience, by long-suffering, by meekness and gentleness,—in a word, by charity, to deliver him from his faults and bring him to a better mind. We shall open our eyes to the fact that hundreds of our immediate neighbours are being ruined in body and soul by drunkenness and excess, and we shall willingly sacrifice our own comfort and enjoyment that we may redeem them from the insidious and cruel tyranny by which they are oppressed. In a word, we shall become Christians indeed, when we live in the spirit of St. Paul's grand phrase: "I please all men in all things, not seeking mine own profit, but that of the many, that they may be saved."

Not in doubtful or disputed facts, then, nor in isolated texts, or passages of Scripture, capable of being turned against the movement, would I seek Scripture warrant for the Temperance conclusion and cause, but in the broad recognized principle of self-sacrifice for the welfare of others, the principle which, as all admit, lies at the very heart of the Christian Faith. In fine, I would build up the argument for Total Abstinence as men build a church—in the shape of a cross. And whatever side-chapels, or other necessary or graceful adjuncts might be permitted, nothing should be allowed that would obscure the instant comprehension of its main plan; nothing that would hide the Cross; nothing which would weaken the conviction that self-sacrifice for the good of others, self-sacrifice for the salvation of the imperilled and the lost, is the one solid and broad foundation on which it rests. Standing on this sure foundation, it stands upon a rock from which it can be dislodged by no raving wind, no swelling wave, by no blow of circumstance, no shock of change.

SNOWDROPS.

BY THE REV. J. H. ATKINSON.

How beautiful the snowdrops look, with their white drooping heads standing out of the brown bare earth, and how welcome they are. There is no flower, perhaps, for whose coming we look with such delight, and whose teachings we are so eager to understand. No doubt we love them dearly just because they are the first flowers which come to us after the dull, cold, hard winter. And yet, surely, if they came in the flower harvest of the year, in the rich months of June or July, we could not help loving and admiring them. There is nothing gaudy or glaring about them—indeed there never is anything gaudy about the Creator's works—but there is nothing gay about them, they boast of no exquisite tints and rich coloring, and yet how exceedingly beautiful they are, with the beauty of simplicity. All flowers have their mission, they all have something to say to us, either in the way of comfort, or rebuke, or instruction.

“In all places then, and in all seasons,
Flowers expand their light and soul like wings,
Teaching us, by the most persuasive reasons,
How akin they are to human things.
And with childlike, credulous affection,
We behold their tender buds expand,
Emblems of our own great resurrection,
Emblems of the bright and better land.”

There are some things, over and above all others, which the snowdrops teach us, and one is the *lesson of Faith and Hope*. It is a very tender loving message they bring us from the Father, a message assuring us winter is past and summer at hand. They are the earnest of the flowers of the year. Have we not our winter seasons—when some keen blast sweeps across the soul—when some biting frost nips our root, seasons of dreariness and desolation, of utter prostration and loneliness. Are there not days when we say, “My way is hid from the Lord,” and we cry, “Will the Lord cast off for ever? And will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?” Listen to the answer the snowdrops give us, “God does care, He is merciful, your way is not hid from the Lord; all through the winter He has been caring for us—preserving our root and life—we have neither had to toil nor spin, and yet God has made us grow, and to day we blossom again, and will not God care for you? yea will He not *much more* care for you, O ye of little faith?” How perfect and unassailable the inference, “Wherefore if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” God does not love the flowers as He loves us. He has not bought them with an infinite price, He has not put His spirit within them, they are not partakers of His Divine nature, they are not to endure for ever; will He take care of the less, and overlook the infinitely greater? Let there be no anxious thought about the future. There must be thought. We are under a Divine commission which calls us to toil and spin; but let there be no anxious, perplexing, distracting thought. Let us be determined to do that which is just, and right, and true, and leave the rest to God, for He says, “I will bring the blind by a way which they knew not: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

But the snowdrops are emblematic: they are emblems of purity and loveliness, and they bid us *be pure and lovely also*. Very lovely these white drooping things look coming up out of the bare ground; it seems, as if to be so pure, they ought to grow high on trees, nearer heaven, and not so near the earth. It is a very important lesson they teach us who are living in the world—that it is possible to be very clean even when defilement is near—to be pure and holy even in a world of sin. We may wonder sometimes how it is possible to live a godly, righteous, sober life, surrounded as we are by so many things to annoy and vex us; working and living, as we may be, in the midst of sin and evil—exposed to all the tainting influences of debased and wicked fellow-workmen, to all the corrupting influences of evil associates—yet if it were not possible would the tender Shepherd have said, “I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” We are to be in the world, but not of it. And be assured of this, that He who by the arts of a Divine chemistry can turn foul decay into the snow-white purity of the snowdrop can not only make us pure, but keep us pure in the midst of an evil world. It is God’s will that we should be in the world, that we should be engaged in its business, that we should suffer under its trials, that we should be exposed to its temptations; but it is also His will that we should be kept from the evil—not that we should be preserved from misfortune, or sickness, or reproach, or bereavement, but from *sin*. And this is possible. “He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.” As we look upon the pure and beautiful snowdrops in our gardens at this early season of the year, let this be our prayer, “Wash me, and I shall be whiter than snow.” And let this be our avowal, “I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.”

Oh, I love the snowdrops. I love them because they are among the first flowers of the year, because they are the earnest of future joys, because they are God’s messengers to us, because they tell us of God’s care, and bid us trust and hope in Him, because they tell us it is possible to live a life of faith and purity in the midst of sin and evil. I love them for what they have to say, and I love them for their influence. I have seen their power in a sick room. They had been sent many, many miles by loving and thoughtful friends, to the poor sick one. Oh, how welcome they were, how restful to the tired eyes, how cool to the fevered fingers, how thankful they made that heart feel that the flowers were come again. They spoke of life, and youth, and spring, to that weary sufferer. They lessened the pain and fear of dying, they brought heaven nearer, for they spoke of a land “Where everlasting spring abides, and never withering flowers.”

God be thanked for snowdrops. As we gather them to-day let us “consider them” well, and learn the lessons which our Lord would teach us by “the simple sermon of a flower.”

“Of course there are great differences. There are good and bad amongst them (the lowest of the people) as in every class. But one thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness.”—*G. Macdonald.*

STORIES FOR THE YOUNG.

No. II.—*Louisa Gayton's Mistake.*

"WHAT a trouble boys are!" exclaimed Louisa Gayton pettishly, as she cleared the school-room table from the litter that covered it; "And of all tiresome boys I think Cecil is the worst—a perfect nuisance!"

As she spoke, in the clear decisive tones habitual to her, Cecil came in; he heard every word, and a sullen look came over his face.

"And whatever do you want now?" asked Louisa, seeing him. "Why ar'n't you out this bright frosty morning?"

"I've got to write a letter to aunt Maria, and I haven't a pen."

"I gave you one yesterday."

"Well, yes," answered Cecil, "but I left it on the table, and cook took it to write a letter last night, and now it wont mark."

"I should think not after being in cook's big fingers;" said Louisa, half smiling. "But I wish you'd be more careful, I'm always giving you pens, and pencils and things, and you always spoil or lose everything."

"You wouldn't grudge pens or pencils to your cottage children," retorted Cecil, as he took the pen.

Her brother's remark made Louisa's face flush with mingled anger and shame—she could not but feel it was deserved, and therefore did not attempt to answer it.

"Are you going to write *here*?" she asked presently, in dismay, as she saw him preparing to begin his letter.

"Why not, Louey? surely this long table is big enough for two—I wont disturb your drawing."

"Well, don't talk, and above all, don't shake; for I am 'lining' it, and the least shake will spoil it."

Soon a drumming of Cecil's feet on the floor made Louisa look up irritably.

"What's the matter now, Cecil?"

"Has 'happened' to p's or two n's in it?"

"Two p's, and only one n," answered she sharply. "A boy of ten ought to know that; no wonder your school report was so bad."

"A girl of eighteen might help a fellow, without rowing," muttered Cecil, going on writing.

Presently a terrible shake of the table, a snap of Louisa's finely pointed pencil, and an angry exclamation from her lips.

"I'm sorry," said Cecil, "but I made a blot, and now I've smeared it—I must write it all over again—"

"Why don't you go out? the letter can wait—boys have no business to hang about in-doors such fine weather."

"I've a headache, and wanted to sit still, and this letter's got to be written, and I thought you'd help me with it before grandmamma came down."

"If you've a headache you ought to go out, and I wont encourage you to stay in. Now go at once, do, or I'll tell grandmamma; I'll help you with your letter by and bye; you know well this is my drawing morning, and I have set myself to finish copying this design to-day."

Cecil lingered a moment to see if there was any relenting—there was none—slamming the door behind him as violently as he dared, he left her to herself.

"He grows worse and worse," said Louisa, as she re-pointed her pencil;

“and the more I trouble about him, and try to get him into good habits, the ruder and more disorderly he becomes.”

Louisa and Cecil Gayton were orphans, and were now under their grandmother's sole care. Louisa had lived with the old lady for many years, ever since Cecil's birth and her mother's death; but Cecil had been abroad with his father till he died, and felt the loss keenly. Old Mrs. Gayton was very delicate, very nervous and fastidious; “a boy about the house” was an evil not to be endured constantly; so Cecil, on coming under her care, was sent to school, where (from never having been taught regularly, or been under any constraint) he fell into sad disgrace, got on badly with his studies, was always in trouble, and came home from the Christmas holidays decidedly “under a cloud.” Too frank ever to conceal his faults by the slightest subterfuge, and very generous in taking a larger share of blame than he merited, poor Cecil,—more to be pitied than blamed in his first trials of school-life among strangers,—brought home a very bad report indeed.

And in his difficulties his elder sister might have helped him so much, had she but felt aright. There was no lack of love deep down in her heart—she would have made *great* sacrifices cheerfully for her brother;—but to be merciful to his failings, to bear with his boyish ways, to give up her own pet grooves so as to influence him for good and win his love and confidence were duties that, in her self-confidence and self-sufficiency she did not see. Louisa thought herself a Christian—tried to do Christian work among the poor—would have volunteered a great sacrifice, if needed. She had yet to learn that “mercy is greater than sacrifice,” that a meek and gentle spirit is priceless in God's sight; and that they tread most closely in the Saviour's steps and do best work for Him who daily show a gentle loving spirit, whose kind words smoothe the tempers and make plain the duties of those around them, and who, in their own families first and then to those further off, show forth the power of religion by a beautiful life.

* * * * *

All this Louisa learnt by a terrible lesson. In little more than an hour after she had dismissed Cecil he was brought home too ill to move. He had wandered about, companionless; he had come to the little pond in the meadow near; while sliding on it, the ice had given way, and though quickly extricated he was chilled and unnerved. Rheumatic fever followed; though full of spirits, Cecil was not strong—the headache had been the first symptom of some childish ailment now too suddenly checked; in a few days it was known that there was little hope of his recovery.

Louisa rarely left him. All the sisterly love in her was stirred by his helplessness and danger; while contrition and remorse filled her heart as she listened to his incoherent words. His school trials, his loneliness, his struggles to do right, his wounded feelings at her cold manner and prim ways, were laid bare to her now—too late.

“I'm sorry I'm such a worry to you,” he feebly said one day a little before the end; “but you won't be bothered with me long. You've been so kind to me since I've been ill, Louey, that I should be sorry to get well again and go through it all any more.” I haven't seemed right since papa died—there's been no one to remind me about Jesus, and I've often forgotten to please Him—I don't want to forget any more—please read, Louey.”

But she could not; with tears of bitterest sorrow she told the dying child of her great love for him, of her repentance; and with a glad smile of peace upon his face he laid his head upon her arm and passed away.

Louisa Gayton truly loves and serves the Saviour now; and people say that her little brother's death has strangely softened her. The Spirit of

God working in her heart has produced a wondrous change; and if ever she is tempted to judge others harshly, or to neglect the little duties and sacrifices of every day, she looks at a blotted half-finished letter and recalls the incidents of that time, feeling how gladly she would give up now her own set tasks or pleasures for the sake of pressing in hers the little hand that wrote it. Dear reader, while the loved ones are yet with us, let us bear with and help them.

E. CLACY.

HOW H. W. BEECHER BEGAN PREACHING.

I ASKED to cross the river from Cincinnati and preach in Covington, and I went over and began to preach there. I did not know but I was going to stay there. And I was perfectly willing to stay. But I was soon called by a woman to Lawrenceberg, Indiana. She was the factotum of the whole church. And I went there and spoke to a well nigh empty building. I was settled over a town with two distilleries and twenty devils in it. I was very poor. There was no patrimony coming to me, as you know. The moment I was out of the seminary I was without my father's support, and was obliged to take care of myself. I had a salary, but it was a salary of only four hundred dollars. And I took half of that to go to New England to get married. And as the parish paid only half of it, and the other half was to come from the missionary society, I found myself short of funds. I had just eighteen cents in my pocket when I came back. I was taken up by a good Methodist brother for about a week, and then I got these two rooms to which I have alluded. They were up stairs. One was the kitchen, cellar, and sitting-room; the other was the library, bed-room, and parlour. So that we had six rooms, calling each three. The cellar was made by putting things under the bed, and the other rooms were added by sundry devices. You who go in flush houses, furnished by your grandpapas and grandmamas, do not know anything about the joys of housekeeping. Persons ought to begin at the bottom to know what these joys are. And I began down there.

I had no idea that I could preach. I never expected that I could accomplish much. I merely went to work with the feeling, "I will do as well as I can, and I will stick to it, if the Lord pleases, and fight His battle the best I know how." And I was thankful as I could be. Nobody ever sent me a spare rib that I did not thank God for the kindness which was shown me. I recollect when Judge —— gave me his cast off clothing, I felt that I was sumptuously clothed. I wore old coats and second hand shirts for two or three years; and I was not above it either, although sometimes, as I was physically a somewhat well developed man and the Judge was thin and his legs were slim, they were rather a tight fit.

There was a humorous side to this, but I could easily have put a dolorous side to it. I could have said, "Humph! pretty business, son of Lyman Beecher, President of the Theological Seminary, in this miserable hole, where there is no church, and where there are no elders, and no men to make them out of. This is not according to my deserts. I could do better. I ought not to waste my talents in such a place. But I was delivered from any such feeling. I felt that it was an unspeakable privilege to be anywhere and speak of Christ. I had very little theology—that is to say, it slipped away from me. I knew it, but it did not do me any good. It was like an armour which had lost its buckles and would not stick on. But I had one vivid point—the realization of the love of God in Jesus Christ. And I tried to work that up in every possible shape for the people.

SARAH MARTIN: THE PRISON VISITOR.*

It has been told a thousand times how John Howard visited most of the gaols of England, and the principal lazarettos and plague spots of Europe—diving into the depths of dungeons, and plunging into infectious hospitals—that he might devise means for alleviating the miseries of prisoners and sufferers, take the dimensions of the distresses, and form a comparative estimate of the sorrows of different nations. And there has generally been associated therewith the name of a lady of noble family, and liberal education, and loving heart—Elizabeth Fry—"the female Howard." But there is another, almost unknown to fame, who has a right to share in that distinction. Sarah Martin was the contemporary of Elizabeth Fry, and she deserves to be as widely known and as highly esteemed, because, unsolicited and unsupported, she did of her poverty what philanthropists of world-wide reputation have done of their abundance. We thank the Religious Tract Society for their second and timely effort to make more generally known the story of her life and labours; feeling assured that they will thereby open up before the view of many godly women of humble origin and lowly occupation, a possibility of usefulness which may make their lives sublime. The biography, compiled mainly from Sarah Martin's own papers and letters, is a plain, unvarnished tale of a woman's entire consecration to Christ and whole-souled compassion for the outcast, as shown in a life of singularly self-sacrificing service for the amelioration of the woes and wants of the young, the poor and the criminal. The story is so strikingly simple and straight-forward, that it stirs one's sympathies from the opening to the closing page, and then stimulates one to go forth and spy out a sphere in which to serve the Saviour and the suffering

"In works which perfect saints above,
And holy angels cannot do."

Sarah Martin was born at Caister, near Great Yarmouth, in 1791, the year after Howard had fallen a victim to fever in Russia. Being left an orphan at an early age, she was taken charge of by her aged and pious grandmother. By the time she was twelve years old, she says, "I discovered an indescribable aversion to the Bible, and a bitter prejudice against spiritual truth and the gospel of Christ." The pernicious habit of novel reading, aided by the subtle suggestions of an old sceptic, strengthened her opposition; but she never could get over the argument of the good life of her grandmother. At the age of fourteen she was apprenticed to the dressmaking, and two years later she started on her own account; and as she displayed good taste, and was of agreeable manners, she soon acquired a respectable connection. She struggled against the convictions which, ever and anon, would fasten upon her as she saw the Bible in the hands of her grandmother and knew that she was pleading with God to convert her from the error of her ways. In her nineteenth year, she heard a sermon from the words, "We persuade men." "It was then," she says, "that the Spirit of God sent a ray of light upon my guilty soul. However, for six months after I did not go to hear the preacher again, nor seek the Lord, nor give up the world in any way whatever." She could not cast off her convictions; still deistical doubts haunted her, and she forthwith set about the study of the "Evidences," and finding the foundation firm, she began right earnestly to seek salvation; and at length her peace flowed like a river, and then her righteousness abounded like the waves of the sea. "And now," she says, "in the glorious liberty wherewith Christ had made me free I wished to give proof of my love, and desired the Lord to open privileges to me, of serving my fellow-creatures: that happily I might, with the Bible in my hand, point others to those fountains of joy whence my own so largely flowed."

Not waiting for some "great thing to do" she set about Sunday school teaching. Here is the first ripe fruit of her labour. "One sweet child, a girl of ten years, was attacked with inflammation and died in a fortnight. Her testimony was, that her Saviour first taught her by a short prayer I had written and given her. The young believer welcomed her Lord in death."

Watching for opportunities, she soon found the wider door of the workhouse open to her. She was allowed to visit a young woman in the hospital, and her attentions and instructions were so prized by other inmates, that they desired her to continue her visits after her first friend had fallen on sleep. The poor neglected children seemed to call aloud for someone to care for them. Sarah devoted every Monday to them, and for awhile an unfurnished garret had to serve for a school-room, while the more promising inmates assisted as teachers. Among these, at different times, two

* Sarah Martin: the Prison Visitor of Great Yarmouth. Religious Tract Society.

old paupers were promoted to the position of pedagogues; both were men of violent tempers, foul speech, and drunken habits—but both “learnt of Jesus” from her lips—both became consistent Christians—both entered heartily into her plans for the mental and moral improvement of the children—both died in her presence, relying on Christ crucified. Years thus passed in workhouse labours. The children were formed into classes; all committed to memory passages of holy scripture; and during the six or seven years of her attendance she prepared from the Bible “Ten sets of questions, answered by texts, on the most prominent scripture truths.” At length proper premises were built, a qualified master and mistress appointed, and her old and erring, young and ignorant charges, cared for after the manner of her heart’s desire.

But to the quickened eye of love there is ever “Work to be done—souls to be won; Christ’s compassion proving.” We next find her devoting attention to factory girls. On two evenings a week she gathered round her, between forty and fifty young women, and taught them to read, and write, and sew, always taking care that the Bible lesson was made a conspicuous feature of the evening’s exercise. Here her spiritual insight and scriptural knowledge, together with her poetic and anecdotal style of illustration held her auditors spell-bound. She was the confidante of these poor girls; they told her of their trials and temptations; she helped them to overcome difficulties, and break free from the slavery and shame of sin.

By these means Sarah Martin was being unconsciously prepared for her great work as a prison visitor. Before we can appreciate the Christian courage requisite in a simple, sensitive, shrinking, single woman—poor and without influence—we must remember that the prisons of the present are as palaces compared with the prisons of the past—that the discipline enforced, and the decency observed now, form a great contrast with the degradation and demoralization which prevailed half a century ago. Lest it should be thought that we are drawing upon our imagination for our facts, we quote a few sentences from an official report published in 1821. “In thirty gaols, constructed for the confinement of 2985 persons, there were, at one time in the last year, no fewer than 5837 prisoners, and the whole number imprisoned in these gaols during that period amounted to 26703. There are still prisons where idleness and its attendant evils are yet unrestrained, where the sexes are not separated, where all distinctions of crime are confounded, where few can enter, if uncorrupted, without incurring deeper stains of criminality.” John Howard thus describes Yarmouth gaol when he visited it in 1776, “Besides the gaoler’s house, in which are rooms for master’s side debtors, there are, for felons, a day room and court yard, both too close; and two lodging rooms for such as pay for them: two dungeons, or night rooms, down a ladder of ten steps,—one for men and the other for women. No table. Clauses of act against spirituous liquors not hung up.” Things were not much better thirty years later.

Sarah Martin, when reviewing her labours, says, “My own horror and disgust at these things were far from being less than any other person could have known, especially as I could not even mention my distress to any other human being, because my friends, not exposed to trial as I was, nor requiring strength peculiar to it, might not have felt themselves justified in receiving me from the prison to their houses, (as a dressmaker.) I had, however, access to One whose care was over me, in whom I had perfect confidence that I should be preserved from evil, whose laws impelled me to forget all else in the important work; nor did I hope in vain.”

The prison was usually peopled by pert London pick-pockets,—agricultural labourers, driven to petty thefts by distress,—gutter children,—drunken sailors, who brandished the knife in their mad frolics,—servants of both sexes,—smugglers,—poachers,—and paupers promoted into prisoners. These were all incarcerated together, and the only care of the officers was to keep them in safe custody. They were huddled together in the most promiscuous style, in enforced idleness, and allowed to booze and blaspheme to their hearts’ content. No one seemed to care for them. But one poor heart had got an inkling of what was going on within those walls, and as she passed the door of that school of crime in 1810 she felt a strong desire to seek admission and read the scriptures to them, “for I thought” (she was not twenty, mark you) “much of their condition and sin before God; how they were shut out from society, whose rights they had violated; and how destitute they were of that scriptural instruction which alone could meet their unhappy circumstances.”

For eight years she pondered and prayed over this great project, and in August, 1818, she made the great experiment. A woman had been committed for cruelty to her child. Sarah knocked at the door and desired to see her, but was denied ad-

mission. A few hours later she summoned courage to knock again, and was permitted to enter. The guilty mother was surprised at the sight of the stranger. "When I told her," she says, "the motive of my visit, her guilt, and her need of God's mercy, she burst into tears and thanked me, whilst I read to her, Luke xxiii.—the story of the thief on the cross, who, although suffering justly from man's judgment, sought and found mercy from the Saviour." The happy issue of this first visit favourably disposed the officials towards her, and ever after she found "an open door" there. "I thought it right," she says, "to give a day a week to serve the prisoners. This, regularly given, with many an additional one, was not felt as a pecuniary loss, but was ever followed with abundant satisfaction, for the blessing of God was upon me." The work grew upon her by degrees, till she had to give up dressmaking, and devote herself entirely to her loved labour,—passing her days among the prisoners, working for them early and late at her lodgings, she cared for them as if they had been her own children,—interested herself in their education,—looked after their comforts,—induced them to form habits of industry,—read to them,—prayed with them,—preached to them,—wept over them, and when they gained their freedom helped them to start afresh.

Ignorance was one evil she had to contend with; and in grappling with it she displayed consummate art,—“Any who could not read I encouraged to learn; whilst others, in my absence, assisted them. Prisoners who were able to read, committed verses of holy scripture to memory every day. I, as an example, also committed a few verses to memory to repeat to them every day, and the effect was remarkable; always silencing some excuse when the pride of some prisoners would have prevented their doing it.” There was not a single instance in which a prisoner long refused to take advantage of her instructions.

Indolence was the other barrier she had to break through; and in this, too, she succeeded. The women were engaged in making baby-linen and under-clothing. The prospect of participating in the profits was an all-sufficient spur. It was not so easy, though, to find employment for the men. Her woman's wit helped her. She had a natural aptitude for adapting odds and ends to new and unheard-of uses. "Some of them were taught to make straw hats, and others caps for men and boys, the materials (old cloth and moreen,) for the purpose being obtained from her friends. Others formed spoons, stilletes, seals and apple scoops, from shank bones of legs of mutton, obtained from house-keepers. It was marvellous to behold the transformations these articles underwent, and the novel purposes to which they were turned." She acted upon the principle that employment was a privilege. She says, "The young boys in the bridewell, with the other prisoners in the new gaol yard and day room, are alike pleased with making patchwork. Of it, they do not tire, but are asking every day for more than I judge it well to give, for were it ceased to be made a favour of they might no longer care for the employment."

Her efforts were not at an end when the prisoners were discharged, but she sought in every way possible, to assist them to become honest and virtuous members of society. She got them lodgings,—sought situations for them,—sent them off to sea,—wrote to their parents,—induced the boys and girls to attend Sunday schools, and did all she could to keep them from criminal courses. At times the results were highly satisfactory, and at other times deeply disappointing. Still she toiled on, and never grew weary—never fainted. She knew that God could not fail.

She kept no fewer than eight ACCOUNT BOOKS, in which she entered, night by night, a minute account of the day's doings, so as to be ready at any moment for reference. From these books she could trace the course of those who had come under her observation. These books show how scrupulously careful she was to account for every penny which passed through her hands for the benefit of the prisoners. The way in which she was able to manipulate money will be shown by the following items, which indicate the manner in which she administered a FUND to aid discharged prisoners,—

	s.	d.
A basket of potatoes for R. N. He has a wife and seven children. Also seven		
3d. loaves	3	0
A quantity of fish from the beach, to sell in the country, in order to rescue M. S.	10	0
Tools for T. M. :—saw 2/6, sway 2/-, hand plane 1/-, square -/6, guage -/6, compass -/6, stock shave -/6	7	6
To M., for him to begin with, by selling :—six basins -/4 $\frac{1}{2}$, six cups and saucers		
1 $\frac{1}{2}$. six plates -/7, two jugs -/4 $\frac{1}{2}$, two earthen dishes -/5	2	11
Passage for W. N. to London, 6/6; for food, while seeking work, 1/-	7	6
A donkey for J. B., 15/-; a truss of hay for donkey, 2/-	17	0

The foregoing, are specimens of scores of similar entries, and may help one to form an estimate of the anxiety connected with looking after all such matters.

As there was no gaol chaplain, and no one to care for the spiritual welfare of the inmates, the Lord's-day was in no way observed before Miss M. began her visits. At first she induced one of the prisoners to read to the rest; but, as this did not succeed, she was induced to attend and conduct a religious service for them. She used the liturgy of the Church of England for the devotional part of the service. At first she used to read printed sermons,—afterwards she wrote her own sermons, and during the last six years, she says, "I was enabled, by the grace of God, to address the prisoners without writing beforehand." One full sermon, and several outlines, are printed in the memoir; which show that her love for her Saviour, and for the sinners whom He came to save, together with her knowledge of scripture and human nature, gave her a wonderful power in influencing for good the degraded and abandoned.

But how was she supported? After she gave up her dress-making, that she might devote herself entirely to her benevolent work, all she had to depend upon was the interest of between £200 and £300. A lady allowed her weekly what was equal to one day's earnings. When she had paid for her two rooms, in one of the Rows of Yarmouth, she had but little left. Still she was satisfied. She wrote, "God was my Master, and would not forsake His servant: He was my Father, and could not forget His child. I knew, also, that sometimes it seemed good in His sight, to try the faith and patience of His people by bestowing upon them very limited means of support, as in the case of Naomi and Ruth. . . . With all my time devoted to the prisoners, I have found it to be an expanding field, bringing wealth, which the mind of an archangel might fail to estimate." The magistrates wished to remunerate her for her efforts, but she resisted their kind intentions, till, without consulting her, they decided to allow her £12 a year: a sum so small could not be looked upon as a salary,—she felt that she was, what she ever was and wished to be—the voluntary friend of the prisoners. It was the fear that her influence would be destroyed by receiving payment for her services that made her opposed to accepting pecuniary assistance. "I fear, also," she writes, "that my mind may be fettered with pecuniary payment, and the whole work upset. To try the experiment, which might injure the thing I live and breathe for, seems like applying a knife to your child's throat to see if it will cut."

She did not long enjoy this addition to her means. Her strength began to yield to the constant strain put upon it, and it became evident to all who watched her heroic efforts to bear up that she could not hold on much longer. But she would not rest from her labours so long as she could drag herself to and from the gaol. In June, 1843, she was cast into the furnace of affliction. "Then did I remember," she says, "how often I used to tell the prisoners that a Christian's happiness, imparted and supported by God, was unmoved in affliction: and now I have proved it, and the half had not been told." Her disorder was of a distressing nature, and her pain had to be lulled by laudanum. Once, after suffering excruciating agonies, she exclaimed,

"I seem to lie
So near the heavenly portals bright,
I catch the streaming rays that fly
From eternity's own light."

On being told that her end was near, she clapped her hands and cried, "Thank God, thank God!" and presently her spirit broke away from the prison-house of clay and rose to her native skies. Thus she fell asleep in Jesus, in the fifty-second year of her age. On the Sunday following her funeral sermon,—which she had prepared for herself ten years before—was preached to the prisoners. She addressed them—through another—from before the throne of the eternal. "Farewell," she said, "may we meet in heaven, and proclaim with grateful and adoring joy, to all eternity, 'I know that my Redeemer liveth.'"

SERVANT OF CHRIST—WELL DONE!

SEDLEY JOHNSON.

CIRCULATION OF THE MAGAZINE.—We are very thankful to our readers, ministers, and others, for their generous aid, and for their very kind and eulogistic words. We have had to print an extra supply of January. We are within sight of a circulation of 4,000 per month, the standard we fixed three years ago. If our friends will all help in February and March, we shall reach it.

PARLIAMENT MEETS ON FEB. 6. Let not any of our churches lose time in arranging to carry out the suggestions of our Conferences with regard to "Church and State" and "Education" (see p. 68). Neither energy nor money should be withheld in this holy war.

THE MUSIC OF THE SANCTUARY.

No. II.—*Things which ought not so to be.*

BEFORE indicating the methods by which good psalmody may be secured in the sanctuary it is necessary to expose existing defects, for there are not a few who imagine that all is satisfactory and tolerably perfect in the management of this branch of Divine worship in their respective chapels. It is the purport of this paper to undeceive such, and to shew that skilful as may be their Jeduthuns and Asaphs, they are a long way from perfection, and need vast improvement. There is stronger reason still, why the imperfections and faults should be pointed out, and that is, the apathy which pervades so many minds in relation to this question. There is more to fear from indifference than from conceit. For one who is musically proud, there are a hundred who are musically careless. This is the greatest hindrance in the way of psalmody reform. If the people generally would go in heart and soul for the best possible service of song, the wishes of the most ardent lover of sanctuary praise would quickly be realized. May the present paper be useful in promoting this end! By discovering the disease, the remedy is sought after, and so, by pointing out the principal defects in the present style of conducting the music of the sanctuary, it is hoped that congregations will not rest content until the evils are remedied and improvements take place.

In the enumeration of "the things which ought not so to be," I purposely omit all reference to the *organ* and *organist*, to the composition and character of the *hymns* and *tunes*, and to the question of *choirs*, as these will form the subjects of future papers.

First among the general defects, I mention:—*The habitual disorder which is permitted during the time of praise.* Judging from the conduct of many people, it seems that praise is considered a very inferior part of Divine worship. What would be deemed intolerable during the time of prayer or preaching is practised unblushingly when the hymn is being sung. Why is this? Do people know what they are doing in standing up to sing? Should the attention be less reverent than when listening to the preacher? Are we not addressing the same God when we sing as when we pray? Then, what means the habitual practice of some churches in allowing that part of the service to be a time for discharging any duty that happens to have been forgotten before the hour of commencement? The most casual observer must acknowledge that the psalmody in the majority of our chapels is often trifled with. There may be art—the vocal skill may be of the first order—and the instrumentation faultless: but these things do not constitute praise. The hymn is regarded too much as a recreation, a mere change of service calculated to throw off drowsiness—a gap, in which the religious may be forgotten, and general reflections indulged. The minister sometimes uses the occasion for looking over his manuscript, or he is apparently in a brown study, excogitating new applications and discovering new illustrations for the sermon he is about to deliver. Is it any better in the pews? There are some actually preserving a sitting posture, who are by no means invalids; and instead of singing, they listen. To others, this is an invaluable opportunity for observing the newest fashions, and many an eye goes wandering over the congregation, contrasting cerise with emerald, and orange with mauve. Late comers to the house of God, are also prone to say as they approach the doors:—"Oh! they're only singing the hymn;" and they make their way to their pews, perhaps far down some central aisle, with a *sang froid* which seems to say, "It's all right, this is the time appointed for us to get comfortably seated." It is impossible that God can receive praise from such disturbers; and from the elevation of the pulpit, a minister may also observe how these late comers destroy the devout exercise of praise on the part of those who are already in their places. This is unseemly and irreverent. It shews that praise is only partly understood. It is a time of *noise*, and so it is presumed that coming in or going out at such a time is right and proper. In some places the going out is as bad as the coming in. If the person were to retire during any part of the minister's sermon, it would be considered a matter for unsparing censure; but the same person may with impunity make his exit while the last hymn is being sung, even though it involves the gathering together of cloaks and umbrellas, the unfastening of a pew door, and the creaking of new boots. It is grievous to note the systematic manner in which some persons leave the chapel during the singing of the closing hymn. To disturb the exhortation of the preacher would be most

indecorous; but to disturb the worship of God in the hymns of the sanctuary is a matter of no concern, and is practised with unblushing frequency.

Sometimes even recognitions and farewells are made. I have more than once witnessed a whole pewful of hand-shaking, when the most solemn ascriptions of praise were being raised to heaven. If people cannot come in time to offer their friendly salutations, or stay long enough to utter their good-byes, they ought to dispense with them altogether, rather than thus mar the sublimest exercise of the sanctuary.

Then again, it is distressing to find how frequently the hymn, chant, or anthem, is resorted to simply to drown the noise of tinkling threepenny-pieces and clattering pence on the occasion of a collection. Either have padded boxes, or let the metallic noises be drowned in the strains of the organ, but never call upon a congregation to sing a hymn for the purpose of cloaking the collection. This is to debase the service of praise. For the same reason, the custom of some church officers must be deprecated, who go round with the boxes or plates and solicit collectors during the time of the first or second singing. All these arrangements ought most certainly to be complete before the service is begun.

Another instance of the subordination of praise is peculiar to public meetings. The meeting is awaiting the arrival of some speaker, and the usual method adopted under such circumstances is for the chairman to rise and say, "Let us sing a hymn till he comes." The coming of the man is the more important matter. If he were present it would be quite unnecessary to praise God. Of course, it would be unfair to say that praise is never genuine and sincere in such a case, but judging by the general turning of heads in the direction of the door whenever it is opened, of persons eager to catch the first glimpse of the great man who is expected, it is shamefully true that the singing of a hymn is resorted to in many instances for very secondary purposes.

These are some of the ways in which the service of praise is depreciated and abused. If this is the only praise we can render, it were better to dispense with singing altogether, than use it for such purposes. But who *would* dispense with it? Surely, none of us. Though a very blessed spirit of prayer might pervade the hearts of the people, and words of thrilling appeal pour forth from the preacher's lips—yet without song, our services would be comparatively monotonous. No exercise in God's house is more delightful than praise, and if done with heart as well as with voice, neither prayer nor preaching comes charged with Diviner influence and blessing. When shall we hear of conversions taking place as the result of sanctuary praise? When due reverence is imparted to it, and the utterances are characterized by greater impressiveness and more heartfelt devotion. Richard Knill, an eminent apostle of missions, was attracted to Christ by the singing of a hymn. Could not many another like him be gathered out of the world if we praised God in the sanctuary as we ought? The Romanists said that Luther did them more harm by his songs than by his sermons. "Come," he would say, when he saw his friends or felt himself despondent, "let us defy the devil, and sing the 130th Psalm, our singing distresses the devil, and hurts his feelings exceedingly." And so may ours, if we make it real, stirring, and fervent, and not formal, languid and lifeless, and never permit such unseemly interruptions as those described above. Then we may hope to realize the couplet of George Herbert:—

"A song may catch him whom a sermon flies,
And turn delight into a sacrifice."

A second general defect of which we have just cause to complain is:—*The indifference of ministers to the music of the sanctuary.* While there are a few who say they cannot preach well unless the singing is good, many ministers are careless in the matter. There is no sympathy between them and the musical portion of their hearers. Now the pastor of a church, by the nature of his office, is in a position of great influence, and the various departments of church work and worship will assume greater or lesser importance according to the weight of sympathy and co-operation he throws into the scale. If congregations are to become interested in psalmody, there should be an occasional sermon from the pulpit, having a special bearing on the subject. Prayer forms the theme of many discourses, why should not praise? The word of God, which is always an unerring guide in religious matters, makes more frequent mention of praise than of prayer. The truest hearts have found this out. Praise is their unceasing delight. The happiest among mortals are those whose lips, whose hearts, whose lives are full of devout gratitude and

joyful thanksgiving to the Giver of all good. Praise, then, is the very essence of religion, and instead of occupying a subordinate place in the services of the sanctuary, it should rank above everything else. It is not only an essential part of devotion, but it is the chief feature of it. Ministers, therefore, ought not only to be able to preach, pray, give counsel, reprove, teach, and preside over the church, but also to direct, or advise, or display deep interest in the matter of praise. If they do not do this, they are ministers of religion only in part. By this I am not for one moment intimating that a minister ought to control the psalmody and dictate to the organist and singers, but so to recognise the importance of praise that he may be concerned for the very best expression of it. The official precentor, organist, or choir, should find in the minister a man of musical taste, if not of musical culture, and a willing co-operator; and on the other hand they in their turn should look to him, and hearken to his suggestions when he finds artistic display pushing out devotional worship, or when the performance of a select few precludes the possibility of united congregational praise. I would condemn that minister who, heedless of every able musician in his congregation, insists upon this or that way of regulating the psalmody, especially if he be a musical ignoramus, as is often the case: and I would equally condemn that choir, organist, or precentor, who does not cheerfully accede to the suggestions of the minister who is competent to offer them, and who is solely actuated by the noble desire to have God worthily adored and praised. A minister can hardly be considered "thoroughly furnished unto every good work" who has not made some attempt to acquire a knowledge of music; and one is puzzled to understand why the subject of vocal music in relation to church song, is excluded from the curriculum of our divinity colleges. The United Presbyterian students in Scotland all receive instruction in this most useful art, and are thus able to conduct a service of praise, as well as one of prayer. All young men in training for the Christian ministry should receive lessons in psalmody, even if only elementary, and this should be attended to by official appointment. It will not do to leave it to the enthusiasm of a fellow student. He often does not possess the requisite amount of authority and efficiency. Besides which, if psalmody is not one of the prescribed subjects of the college curriculum, it will soon be abandoned, especially at such times when the other work presses heavily, and examinations draw nigh. Surely, some of the subjects that employ our ministers of religion in their college days might with manifest advantage to the students be exchanged for a study of vocal music. It is readily granted that many branches of learning are pursued not because they will be a fraction of use in after life, but because they develop the mental powers. But why not combine mental discipline and utilitarian studies? Music unites the two. The mind is disciplined, and the study is of rare practical value. The study of modulation, the practice of harmony analysis, the effort to discover mental effects, &c., cannot fail to benefit the mind. Some of the finest emotions of the heart, and some of the keenest and most subtle discriminations of the mind are thus brought into play; while the voice-cultivation required in learning to sing cannot fail both as to enunciation and force, to enhance the effectiveness of public speaking.

College authorities ought, therefore, to engage a professor of music, and consider the subject of psalmody a matter of routine work for the students to get up, and examinations in that, as well as in Classics and Mathematics, Philosophy and Theology, should be conducted periodically. Then, and only then, will the ministers of religion be duly qualified to take the oversight in the service of praise, as well as in prayer and preaching. Better that a minister should have an intelligent acquaintance with the best method of singing praises to God, though he be unable to decline a Latin substantive, or conjugate a Latin verb; than that he should be able to compose Latin theses and know all Horace from memory, but have to say at the Prayer Meeting, "As brother ——— is not here, we will read this hymn through instead of singing it," as I once heard a very popular minister say. Now and then there will of course be one whom nature has disqualified for achieving success in music, but as a general rule with proper tuition, the ministers of religion may shine in this department as much as in any other. One of the surest means of securing good psalmody in a place of worship is for the minister to take a lively interest in the subject.

The third grievance complained of, is:—*Apathy in the congregation.* Having roundly assailed the minister, it is time something was said to the congregation. In every place of worship, there are those who have received a musical education, and those who have not, and strange to say there is often greater fervour in the

praises of the latter than the former. It is painful to note what a number of young ladies who can run over the keys of the pianoforte with great ease in the performance of a sonata by Beethoven, and sing in the drawing-room to the satisfaction of a delighted company the newest song by Claribel, stand—or more often *sit* mute during the singing of a hymn. This is simply dishonourable on the part of the young ladies concerned. What avails it however brilliant their execution on the piano, or however charmingly they render a popular ballad, if they cannot praise God? This is the highest use to which the power to sing can be consecrated, and woe be to those who possess it and yet sing not in the hymns of the sanctuary! If a musical education drives psalmody books from the piano *repertoire*, and makes a person too fastidious for singing anything simpler than oratorio or operatic airs, it were better there should be no musical education at all. But all this is nothing better than pride. The highest musical culture would lead a musical person to attach greater value to a common psalm tune when associated with the words of faith, hope, and charity, than all the sentimental songs in the kingdom, and such a one would always be found eager to have a share in the music of God's house, and in it he would feel greater rapture than when participating in the pleasures of a musical party. Let all young ladies, and young gentlemen too for that matter, who may be great or think themselves so, on the harmonium or piano, and whose lips are to be seen widely parted in an oratorio chorus, sit mute no longer when the praises of God are sung, but count it a privilege to add their sweetest notes to those of their fellow-worshippers, and a sin to neglect it. The refusal to sing on the part of those who are able to do so is certainly one of "the things which ought not so to be."

Then, there are those in our congregations who have received no musical education, some of whom can do no more literally than "make a joyful noise unto the Lord." Their notes may jar on the ear of the more refined and offend the cultivated musician, but never mind, let them sing as heartily as they wish. If they sing from the heart, however much out of tune, it is very much more acceptable to God than the silence of the fastidious. Rebuke is misplaced under these circumstances, because undeserved. The question to be answered by those who would fain rebuke the harsh singer, is, Have we done all in our power to alter them? Have we taken any steps for curing these defects? Have we laboured to educate the congregation musically? The training of a congregation to sing will be considered fully in a future paper, but these questions are asked in order to shew that one of the existing defects in church psalmody is the untutored condition of the congregation from a musical point of view.

It is a great mistake to suppose that the power to sing is given to the few, and not to the many. Many people look longingly into the singing gallery and wish they could sing like so-and-so. So they may, if they go the right way about it. I have even heard some say they have no voice, which is a most anomalous statement to begin with, for with the selfsame organ with which they tell us this astonishing fact (?), all the tones of the scale are produced. Every woman may not have a voice of such angelic sweetness as that of Madame Goldschmidt (Jenny Lind), nor every man a full, swelling, massive voice like Mr. Santley, but unless afflicted with dumbness, we all have voices of some sort or other, and it behoves us to cultivate them to the best of our ability.

There is design in all the organs of our animal mechanism. The eyes are designed to see, the ears to hear, the fingers to feel, and in like manner the larynx for the production of what we call *voice*. In the throat of each one of us is fixed a more extraordinary musical instrument than any or all of human invention. It is capable of producing tones which both in quality and accuracy, cannot be obtained from the best of instruments, however just their temperament. The organ, the piano, the flute, the violin, with all their elaborate construction and exquisite finish, fail to produce what is called *just intonation*. This power belongs solely to the human voice, and when a number of well-trained voices are heard together, then only can perfect fifths and octaves be secured, and true harmony realized. If then, the larynx be an instrument capable of producing such results, is it not gross folly to neglect it? This general neglect of musical culture is one of "the things that ought not so to be." A method of securing it will be pointed out hereafter.

I know that the present paper is full of fault-finding and complaint, but I trust also that it is at least free from exaggeration, and that attention to the various points therein named will be the means of creating a sincere desire for improvement. The next paper will treat of *Choirs and Congregational singing*.

T. RYDER.

WAYSIDE GOSSIP.

No. I.—*Among the London Drift.*

BY THE REV. W. H. ALLEN.

THE boulder-clay is one of the phenomena of geology. Wise men have been puzzled to account for the thick tenacious deposit, irregularly studded with fragments of rock. These vary in bulk, from pebbles the size of a walnut to masses of several thousand tons in weight. The action of water is evident enough in the rounded angles of the fragments. The deeply abraded condition of one or more of the faces of the stone, tells with equal certainty that it has been driven with steady violence over the ancient rock-surface. Specimens from strata far and near shew the wide expanse of territory subject to the action of this force; while the utter absence of organic remains in the clay, bespeak a region waste and sterile,—locked in the arms of a perpetual frost, and heaving forward with the restlessness of a perpetual motion.

We are not, however, to discuss the glacial theory in this article, nor to speak of the drift as illustrated by the researches of geologists. Our gossip is of the strata of society—the drift of men. Boulder-like, imbedded in the thick clay of vice, or lying useless and helpless on the wide bleak moorlands of poverty. Who shall describe the way in which men have sunk from the bountiful provision which God intended for His creatures, to the glacial coldness, rigour, and sterility of civilized destitution? The condition of “the drift” is one of the greatest problems of the day. Fragments from all the strata of society—from affluence, from religion, from culture—have been torn away from their parent bed by the power of some moral convulsion. Abraded by the terrific pressure of want, and forced onward resistlessly by the needs of hunger, they lie heaped together pell-mell among the very sediment of society. And in these days of careful examination of everything contained in “the heaven above, the earth beneath, or in the waters under the earth,” who shall complain that our subject, if curious, is also unlovely?

A previous article* introduced the reader to the region of the drift. As, in Arabian story, the occult arts of magic reduced the inhabitants of a city to marble, and held them bound in the position in which the enchanter found them; so, since last July, writer and reader have been standing together ready to address the audience in a lodging-house in Spitalfields. The wand of ill health, with its potent power, has held us enthralled; but now, starting with renewed vigour, let the discourse go on. Just as in one of the more realistic of the eastern tales; a “crow” that had been petrified half-way in the throat of a cock, was completed when the beneficent fairy removed the enchantment from the city.

We are standing, then, in the unsavoury atmosphere of a kitchen in Flower and Dean Street. A lull in the babel of sounds affords us opportunity to say a few words to the inmates. Just about to take advantage of the partial silence, we are interrupted by a petition from the benches. An ill-clad, lantern-jawed lad looks down, and shuffles with his bare feet upon the sanded floor as he prefers his request. “I say, gov’ner, tell us about that ’ere bloke wot hooked it from his old man, and had to feed the pigs!” Skilled in the language of the “kens,” we have no difficulty in translating this into a desire to hear about the prodigal son. By the way, your subject is often found for you in the slums; something after the fashion of the “Cases of Conscience,” resolved by the preachers at the Cripplegate morning exercise. As the old puritan conscience was often relieved by the solution of its difficulties, so, no doubt, the subjects proposed to us here are quite as often the outcome of a mind ill at ease, as of curiosity, or mere caprice. At all events it may be so with the poor wretch, who with eye unnaturally bright and voice sepulchral deep, looks up at us as we turn to the fifteenth chapter of Luke. The hectic flush conquers the grime and dirt on his wasted cheek, and its patch of red tells how disease has assaulted the very citadel of life. In the wistful look and rapt attention, we discern a humble counterpart of the wanderer in the parable; and we lift up a prayer that he may be brought to the bosom of the great All-Father before it is too late. We read the story—wondrous in its touching simplicity—and the buzz dies down into perfect stillness as we come to “But when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.” And hereupon we found a homely talk, setting forth the infinite love of God, the absence of upbraiding; the freedom, fulness, and readiness of the Divine forgiveness. See! how dull eyes flash out into sympathy, as we speak of

* G. B. Magazine, July, 1872, p. 209.

the joy of the half-starved, tattered, unkempt, hopeless spendthrift, fresh from the swine-trough and the husks, at finding himself in the enjoyment of a Father and a home! With all the earnestness at our command we enforce the lesson of the parable. We hint at the connection of the three stories that compose this matchless chapter, and avoiding the mere technicalities of theology, we endeavour to set forth the loving work of the great Triune in human recovery. And we implore them to come to Him, who "delivereth the needy when he crieth, the poor also, and him that hath no helper." As our voice ceases, the silence is broken by a half-suppressed sob. Bowed forward, to hide his emotion, the lad who submitted "the case" weeps in uncontrolled anguish. We sit by his side,—yes, by his side,—don't flinch, he is human!—and talking with him, draw out reluctantly the story of his life. Of dim shadowy remembrances of better days,—of sudden misfortune and bereavement,—of a mother, loved and sainted, left to struggle with poverty, and hopelessly defeated, dying in the struggle,—of neglect, and nakedness, and cold, and hunger, and crime! And, as we look at the poor pinched form, so convulsed with grief; we mentally add, and early death, too! Oh! the thought of that mother! the sole happy remembrance of a life! We minister to his wants, spiritual and temporal, and hope we may arrange for his admission into some asylum, where he may end his days in peace; and passing away, rejoin that dear one whose prayers have followed him, and who, amidst all his misery and wickedness, he has never ceased to love and venerate. Ah! friend, there are rough criminals here to whom that one word, mother, is a sort of terror; and yet it is the one thought that holds them to the last traces of civilization. The shade, that with averted face and saddened heart, bends angel-like over the waywardness and guilt of a ruined son!

We remember our subject one Sunday evening was the Resurrection,—a joy to the saint, and an unspeakable horror to the sinner. No sooner had we closed our remarks, than a broad-shouldered bully, with nose of the approved fighting pattern, and one eye in deep mourning, strode across the room. With an oath that need not sully our pages, he exclaimed, "It's a lie! all a ——— lie, and you know it! You only want to frighten us. We die like dogs, are buried like dogs, and there's an end of us!" As it is a good plan to allow your opponent to develop his attack, we kept silence for a while. "There was my old mother," he resumed, "always sitting over the fire and poring her eyes out over the Bible, and crying because I wouldn't believe it!" We had him instantly, as Shakspeare says, "on the hip." "Ah!" said we quietly, "there was that old mother of your's, she died like a dog, was buried like a dog, and there was an end of her!" His face grew almost livid with passion. Shaking his huge fist at us, he roared, "Who says my mother died like a dog?" The retort was obvious, "Nay, we said nothing of the kind, you said so,—we say that your mother lived like a saint, died like a saint, and is now a glorified saint in heaven!" He was adjudged vanquished by his peers, "Ah! Jack, you've nabbed it this time," and growling out a word of apology he slunk crestfallen away. We have seen some of the most depraved, broken down utterly by recalling to their minds the time when, as little children, they knelt at a mother's knee and lisped "Our Father."

Do we ever get molested here? Well no, we have paid our visits at all sorts of times and have never been insulted, nor have we ever lost anything of the value of a single penny. Suspicious precaution, however, will produce corresponding distrust. We have a trick of carrying a huge twig of blackthorn, ycleped a walking-stick. It was left at home when its owner was visiting the slums, lest folk should think it was regarded as a rod of protection. By some inadvertence we took it with us once, and without thought, laid it in loving proximity to hat and gloves. A rough specimen of the genus *homo* enquired, "What's this 'ere little cudgel for, governor?" We explained that it was intended for a walking-stick; that we had no design to use it as a shillelagh, and gave permission for its removal to the other end of the room. "Oh!" he rejoined, "I beg your pardon, I thought you was afeard!" Confidence restored, we had a very pleasant conversation, and parted with every demonstration of cordiality. Still, we do occasionally meet with circumstances which require not a little tact and presence of mind. A friend was once addressing a lodging-house audience. When in the most affecting part of his exhortation, a couple of poodles, grotesquely appareled, danced into the vacant space before the preacher. Amidst roars of laughter, the dogs went through their performance at the command of their owner, an acrobat who obtained a precarious living in the streets. We ourselves had our gravity disturbed by a circumstance quite as absurd, though even more annoying. Finding it useless to talk amidst the laughter and ribaldry occasioned by it, we left with the reminder, that we were commanded "not to cast our pearls

before swine." Before we had gone the length of the street we were overtaken by a deputation soliciting our return, and expressing sorrow for the unseemly interruption. A ministerial friend of ours was visiting a family located in a garret in one of the rotting houses of the neighbourhood. He found them literally ignorant as Hottentots, scarcely comprehending the existence of God, and ignorant therefore of the meaning of religion. He talked earnestly with them, and knelt to offer prayer. To his intense surprise a boy sprang upon his shoulders and remained perched there like an old man of the sea. Innate politeness suggested a rebuke from the mother, and it was thus administered, "Jem! come down you little —, and let the gentleman say his prayers!" The same friend lost a silk handkerchief when visiting one of the lodging-houses, and was quite cast down at this instance of human depravity. He stood at the end of the street leaning against a post, meditating upon the occurrence, and it must be confessed somewhat shaken in his opinion of the honour of his friends, and the safety of ministerial property in the district. His meditations however were disturbed by a twitch at his sleeve; and juvenile thief *loq*, "I say, gove'nor! here's your wipe! a cove as didn't know yer took it, but we soon made him fork it over."

Do these folk suffer from privation? Yes, depend upon it, there is a great deal of suffering among these people. The honest workman in times of scarcity suffers keenly, but here an empty stomach is the normal condition of many. The tightening of the waistband, so as by pressure to dull the cravings of hunger, has actually obtained the name among them of "a Spitalfields breakfast!" Much of the suffering, however, is the result of crime. We were besought on one occasion to visit a pitiful case. A woman was ill—was said to be dying. Her husband was a drunken reprobate, and her children were starving. We went, and found her lying on a heap of straw, and partially covered with an old sack. The man who called himself her husband was lying on the floor in a state of beastly intoxication. Three or four children were crying round the bed. Not a trace of fire, or food, or medicine, was visible; and there was not a single article of furniture in the room. The woman lay strangely quiet, and an infant was pulling at the breast—*of the dead*—in a vain attempt to extract nourishment from the bosom that had ceased to throb with love for it. Such a horrible sight we had never witnessed before, and we pray God we may never witness again.

It is said that hunger sharpens the wits. Whether this be so or no, many of these poor wretches are shrewd and calculating enough, though often seeing in a prison a mere refuge from starvation. We declined to relieve an applicant who told a terrible story of want, on the ground that the money would be instantly spent and the Sabbath thereby broken. "Well," retorted he, "didn't your Master once walk through the corn fields on a Sunday, and didn't He rub the ears of corn in His hands? And what did he say to the Pharisees?" We gave him the shilling, and left the Sunday question to settle itself. Upon enquiry we found that he had been through a Sunday school—was the child of pious parents, and the usual story of evil companions, drink and dishonesty, had reduced him to his present position.

Of course there is a bright side to this work of ours. Some success is visible. That poor cripple, with legs and arms withered, is often to be seen at the chapel. As he drags himself along on his crutches one longs for the presence of the great Healer, that the power of a "Stretch forth thine arm!" might make him whole again. Here is another man. He was saved by the gift of a basket and eighteen-pence!—a cheap salvation that! Yet he has contrived to live on the profits, and has not only kept his capital intact but has increased it considerably. Here too, is another; we shall pass his dwelling as we saunter homeward; who has been united to the woman with whom he formerly lived in lawless intercourse. He is employed at a foundry and highly spoken of as honest and industrious. Both himself and his wife are useful members of the church. Another, who has been a notorious blasphemer: a lion changed into a lamb. He has taken post in the very lodging-house where he was best known. "I cursed and blasphemed and denied Him there, and I'll confess Him there, and they shall see there's power in His Gospel!" And the den of vice became, under his influence, one of the best conducted places of accommodation in the district. Verily, the word of the old time is fulfilled—"To the poor the Gospel is preached" and "the common people heard him gladly."

But it is time our gossip should close, and it shall close with a word of caution, my friend. Don't let any revelation of wretchedness you may have seen here or heard from our lips prompt you to promiscuous charity. It will in all probability be misapplied, and your bounty made the means of vicious indulgence. If you were as familiar as we are with the great army of tramps; their ways, their dodges, and

their hypocrisy; their organization and their hieroglyphic marks and signs, you would be sparing enough of your relief. The poor laws are responsible for a great deal of it no doubt; but if the public resolutely declined to relieve, the casual wards would soon be comparatively empty, and the honest poor would obtain more fitting relief. The dodges of professional beggary might with interest, fill a larger space than that at our disposal. But let this parting word be carefully pondered—Never relieve a case without thorough enquiry.

Reviews.

AN EXPOSITOR'S NOTE-BOOK. By Samuel Cox. London: Hodder & Stoughton. Pp. 452.

We heard a gifted and popular minister say the other day that "he had not the patience to go all the way through an epistle to learn the full meaning of its last verse." It is precisely in the possession and use of that gift, and of others closely akin to it, that Mr. Cox excels. He has, in a rare and high degree, the cultivated faculties necessary for the exposition of obscure and mis-read passages of scripture. Patient and genial labour, full acquaintance with the original tongues, wide historical and literary reading, keen vision of the drift of the Sacred Writers, vivid, pre-Raphaelite powers of conceiving, and grouping the personalities, the passions, the habits, the whole "surroundings," and "set" of the times and circumstances out of the heart of which the Scripture comes; and a quiet and simple, fresh and pleasing style. As the geologist knows how "to build up a granite," so our friend can "build up" the Sacred Writer, his readers and their times, and make the scene at once real and fascinating. Thus the expositions of Gen. iv. 7, 23, 24, are not restricted to the interpretation of those passages, but throw much valuable light on the life of antediluvian times: and so throughout the book. Indeed the volume is not an exposition of isolated passages so much as of large breadths of scripture teaching. Our readers who know Mr. Cox so well will need little urging to avail themselves of such valuable aid in the study of the Word as these thirty-one Essays, the ripe and precious fruit of many years of well-directed labour contain.

DISCIPLE-LIFE. By Rev. D. Maccoll. Pp. 387. Glasgow: Maclehose. London: Hamilton.

MANY passages of Scripture take on fresh beauty, and strike with new force, more by having their true setting in time and place and circumstance afforded them. The meaning of our Lord's words, otherwise hidden from view, comes to light at once when viewed in its relation to the "training of the twelve." "All things by season seasoned are to their just praise and due

perfection," says our greatest poet: and no words supply us with more vivid illustrations of the truth of this sentiment than those spoken by Jesus Christ. His parables and discourses grew out of acts, and were replies to the needs of the moment: and we cannot understand the former fully without some knowledge of the latter.

Mr. Maccoll has done great service of this kind in treating the gospels as a record of Christ's way of training twelve men for the apostolate. His book is most suggestive. It contains the pith and marrow of admirable exposition. It is full of fire, and stirs noble impulses to helpful work. It abounds in spiritual insight, and is instinct with a true sympathy with the needs of men. Broader, fuller, and more fruitful knowledge of the gospels will be the sure reward of every reader of this work.

THE MISSIONARY WORLD. Pp. 568. London: Elliot Stock.

THIS is an Encyclopædia of Christian Missions, and is full of information on missionary work, presented in a manner that is easy of access. Facts and incidents, etc., are arranged under general divisions, such as the state of the world without the gospel: the various societies, their constitution and fields of labour: the results of mission toil: the means by which the work is supported. To these are added sections biographical, describing eminent missionaries; bibliographical, giving a description of mission literature, etc. While not without defects, yet it is a volume that will be of great service to all interested in missions.

THE DAYS OF THE CATTLE PLAGUE. Pp. 176.

By Mrs. Prosser. Religious Tract Society. WHO would expect a pleasing, interesting, and well-constructed and profit-bringing tale from such a title as this? Only those who know the stories previously written by Mrs. Prosser. They will expect to find a pleasant easy style, ably-sketched characters, skilful grouping of events and persons, and a high moral tone: and in this book such expectations will be richly realized. A more "taking" exposition of "All things work together for good" we never read.

Church Register.

CONFERENCE.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held at Dewsbury, Dec. 18. The morning service was opened by the Rev. W. Chapman, and the Conference Sermon was preached by the Rev. E. K. Everett, from Rev. i. 12, 13.

In the afternoon the Rev. N. H. Shaw presided. A large number of the churches did not send representatives. Baptized, 61; candidates, 23.

Resolved:—

I. That the church now meeting in Hyde Road, Manchester, be received into this Conference, and that the churches be requested to allow their pastors to supply the church at Hyde Road when the Lord's Supper is administered there, and that the ministers travelling expenses be paid out of the conference fund.

II. That the church at Nazebottom, under the pastoral care of the Rev. J. R. Godfrey, be received into this Conference.

III. That the report now presented by the Rev. W. Chapman in relation to our occasional preachers be received. That the thanks of this conference be given to the brethren who have assisted in the formation of the Todmorden Local Preacher's Association, and that the society be commended to the sympathy of the pastors and churches of this district.

IV. That the Revs. W. Chapman and E. W. Cantrell, be requested to form another Local Preacher's Association in that part of the conference district which has not yet taken action in this matter.

V. That the case from Northallerton be dealt with by the Home Mission Committee.

VI. Next Conference at Heptonstall Slack, on Wednesday, June 4. The theme for conversation in the morning to be, "The Baptists: their relation to the young, what it has been, and what it ought to be." The Rev. R. Ingham, D.D., requested to introduce the subject.

VII. *Church and State*.—That this conference, believing that the Union of Church and State is wrong in principle and productive of much injury to both true religion and the State; feeling, moreover, that the present wide-spread teaching of serious error and the fierce contentions of irreconcilable sects within the Established Church call loudly for the withdrawal from her of the national authority and funds, hereby records its pleasure at hearing that Mr. Edward Miall, M.P., has given notice of a motion to be made in the next session of Parliament for the disestablishment and disendowment of the English and Scotch Churches; and while presenting its thanks

to that gentleman, respectfully urges upon the members of the churches it represents the duty of supporting him by petitions to Parliament, and by such personal influence as they may command. A copy of this resolution was sent for insertion in the *Nonconformist* newspaper.

VIII. *Education*.—That this conference regards the "Elementary Education Act" as highly unsatisfactory, and recommends the members of the churches here represented to use all the means at their command for the immediate repeal of the 25th clause, and the establishment of School Boards throughout the country, giving a sound secular education, and leaving the religious wants of the community to be supplied by the churches.

Dr. Ingham was to forward this resolution to the Right Hon. W. E. Forster.

CHAPELS.

LINCOLN.—On Sunday, Oct. 27, two sermons were preached by the Rev. J. Alcorn. Congregations good. Collections exceeded the expectation of all friends. On the 28th a public tea meeting was held in the Corn Exchange, when about two hundred friends sat down. All the trays were given by the ladies and friends of the church and congregation. After tea a public meeting was held. The chair was taken by the mayor, W. Harrison, Esq., and addresses were delivered by Revs. J. Cookson, W. Andrews, T. Roberts, C. Stovel, J. A. Harris, J. Collyer, and others. Profits, £18 4s. 6d.

MACCLESFIELD.—We held our annual tea and church meeting on Monday, Jan. 13. Before the services of the evening were proceeded with, Mr. Clark, in the name of the church, presented the pastor, Rev. Isaac Watts, with the sum of £10 10s. as an expression of their cordial love and esteem. We are holding Jubilee services on Sunday and Monday, 16th and 17th of Feb., when we shall make an earnest effort to raise our Building Fund to the amount needed to warrant us in beginning operations. At present we contemplate making a commencement in the beginning of April.

SMALLEY.—Two sermons by Mr. Bown, of Nottingham, on Dec. 22, and on Christmas-day a well attended tea party was held. Collections, etc., enabled us to pay off £10 of our chapel debt.

TICKNALL, near Derby.—Our chapel has recently undergone considerable repairs. A new boarded floor has been put down, new windows have been put into the building, new lamps are provided, etc., at a cost altogether of nearly £60. Mr. L. Stevenson, of Castle Donington, preached two

sermons, Nov. 17, 1872; and a tea meeting, followed by a service of song from Bunyan, was held on the Monday. We are glad to say the whole of the debt is discharged.

ANNUAL MEETINGS.

BIRMINGHAM, Longmore Street.—Over 400 persons took tea at our annual Christmas festival, Jan. 4. After tea the company assembled in the chapel. The pastor (the Rev. L. H. Parsons) presided. Addresses, bearing respectively on "Church Finance" and "The Longmore Street Bazaar," were delivered by the Revs. W. F. Callaway, and J. Hotchkin. During the evening Signor Remandas, violinist to the King of Greece, gave a performance upon the violin, with eminent skill, and was very effectively accompanied on the pianoforte by Miss Palethorpe. The evening's entertainment comprised many other items of interest, such as a pianoforte duett, cleverly executed by Misses Cheate and Palethorpe; songs, admirably sung by Mr. Sadler, Mrs. Lakins, and the Longmore Street choir.

BURNLEY, Enon.—The annual gathering of the congregation of Enon Chapel took place on Christmas Day, and was very successful. More than 500 persons sat down to tea. In the interval between tea and the evening meeting a selection of sacred music was performed on the fine organ in the chapel by Mr. Dickinson. The meeting in the schoolroom was crowded. The Rev. W. H. Allen presided, and a long and varied programme was gone through. The musical portion of the entertainment was given by the choir, and their selection of songs, glees, and carols gave great satisfaction. In the course of the evening a valuable collection of organ music, bound in five handsome volumes was presented to Mr. Dickinson in recognition of his efficient services as honorary organist. The chairman, in his remarks, spoke of the kindly feeling prevailing in the congregation, and said that Mr. Dickinson had won the respect of all, and though he had been in connection with the place for several years he had not made a single enemy. Mr. Dickinson briefly acknowledged the testimonial. Addresses were given by Messrs. Edmund Heap, Law, Clarke, J. Heap, Kilshaw, &c.

BURNLEY LANE, Ebenezer.—On Jan. 8, a Christmas Tree was opened by the Rev. G. Needham, (the pastor.) There was an excellent show of both useful and fancy articles, and an abundant supply of toys. Good service was rendered by a magic lantern, which was successfully managed by the juveniles. A musical clock, kindly lent for the occasion, which played a tune when a penny was dropped into it, was a source of considerable amusement. The playing of several ladies on the piano, and the occasional singing of the choir, contri-

buted to the enjoyment of the visitors. Great praise is due to the ladies, who had only nine weeks to prepare, for their energy and liberality, and it is hoped they will repeat their efforts long. This sum, together with the proceeds of the tea meeting on Christmas Day, will reduce the debt on the new school rooms about £165.

FLEET.—The annual meeting was held Jan. 7, when a larger number assembled together than had done for many years past. Addresses by our pastor and members. Mr. J. Smith, of the College, who was supplying our pulpits for two Lord's-days, added much to the interest of the meeting.

FLEET AND LONG SUTTON CHRISTIAN FUND.—The centenary of this society was held Jan. 8, at Fleet. The members assembled for business in the afternoon. At 7 p.m., a public meeting was held, presided over by Mr. J. N. Sutterby. The secretary, Mr. J. Reed gave a brief sketch of the society from its commencement, from which it appears it was formed Jan. 1, 1773, by Mr. T. Melbourn, formerly a minister of the G. B. church, Fleet. It had passed through many changes, but had held on its way; had distributed amongst its members in times of affliction and death, more than £8000. It was larger at this time, both as it respects its funds and the number of members, than at any time previous. The Revs. F. Chamberlain, T. Purser, J. Smith (Chilwell College), Messrs. J. E. Goodacre, and A. Fysh gave addresses.

HALIFAX.—On New Year's Day, the annual tea meeting was held, which was open to both members and congregation. After tea an interesting event transpired which does not often occur in the history of our churches. Mr. DANIEL WILSON, senior deacon of the church, had, during the latter part of the past year completed his 50th year of membership, he being also the first member on the church register, during which time he had served as a deacon, elder, secretary, and treasurer of the church, and also as a Sunday school teacher. The deep feeling of regard that is ever manifested towards our veteran friend, led to a committee being appointed to receive voluntary contributions, and to decide upon a suitable form of testimonial. It was decided to prepare an illuminated address in colours and gold on vellum, which was very chaste and complete in design and workmanship, in a gilt frame, and which was signed for the friends, by the minister and fellow deacons of Mr. Wilson. A very rich white alabaster timopiece, with gilt inscription, was also presented to Mrs. Wilson in remembrance of the event. The Rev. Isaac Preston, in a very touching manner, full of Christian sympathy and encouragement, presented both the testimonials. The presentations were greeted with general

cheering, and in acknowledging them, Mr. Wilson (who is in his 73rd year) stated that he was baptized in his 18th year, being at that time connected with the Baptist church at Queensbury (then known as "Queenshead"), remaining with it four years, after which he joined the Baptist church at Haley-hill (now removed to North Parade) fifty years last November. He was a Sunday school teacher some months before joining the church, and had occasionally been elected superintendent. For a number of years his wife had been associated with him in the teaching of one class. His liberty by the church to preach was given him on the 13th November, 1823, and on the 24th January the following year, he first preached in public at the house of Mrs. Booth, who at that time lived in King Cross Street. On the 10th of May, 1827, he was appointed to the office of deacon, to fill up the vacancy caused by the death of Mr. Robert Taylor, father of the late Thos. Taylor, and brother to Dan and John Taylor. He was ordained to the office on the 28th December, 1828, the same day on which the Rev. Jonathan Ingham was ordained as pastor of the church. At that time he was secretary for the foreign mission, and also secretary and collector for the widows' fund. He commenced his duties as secretary of the church in 1833, and held the office of treasurer for about 37 years. Allusion having been made in the address to his work in connection with the temperance cause, he might state that he signed the old temperance pledge at Bradford before there was a society at Halifax, and as soon as the teetotal movement commenced he signed that pledge also. Mr. Wilson concluded by heartily thanking the friends for the manner in which they had recognised his services and those of his wife, and resumed his seat amidst general cheering.

HITCHIN.—The members' annual tea meeting was held on New Year's Day. Rev. J. H. Atkinson presided. Many of the brethren addressed the meeting. Thankfulness was expressed that the congregation continued so large, and that our financial position was so satisfactory—£100 having been received towards the £500 required to pay for the land. A purse of £10 was presented (by Mr. R. Johnson, in the name of the friends) to our beloved pastor, with many expressions of our esteem.

STALYBRIDGE.—On Christmas Day we held our annual tea meeting. 300 were present. The meeting afterwards was entertained with readings, recitations, and singing by the choir, assisted by some talented vocalists. The Dorcas Society had a Christmas tree for the sale of useful and ornamental work, toys, &c., which was well patronized. This was followed up by the annual gathering of juveniles on Jan. 3.

SUNDAY SCHOOLS.

LINCOLNE.—The annual tea meeting in connexion with this school was held on new year's day, when 586 persons partook of a good tea. After tea a public meeting was held, under the presidency of the Rev. R. Silby, the pastor. The report was read by the secretary, Mr. George Marshall; suitable addresses were given by the Revs. J. Dearden, E. W. Cantrell, H. Briggs, Mr. J. S. Gill, etc.

NAZEBOTTOM.—On Christmas-day the annual tea meeting was held. Report, read by Mr. T. Gill, favourable. The pastor presented, on behalf of the Young Women's Bible Class, to Mrs. Pickles, their late teacher, a handsome walnut work-box, beautifully fitted up, as a token of their deep affection and esteem. The gift was appropriately acknowledged by the recipient.

SPALDING, PODE HOLE.—Nov. 27, Bunyan's Holy War, Bates' Cyclopædia, and an inkstand, were presented to Mr. H. Bramton by scholars and friends.

WEST VALE, near Halifax.—Our anniversary tea meeting was held, Dec. 28. And the new harmonium, recently purchased for use in the school, formally opened. More than 300 were present to tea. Rev. T. Gill presided at the public meeting, and addresses were given by representatives from neighbouring schools, and Mr. W. Ostler, from Rev. C. H. Spurgeon's College, and Mr. Hall, agent of the Halifax Band of Hope Union. Sacred songs and choruses were given by the choir of the chapel. Mr. James Standeven presided at the harmonium. On the following day an excellent sermon on "Praise," by Mr. W. Ostler, was followed by a collection, and this collection, together with profits of the tea, was added to the harmonium fund.

MINISTERIAL.

COZENS, G.—A tea meeting was held on a large scale in the New Connexion school-room (lent to the Baptist church for the occasion) at Cradley Heath, when about six hundred persons assembled to take tea, and afterwards to present the esteemed and venerable pastor, the Rev. G. Cozens, with a sum of £30, the proceeds of the tea meeting, as a token of the high regard and affection in which he is held in the church and neighbourhood. Although this movement originated in the church, and sprang from a desire on their part to show their esteem for him, yet church people, dissenters of every shade, and non-professors, vied with each other in having the honour and pleasure of recognizing the worth of the services Mr. Cozens renders to the community at large by visitation and other Christian services in their hours of sorrow and trouble. After tea the chair was taken by J. Whitley, Esq., and the

meeting was addressed by the Revs. D. Jones, T. Lewis, T. Parkor, J. Meyers, F. W. C. Brice, R. Pixoy, F. L. Fox, Mr. Bailoy, and other gentlemen. Mr. John Fellowes, the senior deacon of the church at Cradley Heath, in appropriate and feeling words, made the presentation on behalf of the church and friends, after which the rev. and venerable gentleman, with much emotion, responded. We understand that thirty have been added to the church by baptism during the last six weeks, and many inquirers are still seeking admission.

CRACKNELL, J. E.—The annual meeting of the church at Newbury, Berks, was held Dec. 31. The pastor presided. Addresses were delivered by several friends, and during the evening the following resolution was put to the meeting by Mr. Coxeter, one of the deacons:—"Our pastor, the Rev. J. E. Cracknell, having intimated his intention of resigning the pastorate, we desire to bear testimony to the high esteem in which he is held. After nearly six years of social and Christian intercourse, we testify to his unblemished reputation, and thorough transparency of his moral and religious character—to the faithfulness of his ministrations—his genial and kindly spirit—his interest in the village stations, Sunday school, and welfare of the young. We would specially remember his earnest and successful efforts in freeing the chapel from debt, and general improvement of the services during his pastorate. It is our wish that he retain his position amongst us until a suitable opening present itself. He will leave a people who, without exception, desire that every blessing may rest upon him and his beloved partner, for whom we express our high esteem." The resolution was passed, accompanied by many kind words and good wishes.

DYSON.—The annual church tea meeting was held at Old Basford on Jan. 13th. Eighteen were baptized during last year. Contributions for all purposes exceeding £350. The brethren who served the church as deacons during the last three years, were all re-elected. The church unanimously passed a resolution expressive of its regard for the pastor, the Rev. W. Dyson, and for Mrs. Dyson; and with equal unanimity resolved to increase his salary £20 a year.

HARRISON.—The Rev. John Harrison has accepted the unanimous invitation of the Baptist church, Park Road, Ryde, to be their pastor. Mr. Harrison was minister at Lombard Street, Birmingham, for ten years, after which his health failed, and for some time past he has been staying at Ventnor, where he will reside during the whole of the present winter, after which he intends to settle at Ryde. He will preach regularly at Park Road chapel. His stated labours began Jan. 19.

STAYNES.—Mr. W. J. Staynes, of our College, having received a cordial and unanimous invitation to the church at Quorndon, commenced his ministry there on the first Lord's-day in January.

BAPTISMS.

BIRMINGHAM, Lombard Street.—Dec. 22, two, by E. C. Pike.

Longmore Street.—Jan. 1, eight, by LL. H. Parsons.

BOSTON.—Dec. 29, one, by J. Jolly.

BURNLEY, Ebenezer.—Jan. 5, seven, by G. Needham.

CARRINGTON.—Jan. 5, two, by W. Dyson.

CASTLE DONINGTON.—Sept. 15, sixteen; Jan. 19, five, by S. S. Allsop.

CHESHAM.—Dec. 27, four, by D. McCallum.

CRADLEY HEATH.—Dec. 23, six, by G. Cozens.

CROWLE.—Jan. 5, one, by J. Stutterd.

DERBY, St. Mary's Gate.—Jan. 5, fourteen, by J. Wilshire.

HALIFAX.—Jan. 5, three, by I. Preston.

HITCHIN.—Dec. 18, one; Jan. 19, one, by J. H. Atkinson.

LENTON.—Jan. 5, three, by J. Fletcher.

LONDON, Praed Street.—Jan. 1, three.

LONG EATON.—Dec. 1, three, after a sermon by J. Stenson.

MEASHAM.—Jan. 5, four, by G. Barker.

NAZEBOTTOM.—Dec. 25, eleven, by J. R. Godfrey.

NOTTINGHAM, Stoney Street.—Dec. 31, eighteen, by T. Ryder.

OLD BASFORD.—Jan. 5, three, by W. Dyson.

PETERBOROUGH.—Dec. 29, three young men, by T. Barrass.

STALYBRIDGE.—Jan. 5, six, by E. K. Everett.

MARRIAGES.

BROWN—FEWKES.—Dec. 25, at Old Basford, by Mr. H. Belton, Mr. Thomas Barlow Brown, of Carrington, to Miss Clara Fewkes, of New Basford.

CRANE—PIDD.—Dec. 25, at the Baptist chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Mr. John Crane, jun., to Miss Alice Ann Pidd, both of Crowle.

DOLMAN—BERESFORD.—Dec. 24, at the Baptist chapel, Melbourn, by Rev. T. Yates, Mr. James Dolman, of Manchester, to Miss Clara Beresford, of Melbourn.

GREEN—HEBB.—Dec. 26, at Mansfield, by Rev. G. Caple, Mr. W. Green, to Miss S. H. Hobb, of Mansfield.

HARDY—SMITH.—Dec. 15, at the Baptist chapel, Kegworth, by Rev. T. Yates, Mr. George Hardy, to Miss Mary Smith, both of Kegworth.

STANSFIELD—MITTON.—Jan. 2, at Shore, by the Rev. J. Madon, Mr. W. H. Stansfield, of Manchester, to Miss Elizabeth Mitton, of Sun Torrace, Stansfield.

Obituaries.

WHITE, MR. SAMUEL, was born at Cottingley, near Bingley, and died at Allerton, near Bradford, Yorkshire, July 13, 1872, aged 56 years. He was the child of godly parents, his mother being a descendant of the Scotch "Covenanters," and owed not a little of his manifold excellencies to her exemplary character. They were members of the Baptist church at Bingley, and they had the joy of seeing their six children brought to the Lord. Samuel, in his younger days, was somewhat wayward and self-willed. This grieved his mother greatly, and often she followed him into his bedroom and prayed for his conversion. Removing to Allerton, they joined the Independents, as there were no Baptists there: but in 1824, the G. B.'s made a start there, and speedily had their assistance. Samuel entered the school; then became a teacher, and in his 23rd year was converted and baptized and united with the church. Some years after this the chapel was in peril. It was feared it would have to be sold to meet the urgent demands of creditors. He was very anxious about it, and one day, when on a journey to a neighbouring village, he stood on a hill from which he could see the imperilled chapel, and there vowed that if God would be with and help him, he would devote the year's entire profits in business to the relief of His house. The Lord regarded that vow. Prosperity returned to the church, and His servant constantly acknowledged the Giver of all success by large and liberal help to the church until the last item of debt was off, and by teaching his children, even the youngest, to aid His cause. As a Christian worker he laboured more than 30 years in the S. S. as teacher or superintendent, and for the same period was regularly at the week-night prayer-meeting. He held the offices of trustee of the chapel and treasurer of the church for some time. He was zealous of good works, but did not trust in them; the last hymn he gave out expressed the evangelical principles of his creed, "Yet when our holiest works are done, we must depend on Christ alone." As a man of business he was industrious, conscientious, cautious, and successful. As a husband and father he was affectionate, affable, firm, devout: and had the joy of knowing, as he said, "When I go I shall leave my dear wife, and all my surviving children on their way to heaven." He saw the youngest of ten baptized before his departure. Our departed brother had set his heart on the completion of the NEW CHAPEL now build- in ALLERTON, and probably accelerated his decease by his anxiety and toil in forwarding that erection. If there was one special

object for which he could have wished to remain a little longer, it was to have seen that "beautiful house" finished and opened. In a short time the sweet sounds of praise and prayer will be heard within these walls on the earth, whilst he will worship with the multitude before the throne on high. If the value of life is to be estimated not by its length but by its precious fruits, it will be admitted that although the departed was not spared to an extreme old age, God permitted him to do a great life work. In that fact survivors may find motives for gratitude, and reasons for acquiescence in the dispensation which has taken him to Jesus.

ELLIOTT.—Mrs. Elliott, *nee*, Fanny Wilkinson, the beloved wife of Alfred Elliott, of Castle Donington, after a week's illness (*variola*) departed early in the morning of Nov. 29th, 1872, at 33 years of age.

Rest in peace, thou gentle spirit
Throned above—
Souls that trust in Christ inherit
Life and love.

MALLETT.—Jan. 18, Henry Mallett, senior deacon of the church in Broad Street, Nottingham. For nearly two years he had suffered from paralysis. Upright and conscientious as a Christian man, kind and generous as a master, as sunshine itself in the family and among Christian friends, his memory will ever be cherished with love and honour by all who knew him.

NORTON.—Nov. 22, suddenly, at Barton Fabis, Leicestershire, aged 75, George Norton, universally esteemed and lamented, having been a useful member of the church of Christ in that place more than half a century.

SUTCLIFFE.—At the house of Mr. D. Wilson, North Bridge, Halifax, Miss Sarah Sutcliffe. Though for some little time back the health of our friend has appeared to be uncertain, yet we were not prepared for the change that somewhat suddenly took place. An active teacher and worker in the Sunday school, and for years a zealous supporter and collector for our home missions, and whose time was generally at the disposal of any cause into which her heart was thrown, we have truly lost a helper in the cause of Christ. The last work of public interest in which she engaged was the bazaar at Ovendon, a few weeks prior to her death, on which occasion she took cold. She gradually grew weaker; and though great were her bodily sufferings, yet she rejoiced in Christ her Saviour, and that she had not had *Him* to seek on her sick bed, and often expressed doubts as to her ability to have done so had it been left till then to do.

THE
MISSIONARY OBSERVER.

FEBRUARY, 1873.

MISSIONARIES NEEDED FOR ORISSA.

STILL the cry is for more missionaries. Will our friends prayerfully ponder the allusions to this subject in the various letters from the brethren in the present number of the *Observer*? If the valuable lives of our friends Mr. and Mrs. Buckley are not to be sacrificed, they ought to be relieved immediately, and to have a year or two's furlough free from distracting anxiety occasioned by the thought of their work being neglected. Mr. William Bailey has had to visit Calcutta for medical advice, and thence took a voyage to Burmah. The last report spoke of his health as somewhat improved, but whether he has returned to his station we are not aware. Thus Berhampore, and one side of the province, have been entirely destitute for weeks and even months of missionary superintendence. How long is this state of things to last? Usually we look to the College; but no young men from that Institution have offered themselves for the work, and the present exigencies of the Mission seem also to require one or two men of more matured powers and experience than the College can be expected to furnish. We entreat every minister of the Connection, under thirty-five, or even forty years of age, to set apart a season for special inquiry and prayer before God as to his own personal duty in this matter. To ask himself—Should I not be far more useful as a missionary than I can ever expect to be as a minister in England? Ought I not to place my services at once at the disposal of the Committee, and so throw on them the responsibility of my engagement or otherwise in this great work? Considerations as to health, aptitude for acquiring languages, enthusiasm in the cause of Christ, etc., must of course enter into the calculation. There may be cases, also, where it would not be wise to imperil a minister's present position by a premature announcement of his views as to missionary labour. Such brethren could, in the first instance, communicate confidentially with the Treasurer or the Secretary. We wish it to be understood that our suggestion is not an official one. We feel that if we were ten or fifteen years younger we should not hesitate a moment as to our own course; and we are firmly persuaded that if our younger brethren in the ministry will only act upon our suggestion, the embarrassment of the Committee will speedily be, not the absence of applications,

but from the numbers received to select the men best fitted for the work. May this embarrassment be speedily experienced, and let every reader of this paper say, Amen.

LETTER FROM REV. DR. BUCKLEY.

*Death of Rev. B. B. Smith, of Balasore—Illness of Rev. W. Bailey—
Reinforcement of the Mission.*

Cuttack, Nov. 25th, 1872.

I AM very sorry to tell you that another of the labourers for Christ in Orissa has finished his toil. On Friday afternoon last our estimable brother, Mr. Smith, of Balasore, entered into his rest. He had for several months suffered from dysentery in a severe form, and for three or four weeks past his recovery appeared very doubtful; but two or three days before his death he appeared decidedly better, and the doctor was hopeful that he might so far recover as to bear the voyage to America—but the Lord had otherwise appointed. On Thursday evening there was a marked change for the worse, and on the following afternoon he fell asleep in Jesus. He has left a widow and an only son. Our bereaved sister is earnestly devoted to the blessed work in which her beloved husband has nobly fallen. The change was doubtless a most happy one to him; but for his family, and for the Mission in Northern Orissa, how sad! We are afflicted in the sorrows of our brethren, and are stricken in their losses. May the Lord send them and send us the help so urgently needed; and send it soon.

You have heard of the illness of our brother, Mr. W. Bailey. Our last news of him was from Calcutta. An eminent physician, whom he had twice consulted, thought him decidedly better; but strictly enjoined entire rest for two months; and he was going for a few weeks to Burmah for a change of scene. You will see, therefore, that Berhampore is, for the time being, without missionary superintendence.

It seems to me that the Mission is in a critical state, and if the Committee do not bestir themselves and send us help, the consequences will be very serious. It is a time to humble ourselves under the mighty hand of God, and to cry to Him. But it requires no prophetic sagacity to foretell what *must* be the issue if the Mission be not reinforced. Stations must be given up, and our operations greatly contracted, if results even more serious and painful should not be witnessed. Are the supporters of the Mission prepared for this? I ask them to ponder the facts of the case, and pray over them. What other issue can, in reason, be expected if help be not sent? When our fathers attempted the spiritual conquest of Orissa the number of members in our churches a little exceeded 8,000, now we number more than 20,000; and if we have not lost our first love to the good cause, it ought to be much easier to reinforce the Mission now than it was to establish it then. But I turn from man, and “lift up mine eyes to the hills, from whence cometh our help.”

MISSIONARY GLEANINGS IN A TOUR ROUND THE WORLD.

On Board the Costa Rica, Inland Sea of Japan, Dec. 3, 1872.

MY DEAR MR. PIKE,—When I left home on this long, long tour, encircling the globe, I expected to meet with missionaries and missionary facts that might be worth communicating on my return to England. But I have already gleaned information which I feel is too good to be withheld for four or five months, and whilst sailing quietly over this lovely sea of Japan, I take the opportunity of writing a letter which may be considered worthy of insertion in our *Missionary Observer*. Some other day I may have an opportunity of writing you again, when I will give particulars of the wonderful changes taking place in Japan; but my object now is to tell, through you, our friends of the G. B. Mission what has been effected in Assam and Burmah. I will not yet despair of seeing some of our brethren in Orissa on my visit to India; but the good news I have to communicate comes from the other side of the great land to which our attention has been so often directed as the field of missionary enterprise.

It gives me much pleasure to be the bearer of tidings to and from missionaries and the friends of missions, and I feel that it will be the climax of my satisfaction if I can drop in upon Cuttack, Pooree, and other places famous in our missionary annals, just to see the good work in which our brethren there are engaged.

At Chicago I had the privilege of giving an address on Rome at the Freewill Baptist Chapel there, and at the close a young lady came forward to beg me, if possible, to see her relatives, the Rev. J. Phillips, of Santipore, and the Rev. J. L. Phillips, of Midnapore, gentlemen both known to the G. B. Mission. I hope I may be able to make them out, and to convey to them the message of christian affection.

In crossing the great Pacific, from San Francisco to Yokohama, a voyage of 5,250 miles, by the latitude we took, I had the pleasure of making the acquaintance of the Rev. Dr. L. Brayton, one of the first coadjutors with the immortal Dr. and Mrs. Judson, who, with his devoted wife, after a short furlough, is returning to the scene of his labours in Rangoon. We had also the company of the Rev. Dr. Ward and his wife, returning to their work in Assam, all of them Baptists of the right stamp, going back cheerfully to the resumption of their important scenes of labour. Dr. Ward has been, with two brief periods of intermission, about 18 years in the missionary field, and his great work is that of translation of the scriptures into the Assamese language. Mr. Brayton is "no sailor," and was not able to speak to us publicly during the twenty-five

days we were at sea; but Dr. Ward was proof against all the occasional ebullitions of the excitable Pacific, and he not only preached to us on three Lord's-days, but also gave two lectures on the mythology, habits, customs, and occupations, of the Hindoos, full of valuable information. I also learnt from Dr. Ward that the work of God is very prosperous in the region of his labours where, amongst the hill tribes, great numbers are obedient to the faith. Sometimes the people come forward by hundreds to ask admission to the church; and the great difficulty is to distinguish and manage them aright.

Before parting with our brethren and sisters at Yokohama I solicited Mr. Brayton to give me a few items of information which I might communicate to my friends, and I close this note with introducing the following, which cannot fail to be read with the greatest interest, and which is well calculated to stimulate afresh the zeal of the friends of missions.

Hoping to gather up other facts worth communicating to the *Observer*,

I am, my dear Sir, yours most truly,

THOMAS COOK.

BURMESE MISSION.

THIS Mission was commenced more than half a century since in Rangoon by the pioneer Judson. He lived to witness the triumphs of the cross among that idolatrous people, the Burmese; to give them the entire Bible in their own language, and to do much other and valuable missionary labour. He also lived to see the commencement of the most interesting mission among that peculiar and deeply interesting race, the Karens.

The Karens are entirely distinct from the Burmese, among whom many of them live. As to their numbers, we have no reliable data upon which to form an estimate. The more we know of them, the more numerous we find them to be. Their language is totally different from the Burmese, as are also their habits and customs. They are not, as a people, idolaters, but have definite traditions that they once had "*The Word of God*." And these traditions are identical in their ideas and order with our Bible account of the creation, fall, and flood, but there stop. Then a very striking prophecy; that though the book was lost from want of care, yet, "The time will come when the white foreigner from the setting sun will bring back to us our long lost book." Hence the book we now give them in their language they accept at once, as the long lost book, which the God of their fathers has sent back to them.

A little more than forty years ago they

were unknown to the civilized world, and were found without any written language.

They now have the entire Bible, various elementary school books, catechisms, hymn books, &c. The first convert, by the name of Ko-thah-by-n, was baptized in 1828. Since that time the mission has progressed rapidly, and they seem to have been a people prepared of the Lord. There are hundreds of villages which have been wholly transformed by the power of the gospel from heathen superstition, drunken debauchery, &c., into peaceful, happy christian villages. That remarkable prophecy in Isaiah xxxv. has been fulfilled in their case. "The wilderness and the solitary place has been made glad for them, the desert has rejoiced," &c.

There are now among them nearly 500 churches, some 600 or 700 native preachers, and about 20,000 living members of the churches. About the same number, we

believe, have gone home to their reward in glory. *Behold, what hath God wrought!*

They have elementary schools scattered over a wide territory, and we have been able to give them just enough education to enable them to feel the need of more. Hundreds of their young people are now panting for a higher education. If some of our wealthy friends, who love to do good with money, would give the Karens an institution where they would obtain this higher education, and thus prepare them to become pioneer labourers to "the vast uncultivated regions beyond," they would be doing a work which would live through all coming time, and go on widening and deepening in its influence, until its effects would be far, far beyond all human calculation or thought.

D. L. BRAYTON,

For 35 years a Missionary among
the Karens.

ILLNESS OF REV. W. BAILEY.

WE have received the following letter from Mr. W. Bailey. It is evidently not intended for publication; but it seems desirable that friends should know the exact state of the case, and how the prospects of the Mission are affected by the unavoidable absence of Mr. Bailey from his important station at Berhampore. Our readers will join in the prayer that his health may be speedily established, if the Lord will.

Moulmein, British Burmah,

Dec. 5th, 1872.

My dear Brother,—You will be surprised to learn that I am now some hundreds of miles away from Orissa. I came to Calcutta on the 11th of last month. The Dr. at Berhampore said it was absolutely necessary for me to have a change; in fact he did all he could to persuade me to take a medical certificate and go home. For a time I seemed to rally, but preaching always upset me, and after preaching on the last Sunday in Oct., in the morning in Oriya and in the evening in English, I was completely prostrate for three days. Very soon after my arrival in Calcutta I went to see one of the most eminent medical men in Calcutta, and he carefully examined me; he said that my heart was greatly excited, and that I must rest for two months. It was arranged for me to go to the north west provinces, but I did not feel equal to the long railway journey, and so have taken a sea trip to Burmah instead: I am better than I was in Calcutta, but am still very weak and unable to any exertion. I should have said that the Dr. said that "the heart was weak and thin;" and this is the cause of the weakness I feel. He encouraged me by saying that there was no reason why I should not regain my health. I hope to see him again on my return to Calcutta, for he promised to see me as often as I wished at

his own residence, and very kindly refused any fee. What my future may be I cannot tell; for the sake of the Mission I trust I may recover my strength. I would much rather remain where I am, and there have been so many failures, I do hope I may not increase the anxiety of our friends at home by having to leave my work. Were I stronger, I could see much here that would gratify our friends at home. No part of the mission field in the East has been so fruitful as Burmah. I hope, however, to send you something for the *Observer*. We came to Akyab, from thence to Rangoon, and then to Moulmein. I have seen several of the American missionaries, and they have been very kind. They have a great admiration of Sutton, and the mere fact of my being connected with the same mission gave me favour in their eyes.

I saw a Dr. Bennett who has just returned from America; he is, I think, 68, and came out 43 years ago—know all the first missionaries in Serampore and Calcutta. It was quite cheering to see such an old veteran coming back to the field. I have not lacked invitations to preach and speak, but have been compelled to decline them all.

I hope soon to be able to give you more favourable news. I return to Calcutta next week.

I am, ever yours faithfully,

W. BAILEY.

ON A MISSIONARY TOUR.

LETTER FROM THE REV. W. HILL TO THE SECRETARY.

*Tent, Minchin Patna, Orissa,
Nov. 28th, 1872.*

THOUGH I have no particular information to communicate, you will I expect, think it time, and more than time, that you had another letter from me. Had I any interesting facts to relate it would afford me pleasure to put them on record. If, therefore, my letters are not so numerous as you could wish, you must ascribe the circumstance, not to my indisposition to letter-writing, but to my want of facts, and to my inability to make them. Many friends at home are apt to imagine that the life of a missionary is full of incident, and are disappointed if the "*Missionary Observer*" does not contain, month by month, facts that are both new and interesting. Let such friends remember that, as with a minister at home, so with a missionary, there is a great deal of uniformity and sameness as regards his work and experience. Moreover, as there are now so few men in the field, and those few are kept so closely at home by pressing duties, there is not the opportunity of gaining that interesting information from intercourse with the people which would be acquired under more favourable circumstances. Not only does a weak and diminished staff of missionaries mean less evangelical work, but it means also less information. If, therefore, friends at home really desire to see improvement in missionary literature, let them remember that the most likely way to accomplish this object is by increasing the number of missionaries.

You will see from the heading of this letter that I am writing from Minchin Patna, our new location for famine orphans. I reached this just before noon to-day, where I found brother Buckley, who arrived yesterday. Owing to the water being in the fields and to the rice being uncut, we are not yet able to travel across country; but as the period for itineracy is so short we were anxious to begin our cold season work, and so determined to visit this and the surrounding villages. Since my last visit with brother Miller—when we marked out the site for the present village—considerable progress has been made in the building line. Several houses have been completed, and a chapel is in a state of for-

wardness. Owing to its close proximity to the jungle the situation of the village is far from healthy at present, and nearly all the people have suffered from fever—some very severely. With better water and extended cultivation it is hoped that the sanitary condition of the place will be improved.

On my journey here from Piplee I have been pleased to see that the people have splendid crops of rice. In the neighbourhood of the broken embankments there have been failures, but throughout the province generally I should say that the crops are far above the average, and that the poor people have a prospect of cheap rice. At Piplee we have bought some at about half the price it was at the time of the flood and for weeks after. Several other kinds of grain and oil are, however, at nearly famine prices. Happily, in these parts, the inundation was attended with very little loss of human life; but the loss among cattle was very great. For the information of our farmer friends I copy the official returns recently published as to the loss of cattle in the three districts of Orissa, viz., Balasore, Cuttack and Pooree:—Buffaloes, 8,862; cows and bullocks, 35,241; goats, 600; sheep, 513; total, 45,216. In the Gurbats, or Hill States there was also a loss of 5,500, making a total of 50,716.

In addition to the loss of cattle many people have had their houses swept away. So accustomed, however, are they to these losses every few years, that they come to look upon them almost as a matter of course. With such a destruction of their property—now from drought, and now from flood—no wonder that the people should be kept in a state of abject poverty. It is to be hoped that the irrigation measures which are to be carried out will save them from these periodic losses.

You will probably learn from other quarters of the illness of brother Bailey; that he went to Calcutta for medical advice, and is gone to Burmah for a change. Our number is thus reduced to four, and yet we hear of no help from home. Whether friends realize it or not, the state of the Mission is most critical; and unless help be sent, and that speedily, stations will have to be abandoned.

JAPAN.—The population of Japan, according to the last census, is 32,794,897. The population of Yedo, which has usually been much overrated, is 780,321. The number of Japanese boys frequenting schools in Yedo is 39,181. The railway has been opened from Yokohama to Yedo, and the first train started so punctually that the prime minister, who was one minute late, was left behind. The railway to Kobo is also nearly completed.

INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

BY THE REV. W. HILL.

III.

"I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land."—Ex. xxiii. 29, 30.

THE present condition of Orissa enables us to see the wisdom of God in *gradually* driving his enemies from the land of Canaan. So vast is the country, and so few are the Lord's people, that if the heathen were driven out in one year, the evils apprehended in Canaan would happen in Orissa—"the land would become desolate, and the beast of the field would multiply." Living as many of the native christians do in the neighbourhood of jungles infested by tigers, leopards, and other wild animals, it is with great difficulty that they can hold their own against the beasts of the forest. Despite the efforts of both christians and heathens, these monsters are often making incursions and carrying off cattle and human beings. Without the heathen, however, the position of the christians would be rendered far more dangerous and difficult. Desirable, then, as it is to see Orissa fully occupied by christians, the Angel of the covenant is showing real kindness to his people by driving out their enemies "by little and little."

In this passage may we not see foreshadowed the increase and the inheritance of the disciples of Christ. True, his disciples are at present comparatively few, and their inheritance of this world is exceedingly small, but their increase, though gradual, is nevertheless certain, and shall continue until they shall *inherit* the land. How important to be numbered amongst

Christ's friends, instead of being driven forth as his enemies.

IV.

"This man receiveth sinners and eateth with them."—Luke xv. 2.

EATING is regarded, by the Hindoos especially, as a sign of friendship and equality. "Do you know the collector, sahib?" a native prince said to me on one occasion. "Yes, I know him;" was my reply. "True, you may know him from seeing him," he answered, "but have you ever *eaten* with him?" An affirmative reply to the latter question left no doubt in the prince's mind as to the friendship existing between us. But while eating is regarded as a sign of friendship and equality in that which is high and noble, it is also associated with that which is low and degrading. To say that a brahmin had eaten with a sudra or pariah would be to degrade him in public estimation. By such an act, the brahmin would be reduced to the level of the meanest outcast and be regarded as his friend, not in a good, but in a bad sense. When, therefore, "the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them," it was tantamount to their declaring that Jesus was no better than the publicans and sinners—that he was in fact one with them—a fact manifested by his eating with them.

Though spoken reproachfully it is, nevertheless, a blessed truth that Jesus *does* receive sinners—that he receives them just as they are—unhesitatingly, unexceptionally, and unremittingly—receives them, not by degrading himself, but by raising, rejoicing, and refining their hearts, until they are made partakers of the Divine nature.

POPULATION OF ORISSA.

I HAD hoped in our Indian Report to give a more trustworthy account of the population of Orissa than had before been published, but did not get the information. I have, within these last few days, got some figures from the commissioner's office, and it is clear that the population of Orissa is considerably more numerous than most of us had supposed. The figures had not been revised or sanctioned by the Government of India, so I hesitate to publish. I have never wished to exaggerate, but have supposed that the Oriya speaking population could not be less than four millions and a half. Probably, however, the total is a million or a million and a half more. The following figures may be relied on:—

Cuttack district	...	...	1,404,784
Pooree "	...	...	769,674
Balasore "	...	...	770,232
Tributary Mehals	...	...	1,283,309

4,317,999.

Add to this the population of Ganjam district which, according to brother Bailey's report, 1,237,209. According to a moderate computation more than half are Oriyas, and the Telogoos have no missionary to instruct them. Then add the population of Sumbulpore district, &c. It seems to me that the total can hardly be under *six millions of souls*. Truly the labourers are few. We must keep on praying for more.

J. BUCKLEY.

CORRESPONDENCE.

THE LIBERAL OFFER TO COLLECTORS FOR THE MISSION.

To the Editor of the *Missionary Observer*.

DEAR SIR,—I have to report that my appeal of September last is only a partial success. It was then my privilege to offer, on behalf of my friend, about £150 to missionary collectors. The conditions were very simple. Every church having one collector to every twenty-five members was entitled to receive its share. *Three churches have applied.* It is scarcely credible that these are the only churches that are prepared to avail themselves of this generous proposal, and I therefore write to ask that others who accept the conditions will, as early as possible, make their claim. It will be understood that there must be a proportion of at least one collector to twenty-five members, *exclusive of juvenile collectors*, or as my friend puts it, "in this offer the juvenile collectors are not recognized." Surely the dear good friends all over the connexion will gladly avail themselves of such an opportunity of helping our noble Mission, and in a few days I shall have fifty applications.

I am, dear Mr. Editor, yours truly,

WILLIAM ORTON.

Bourn, Jan. 18, 1873.

MISSIONARIES NEEDED.

DEAR SIR,—May I be permitted to address a few words to your readers with reference to the present *painful* exigencies of our beloved Mission.

I cannot think its urgent necessities are either so clearly understood, or so deeply felt, as they should be by the pastors and members of our various churches, or the two things now lacking, *viz., men to go and money to send them*, would be forthcoming! The affecting extract given in the last Magazine from Mr. Buckley's letter, must have touched the heart of every one who read it. Our brother and sister have been toiling hard and incessantly for seventeen successive years in that inhospitable clime until flesh and heart are failing, and they are at length compelled to write home and tell us that they "must soon enter on the rest of heaven, or for a season leave their work—they cannot drag on . . . much longer!" Now I am fully persuaded that had there not existed the *gravest* reasons for apprehension our beloved friends would not have written in a strain like the above! Permit me, then, to ask those friends at home who love the Mission, and all its interests, whether our brother and sister shall be left to toil and struggle on—"in weariness and painfulness"—until

death *consume* the sacrifice, or whether immediate help shall be sent out so as to admit of the needful change, and the valuable lives of our friends be prolonged? "The rest of heaven," of which they so touchingly speak, would to *them* be glorious and unspeakable *gain*. To *us*, however, their removal would be one of the severest blows our Mission has sustained for many years. We *cannot afford to lose them*: and yet I see no alternative but the one I have named—*immediate re-inforcements*. Brethren Brooks and Miller and their estimable wives have their hands so full with their own respective duties that it seems impossible they should be able to take the additional work of Mr. and Mrs. Buckley.

But "*whom* shall we send, and *who* will go for us?" I have appealed to the young men connected with the various churches I have recently had the privilege of visiting, but hitherto without meeting with any response. I have more than once been met with the objection "that the committee have made no urgent appeal for young men, nor given assurance that any eligible offer will be accepted; and that this may account for the absence of candidates for the work." Am I not correct, my dear brother, in assuring any young man of suitable abilities, whose heart God has inflamed with love to the work, that the committee would be only too delighted and thankful to accept of his services? I believe I am (if not please correct me) and therefore, in the name of Him who died the world to save, in the interests of millions of Oriyas yet "perishing for lack of knowledge," and on behalf of our brother and sister who are ready to fall on the field, and the rest of the mission band, who are pressed above measure, I appeal for *immediate* help. "*Who*," of all the young men of ability and piety found in the connexion, "is willing this day to consecrate himself to the work?"

Praying that the Lord of the harvest may thrust forth labourers into his harvest, and hasten the evangelization of benighted Orissa.

I am, my dear brother,

Yours affectionately,

GEO. TAYLOR.

Sutton-on-Trent, near Newark,

Dec. 23, 1872.

A CHALLENGE.

DEAR SIR,—Adam Hodgcutt's brother Bill, that used to be a milkman, wishes me to say that he has saved a little money out of the profits of his pedling propensities, and if he lives long enough shall not want

it, and if he has any children they may work for their bread as he has done.

He thinks he cannot do better than make an offer to the Baptist Missionary Society. He says that he will give one pound a month for twelve months, if eleven others will do the same; or twenty-two 10s.; or forty-four, 5s.; or eighty-eight 2s. 6d. per month for the same time, and so make one hundred and forty-four pounds by the twenty-fifth of next December. Or he says, "I will give twelve pounds on the first of April if a suitable man can be found and sent out to Orissa, on condition that the above amount is raised by that time, independently of the regular subscriptions."

OUR ONE LIFE.

'Tis not for man to trifle, life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one, have we;
One, only one;

How sacred should that one life ever be,
That narrow span!

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

FOREIGN LETTERS RECEIVED.

CUTTACK—J. Buckley, Nov. 26.

MINCHIN PATNA—W. Hill, Nov. 30.

MOULMEIN—W. Bailey, Dec. 5.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from
December 18th, 1872, to January 18th, 1873.

	£	s.	d.		£	s.	d.
Major Farran	2	0	0	Boston	1	1	0
Beeston	26	2	7	Burnley, <i>Enon Chapel</i>	1	1	0
Boston, America, for N. P.	5	0	0	Burnley Lane	0	16	0
Derby, <i>Osmaston Road</i>	16	17	6	Chatteris	0	10	0
Fleckney	0	8	8	Coalville	1	0	0
for Rome	0	1	4	Denholme	0	4	0
Ilkeston	3	8	2	Derby, <i>Mary's Gate</i>	3	10	8
Leicester, <i>Friar Lane</i>	0	10	0	<i>Osmaston Road</i>	3	3	0
A Friend, by Rev. H. Wilkinson	10	0	0	Dewsbury	1	0	6
Loughborough, <i>Wood Gate</i>	11	4	0	Duffield	0	5	0
Manchester—H. Phillips, Esq., per Mr. W. R. Wherry	10	0	0	Heptonstall Slack	1	0	0
Melbourne	8	16	0	Hose	0	7	0
Milford	0	7	10	Ilkeston	0	5	0
Popplewick—Mr. and Mrs. Nall	5	0	0	London, <i>New Church Street</i>	4	1	9
Poynton	3	3	9	<i>Praed Street</i>	4	5	0
Spalding, for Rome	1	5	0	Long Sutton	1	9	0
Stalybridge	22	10	8	Macclesfield	0	15	6
Wheelock Heath	19	18	8	Nazebottom	1	0	0
Whitwick	4	6	9	New Lenton	1	8	0
				Old Basford	1	10	6
				Peterborough	2	10	0
				Sheffield	2	12	6
				Stalybridge	0	10	0
				Todmorden	1	0	0
				Vale	0	10	0
				Walsall	1	1	0
				Wendover	1	0	0
				Wheelock Heath	1	1	4
				Wisbech	2	10	0

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS FUND.

Barrowden	0	11	1
Beeston	1	0	0
Birchcliffe	1	1	6
Birmingham, <i>Lombard Street</i>	1	0	0

Communications for the EDITOR of the MISSIONARY OBSERVER should be addressed to the
REV. J. C. PIKE, Leicester.

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

THE
GENERAL BAPTIST MAGAZINE.

MARCH, 1873.

“INDIVIDUAL EFFORT IN CHRISTIAN WORK.”*

BY REV. JOSEPH WILSHIRE, OF DERBY.

THERE can be no doubt that a great work has yet to be done if Christ's purpose is ever to be completed! We are in danger of losing our individuality in the organizations formed for Christian purposes; and liable to overlook our personal obligations by imagining we can do much by proxy, committing most of the work to the minister, or deacons of the church. It is supposed that as Christian people we have, to some extent at least, caught the spirit of the first Christians, and have formed some idea of the possible future of men; at any rate our Christian profession implies this; so that, if rightly moved, if properly inspired, we adopt as our motto “The world for Christ.” This is a matter of theory with some; a matter of sentiment with others; and an object of prayer with most; but something more than mere theory and sentiment, and even prayer is needed, and that is, the personal consecration of all Christians to the work of bringing that world to the Saviour's feet—in other words, “Individual effort in Christian work.”

No one who is familiar with the present condition of the Christian church can be ignorant of the vast amount of undeveloped power in her midst. I speak not in the spirit of fault finding, for I verily believe that the state of things deplored, arises, in many cases, not so much from positive and intentional idleness, as from want of thought, or want of courage; in other words, many are not individually using their effort for Christ, because they have not sufficiently understood their Lord's will; have not felt the constraining love of the Master impelling them to service: and others are standing idle, because no one has employed them, and they have not strength of nature to place themselves forward among the servants of the Lord! Many enter our churches simply to find rest and comfort, and to enjoy peace, without once thinking that the church of Jesus is a sphere of labour where all are expected to do something to advance the interests of the kingdom of Christ. I am not sure that the minister and office bearers of the church are altogether free from blame in this matter. Should they not find out the capability and adapt the force of each to some particular branch of Christian service?

* A paper read at the Midland Conference, held at Ashby-de-la-Zouch, September 17, 1872.
Printed by request.

But it is useless to recriminate; we have to do with a state of things at present in existence: all have not entered our churches with the idea of working for Christ; or if they did so enter, they have not acted according to the idea. It is not for us to enquire whose fault it is that all are not engaged practically in the Lord's work, we have rather to confess our shortcomings, and commence afresh for Christ. A moment's consideration will convince the most indifferent that personal Christianity supposes life: and of course life supposes activity. We are surrounded by indications of the most active forces! All the forces employed in the cause of evil to *curse* are growingly active, and the church of Jesus, in possession of the sublimest power to *bless*, must become increasingly devoted, each being a medium of good by becoming more closely allied to the Great Head.

Let us, then, devoutly ponder our position as Christians in relation to the kingdom of Christ, as servants of Christ, and as possessed of talents to be used by us for Him until He comes again. Our connexion with Christ is not one of personal salvation merely, but of solemn responsibility; the possession of life supposes the manifestations of life in conduct harmonising with our position; the possession of light supposes the manifestation of light in an intelligent conviction of personal duty; the possession of power supposes the manifestation of power in its purest, grandest, Christian form. Through faith in Christ we become His disciples: that discipleship involves an identity with all the predicted glory of Christ, an identity with all the sublime expectations of our risen Lord, and with all the wondrous purpose of His will, as well as with all the glorious work of His hand. Does He say, "I must work the work of Him that sent me?" we, as His followers, should adopt the same language. Does He say, "As the Father hath sent me into the world, even so send I you into the world?" Does He command, "Son, go work to-day in my vineyard?" we accept the position; we hail the relationship; and acknowledging its personal bearing, we respond, "Lord, we go; but go thou with us or we shall fail."

We are not unwilling, as Christian disciples, to look our duty fairly in the face; we are not afraid to examine our responsibilities; and although we tremble at our weakness, and mourn over our imperfection, we dare face our position, believing that as our day so our strength will be. We cannot be otherwise than loyal to the king of our hearts as far as we love Him and know His will.

Individual work for Christ follows upon individual faith in Christ. God never converts a soul without sending that soul to some service for Him. The soul renewed, sanctified, reconciled, new powers are awakened, developed: whereas once all the power was employed in the service of sin, now the service is supposed to be transferred to Christ. Every saved one is thus called to action. I know that the Holy Spirit is to be the great agent in enlightening, renovating, and sanctifying men; but we must not forget that that Spirit employs human agency to accomplish His grandest works. Christian disciples are the only means through whom He can operate effectually. It does not follow that all disciples will do the same work, or work in the same way. The operations will be according to the diversity of gifts; what we plead for is, that we shall individually employ our talents in Christ's service to the best advantage; that each shall do something. We have all need to come to feel the claim of Christ upon us; we must realise the love of Christ constraining us, compelling us to live and labour and pray for the coming of the kingdom of Christ?

We have fallen on evil, significant, humiliating times. Evil times,

when the standard of personal religion is low ; significant times, when the foes of God are more active than His friends ; humiliating times, when profession and practice do not agree. The forces of Christ’s army are divided, and to a great extent indifferent. The enemy in the field is taking advantage of this state of things.

It is necessary, therefore, to come back to first principles ; necessary to come back to the example of the first Christians. Our Christianity lacks *force* because it lacks *love*. We have cold intellectualism ; we have a vapid sentimentalism ; a dead formalism ; a withering expediency ; but *where* is the *healthful vigorous life*, the *outcome of intelligent, enthusiastic love*. We want a Christian manliness, a Christian earnestness, a Christian thoroughness, which will lead us to take our stand and fight, and labour and endure, and conquer for Christ in Christ’s name. Is not the great lack of the church to-day the lack of *personal love for God*—passionate, enthusiastic, undying, unconquerable love for God ? Such a love would overcome all false feelings, all hesitancy, all cowardice, all carelessness, and would lead to love *like God’s*. We believe in, we reverence, we fear, we obey God ; but are these sufficiently prompted and regulated by absolute and absorbing love to Him ?

Love for God enforces a combination of our spiritual faculties, so as to serve Him we call Father with intense, with loving and courageous service. True Christian service is a service of love, of heart devotion, of intelligent principle, conscientious conviction. Without such our religion is simply a name, a profession, a sham. Oh for a *thoroughness of love to God*. This is possible, through the redeeming, reconciling mercy of God. To this elevation we should aspire. Not simply to be saved from hell, not simply to be forgiven our sin, but really to allow the perfect development of the renewed nature, so as to *positively* love God. Oh for a *thoroughness of love for our brethren in Christ* ! We are children of God through faith in Christ ; we are parts of the great Christian brotherhood. The mere cold, professional, nominal thing would do. We want not the mere tips of the fingers, but the hearty grasp of the whole hand of love. A love for Christians for *Christ’s* sake, as well as for their own : *then* jealousy, uncharitableness, and the like, would cease, and united, as well as individual, work for Christ would speedily and successfully be done. Oh for a *thoroughness of love for perishing souls*. For the sake of Christ’s work on Calvary, for the sake of Christ’s glory, for the sake of the souls themselves, we want a passion for saving souls such as will lead us to labour as well as pray for their salvation. I am deeply convinced of this that our Christian life needs the force of love to make it more heroic, more determined, devoted, and successful. God *loves us* ; is it too much to expect that we will *love Him* intensely in return ?

“ Come, Holy Spirit, heavenly dove,
With all thy quickening powers ;
Come shed abroad the Saviour’s love,
And that shall kindle ours.”

Not only as lovers of God should we individually work for Him, but because of the altogether *altered circumstances* of our being and the *change* of our nature, this personal effort for Christ is enforced upon us. We are changed from foes to friends ; our natures are so changed that our sympathies, and tastes, and inclinations, are altogether of a different order from what they were once. Our personal faith in God, through Jesus Christ, has begotten peculiar sympathies within us towards God and His dear Son. We are become children of God through faith in Jesus Christ : as such we are followers, and imitators of Him—at least this is the logical necessity of adop-

tion. We, as no others can, sympathise with Him in His redemption, His discipline, and His government of the world. We are led to look at sin, and at the condition of the world through sin, from God's standpoint! As ransomed, reconciled ones, we can, if any can, sympathise with the means He has used to redeem the world; with the medium of His almighty grace and power, and with all the warnings He has issued. In our examination of the moral government of God, the mediation of Christ, the grounds of acceptance for man, we behold these things, discerning His glory and the possibilities of man's prompt recovery. With this sympathy with God in seeking the return of the wanderer, the safety and happiness of the rebel, how can we withhold our personal effort in making known this divine salvation! Are not sympathy with God and individual effort in Christian work inseparable?

Our personal faith in God through Jesus Christ has awakened peculiar sympathies within us toward our fellowmen. We do not look at man in sin as once we did. We do not wish his elevation for the same reasons we once desired it: we think now of the higher possibilities, the higher claims. We look at man now as to what he may become through connection with Jesus Christ. We know the danger to which everyone is exposed if not delivered from sin by Jesus Christ; we know the doom of all who remain enemies to our Lord the King.

They are our kinsmen; and we can but feel for them and seek their recovery. In proportion to our regard for the true well being of man, our love for God, do we individually use and second the efforts of Christian men to restore to honour and peace and blessedness. From very love to God, from the sympathies begotten within us towards God and man, we shall, as these are in exercise, labour to accomplish human salvation. We shall sympathise with those who are labouring for Christ. Individual effort in Christian work must be associated with a loving interest in all Christian workers. It behoves us to esteem them very highly in love for their works' sake. There is a danger sometimes lest, from limited views, certain workers should imagine that they are the only devoted ones, the only true servants of Christ: but pure love for the Master, a healthy and vigorous charity, will prevent such a state of mind. As true labourers for and with Christ, we shall welcome and honour all who labour for Christ with singleness of eye, whether they work as we work or not.

Each Christian is a witness for God in the world. Christ, our elder brother, has appeared to save us: having fulfilled His mission He has been called to His Father's right hand. Having called men to Himself, He has endowed them with power through His spirit, given them a capability for service and inspiration to it, and set them as representatives of His mercy and love and grace. Can any so endowed allow those powers to lie idle? Can any so sent resist the inspiration and fail to serve Him? Can any so honoured withhold their testimony? Then they must be beaten with many stripes. Christ demands and the church deserves the best powers of all the Christian host to be consecrated to Christian work. Shall these demands be unheeded by any of us? "Why," (said one,) "should not every member in every church throughout the country resolve, with God's help, to prevail upon a friend, a neighbour, or some one to trust in Christ for the forgiveness of sin and for eternal salvation before twelve months are over? If the resolve were made, I believe in my heart that it would be accomplished. To do this, the very dream of which thrills the heart with unutterable bliss, we need only that which God is eager to grant, and which may be had for the asking—the baptism of the Holy Spirit."

Pure, vital, practical religion, is a grand thing. It is not to be merely enjoyed but exemplified; not merely to be put on as a profession, but possessed as an all controlling power; not merely must it be looked at as having to do with God, but as having an aspect on the world and on the church: it is not merely to elevate and dignify us, but we, in our turn, are to elevate and dignify it. As has been said, the truest definition of religion is, "*I live for God.*"

There is a growing necessity for real earnestness in our Christian work to-day. Objects of immense importance are engaging the attention of statesmen, reformers, philosophers, merchants; but are any of them of so much importance as the work of bringing the lost world to Christ? Would that the same amount of thought and earnestness were universally bestowed by Christian people on spiritual matters as are given to meaner things! We need profound, thoughtful, prayerful sympathy, practical in all its manifestations. It is one of the greatest possible honours conferred on man to be permitted to help in Christ's work. To be a co-worker with God, is it not a sublime thing? When we, as ministers and officers and people, shall have as our ruling desire the glory of Christ Jesus; when each shall have a passion for bringing men to Christ; when we have a holy enthusiasm in connection with Christian labour; when we have a divine sympathy with Jesus, with man as man, with all that pertains to the spiritual reign of the Lord the King, shall we not see a greater work accomplished, and our churches abundantly prosperous? Are these things beyond any one of our churches, or impossible of attainment by any one amongst us? Will we not *rise* to-day and enter upon service too long neglected? Will we not *individually* consecrate ourselves to Christian work? God Almighty, according to His grace, take us, and show us our work, and make us *equal* to every duty.

THE EXCELLENCIES AND DEFECTS OF AMERICAN CHURCH LIFE.*

BY REV. CHARLES PAYNE, MINNEAPOLIS, MINNESOTA, U. S.

AN Englishman fresh from the old country is not the best judge of the needs of American society. The rigid systems of a conservative country are ill-suited to the young rapidly unfolding and ever varying life of the people in this land. On this account I feel some delicacy in criticising American churches, more especially considering the modifications my earliest impressions have already undergone. Still, as I have been asked to state what my present impressions of American church life are, I will briefly refer to some of the peculiarities I have noted. These I will range under two heads—Excellencies and Defects.

The *Excellencies* are numerous. I will refer to the most striking of them.

An English Nonconformist who has lived under the shadow of a State Church cannot help noting *The Religious Equality* enjoyed in this country. A few months ago I left the battle-field of ecclesiastical controversy, where the shouts of the combatants were becoming daily more furious and decisive. On the one hand religious equality at the grave, in national education, and in national property, was vigorously demanded; and on the other as vigorously refused. The influence of this contest was felt in every circle, and proved injurious to the spiritual life of the people.

I can scarcely express the sense of relief I felt on finding a home where conformity and nonconformity are unknown, and where a man's creed does

* Substance of a paper read before the "Minneapolis Ministerial Association," April 1st, 1872.

not expose him to persecution, nor exclude him from any civil or educational privileges. Of course some religious communities will gain more influence than others on account of superior talent and learning, piety and activity. But supremacy thus gained proves rather a healthy stimulus than otherwise; and where the race is open to all, none can complain if they miss the prize.

The Demonstrative Character of the religious life in this country has favourably impressed me. The English are a reserved people, slow to reveal their religious experiences. Young converts shrink from publicly speaking of their love for the Saviour and their purpose to serve Him; and many aged Christians could be found whose religious life has been both beautiful and fragrant, but at the same time hidden from public view. I have found it very different here. Convicted spirits readily respond to the public invitation to express their desires, their hopes and fears. When converted they evidently prefer to give their experience to the church rather than to individuals. And as they advance in life their spontaneous exhortations and prayers shew their willingness to let their light "so shine before men, that others seeing their good works may glorify their Father who is in heaven."

At first this unveiling of the spirit was not pleasant to me; but as I marked its effects on certain minds, and found it committed them to a definite course of life, and gave shape and stability to their faith; when I witnessed the effects on the hearers of the story of trial and deliverance related by earnest Christians; and when, as a pastor, I learned through this medium the condition and purposes of the church so that I could adapt my teaching to the needs of the flock, I concluded to place this feature among the excellencies of American Church Life. This feature, however, needs constant watching lest it degenerate into Pharisaisms; lest blossoms should satisfy us without the fruit, and words without the works.

The Elasticity of American Systems of Church Work may be mentioned as another good feature. On this subject even English Radicals are conservative. The old modes of worship, and the old plans of work, find numerous and zealous advocates. Reforms are of slow growth, and innovators have a long fierce battle to wage. Here, so far as I have seen and heard, new methods may be tried without a shock to the organization, without exciting the fears and opposition of the people. In these western cities, at any rate, customs have not become rigid through age, nor venerable for their antiquity. The changing circumstances of society require that systems should be elastic, and have the quality of adaptation. One method will not suit every age, nor every class in any age. To make binding a uniform plan is to fetter the church and retard its progress. We must seek "by all means to save some."

The general systematic study of the Bible by the churches must not be overlooked. While I think that in England are to be found some of the profoundest biblical students in the world, I must add that the general systematic study of the Bible in that country is far below the standard reached in this. The superiority of the American churches in this particular is largely owing to the admirable series of Teachers' Bible Classes, held throughout the country for the discussion of the Sabbath school lesson, which has been previously studied by each member of the class. It is true that by bringing the church into the Sunday school this can partly be secured, but for the thorough mastery of the lesson the weekly Bible Class is much to be preferred on account of the longer time allowed, and the fuller character of the discussion.

The Defects I proceed to mention are not confined to American churches, but since they flourish so abundantly in this country, one cannot help inferring that here they find a congenial soil.

There is a general disposition to *reduce the amount of preaching*. The remark is often heard that one sermon per week is quite enough for any church. Many speak of preaching as though they were surfeited with it. The least excuse for omitting a sermon is hailed as a blessing. There is a growing feeling that the Sabbath school is a substitute for the preaching of the gospel. The divinely appointed means of edifying the church and evangelizing the world is growing obsolete. To modern sages it appears foolishness. This tendency grows with the worldliness of the church, and is checked by its advancing spirituality. In seasons of revival, preaching is both desired and enjoyed, and fifteen sermons in the week are not thought too many, shewing it is a morbid unhealthy religion which cries out against it. Ought we to yield to this unhealthy cry? Can we in one short weekly sermon meet the demands of saint and sinner? Does one congregation contain all the spirits we can reach by a multiplicity of services? By omitting our preaching may we not facilitate the efforts of the propagandists of error? If one religious discourse per week be sufficient, is not one political editorial enough? One session in school or college enough? Paul says, "Preach the word; be instant in season and out of season."

As another defect I mention the *frequent pastoral changes*. In this respect America is far in advance of England, if this be a representative city. During my residence here I have counted twelve pastoral changes. It is not surprising that the restlessness of the Americans should show itself in this particular. Familiar with frequent changes elsewhere, why should they not look for them in the pulpit? Is it for the benefit of the pastor that he should be ever on the wing? A change may give him an opportunity to repolish his coin, but may it not tempt him to neglect the mine? Can he feel that interest he ought in his people when he knows his stay among them is but temporary? He pitches his tent with them as a pilgrim and not as one at home. Can he be expected to concentrate his energies upon his present charge if he is under the necessity of seeking another field before he has cultivated theirs? Do the churches find it all gain? Men of large experience say, "These frequent changes tend to make the congregations fickle, exacting, notional, and let down the whole work of the pulpit and of religion to a lower and more worldly level."

If I be rightly informed another evil prevails in our western churches. I refer to the *neglect of church discipline*. The eager pursuit of wealth, and the excitement connected with it, leavens Christianity with a secular element. The idolatry of covetousness prevails, and the real prosperity of Zion is hindered. To meet the idea of society the church must grow with the community. Increasing numbers must be reported. The consequence is churches are loth to reduce their visible strength by the exclusion of a member. Hence in evangelical churches we may find dead professors—spiritualists and semi-infidels. But what is gained in numbers is lost in power.

If this be a fair picture it behoves us, as pastors, to enquire how far we are responsible in this matter. Are we in any degree exposing ourselves to the censure the angel of the church of Pergamos received? Let us heartily and unitedly apply ourselves to the purifying and perfecting of the church, that Christ may "present it to Himself a glorious church not having spot or wrinkle or any such thing, but that it may be holy and without blemish."

GLIMPSES OF LIFE AND WORK IN LONDON.

No. I.—*Science and Sunday.*

NOBODY can be much about London just now without perceiving the existence of a strong feeling on the Sunday Question. A large and active party, led by the Secularists of the metropolis, is passionately intent on opening such places as the Bethnal Green Museum and British Museum to the people on the Lord's-day. They are organized. They act with decision, pertinacity, and perseverance, and they do not lack confidence in their cause. In concert with them there is a Sunday Lecture Society which opens St. George's Hall, in the West End, for Sunday afternoon lectures on such subjects as, "The next Transit of the Planet Venus," "The Early History of Domestic Animals," "The Skin; its structure and its uses:" and both these parties are backed by a vague, undefinable, rarely expressed sentiment existing amongst people who go to church and chapel, as well as amongst those who do not, that perhaps this kind of thing would be an immense gain on the pleasures of the pot-house, and the extravagance, revelry, and sin attendant upon Sunday excursions. Opposed to them there is the strong Sabbatarian sentiment of the majority of the working classes; the reverence for the day in all the earnestly religious; and the open, avowed, and enthusiastic labourers of the "Lord's-day Observance Society." I am not able to take any active part in this conflict. I do not profess to understand the theological aspects of the subject, but from long habits I can observe facts, and I wish to report to your readers some of my recent observations on this agitation.

One of the stock arguments of the Secularists in favour of opening lecture halls, and picture galleries, and delivering scientific addresses on the Sunday, is that the people need and wish to be taught the study of Nature, and to be made acquainted with the productions of genius and research. Nature, it is said, has no bias. Nature is full of the marvellous. Science has lifted the veil and disclosed her beauty. Chemical experiments have opened up to us her deep mines of long hidden wealth. No education could be better than what is afforded by the study of her works; and therefore Sunday, the day of rest from toil, cannot be better spent than by roaming over museums, or assembling in lecture halls and listening to the teaching of the students of nature. I had so long heard this kind of talk that I was extremely anxious to see the success of the efforts made in the direction of teaching science on the Lord's-day, and observing that a lecture was to be given at St. George's Hall on Sunday afternoon on "The Glacial Period; a chapter in English Geology," and another on the Tuesday evening at Shoreditch Town Hall on "Life in the Sea-depths," I thought a capital opportunity was presented of discovering how the *people* appreciate the efforts made for their scientific instruction on Sunday as contrasted with those on the week-day.

Of course there are more so-called "working men" in the East than in the West. But St. George's Hall is easily accessible to districts densely populated with the working classes. The lecturers were both practically acquainted with their chosen subjects, and in every way highly competent to deal with them. Neither could boast the additional charms and graces of oratory; but each had the gift of a clear, simple, and lucid style, and a power of making hearers understand what was meant. Mr. Green is a

Fellow of the Geological Society, and a member of Her Majesty's Geological Survey: and Dr. Carpenter, who lectured at Shoreditch, is in high repute as President of the British Association, and author of several scientific works. In the prices of admission there was a difference. In the East all paid a penny. In the West, class distinctions were maintained; for Science has some bias, if Nature has not, and there were shilling seats, sixpenny seats, and penny seats.

I went to the Shoreditch Town Hall early because I wanted to inspect the building, and to get a good place, and, if possible, some conversation with those who came before the time. But the hall, which will hold, I was told, some 1,800 or 2,000 people, was nearly full at a quarter to eight, and by eight o'clock, when Dr. Carpenter came on to the platform, it was quite full, and there were many standing. The men, middle aged and young, were manifestly of the "working classes." Some of them had brought their wives with them; but women were not very numerous. There were workmen near me who had not had time to try a chemical experiment with soap and water before coming; but in their eagerness to get a place had come straight from work. Better attention could not be desired. Some of the more startling statements were received with great applause, and the whole lecture was evidently greatly appreciated. Dr. Carpenter's first point in this lecture was to show that there is a *vertical* circulation of all the water in the sea, bringing to the surface every drop it contains; and that without this there could not be any life at great sea depths. The Mediterranean, which was examined by Professor Forbes, was remarkable for the absence of life below about two hundred and thirty fathoms (a fathom being six feet); and hence the old doctrine was that life did not exist lower than three hundred fathoms in the sea. But that doctrine is now shown to be false, for the bottom of the Mediterranean is a stagnant pool, over which a very fine mud is settling down. Not having the vertical circulation, it has not the life of the great sea-depths. But in the ocean life has been found at 2,400 fathoms; where the pressure of the water is equal to three tons. In the soundings for the Atlantic cable a sort of white mud, or chalk, was brought up. It was examined with the microscope, and found to consist of extremely fine shells, called little globes, or *globigerina*; and what was most wonderful the animals were living in some of them. To show that you should never trust to *negative* evidence Dr. Carpenter narrated how that when the dredge was made like a large carpet bag with an iron frame, and *without* a set of long tangles attached to it, like yardarms, on either side, they brought up nothing of any value; but the tangles at once gave them a most beautiful sponge. One of the most marvellous discoveries made was of an Emericite, characteristic of a clay in Wiltshire called the Bradford clay, but supposed by geologists to have died out long since. It was smaller than the older one. In fact it has "been going to the bad for millions of years:" living in a cold sea, it has become deteriorated. Many other animals were found small, but belonging to nearly all periods of geological time. But how could animals live at all with a pressure of nearly three tons to the square inch? Easily, "because the pressure is all round, and is equally distributed in every direction; so that they live with the same ease with the pressure of three tons to the square inch as we do with that of fifteen pounds to the square inch." But where do they obtain their food? These little *globigerina* absorb the organic matter contained in the ocean; for the ocean is like "very dilute soup," owing to organic matter being diffused through it from the surface, and by means of vertical circulation.

Globigerina fed on this "soup" are the food of the star-fishes. Star-fishes are found in the cod; and so life goes round in the great sea depths.

For an hour and a half the lecturer proceeded without tiring his listeners. "Come again," said one woman to another, as they were going out, "I should think so indeed. Did you ever hear anything like it?" "Have you been to the Sunday Science Lectures at St. George's Hall?" said I to one of the men near me. "No, sir, I don't much care about this sort of thing on a Sunday." "But don't you think if you had these lectures on a Sunday they'd take." "Not like they do now. Some 'ud come; but you wouldn't get the hall half full on a Sunday." I should like to have continued the chat, but the appearance of the lecturer put a stop to it, and I had no chance of taking it up again. But there could be no doubt that my neighbour had something else to engage his attention on Sunday, and would rather hurry away from his work in the week to have his science-treat than attend a lecture on life in the sea-depths on the Lord's-day.

But how about the Sunday Lecture? Well, I was surprised to find in the large Hall of Regent Street so small, and so divided an audience. I was amongst the sixpenny listeners, and was surrounded by about sixty or seventy gentlemen and two ladies. They were nearly all young; and some of them had the air and the habits of students, and appeared as though they were continuing the college work of the week. Beyond a considerable chasm, and between the lecturer and me, were the shilling seats, tenanted by not more than two hundred; and then, up in the gallery, were the working men who had come in for a penny, mustering, perhaps, one hundred and fifty. There was a decidedly "aristocratic flavour" about those in the front seats; and a keen, searching, thoughtfulness animated the countenances of all those whose faces I could examine in the upper regions.

The lecturer was punctual, and his appearance was greeted with applause. He began by showing that the post tertiary period of geological time was specially interesting because of the changes of climate which occurred then, and because we have in it the first traces of man. The evidences for change of climate are two. First, extensively glaciated lands, and secondly boulder deposits. Intensity of cold produces much ice, and that is constantly moving and impressing its pattern on the surface of the rocks. It presents a land surface marked by the gravings of glaciers. You see this in the Swiss mountains now. Boulder deposits are also strong evidence; for they could not have been carried by water, they must have been moved by floating ice. Also, if shells are found of arctic or polar latitudes, they may strengthen the evidence of glacier marks and boulder deposits. The crag beds of Norfolk and Suffolk, belonging to the early Pliocene period, witness to a time when the grassy downs of England formed a sea fringed with ice, that carried rocks to those counties. Much of the lecture was occupied in tracing the causes of this change of climate; but its abstruseness forbids its appearance in these pages. In Post-tertiary times, the speaker said, Scotland was covered with one great ice-sheet, as Greenland is now, and this was forced along into the sea, and grazed some rocks, and churned others into the *till*, or Scotch boulder clay. The ice-sheet reached to the Mersey, over Lancashire and Yorkshire, whilst the rest of England was dry land and free from ice. Soon after this time man was introduced. And here the lecturer closed, promising, at some other time, to speak concerning the appearance of man on the earth. The attention was generally good; but the mathematics were too much for my left-hand neighbour,

and sent him into a sound sleep, from which he was only roused by a round of applause greeting an insinuated opposition to current beliefs.

Speaking to a scientific friend about these lectures, he said, "I've been asked to take part in them, but I will not. Nine out of ten of those who go could get quite as well on the week-day as on the Sunday; and as for the working people, if they go anywhere, they'd much rather go to church or chapel on a Sunday than to hear a science lecture."

HORACE WALKER.

SCRIPTURE AND TOTAL ABSTINENCE—A CRITICISM.

BY DAWSON BURNS, M.A.

WITH regard to the article in last month's Magazine, by the Rev. S. Cox, of Nottingham, on "The Scripture Argument for Total Abstinence," I wish to offer a few remarks.

1.—I rejoice that our learned and able brother has seen it right not only to become a total abstainer, but to urge the same practice upon others; and because of this I the more regret that he should not have been satisfied with advancing reasons satisfactory to himself, without impugning reasons satisfactory to the great majority of Temperance Reformers. One argument may be strong, and so may others also. Mr. Cox deprecates the denial of a supposed Divine sanction in the Scripture for the use of intoxicating drink; yet the question is one of great interest, and the discussions that have been raised upon it have brought to light, as Mr. Cox would admit, many historical and philological facts of value. His own references to the unintoxicating nature of much of what was known and used as wine by the ancients, will no doubt surprise many whose conceptions of wine are only such as are suggested by modern port and sherry. No one ever disputed either the existence of intoxicating liquors in Bible times, or their probable use by good and holy men; but what is disputed, and has never been proved, is, that a Divine sanction is given in Scripture to wine when clearly referred to as an intoxicating liquor. It is contended that in every case where such approval is expressed, the allusion is either explicitly or implicitly to the juice of the grape in its natural and innocuous state; and that, on the contrary, all reference to it in a different state, when it had become possessed of inebriating properties, is either of a neutral or condemnatory character. This position may be right or wrong, but it is at all events a fair question for debate, is not wanting in reverence to Scripture, and is not to be disposed of by dogmatic assertions from any quarter. I accept the miracle at Cana as a crucial case, and if Mr. Cox wishes to pursue the inquiry into the meaning of John ii. 1—11, or of any other Biblical passage, I am willing to consider his views, and to defend my own as conveyed in the "Temperance Bible Commentary," and the "Bases of the Temperance Reform."

2.—Mr. Cox's explanation of St. Paul's language in regard to abstinence from acts by which weak brethren may be led to sin against their conscience, is sufficiently ingenious. I am only surprised he should not know that the argument he considers unsatisfactory has never been employed by temperance writers, and that the apostle's sentiments have been universally applied by them as he applies them under his third head, and in the manner which he considers unanswerable and conclusive. When, and where, have temperance

advocates argued that drinkers of alcoholic beverages should abstain for the sake of abstainers? So far as my knowledge of temperance literature and advocacy for thirty-four years give me a right to speak, I may say that the apostle's utterances have been always quoted as an expression of the great law of Christian charity, especially applicable to the renunciation of intoxicating liquors (not for the benefit of abstainers, but) for the rescue of the intemperate and the suppression of our national intemperance.

But Mr. Cox has shown that the principle enforced by the apostle ought also to regulate the conduct of wine-drinkers in regard to "weak" abstainers; and I sincerely hope that many of them will profit by the exposition, although it will surprise them to discover, that if abstainers are weak, this weakness is a reason not for contempt, but for conformity to the practice they have scorned in others.

3.—The unassailable Scripture argument for total abstinence is, according to Mr. Cox, founded in the law of sacrifice of which the Cross is the Divine and unparalleled example. The argument so conceived may be thus presented: Means of great good should be adopted at the expense of lawful and useful enjoyments: total abstinence is a means of great good: therefore total abstinence should be adopted at the expense of lawful and useful enjoyments. Now, undoubtedly, both the premises of this argument are true, and the argument would be sound if alcoholic liquors were of undoubted and peculiar value. So thought the Lancashire man who said long ago, "I like my porridge, and it does me good; but if it did a hundredth part of the mischief that drink does, I would not take another spoonful of it as long as I lived." But when Mr. Cox assumes that alcoholic liquors are good in themselves as beverages, it is necessary to point out that this assumption is in the teeth of all the evidence which has been amassing year after year. What fermented and distilled liquors really are as articles of diet, is one thing; what we should do with them if they were valuable articles of diet, is another. Mr. Cox and we are agreed that if they were valuable, they should be renounced for objects of greater value; but when he assumes that they are valuable, and that therefore a substantial sacrifice is made by their renunciation, we totally and emphatically dissent: first, because the facts lead to an opposite conclusion; and secondly, because experience has shown that great numbers of those who have adopted abstinence under the notion of making a sacrifice, have been led, before long, to make a sacrifice of their temperance consistency and associations. This may have been owing to imperfect natural firmness, or to deficient Christian charity; but the defections are notorious, and their lamentable consequences are notorious also. If the sacrifice made is not one of benefit, but of mere sensuous gratification, it is undesirable on all accounts that any error should be allowed to exist. The very fancy that such a sacrifice is being made, tends to originate alarm as to the health, and so to induce indisposition for which abstinence gets blamed. The full truth, as we understand it, is, that the moral and social results of abstinence would be worth almost any sacrifice; but that, in fact, the only sacrifice really demanded, and made, is of an acquired appetite, and that the recompensing advantages, physical, economical, and moral, are of the highest order. If so, all the common talk of a "natural right" to use intoxicating liquors, is simply irrelevant, and as much misapplied as the slaveholder's allegation of a "right to whip his own niggers."

The right of using a thing as a beverage depends upon its usefulness, and till that has been made good in the case of strong drink, any assumption of it is begging the question. Christian charity is a very powerful

argument—would that it were one more practically powerful—in favour of total abstinence, but it is a concurrent not an exclusive argument, and it becomes abused when employed so as to oppose other arguments equally valid, and, unfortunately, more effective with the masses of mankind.

4.—Mr. Cox ventures—what I must call—the astounding statement, that St. Paul “speaks as one who felt that to rule or deny the appetites of the flesh was but a small thing when compared with ruling and subduing the lusts of the soul.” Where does St. Paul so speak? Not in Romans vi. 12, “Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.” Not in 1 Corinthians vi. 19, 20, “Know ye not that your body is the temple of the Holy Ghost. . . . therefore glorify God in your body, and in your spirit, which are God’s.” Not in 1 Corinthians ix, 27, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” Not in Galatians v. 19-21, where, after enumerating lusts of the flesh and of the soul, he says of all alike, “they who do such things shall not inherit the kingdom of God.” If “fleshly lusts war against the soul,” to effectually control them, or as St. Peter beseeches, to abstain from them, can never be “a small thing,” absolutely or relatively, in the Christian conflict, neither can it be a small matter to get rid of that peculiar agent by which every fleshly lust is inflamed, and every spiritual virtue is weakened and imperilled. If Christian charity enjoins total abstinence, no less does Christian prudence, and the counsel of both is supported and enforced by the dictates of an enlightened self-interest, and of a patriotism without reproach.

STORIES FOR THE YOUNG.

No. III.—*Coward or Hero?*

“COWARD!” “sneak!” “mean-spirited wretch!” “wants to curry favour!” these were some of the muttered expressions which Sydney Herbert caught at intervals during morning school, and which, in spite of his efforts to appear and to feel unconcerned, made his face flush with annoyance. What had occasioned them?

Beyond the large playground attached to Dr. Martin’s school was a small orchard; and this autumn some of the best trees were laden with ripe rich fruit, just fit for gathering. A plot had been formed among some of the boys for robbing the doctor’s trees; a plot joined in by one or two for the sake of the fruit, by others to spite the master, and by others from love of mischief and adventure; among these latter was Sydney Herbert—a boy of nearly fifteen, head and chief among the boys for recklessness and daring.

Quietly as the lads imagined their plan had been arranged, some knowledge of it had by accident come to Mr. Williams, a strange master who for a few weeks was there in place of the second classical master, absent from illness. Not quite sure of what mischief was brewing, and wishful to prevent it by an appeal to the boys rather than by forewarning the doctor, he resolved to have a quiet chat with Sydney Herbert, and for this purpose, just two days before the robbery was to take place, he asked the boy to take tea with him in his own little study. This was an honour not to be refused, though Sydney heartily wished it had been conferred on any one but himself. Yet before he had been in Mr. Williams’ little room an hour, under the influence partly of a pleasant tea and still more from that gentle-

man's genial manner, Sydney felt more at his ease than he ever had imagined it possible to be with "a master"—one of a class whom Sydney, like many other foolish school boys, thought it a right and natural instinct to dislike and annoy.

"You'll wonder why I specially invited you to spend an evening with me," said Mr. Williams when the tea things had been removed and his reading lamp lit; "but I find that I knew your father years ago, and as your own master will be returning to his post next week, I might not have another spare evening for a quiet chat. I thought you might like to hear about him?"

At the mention of his father, Sydney's usually light-hearted look became softened and serious, as it ever did at the mention of the father who had died when he was a little child of three or four years old. "I didn't know you knew *him*, sir," he said; "I wish I had," he added, regretfully remembering several rude school boy jokes that he had joined in at the "extra master's" expense. "I should like to hear about him—I know so little—my mother cannot bear to speak of him much, and we have not many relatives or old friends left."

But Mr. Williams turned the conversation to Sydney himself, and before the boy was aware how it came to pass, and he was beginning to feel, as he had never felt before, his low position in the school, and wasted time. Then the master spoke of Sydney's father.

"I knew him before I went to college; but I will tell you of an incident there, which you will never have heard that will explain to you why I take an interest in his son. He had left Oxford just before my time—he was some years older than I—but when he came there on a visit, he always looked me up. Like you, Sydney, I was an only child, and my mother was a widow—my college expenses were a terrible pull upon her small income—the least I could have done to repay her sacrifice was to work hard and keep within my allotted income—don't you think so?"

Sydney thought of *his* widowed mother, of her straitened means; he had never thought before that sending him to school might be a sacrifice of many comforts on her part—he nodded and listened curiously.

"I did neither, though I loved my mother and intended to work for her some day. I drifted into an idle set of young men—I got into debt—I was on a very downward path—my studies neglected—my name ill-spoken of; when your father unexpectedly came in one day. He had heard what I was doing; frankly, like an elder brother, he showed me where I was. The path I was treading could only lead to disgrace, misery, ruin for body and soul. Then he showed me the other path, into which I might yet return; dutiful, painful, perhaps, but leading to a useful career, to honour, to heaven, to God. It was the turning point in my life, Sydney; to your father's words, under the divine blessing, I owe it that I left the downward path before I had reached its deeper depths, and the turning back was almost impossible. And, my boy," continued the master, laying his hand on Sydney's, "what your father did for me, I long to do for you. Think out for yourself honestly where you stand, and if you are going downhill, beseech God to show you your danger, and turn back in time."

Mr. Williams said but little more, then left Sydney alone. When he returned an hour later, he saw by the lad's face that he had struggled with the evil, striven towards the good, and by God's grace was the conqueror.

"They will call me coward and sneak," he said, presently. "Let them, I know the pain of all that; but be right with God and your Saviour, and leave it to Him to clear you in His own time."

So it was that Sydney Herbert fell from his post as leader and ruler of the boys out of school, and was shunned by those who had been his warmest admirers; but the doctor's fruit was left uninjured. Sydney's sudden disaffection upset the plot against it. After Christmas Sydney was prevented by circumstances from returning to Dr. Martin's; and perhaps his greatest regret in leaving was that he had been unable to prove that no sudden fit of cowardice, but a determination to do right, had actuated him at that time.

Years after, when the incident and the mortification had been nearly forgotten, young Herbert was in the Crimea as assistant surgeon to one of our regiments there. With a patient unwavering endurance which is the grandest and noblest form of courage, he laboured night and day to mitigate human suffering, and to speak in hospital wards or beside camp fires of the Divine Leader who died to save His enemies and to bring them back to holiness and God. Worn out at length, he lay prostrated with low fever, and was nursed tenderly by a young officer whom he had found senseless on the battle field, and, at great risk, had brought to a place of safety. During the young surgeon's recovery, he and the officer discovered that they had been at Dr. Martin's school together.

"I came the half year you left," said Clayton, "and was so sorry you never came back the next term. I have to thank you for doing me so much good."

"Me? How?"

"Well, you know, we called you "sneak" and "coward" about that orchard matter—don't you remember? but some of us used to debate whether you weren't a hero—none of us would have dared make such a stand—not then—and it set us thinking. How we watched you, to see if you *had* turned coward really, or if you'd any motive; and some of us, I among them, began dimly to understand that you had taken Christ for your guide and master, and it did us good—it raised our boyish standard after you were gone, and we heard how hard-working you'd become, and it has influenced me ever since."

Clayton said no more of his own feelings; but Sydney knew, as they clasped hands in the Crimea, that God in His own good way and time had proved him not a coward.

MRS. CLACY.

THOUGHTS AT EVENTIDE.

In the quiet evening hour,
When the day is past and gone,
Silently I sit and listen
To the dear familiar tone
Of the spirit speaking to me—
Speaking unto me alone.
Oh! the happy days of childhood,
And the times long since past o'er,
When we rambled in the woodland,
Play'd beside the cottage door,
For our hearts were full of laughter,
Nor the trace of sorrow wore.
Oh! the merry days of boyhood,
Beautiful, and bright, and fair,
Spending life as children spend it,
Building castles in the air,
Scarce completed ere they vanished,
Vanished, and we knew not where.

Cambridge.

Yet I hear the spirit saying,
Manhood is the better life;
For the heart is strong to battle
Against sins and evils rife,
And a rich reward is ours
If we yield not in the strife.
All unknown the future way,
Leading to the unknown land,
We cannot discern the dangers
Lurking upon every hand;
May our trust in God be strengthen'd,
And our faith more firmly stand.
Soon man's work and labour ceases,
Ceases like you sounding bell;
Oft we think of past and future—
And 'tis right on these to dwell—
But the present time is ours,
Let us use the present well.

R. W. P.

THE GOSPEL IN THE VILLAGES.

Memorials of Mr. George Norton, of Barton Fabis.

"THE memory of the just is blessed." To record the worth, and perpetuate the excellences of the pious dead, is a duty which survivors owe both to them, and to the living. It renders a just and affectionate tribute to the memory of the former, and supplies the latter with the advantage of useful examples. One of the most interesting and edifying chapters in the history of the church is that which describes the holy lives, the patient sufferings, and happy deaths of the servants of the Most High.

George Norton, one of these faithful servants, was born Jan. 31, 1797, at Cauldwell, near Burton-on-Trent, the native place of his father and grandfather. The Nortons were a numerous and excellent family, and, under God, were the means of extending the cause of Christ considerably in their neighbourhood. A hundred years ago, or less, it did not possess those religious privileges with which it has since been blessed. Many of the people went to Melbourne and Packington, to hear from the mouths of Francis Smith, and other distinguished Baptist preachers, that gospel which they thirsted for in vain at home. Nor did they go for naught: numbers heard to the saving of their souls, and were baptized, and added to the church. Among these was Joseph Norton, the father of the subject of this notice. Feeling concerned for the spiritual welfare of his neighbours, he opened his own house for preaching, and many soon found the gospel to be "the power of God" to salvation, of whom one was his own father. The grace of God in his heart produced the same solicitude for the spread of the gospel it had done in his son, so that he gave a piece of land for a chapel and burying ground. Here forty persons, chiefly of Cauldwell, who had previously belonged to the society at Melbourne, were formed into a church, and Mr. Charles Norton, uncle to our departed friend, was the first minister. To Joseph and Anne Norton were born eleven children; of these George was the sixth son, and the seventh in order of birth. Two of these died quite young; most, if not all the rest, became members at Cauldwell except George, and some of them became distinguished among the Baptists of that district. William Norton, one of George's brothers, after an interval of some years, succeeded his uncle in the pastorate; and Thomas, another brother, was the instrument of commencing and establishing the church at Burton.

When a child, George did not enjoy many educational advantages; but he possessed a fondness for learning which he displayed through life. Wordsworth's famous line was certainly verified in him, "The child is father to the man." Beyond the trifling cost of a dame school, his education did not cost his father a shilling. Until the age of ten or twelve he was much employed in domestic duties; but then waking up to a sense of his backwardness, deploring his want of education, and feeling certain that if he remained at home his condition in this respect would not improve, he left the parental roof to seek his fortunes in his own industry. With his earnings he put himself to school. After this he had several situations in farm or other service; but having little opportunity for mental and spiritual improvement, and having to spend his Sundays in a way he disliked, he adopted the trade of a shoe-maker, learning it from his uncle Thomas at Cauldwell.

Towards the close of 1817 he removed to Market Bosworth to pursue the same business with an uncle living there; but he soon came to Barton; here he stayed; and here he lived and laboured for 54 years. He had not been at Barton long before he was baptized and received into the church. This event took place in June, 1818. His conversion was a gradual one. From a child he was well disposed. To the instructions and influence of his mother he was largely indebted. Considering the piety of his family, the conversion and baptism of his grandfather and uncles, father and mother, brothers and sisters, it would have been singular if the heart of George had not opened to the same divine influences which had produced a saving change in them. If his actual conversion had not taken place before he left Cauldwell, the seeds had been there implanted in his soul, which ripened into fruit under the religious influences he found at Barton.

Here he worked at his trade for a time as a journeyman. There are still living a few who worked with him then, and they report that he was pious and industrious; bent on raising himself, not only in business, but also intellectually and spiritually.

In the course of two or three years he married, and assumed the cares of house-

keeping and business for himself. Seeing the destitute condition of the village and neighbourhood, and encouraged by his friends, he now commenced a school, his pupils meeting in the shop in which he plied his trade. Some of his first scholars still survive, who relate amusing stories connected with his pursuit of the conjoined occupations of making and mending shoes, and teaching children the arts of reading, writing, and arithmetic. But all speak of him with the greatest respect and affection. The blessing of God attending his industry; in a few years he bought a piece of ground and built for himself a small house, in which he pursued both his vocations patiently, diligently, and successfully, until the year 1842.

That year and 1841 are memorable years in the history of Barton. In 1841 the original meeting-house, erected in 1745, gave place to a new, handsome, and commodious chapel. It still stands, but in point of convenience and comfort, it is now left far behind in the race of chapel improvement; but it is hoped the time is not far distant when it will receive the repairs and alterations so necessary for the comfort of both preachers and hearers. 1842 was distinguished by the commencement of the day school, and Mr. Norton found a congenial situation in the post of master. Before he was fully settled in it, he was sent to the Borough Road training school, London, an event to which he looked back as one of the most interesting and important in his life. It proved of great and lasting benefit, fitting him more fully for that work of tuition to which he was now devoting himself.

The Barton school still exists, and has proved a very useful institution. Combining the advantages of elementary and middle class schools, its curriculum has included grammar, history, geography, and at some periods drawing and Latin. When formed it was much needed: for there were but few schools in the neighbourhood, and those which did exist were in no great repute; and such was the intolerance of those times that no children were received into them whose parents had not taken them to be sprinkled and named at the church font! Its establishment was hailed by numbers as a place of refuge, and it rapidly became, and long continued, a large and flourishing school. Its annual examinations grew in interest and attractiveness, and were attended by extraordinary numbers, so that it acquired a celebrity which drew pupils from places far and near. This necessitated our friend to take in boarders, of which he had for years a considerable number. Owing to the formation of new schools, and the improved character and more tolerant spirit of the old ones, the number of pupils is diminished, yet the school retains its popularity, and forms no unimportant contribution to the educational resources of this district. In this useful and honourable vocation Mr. N. laboured for twenty-one years with unabated diligence and success, having, more or less, educated nearly a thousand pupils.

Nor were his labours restricted to the day school; he was for many years a Sunday school teacher and a preacher of the gospel. The Barton church is a large and scattered one, meeting in different divisions, in many different chapels, and all of them being opened on the Lord's-days and week-days too, there is ample employment for willing hearts and able hands. Brother Norton possessed these, happily, to a very good degree; so that there were few Sundays when he was not engaged in proclaiming the words of eternal life; moreover he was a frequent and acceptable preacher in many other places, and in some a regular supply.

In these congenial, laborious, and useful vocations, Mr. N. spent the greatest part of his life. But in the sixty-seventh year of his age he began to feel himself physically unequal to his work. He had not lost his interest in teaching, or his aptitude to teach, or his fondness for children, but what he had lost was the constitutional ability which had distinguished him; therefore, in the summer of 1863, he resigned his mastership of the school. Having saved a small competency, he determined to retire and enjoy, during his remaining years, his well-earned repose. It was now thought by his friends that his useful life deserved some grateful recognition from those who had received the benefit of his work, and an appeal was forthwith made to his old pupils with the view of presenting him with a testimonial. Generously and warmly they responded to it, and he had the pleasure of receiving a handsome gold watch and chain, the former bearing the inscription, "Presented to Mr. G. Norton, as a token of esteem by the scholars of the Barton Day School, August 10th, 1863." This token of esteem was highly prized by him, not only for its inherent worth, but as a proof that his endeavours to serve his generation had neither been ineffectual nor unappreciated.

While released, however, from his scholastic engagements he was not idle. He continued to preach. And God had further work for His willing servant. In the

spring of 1867 the day school at Desford (a branch of the Barton church) being without a teacher, Mr. N. was solicited to fill the office till a fitting master should be found. With his accustomed readiness and cheerfulness he undertook this employment, though at the sacrifice of much personal and domestic comfort. Here his staid demeanour, his cheerful and kindly manner, his humility and diligence, gained him the confidence and esteem of his friends, and the respect of all. He continued in the discharge of his duties of teacher, preacher, and pastor at Desford, with occasional intermissions, from two to three years. The school flourished, and the congregations were never so good as while they had the advantage of his presence, example, and efforts.

The last two or three years of his life were spent at Barton in peaceful, though not inactive, repose. Preaching most Lord's-days, and aiding on the week-day in pastoral visitation, performing the duties of home, and enjoying the pleasures of the garden, he passed his last days with comfort to himself, advantage to others, and in the esteem of all. But he was not wholly without anxiety. Over exertion, some years before, had so excited and disturbed the action of his heart, that for some hours the result was doubtful. This event, and other symptoms, gave him the impression that he should probably die suddenly. In the autumn of the last year he had another alarming attack, whereupon he consulted a medical gentleman at Leicester, who encouraged him to hope, that he was only suffering from indigestion, and might live for years. Following his directions he did seem better; but in less than three months that heart suddenly stopped, to beat no more. On Friday, Nov. 22, he seemed as well and cheerful as ever, if not even more so, and sang before going upstairs to bed a verse or two of his favourite hymn, "Just as I am," &c. He soon went to sleep: but about midnight woke and asked Mrs. N. if she were awake; in a few minutes he was perceived to turn over: was heard at the same time to make a little noise in his throat or nose: instant attention was given to him, but he was gone! What a sudden and unexpected decease! Unexpected, for though ailing, no one looked for his immediate departure: sudden, for he died in a moment, "in the twinkling of an eye." What force such a removal gives to our Lord's admonition, "Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh." The intelligence of his death quickly spread, and everywhere called forth expressions of surprise and regret. His funeral, on the following Wednesday, was attended by a large concourse of sorrowing friends; and his "funeral sermon" drew crowds from far and near, anxious, by their attendance, to give this last proof of their respect for one who had lived among them so long, and of their regret at his removal. Our departed friend was twice married, and had one child, that died in infancy. He has left behind him his second wife, with whom he lived happily and usefully for sixteen years, and who now mourns her great loss in his great gain.

Mr. Norton had a handsome and commanding personal appearance. Not much above the average height, yet he had a large and well-formed frame, surmounted with a noble and well-developed head and face, indicating intelligence, firmness, reverence, and caution; qualities which particularly characterized him. To the last his mien was not without a certain dignity; and years ago, when in his prime, he must have been a man of commanding presence, to which circumstance some of his influence is probably to be attributed.

He possessed a sound mind in a sound body. His constitution was usually good. Even at his decease it was not worn out. To the very end he appeared to enjoy a considerable amount of vitality and energy. Like Moses at his death, "His eye was not dim, nor his natural force abated." And his mind was as sound as his body. Though not a man of shining talents, he was the possessor of good mental parts, combined with an uncommon degree of resolution, power of application, and steadiness of purpose and aim. When he first came into this neighbourhood his opportunities for improvement had been small, and his attainments were not great; but by degrees he procured books on grammar, history, theology, and other subjects, and by dint of patient industry, he gradually improved his mind, and worked his way up to a position of influence and usefulness. He is a fine instance of what a man of average powers may become if he will industriously and perseveringly try. He was, to use a common expression, under God, a self-made man, and is an encouraging example to all placed in similar circumstances.

While not perfect, Mr. N. was a good man. Of his piety no one could doubt. He maintained a consistent course for half a century or more. He was a sincere, growing Christian. The gospel was the object of his profound admiration. He

gloried in it. He loved a sound gospel ministry. To the Lord Jesus he entertained the most glowing affection, and exulted in his interest in His salvation. His peace was rarely disturbed, and his joy was sometimes great. His path was the path of the just, which shineth more and more unto the perfect day: and never had his sun appeared more beautiful and brilliant than at its setting. On the Wednesday evening of the week in which he died he heard a discourse on "Whom having not seen ye love," &c. It was observed how deeply he was interested; and in offering the concluding prayer he repeated, with marked emphasis and deliberateness, the text on which his attention had been fixed. On reaching home, expressing his enjoyment of the service, he exclaimed with passionate ardour, "I do love Him." That night he slept little; but he said he had spent hours in holy communion with his God and Saviour. In allusion to the increasing pleasure and joy he experienced in prayer and meditation, and in the anticipation of the glory of heaven, he said, "I never used to feel so."

Few men have been distinguished by deeper attachment to the doctrines of the gospel, and greater conscientiousness and fidelity in their maintenance of what they conceived, they taught and required, than our departed brother. A decided Arminian, he was also a strict Baptist: and both from conviction. He had studied the question, and was well able to hold his own against any ordinary assailant. And hold it he did: he would not yield an iota in what he conceived to be "the truth as it is in Jesus," and the practice of the apostles. Mourning over the departure from what he considered the gospel taught and required of all those who believed in Christ, in some of the churches of that body of which he was an attached member, he rejoiced that the church at Barton held its original faith and practice.

Like most men, he had his peculiarities, which sometimes occasioned him to be misunderstood, and laid him open to unwarranted suspicions. But whatever failings might in the estimation of some disfigure him, he possessed not a few excellences, which rendered him truly exemplary. He was a lively, cheerful Christian; a faithful friend; an instructive and agreeable companion; ever ready to do one a kind action; and a constant attendant on the means of grace. Nor was he less regular in the duties of private and domestic devotion. He endeavoured, also, to train his family in a reverent regard for Holy Writ, by the daily practice of reading it with them, and commending its truths to their serious consideration. No one could have much to do with him without soon discovering his punctuality in appointments, fidelity to promises, and conscientiousness in the fulfilment of engagements. Prudent and cautious, exercising great command over himself, he rarely offended with his tongue; and was preserved from committing such mistakes in the conduct of life as have marred the character and usefulness of some of the best of men.

We may well regret the departure of such a man from us. Not soon do we expect to see amongst us his like again. Such men are scarce. He was exceedingly useful; not only in the various offices he filled, but in the success which in a good degree attended him. For more than fifty years he was an active member of this church, a deacon for thirty, and its secretary nearly as long. Possessing one of the finest bass voices in the county, he consecrated it to the service of the sanctuary, being for fifty years a member of the choir. Few things were done without him. He was oftentimes doctor, lawyer, and minister. Many people looked up to him with the greatest reverence, and regarded him almost in the light of an oracle. Most attached to the cause of Christ, and anxious for its prosperity, he shrank from no duty whatever on its behalf, from preaching the gospel down to offices almost menial. He rejoiced in the conversion of sinners; nor did he labour and pray for it in vain. Baptism days were high and holy days with him. Frequently he baptized; and greatly admiring the ordinance, took infinite pleasure in the service. His visits to the sick and dying were frequent and useful: in some cases blessed, apparently, to their salvation. To the last he was very solicitous respecting the young. Several of his pupils he had the happiness to see "walk in the truth." One of his last acts was writing to some of his young friends, affectionately urging on them the claims of religion. But he is gone, and his varied and useful services here are ended. Yet he is not gone from our memory and heart. "He being dead yet speaketh," in the recollection of his holy life and useful labours. May we who survive emulate the piety and devotedness of our friend, and of all the faithful servants of the Lord Jesus, and when we have finished our course, share with them in the blessedness of those "who die in the Lord," who "rest from their labours, and their works do follow them."

WILLIAM JARROM.

THE MUSIC OF THE SANCTUARY.

No. III.—*Choirs and Congregational Singing.*

We live in happier times than our fathers, as it concerns the service of song in the house of the Lord. Less than two centuries ago it was thought monstrous to have music of any sort in a nonconformist place of worship. It was regarded as a popish innovation, and therefore mightily resisted. Keach laboured for many years at Horsleydown to get singing introduced into his church, and then it was only one hymn at the communion service, the singing of which so incensed certain of his flock that some of them "got up and went out," and those who remained *kept their hats on* to show their strong disapproval. After six years had passed away, Mr. Keach induced his people to have singing on thanksgiving days, and it took fourteen years more of patient, earnest advocacy, before it became a part of the regular Sabbath-day worship.

How different now! Except our Quaker friends—and they are beginning to repent by introducing hymns into their Sunday school exercises—there is no denomination from the rigid Presbyterian to the ardent Primitive Methodist that does not reckon singing among the things indispensable to its existence. I have been puzzled in my efforts to understand how they managed their prayer-meetings in olden time, and how the people endured a three-hours' service unrelieved by singing. It would be wrong to doubt that their services were characterised by joy and fervour, and that their prayer meetings brought down God's blessing, and cemented Christian fellowship; but as for us, we must have some singing, for a songless service is certainly not adapted to the requirements of the church in the nineteenth century. May nothing one-half so dismal ever overtake the church in all her future history, but may hallelujahs multiply more and more as she journeys onward to the end of her joyous hopes!

It is plain from the teaching of the apostle Paul that music was intended for the sanctuary, and praise to form a part of religious worship. To the Ephesians, he writes:—"Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always unto God and the Father in the name of our Lord Jesus Christ." That Paul attached considerable importance to this exercise appears from the fact that he repeats the injunction in almost the self-same words in his letter to the Colossians:—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Such exhortations as these, coupled with the thrilling recital of heavenly praise given by John in the Apocalypse, make it a matter of surprise to us that the pioneers of our denomination less than two centuries ago should have entertained so strong an aversion to singing in their places of worship.

For a long time, the early churches, *i.e.* those founded by the apostles and their immediate successors acted upon the advice of Paul. Singing was a striking feature of their worship, and it was of the congregational type. They had no official precentors, no choirs, no organs. Their praise was pure and simple, hearty and united. Whether in cathedral or synagogue, in church or chapel, in caves or deserts, on mountain slopes or river banks, for several centuries praise was congregational. Ambrose, who is entitled to be called the father of sanctuary music, in one of his sermons, says: "The effect of the responses of the psalms, the singing of men, women, maidens, and children, is like the breaking of the waves of the sea." Augustine also thus writes to Ambrose of the power which the music in the latter's church had over his soul:—"How did I weep through thy hymns and canticles, touched to the quick by the voices of thy sweet-attuned church!"

But as the church deteriorated, and the dark ages drew on, the music of the sanctuary was despoiled of its congregational character, and that was its chief beauty. Mr. W. A. Leonard, in his valuable little work just published on "The Music of the Western Church," says: "In the 11th century, Gregory VII directed that henceforth the church service should be no longer rendered in the vernacular, giving as the reason, that 'general or loud singing would corrupt science.' Congregational singing was thus virtually forbidden, and the musical portion of the service being relegated to the choirs, complicated music was adopted, so that with the priest and choir dividing the service between them, nothing was left for the people to do but to sit and listen; not a very wise proceeding, for if men have the gift of song—and they undoubtedly have—and are forbidden to exercise it in one

place, it is only natural to suppose they will find some place in which they can give it vent." Thus was the congregational element of praise well-nigh extinguished. The century that preceded the Reformation is the darkest blot in the history of Christendom. It was then that sacerdotalism flourished, and congregationalism declined. The church became a mere temporality, and stooped to embrace the world. The priests undertook to pray for the people by gabbling litanies in the Latin tongue, and choirs were established to praise for the people by performing elaborate musical compositions also in the Latin tongue. The life went out of Christianity, and under the outer dress of sanctity, the vilest abominations were concealed.

At this stage of the church's history, Martin Luther appeared on the scene. When he began his glorious work of reforming the German churches, he took care to release the music of the sanctuary from the monopoly of the priests and *cantores*, and give it back again to the people. He was wonderfully gifted both as a composer and a singer. He ranked music next in importance to theology, and laboured assiduously to cultivate congregational praise. Had it not been for this, the Reformation would have moved on with tardier steps. It produced the same magic effect here in England. Bishop Jewel tells Peter Martyr that it was a common thing for six thousand persons to be singing together at St. Paul's Cross. Psalm-singing was the universal characteristic of the Reformation.

This state of things did not last long. The church lapsed once more into the hands of Papists. Congregational singing again declined, and choral singing became the fashion, and so continued more or less until the middle of last century. It was given to Wesley and Whitfield to trumpet a dead church into life. The brothers Wesley were tired of the choral service, it was cold and formal. They enlisted the hearts of the multitude. They gathered the people together by the road side, or on the village green, and provided them with hymns in homely language, set to pleasing melodies that all could sing.

Now why has this historical sketch been introduced? Simply to show the superiority of congregational singing over choral. If worship is the aim and end of sanctuary music, it must be presented to God through the people themselves, and not vicariously through a choir. It must never be forgotten that choirs were instituted at a time when church life was going to decay, and when a corrupt priesthood held sway in matters ecclesiastical. The truest worship is congregational. Religion is a thing of the heart, and it may be promoted by spiritual songs in which all can join, far better than by classical compositions sung by a choir, however well performed. The happiest days of Christian fellowship, and the most successful seasons of Christian effort, have usually been those times when choral singing was unknown and congregational singing prevalent. It has been urged in defence of choirs, that the temple service of the Jews was choral. But are we living under a Jewish or a Christian dispensation? Josephus tells us that twenty thousand musicians assisted at the dedication of Solomon's temple; but that is no reason why we should organize choirs for modern churches and chapels. We ought the rather to be guided in this matter by what we meet with in the New Testament. The hymn sung by our Lord and His disciples on the night of the memorable passover, the manner of conducting social worship as recorded in the Acts of the Apostles, and the exhortations of Paul above quoted, are sufficient to assist us in making our choice between choral and congregational singing. For my own part, I would dispense with the services of all special singers so that the whole assembly should constitute one large choir, and thus would be realised the aspirations of the royal psalmist: "Let the people praise Thee, O God, yea, let ALL the people praise Thee."

Some of the objections to choirs may now be more particularly stated.

1. *Choirs are often expensive to a church.* Not that all choirs are paid ones, but many are, either wholly or in part. When forms of philanthropy are standing still for want of funds, and the call for help from our mission fields so loud and urgent, it is a sinful waste of the funds of the church to hire the occupants of the singing gallery, not to mention the cost of music, which is the same whether the singers are paid or not. Paid singers are usually less devotional than others. Mr. Leonard very appropriately remarks on this point:—"It stands to reason, that where a company of singers is paid to 'perform' certain music in public worship—that where a money equivalent is given for their attendance, and the highest bidder secures their services—neither 'a natural and spontaneous utterance,' nor due reverence is to be found." To such an extent is paid singing carried on, that advertisements in the religious and other newspapers, like the following which I have selected at random,

are common:—"Wanted a good bass singer for—church choir, salary ten pounds a year. Sunday services only required." Of course, when choirs are made up in this way, however good the quality of the voices, however rich and grand the harmony, the style of singing can never be called devotional, and it is in no sense congregational. Dr. Brock, in his lecture on "America," mentions a church whose choir consisted of four hired singers—two ladies (soprano and contralto) and two gentlemen (tenor and bass)—and he heard a sublime hymn of Wesley's sung thus: The tenor sang the first line alone, "A charge to keep I have;" the soprano then sang, "A God to glorify;" the other lady following with the third line, "A never dying soul to save;" while the last line, "And fit it for the sky," was sung by the bass singer. In this way they went through the entire hymn. Thus, the service of praise is degenerated into an exhibition of musical talent, for if singers are hired, it is absolutely necessary to show them off. The congregation that wants to praise God will have nothing to do with paid singers; and what is more, a congregation that worships God by proxy does not worship Him at all.

2. *Choirs are often troublesome to a church.* It is a notorious fact that the sons and daughters of harmony are rarely at peace among themselves, and often fall into dire discord. A well-known minister in England, reviewing his life a short time ago, said, "The most troublesome set of people I ever had to do with in the whole course of my experience was a choir of singers. One wanted one tune sung, another another. One wouldn't sit in the singing pew as long as such an one sat there; and occasionally all felt themselves aggrieved that so little respect was shown to them as a body." I may as well at once say that this reference is not called forth by my own personal experience in the church of which I am pastor. I am happy to say that the choir at Stoney Street is not a troublesome one; but such a state of things is exceptional, and there's no knowing how soon it may terminate. The rule is certainly the other way. Henry Ward Beecher compares choirs to "bomb-shells, liable to explode at any time, and fearing that they may, he is careful to keep out of the way of the pieces."

Choirs are troublesome for other reasons than those already named. It is usual for them to occupy a prominent position where they are the observed of all observers, and unless they are composed of the most devout members of the congregation—which is rarely the case—it will be scarcely possible for them in such a situation to preserve that unbroken decorum and reverence so much to be desired in the house of the Lord. In some places, the singers use the time of prayer in arranging their hymn and tune-books in readiness for the next singing. The rustling of papers, and the whispering of voices not always in the gentlest accents, in the singing-galleries of chapels, are sources of considerable annoyance both to the minister and to the devout worshippers in the congregation. All others are expected to find the hymn and tune between the time of announcement and the singing of the same—why cannot the choir do so? The time of prayer has even been employed in multiplying copies of the tune or chant that has to be sung. And as to the red curtains and brass rings behind which all this, and much more is done, the man that invented such church upholstery deserves anathematizing. What necessity can there be for covering up the singers thus? Not only is it of no use, but it serves to encourage levity and irreverence, of which many painful instances might be cited. It is moreover a mistake to place a choir in an isolated gallery behind the pulpit. The eyes of a congregation are usually directed to the minister during the time of preaching, at which time also the curtains of the singing gallery are generally drawn aside: consequently any movement or gesture on the part of any member of the choir is instantly observed by the congregation, and for the time being the attention must be diverted from the sermon. Only a few evenings ago I was hearing a popular minister in one of the largest chapels in the midland counties, and a couple of smartly-dressed, bold-looking young women occupied the front seat of the singing gallery, immediately behind the preacher, and it was painful to note their unbecoming behaviour, sometimes chatting, sometimes smiling, and that frequently during the time of the discourse. If the sanctuary is not to be confounded with a concert-hall, the singers must be removed into a more unobtrusive position, where they will not distract the attention of the congregation during sermon time, nor prove so irresistible a temptation to the people, in the time of praise, to become mere spectators and auditors, instead of hearty worshippers. If there must be a choir, let it be placed in some central position where it may be of real use in the service, for it cannot perform the duty assigned to it when curtained off in a select gallery. Greater still would be the influence of choirs if they were at once to disband, and

the singers take their places in various parts of the chapel just as ordinary worshippers.

3. *Choirs are frequently a hindrance to congregational singing.* This is manifestly so when the choir is a bad one. Mistakes that occur in the singing-gallery give occasion to some persons to indulge in ridicule and even in mirth at what is going on, and as far as they are concerned, worship is out of the question. Those who have more refined tastes in the congregation abstain from joining in the exercise, and so there is an end to united praise. It is not to be wondered at, for the character and composition of many choirs suggest the painful thought that singers are often selected with no higher qualification than a willingness to fill up vacant seats and a temerity to face a few hundred people. I myself have been in many chapels, where the only drawback to a hearty and devotional praise has been the existence of an incompetent choir.

Nor is the choir less a hindrance to congregational singing when it is a good one. The temptation to all lovers of music in the congregation is to leave off singing themselves, and listen to the choir; and when the choir is a very select one, its leader takes good care to choose music which is beyond the power of the people to take part in. The consequence of this is, that many places of worship become concert-rooms and nothing more, as *e.g.*, cathedrals, protestant and catholic, to which visitors go daily only to hearken to the music. I know this is not common among nonconformists; still, I could point out to you chapels where good singing by an artistic choir is the chief attraction, and in those places it is usual to see half the people in the congregation in a sitting posture during the singing, listening as though they were at an entertainment. In America this is much more the case. The Sunday services of a Methodist church in Philadelphia were recently advertised in a Saturday paper, with the following as the closing item:—"One of the best quartette choirs in Philadelphia, under the direction of that magnificent tenor, F. R. Thomas, M.D., with Professor Harry Barnhurst as basso, and kindred talent as soprano and alto. Lovers of artistic music may enjoy a rich musical treat at every public service."

Then again, the arrogance of these fine singers themselves is destructive of all congregational praise, and they intend it to be so. Their dogma is:—"The minister does the preaching, and *we* do the singing." One such choir actually passed a formal resolution, "that they wouldn't be bored with the singing of the congregation." Praise is essentially a people's act. They are preached to, and prayed for, but they can manage the singing themselves; and since they will, whoever complains or rebukes. A stranger who loved to sing, once turned into a church where the singing was done by a choir, but observing his usual custom, he joined heartily in the hymn that was being sung. Whereupon, the sexton advanced to him with a caution—"Stop, sir, stop! we do all the singing here ourselves"—but the caution was disregarded by the stranger, who went on to the end much to the chagrin of the select choir. This arrogance has more than once received a well-merited rebuff, and if always followed by resignations, it would be an immense gain to congregational singing. A choir in New Bedford, U. S., took their seats as usual one Sunday, having previously resolved not to sing a note that day. The minister (Dr. West) announced as the first hymn, "Come we that love the Lord." After reading it through, he looked up very emphatically at the choir, and said, "You will begin at the second verse:—

*'Let those refuse to sing
Who never knew our God.'*"

It is needless to add that they all sang that hymn, but the singing pew was empty at the evening service. Far better is it to have a whole congregation praising God, however inferior it may seem from a musical stand-point, than all the troubles and vexations which choirs create. And when the people will have it so, a choir is of very little service to them. Mr. Curwen speaks of a Yorkshire church he visited, where the mighty tide of the people's song "shouting for joy," rose so high as to carry both organ and choir away with it, "like straws on the top of a wave." And, after some years of observation, I am bound to say, in concluding this paper, that the finest congregational singing it has ever been my pleasure to hear has been in those places where there was neither organ nor choir; and the union of a thousand hearts and voices in singing the doxology at the close of one of our great May meetings in London, has provided me with a better foretaste of the music of heaven than the most elaborate service of song in St. Paul's or Westminster Abbey.

T. RYDER.

PAPERS ON PREACHING.

No. II.—*Getting Ready.*

SUPPOSING it settled that our candidate "will make a preacher;" that the necessary qualifications for this office are, in larger or smaller measure found in him, the next point is that of getting ready for the use and development of these powers so as some day or other to be able to employ them with the widest and most blessed effects. He knows what he has to do. His *object* is clearly defined. He is to save men by the preaching of the gospel of Christ: not merely to tell them what that gospel is, and state its message with ringing clearness and pleasing eloquence, but to persuade them to accept the Saviour from whom it comes, and to yield their souls to His authority. He is not merely a witness to certain facts, or he might bear his testimony and retire unconcerned as to the results. He is much more than an expositor; or he might write a book, distribute it, and leave the pulpit vacant. He is an ambassador, a prophet, filled with the breath of God, charged to labour so as to save men; and to save them completely, leading them to generosity, love, holiness, self-conquest, and all the noble qualities of the fully-formed and high-statured man in Christ Jesus. So that "warning every man and teaching every man in all wisdom, he may present every man perfect in Christ Jesus."

Further, he knows something of the *tools* with which he is to work. They are many and various. First in his thought, probably, stands his piety; his godly character, that invisible, ethereal influence that moulds men's thoughts, moves them as with the power of inspiration, and registers itself in purer and sweeter life. Next in the rank of importance, stands the truth, the word of God, the means by which the hearts of men are to be reached, and swayed: and closely akin to this is the discipline of the emotive and thinking nature, the power to acquire knowledge, to produce sermons, and to build up arguments. And passing by many others, last and not least, if at all, will come the drill of the body. All these are instruments needing to be thoroughly understood, finely tempered, well sharpened, and made every way fit for service.

"Getting ready" for the work of the ministry, therefore, can never be a short or a rapid process. The training is wide in its range, long in its duration, thorough in its requirements, and though not without much that is pleasant and joy-giving, yet often fraught with real pain. The true preacher is indeed, *always* getting ready. Whether he is on a "Local Preacher's Plan," or admitted amongst the *alumni* of a theological college, or has passed fifteen or twenty years at his work, he is still carrying on his ministerial education, and has some work in hand which does not contemplate the mere supply of his daily or weekly needs, but is meant to make a better preacher of him ten or twenty years hence. Every Sunday he is training himself. His eye glances back eagerly in search of his defects, and his will is fixed for their eradication. He is grateful for the criticism that will give him the chance of improvement. He seeks, with sedulous and unwearied zeal, the solution of all the problems that centre in the salvation and renewal of men. He no more imagines that a brief apprenticeship at college, and a slender stock of carefully elaborated sermons, endorsed by an examining committee, can make a preacher of him, than that a knowledge of the goose-step is all that is essential to the army that is to defeat the well-disciplined legions of Germany. Preaching is the work of his life; and every day's occupation is a discipline and a preparation for the labour of the day that is to follow.

A metropolitan preacher of high and deserved fame, and of more than thirty years' experience of the difficulties and successes of ministerial work said, not long since, in answer to an indirect compliment on his preaching ability, "I really don't think I know how to preach yet. I am trying all I can to succeed in getting a perfect mastery of the divine art, and I hope I shall succeed after a while; but at present I'm a long way off my ideal." In that statement of the gray-haired veteran, voice is given to the inmost soul of every true preacher of the gospel of Christ. In his convictions, in his self depreciation and in his hopes, if not in his success, he represents every minister whose lofty aims and enlarging conceptions of the super-human greatness and grandeur of his task fill every day with works of self-discipline, touch with transforming magic the entire field of life, and arouse to unequalled industry every power of his redeemed and renewed nature.

The preacher's business is not so easy that it is soon learnt. Indeed we may ask, is it ever perfectly acquired by the most successful amongst us? Does not Canon

Liddon confess that he has something still to learn? Will Beecher say that he is beyond improvement? Are there not always possibilities of power, and high ranges of usefulness unattained? Might not men of the widest culture discover new methods of striking sweet music from the many-stringed harps of the human soul? Are there not potent magnets in the deep mines of truth that would draw the worst men to God if only we could break the earth's crust and dig them up! The best preacher is not born yet. There are men to come, we believe, who will surpass the Liddons and Beechers, Maclarens and Spurgeons of to-day, as far as they surpass their predecessors.

Any way it is certain that preaching is the hardest work mortal-man ever undertakes. It makes larger demands on his whole nature, body, soul, and spirit; on his time, patience, faith, energy, endurance, hopefulness, and self-denial, than any other vocation under heaven. Lawyers mostly have to wait long for their prizes, but they may obtain large gains with a defective discipline and a sorry character. The guild of literature is exclusive, but over its doors it is not written, "Only the pure in heart can enter here." The lottery of statesmanship has many blanks; but a man may rise to the presidency of Her Majesty's cabinet without attaining surpassing virtues. Physicians need much teaching and long experience, but they may win fame and fees with inconceivably less preparation and labour than a minister of the gospel can secure pure, abiding, and divine success. 'I know that a few men with less than forty-eight ounces of brain, with only a fragmentary training, most imperfectly endowed, mentally and morally, and scarcely capable of more than lustily ringing the changes on a very limited stock of ideas, have leaped into conspicuous positions, acquired sudden éclat, and ample stipends; but those first and real rewards, the salvation of men from sin, and their upbuilding after the pattern of Christ, never attend the labours of the half-disciplined, half-devoted, hireling preachers of the gospel. "Every man receives his reward according to his labour." Let him build with wood easily cut down, and, alas! easily burnt too, with swiftly mown grass, cheap and almost useless stubble, and other unfit material, and the day of fire will consume it all to ashes: and though he has built upon the right foundation, his work will be gone, and it will be due entirely to God's infinite mercy that the lazy, ignorant, and impure builder himself is not gone too. The man who desires to find his life work when he finds himself saved must take care not only to preach Christ, but to preach Him with thoroughly disciplined and perfected powers; building with the most costly and enduring materials he is able to get, "gold, and silver, and precious stones."

Jesus Christ, the model preacher, waited till he began to be about thirty years of age before he went into the cities and villages preaching the word. *He was always under training.* Bushnell says "He had no study. He was no deep meditationist. No recluse working out his problems and living in his frames, but a wonderfully out-door character." Still, in the quiet of His Nazareth home, amongst the lovely scenes of Galilee, with the people of the Market Place at Cana of Galilee and Capernaum; along with the fishermen on the shores of the Lake of Tiberias seeking to help and bless men, He was training himself to find the ways of approach to the human heart, and preparing for the hour when, as a preacher, he would speak with the authority of profound conviction and power, and not with the indifference and ineffectiveness of the Scribes. Moses was trained amid the solitudes of the desert of Horeb for the post of champion of the people of God. Saul of Tarsus spent three years in Arabia before he stood forth as the invincible chieftain of that faith which he once destroyed. Augustine, a man of immense reading, and specially qualified as a rhetorician, keenly realizes, on his conversion, his deficiencies, and seeks in direct self-discipline to fit himself for his work as a preacher and servant of the Word. Luther was made a polished shaft in the hands of the Lord by the education at Erfurth and the imprisonment in the Wartburg. The God of wisdom has ever delighted to use and honour the most wholly consecrated and perfectly trained powers of his children for the accomplishment of the purposes of His grace. Those who give Him their best receive from Him the most.

Our work is great. Sublimar vocation there is not. Let us seek the most thorough, wise, continuous and complete equipment for it. Every power at its best; power of body, soul and spirit, should be our motto. It is cowardly to shirk discipline. It is weak to be in a hurry. It is wicked to be without faith and hope. God is our tutor: let us yield to His discipline. The strong Jehovah is patient. Let us be strong in Him. He works in us and upon us and through us: let us not bate a jot of hope, but ever be in training for better service in His kingdom.

J. CLIFFORD.

SEARCHING QUESTIONS.

You profess to be a disciple of the Lord Jesus: are you really one? If so, do you make progress in His school? What do you know about Him, His word, His church, His people, and the wide interests of His kingdom, what do you know more than others? Are you able to guide the blind and to teach the ignorant?

You profess to be a subject of Jesus: are you really one? Is the kingdom of righteousness, peace, and joy in the Holy Ghost set up in your soul? Are you loyal? Do you submit to all the laws of the King? If you are a traitor, what can be expected of the wicked? And yet in many things do you not disobey? Will you compare your conduct with the law of Christ's kingdom as revealed in His word?

You profess to be a soldier of Jesus: are you really one? Do you fight against the world, and sin, and Satan? Do you take the helmet of hope, the shield of faith, and the sword of the Spirit, and march against the ignorance, the drunkenness, and the awful profligacy of our times? and have you ever destroyed any of these foes? Does any one know that you are a soldier? Have you ever attempted to slay one single enemy? What is your answer?

You profess to belong to the flock of Jesus: do you really belong to it? Do you follow the good Shepherd? But He never leads His sheep into public houses, or ball-rooms, or dancing-rooms, or theatres. Such places Jesus never visits, except with his frown; never visits them as places of amusement. The idea! the good Shepherd at the theatre, the ball, the dancing, the public house! But such was never the case, and never will be—never for mere amusement. Then, why should the sheep go? Surely it cannot be right for them to go where the Shepherd would not go. No, no, the good Shepherd leads His sheep into the green pastures of His word, His ordinances, and His grace. And He says, "My sheep hear my voice, and I know them, and they follow me."

You profess to be a friend of Jesus: are you really one? What is a friend? The Scriptures say that a real friend *sticketh closer than a brother*. Then, if you are Christ's real friend, you will stick closer to Him than you would to your own brother; you will do this on the ground of your friendship to Him. The friendship between David and Jonathan is illustrative of this. How true they were to each other. But do you thus act? What proof can you give that you are one of Christ's friends? Do you ever tell either young or old anything about Him? Have you preached Him to anyone to-day? Do you ever visit any of His poor, and relieve them? Do you ever pray, or read, or study, or give, or work, or converse, with a view to glorifying Christ? By your spirit, or character, or works, can anyone tell that you are a friend of Jesus? Now, answer faithfully.

You profess to love Jesus: do you really love Him? What is the proof? Do you keep His commandments? He says, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Such is the teaching of the Saviour. "If a man love me, he will keep my words." If the love be there, the obedience is certain; for there is nothing so practical as love. In very deed it has a voice of thunder, feet of electricity, hands of omnipotence, and a soul of intense and quenchless fire. Many waters cannot extinguish love. If, then, you love the Saviour, it will be the highest joy of your life to run in the way of His commandments, making mention of His righteousness, even of His only. But is it so?

What a glorious character you profess to sustain! Surely you must be very wise, and holy, and useful, and happy. Verily you are, or should be, a world's blessing, a pastor's joy, and a church's glory. But, is it so? Are you really what you profess to be? or, is your profession a lie, your religious life a sham, and your influence a curse? and by your worldliness, indifference, and inconsistency, are you breaking the heart of your pastor, retarding the progress of the church, causing the enemies of Christ to blaspheme, and filling the abodes of the lost with the wails of those who are falling over your wickedness to rise no more? Oh, if you are a real follower of Jesus, then, by your faith, your prayers, your purity, your liberality, your devoutness, and your zeal—by your peacefulness, your meekness, and your goodness, shew it. As you journey along the highway of eighteen hundred and seventy-three, let it be seen by the entire moral universe that you have gone out to Christ without the camp, bearing His reproach. The world, the church, and your own profession say, shew it. The sufferings of Christ, the death on the cross, and the great salvation say, shew it. Time, death, the judgment, and the great destiny say, shew it! SHEW IT!!

B. WOOD.

"GONE OVER TO THE MAJORITY."

WE have the mournful duty to record the decease of three devoted followers of the Lord Jesus Christ, and faithful and distinguished servants of His church. The HON. AND REV. BAPTIST NOEL had served his generation with singular fidelity, self-sacrifice, conscientiousness, and quiet but intense ardour. His profound piety, his fervent spirituality, so sweet, and so all penetrating, have made his memory precious to thousands of hearts. The manliness and dignity, the determined heroism, the faithfulness to convictions which led him to give up the post of Queen's preacher, minister of the State Church, and cast in his lot with the Baptists, have made him the pattern of loyalty to the Lord Jesus, and of separation for the sake of the truth, whilst praying and labouring that "grace may be with all them that love the Lord Jesus in sincerity." He being dead yet speaketh. O that myriads might hear his voice and be persuaded by it.

MR. NOEL'S work was finished; but we had expected years of useful labour from the wide culture, ripened experience, and well-balanced character of DR. HAYCROFT. He is taken away in the midst of his years; and as we in our contracted vision judge, just when his influence was maturing towards perfectness, and his service becoming most effective. Leicester will miss his clear and ringing tones, his decisive speech and action, his catholic spirit, his eloquent address, and his ready service. We cast the wreath of affection on his tomb with hearts saddened by our loss, but made victorious through the hopes born of the glorious gospel he preached.

As "with a great and very sore lamentation" Jacob was buried at Abel-Mizraim, so in Wisbech and far beyond there is great sorrow at the death of our much-beloved friend MR. ROBERT WHERRY. One Sunday at chapel, and the next, lo! "he was not; for God took him." Having held the office of Mayor three times, acted as an Alderman and Justice of the Peace for years, and filled various other civic positions, he had made himself so useful, not only by his abundant activity but by the gentleness, dignity, firmness, and skill, with which he used his talents for leadership, that his vacant place will not soon be filled. To the church at Ely Place he was endeared by many ties, and will live in the affections of his fellow-members till they shall join him "where they go no more out for ever." His deep interest in the new church, so soon to be opened, as we saw it on the day of laying the foundation-stone, we never can forget. Our denomination loses one of its best friends, and our societies one of their best supporters. Many fervent prayers will be offered for the bereaved widow and relatives, and for the bereaved church, that the "strong consolations" of the "God of all comfort" may abound towards them.

Dear readers, our teachers and fellow-workers are hastening over to "the great majority." Soon we must follow. Are we ready? Let us have our loins girt about and our lights burning, and be like those that wait for their Lord. J. CLIFFORD.

IRISH UNIVERSITY EDUCATION.

THE Liberal Government is to be congratulated on the skilful manner in which it has escaped the rocks and shoals to which it was exposed in legislating for the furtherance of University Education in Ireland. Having to avoid the Scylla of religious inequality at home, and the Charybdis of Ultramontane influence on the other side of St. George's Channel, it would not have been surprising if a measure very different in character had been introduced to Parliament than that now before the country. It is, on the face of it, as indeed it ought to be in principle, and in application, a purely *secular* system. No violence is openly done to the principles of justice. As Nonconformists and advocates of Free Religion, and equal religious rights all round, our chief duties are to watch carefully the progress of the Bill through the House so that the alterations in committee may not introduce any new and false principle; and strenuously to advocate the exclusion, by express provision, of the clergy from the list of those eligible to be appointed on the University Council by Parliament. These ought to be laymen. This is absolutely necessary for the fair and safe working of the scheme. The interests of denominationalists will be sufficiently cared for—if, indeed, they must be cared for at all—by the provision that each college with fifty students in attendance may elect and appoint an Extraordinary Member of Council. But if the University is not to be swayed by priestism, and sink into a Roman Catholic organ, the Ordinary Council must either be wholly lay, or so to a very large degree, say certainly to the extent of seven-eighths.

Objection has been taken by some of the daily papers to the enactment that no disqualification shall attach to any candidate in any examination by reason of his adopting in modern history, moral or mental philosophy, law or medicine, or any other branch of

learning, any particular theory, in preference to any received theory. But why this should be opposed we cannot see. The examination is not a belief-test, but a knowledge-test. The object is not to discover what men believe, but what they have learnt. A similar regulation obtains in the Scriptural Examinations for B.A.'s of the University of London. The calendar states, "No answer or translation given by any candidate shall be objected to on the ground of its expressing any peculiarity of doctrinal views." In the heated atmosphere of Ireland we imagine there may be even greater need for such a provision than in the icy coldness of the London University.

But what can have suggested the utter abolition of the Chairs of Moral Philosophy and Modern History? This certainly seems absurd, and yet, doubtless, it is a concession to Ultramontane prejudices which we may be obliged to let pass. A University without modern history and without ethics!—What is there left for it? Well! much, very much; but whether the same reasons that exorcise these important subjects would not apply to five-sixths of the remaining subjects we need not determine. As interested in academic culture we mourn over and protest against these vacant Chairs; but as Christians and Non-conformist politicians, we have manifold grounds, not for jubilation certainly, but for some content in Mr. Gladstone's Bill.

J. CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE-BASKET.

I. OUR AGGRESSIVE EFFORTS.—Our advertising and intelligence columns, during the past few months, show that we are not without signs of progress. There is a steady rise in the number of baptisms reported; due in part, but not wholly, to better reporting, but to an actual increase in additions to our communion. Two new churches, one at *Manchester* and another at *Nazebottom*, have recently been formed. In chapel and school building there is considerable activity. At *Allerton, Burnley, Bacup, Leicester, (Dover Street), and Wisbech*, opening services are not far distant. In the important and thriving town of *Macclesfield*, where there is a population of more than 35,000, and only one Baptist chapel, and that an inconvenient and ill-placed one, a vigorous movement has been set on foot for a new chapel in a central position. Our friends desire to make their £800 into £1200 by April next, and deserve, as they need, our most liberal help. At *Hitchin*, too, a prosperous church is giving and collecting funds for the purchase of the land on which its home is placed. Having had a capital start in the gift of the Iron Chapel by our friend, Mr. R. Johnson, the generous aid of the friends of the denomination is all that is needed to crown this effort with success. North and South, East and West, we are advancing. We have a good deal of latent *esprit de corps*, let us show it in assisting all we can these various movements for the advance of teachings and principles we hold dear.

II. THE BAPTIST HANDBOOK, 1873.—It is not right, I suppose, to expect that the statistics of so large and complex a body as the Baptists of the whole world can ever be thoroughly correct. But might not some of the errors in this year's issue have been easily avoided? I have looked over a few pages dealing with facts about which

I have some personal knowledge, and am not encouraged to extreme confidence by the result. Amongst other interesting things I learn for the first time that the church at Hill Street, Dorset Square, of which the late Mr. Foreman was pastor, and which is noted for excessive elevation of theological sentiments, has joined the London Baptist Association, and what is even better has actually even become General Baptist. The pastors of Regent's Park Chapel, Church Street, etc., will be surprised to find that they belong to the unassociated churches. The Baptist church at Berk-hampstead has learnt from this Handbook that it has a pastor, and that his name is "A. Cave, B.A.," from "Chilwell College." But what will astonish our readers most is the new reading of Baptist History, given on page 235. There we are told that our General Baptist predecessors thought it a duty, more than a hundred years ago, to secede from the Particular Baptist body. Will the Secretary of the Union kindly refer us to the documents upon which this statement is based? The histories that we have seen know of no secession of G. B.'s from P. B.'s, for they speak of no union between them till that which took effect in their becoming the Baptist Union. The matter is not of great moment, but it may at least suggest that there is some need for brother Thomas Goadby's "Story" to appear as soon as possible. Notwithstanding these drawbacks this compilation has manifold and great uses, but it seems desirable not to draw any inferences from its statements without personal verification of the premises on which the conclusion rests.

III. HOW TO SPOIL A PRAYER MEETING.—A writer wishes to know what Paul would say if he came to our prayer meetings and found some of the leading men,

such as elders, deacons, etc., regularly absent, and engrossed in private or public business. We are hardly sure. But certainly the absence of the natural leaders is *one* of the readiest ways of spoiling a prayer meeting that can be discovered. Children treat servants as their fathers and mothers do; and church members mostly regard with indifference the meetings at which the officers of the church think they need not be present. But the questioner thinks Paul would rebuke these absentees and tell them they were grievously wanting in love to souls. Perhaps so. But after all, rebuke is a very poor medicine. Even children will not thrive on it. And if it be a fact that in ninety-nine out of one hundred churches the removal of a mere handful of people would leave the prayer meeting to the minister and chapel-keeper, we must find some other cure than rebuke. The whole question is important and difficult. Why does not the *Church* meet for prayer? The absence of the officers is part of the cause, but not the whole of it. The abundance of other meetings, the lifelessness, restraint, and coldness of the meeting itself, the lack of faith in prayer, and many other causes, operate

to spoil our gatherings for devotion! "There is none that stireth up HIMSELF to take hold of thee." Let us begin there.

IV. WHAT WE MUST COME TO.—Referring to the reported decline of the observance of infant baptism in the Pædobaptist churches of America the *Christian Union*, edited by H. W. Beecher, says, the grounds of that practice "should be re-examined in the spirit of Christian frankness and uncompromising love of truth, and the ordinance either re-affirmed and vindicated, or placed on different and more tenable foundations, or definitely abandoned. Nothing so demoralizes a people as to be set for the maintenance of a creed which they do not sincerely hold; and these are the latter days of shaking and trial, when the rubbish of all creeds will surely be made manifest and cast out." These strong and brave words apply quite as much to England as to the United States. Under the influence of the exaggerations and misrepresentations of baptism made by Ritualists, and the neglect of it by Pædobaptists, baptism is gradually being displaced from the position given it by Christ and His apostles. Why cannot we have the brave and fearless re-examination Mr. Beecher asks for?

Reviews.

BIOGRAPHICAL SKETCHES OF REMARKABLE PEOPLE, chiefly from Personal Recollection. By Spencer T. Hall, "The Sherwood Forester." London: Simpkin, Marshall & Co. 1873. pp. 450.

"WHEN our children are about us," one of our greatest difficulties is to provide for them mental food which will please their taste, and, at the same time, improve their intellectual health. Among the myriad books issued from the press, great numbers of them will accomplish the former purpose, but they would be perfect poison in regard to the latter: A pleasant and wholesome book is one of the greatest blessings that we can place in the hands of youth or of age. Such a book, we hesitate not to affirm, is the one above.

It is a remarkably pleasant book. For variety of subject, and for the perspicuous and interesting style in which it is written, we can scarcely conceive that any one, who has a taste for reading at all, can read a page of it without performing the exploit of the angel in the Revelation, viz., devouring the whole of it.

It is an exceedingly wholesome book. It is calculated, and could not fail to correct the judgement, to chasten the

imagination, to influence the will for good, to strengthen the moral powers, and to make the duties and responsibilities of life lighter and more pleasant.

It is admirably adapted to soften down, if not to remove, the asperities of class against class. The wealthy and educated could not read it without having their sympathies called into exercise on behalf of their less favoured brethren, who, in the vale of poverty, are manfully struggling to elevate themselves and their race both intellectually and morally. The humble in social position could not read it without having some of their prejudices removed, and their better feelings called into exercise by the trials of those who move in a higher social sphere. Thus the gulf separating class from class, would be bridged by mutual acquaintance and sympathy, and those at the antipodes of social life will be brought to realize the fact that God hath made of one blood, not only all nations of men, but all men whether rich or poor of the same nation.

It is—to use a new coined word of the author—a "mentographic" album of noble men and women, including aristocrats like John Henry, Fifth Duke of Rutland, and

George William Fredrick, Seventh Earl of Carlisle; Poets, like the two Montgomeries, Ebenezer Elliott, Bloomfield, and Clare, &c.; Politicians, like Cobbett, &c.; Chemists, like Brown and Liebig, &c.; Christian Philosophers, like Thomas Dick; Professors, like Wilson; Travellers, like Buckingham; and among the gontler sex Mary Russel Mitford, Florence Nightingale, Nanny Shacklock, Mrs. Jerram, Mary Howitt and Phoebe, mother of the Howitts. It is just the book for the seaside. It is beautifully illustrated by views of Lea Hurst, Haddon Hall, Brookside Cottage, the birthplace of the author; Upper Fall at Rydal; and portraits of the Author, and C. R. Pemberton, the wanderer. To lovers of narrative and descriptive poetry, the third part, consisting of "Lays from the Lakes, and other Poems," will be specially attractive.

To none, however, will these sketches, and papers, and lays, be more interesting than to those readers of this Magazine who reside in the counties of Notts and Derby, for not only are we here introduced to men and women who have made these counties illustrious, but, as we pass from page to page of the book, we seem to feel the refreshing breeze of the Peak, and to hear the murmur of its streams, and to inhale the odour of the trees and flowers of that midland arcadia—Sherwood Forest. W. C.

THE MORMONS AND THE SILVER MINES.
By James Borwick, F.R.G.S., author of "The Last of the Tasmanians." London: Hodder and Stoughton.

THE author of this work gives, in a very lucid and interesting manner, the results of a personal acquaintance with the Mormons of Utah, and a careful enquiry into their creed and practical affairs. He confirms what has long been our impression, that whenever Brigham Young, their present Prophet-Pope-Prince, departs this life, a great break-up of Mormonism, socially and politically considered, will soon follow. The description of the Silver Mines of the West will reward the perusal of the geologist, the mineralogist, and the investor. Altogether, the book is one which can be strongly recommended to seekers after correct information, pleasantly imparted upon the topics of which it treats.

D. B.

DANIEL, STATESMAN AND PROPHET. pp. 232. *Religious Tract Society.*

THIS book deals mainly with the historical portions of the Book of Daniel, and forms a useful commentary on the events and persons recorded therein, as well as casts many side-lights on those portions of the Sacred Scriptures that belong or refer to the period of the captivity. The writer is

conversant with the chief authorities on the questions raised in this book, and by the aid of Rawlinson, Pusey, and others, deals effectively with the difficulties, both historical and theological, of which it has become the centre. Interesting and instructive to the general reader, the teacher also will find it a ready and able assistant in the interpretation of one of the most interesting characters and books of the Old Testament.

SUNDAY EVENINGS AT NORTHCOURT. By George E. Sargent. pp. 362. *Religious Tract Society.*

IN many farm-houses and village-homes the question often rises on a Sunday night, "well, what shall we do?" or, "what book shall we read?" This book is a ready answer. It is a collection of stories, each separate and complete, and each illustrative of some important truth. Those who use them will be sure to keep the attention of their listeners, young and old, from flagging; to stimulate healthy thinking, and to guide in the way of righteousness and peace. It is beautifully bound, rich in engravings, and altogether fitted for a present.

NEW HANDBOOK OF ILLUSTRATION. London: Elliott Stock.

THIS work is a continuation of the "New Cyclopædia of Illustrative Anecdote," and is devoted to the illustration by apt, well selected, and numerous quotations of Scripture texts, and of subjects that oftentimes require treatment at the hands of the Sunday School Teacher and the Preacher. For example, in this first part, (there are to be twelve parts,) we have "Assurance," "Affliction," "Atheism," "Benevolence," "Bible," &c., set in the light of proverbs, parables, similitudes, &c. The work promises to be a useful addition to the stock of works devoted to this kind of service.

THE BAN OF GOD. By Jabez Burns, D.D., LL.D. W. Tweedie. Elliott Stock.

THIS is Dr. Burns' 33rd Annual Temperance Sermon; a fact quite remarkable even in the history of Teetotalism. It is an able application of the principles of the text to the war between temperance and intemperance, calculated to stimulate Total Abstinents, and to suggest serious self-searching in those who stand aloof in this conflict.

THE INTERPRETER. By C. H. Spurgeon. Part II. *Passmore and Alabaster.*

THE second part of Mr. Spurgeon's Family-Worship-Bible continues the selections through the book of Genesis and into that of Job, with the same special tact and insight as marked the first.

MEMORIAL SERMONS. By Rev. W. Brock, D.D., and Rev. E. Medley, B.A. *Stock.*

THESE are the two Sermons preached on the occasion of the death of the Hon. and Rev. B. W. Noel, M.A. They are both appropriate and able; and form a fitting memento of the brave, conscientious, and holy man whose death called them forth.

A BATCH OF ANNUALS.

WE have received from the SUNDAY SCHOOL UNION, 56, Old Bailey, the following valuable volumes:—*The Child's Own Magazine* is richly illustrated, full of fresh and bracing stories, sweet strains of poetry, and brief sketches. It is admirably suited to children whose ages range from three to seven. *Kind Words* (vol. ii.) is intended for those from seven to fourteen, and caters for them in a most successful manner. It is a pleasant companion and a cheerful in-

structor, and will make winter evenings pass profitably and happily wherever it is welcomed. The *Biblical Treasury* covers the ground between fourteen and twenty-one, and offers illustrations of Scripture, gathered from all sources, to our thoughtful young people. It deserves a hearty commendation. The *Sunday School Teacher* completes the circle. It gives essays on Sunday School work, model lessons, information about Sunday Schools, and is well fitted to make the Teacher a workman that needeth not be ashamed.

The *Church (Stock)* for 1872, is as valuable as any volume we remember. It contains most excellent material. The *Hive (Stock)*, we have often commended as one of the best store-houses our Sunday School Teachers can go to. This volume is better than ever.

The *Methodist Family*, (*Osborne, 29, Farringdon Street*), is a sprightly, well-edited, and useful denominational periodical.

Church Register.

CONFERENCES.

The next meeting of the MIDLAND CONFERENCE will be on Tuesday, March 4, at Old Basford. Morning paper, "Counsels on reading, principally addressed to the young in our churches and congregations," by Rev. W. R. Stevenson, M.A.

C. CLARKE, Secretary.

The half-yearly CHESHIRE CONFERENCE will be held at Tarporley on Tuesday, April 1; Rev. W. March to be the preacher, or, in case of failure, Rev. T. P. Cook. Divine service at 11.0 am.; Conference business at 2.30 p.m. In the afternoon Mr. R. Pedley to introduce the question—"The Duty of the Church in Relation to the Liquor Traffic." WM. MARCII, Sec.

BAPTIST UNION ARBITRATION COMMITTEE.

THIS Committee is now prepared to enter on operations. Dr. Angus is Chairman for the year. Applications for the services of the Committee are to be made to the Secretary of the Union, Rev. J. H. Millard, Huntingdon.

CHAPELS.

ASHBY AND PACKINGTON.—At the annual church meeting held at Packington, on Jan. 14, a surplus arising from the weekly offering was made up to £10, and presented to the pastor. Twenty-eight had joined the church during the year.

MINISTERIAL.

TODMORDEN.—In consequence of failing health our pastor, the Rev. E. W. Cantrell, has been advised by his medical attendant that he must have rest and change for some time. The church has allowed him two months absence from his duties. Several neighbouring ministers have very kindly engaged to supply the pulpit gratuitously.

GILL.—The Rev. T. Gill has resigned the pastorate of the church *West Vale, Halifax*.

BAPTISMS.

ASHBY.—Jan. 14, four, by C. Clarke.
 BOSTON.—Jan. 26, three; Jan. 30, two, by J. Jolly.
 HOLBEACU.—Feb. 2, one, by J. Brown.
 LONDON, *Praed Street*.—Jan. 29, four.
 LOUTH, *Northgate*.—Jan. 23, eight, by G. Parkes.

Total reported, first quarter, 1872..... 152
 " " 1873..... 255

MARRIAGES.

GREENWOOD—SOUTHWELL.—Feb. 8, at the Baptist Chapel, Shoro, by the Rev. J. Maden, Mr. Daniel Grooewood, of the Parrock, to Miss Martha Southwell, of Ing-bottom.

GROVES—WHITTAKER.—Feb. 7, at the Baptist Chapel, Sawley, by J. Stinson, Mr. Ezra Groves, to Mrs. Elizabeth Whittaker, both of Long Eaton.

PYCOCK—SANDS.—Jan. 9, at the Baptist chapel, Kirton-in-Lindsey, by the Rev. J. Young, Mr. George William Pycok, to Miss Mary Elizabeth Sands, both of Kirton.

Obituaries.

KELHAM.—Jan. 27, 1872, Mrs. Kolham, (formerly Miss Mary Ann Wilders) departed this life at Kegworth, aged 22. Her last affliction was lingering and painful; but her Christian experience was often *delightful*! Her heaven began below! Her tender solicitude for the spiritual welfare of her young acquaintances was intense: and she requested her pastor to preach her funeral sermon from Prov. viii. 17. She sleeps in Jesus; and will long be remembered by her relatives and friends! She was the only living child of her parents; and she has left one little daughter of her own.

ADKIN.—Aug. 6, 1872, Elizabeth Heap Adkin, (better known to some as Lizzie Brown) departed this life at Diseworth, aged 25. Her decease was comparatively sudden, and was deeply deplored by her relations and Christian friends. She was quite ready for the change however; and *triumphantly* passed away, leaving a father, a husband, and three little children to mourn her loss.

The writer of these brief notices has visited many Christians on their death beds; but he has seldom, if ever, seen the power of the gospel more beautifully exemplified than in the case of the two dear young wives and mothers whose names are mentioned above! Glory to God! T. Y.

EDWARDS, SARAH ANN, died Sept. 21, 1872, at the age of 20. She was a scholar in the Sabbath school at Carrington, and had been a member of the church about four years. Her illness was protracted, but she patiently endured it; and, as she neared the verge of Jordan, her faith became stronger, and that good hope she had received through grace brightened, and when the summons from the great and good Father came "The tenant pent in mortal clay" was ready, and took its triumphant flight to the realms of day. Her funeral sermon was preached on Sunday evening, Oct. 13, by Mr. H. Truman, to a crowded congregation.

EVANS, WILLIAM HENRY, fell asleep in Christ, Nov. 10, 1872, aged 78. He was a Wesleyan Methodist for upwards of forty years, and until about four years ago, when he was convinced that believers baptism was a Christian duty clearly taught in God's word, and when he joined the church at Carrington, of which he was a consistent, though necessarily not a very active member until the time of his departure. After a protracted illness he ended his days on earth in peace. A sermon to improve the event was preached, Dec. 15, by Mr. J. Ferneyhough, to a large congregation, from "We are saved by hope."

GLEW.—Nov. 15, 1872, at West Butterwick, Lincolnshire, Thomas Glew, aged 72, a very acceptable local preacher, and for upwards of forty years connected with the General Baptists in that village. His last illness was short, but supported by the promises of the gospel.

"Tones that were breathed from the lips of the departed,
How we revere them when they are no more."

J. S.

MYERS.—Feb. 13, at Quorndon, near Loughborough, Ebenezer Myers, aged 83; for more than half a century a most consistent member of the G. B. church at that place, and for many years a faithful servant in the employ of Messrs. Balm, Hill, & Co., of Nottingham, formerly of Quorndon.

PARR, CATHERINE, departed this life at Carrington, Dec. 28, 1872, aged 89. She was converted more than fifty years ago, and became a member of the Primitive Methodist church at Arnold, living a consistent life amongst the friends there for about forty years. At that time her attention was directed to baptism, when she became convinced of her duty to obey Christ by observing the ordinance, and she at once yielded to her convictions, and was immersed at Broad Street Chapel, Nottingham, joining the branch of that church at Daybrook. Removing to Carrington a few years since she obtained a transfer to the church there, of which she remained a consistent member to the time of her death. During the whole of her long pilgrimage she maintained a character free from reproach; and though not demonstrative, she never shunned to declare herself on the Lord's side, or speak a word in the cause of her Saviour. In her last illness her faith remained unshaken, and she was continually praising God for His unfailling goodness to her. Her conversation with friends who visited her at this time was extremely edifying; and after a few weeks illness she finished her course triumphantly, leaving a clear testimony behind her that she has gone to be with Christ, which is far better.

REVELL.—Oct. 4, 1872, suddenly, Cocleola Ann, the beloved wife of Mr. Jesse Revell, of Hucknall Torkard, Notts, and second daughter of John and Ann Grimley, of Ibstock, Leicestershire. She joined the church at Hucknall last April; and from that time until her death she showed her love for Christ and His people by her frequent attendance at the means of grace, and by her peaceful, kind, and Christian spirit. Her death was improved by her pastor from the words, "Remember now thy Creator in the days of thy youth," &c.

"Not lost, but gone before."

THE
MISSIONARY OBSERVER.

MARCH, 1873.

DAY OF SPECIAL PRAYER FOR THE MISSION.

At a numerously attended meeting of the Committee held at Baxter Gate, Loughborough, on the 18th February, the following important resolution was adopted. We bespeak for it the earnest attention of friends throughout the Connexion.

“Resolved,—That we request the churches of the denomination to set apart Sunday, March 23rd, as a day for special, united, and simultaneous prayer to God in reference to the interests of the mission. We commend the following subjects as most urgent for such supplications at the present juncture:—that the Lord of the harvest would raise up the right men to be sent forth as missionaries to Orissa,—that He would guide the decisions of the committee in reference to any who may offer themselves,—and that there may be poured out upon the churches generally a spirit of more earnest sympathy with the work of the Society. We also affectionately request the ministers throughout the Connexion to aid the good work by preaching upon the subject of missions on that day.”

THE CONFERENCE AT CUTTACK.

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

January 10th, 1873.

AGAIN we have met in conference, and after an interesting and useful gathering have returned with, I trust, increased spiritual vigour to our accustomed duties. The anxieties and sufferings that marked the year led us to look forward to this meeting with unusually chastened and sober feelings; but its services have left a hallowed influence on all our minds, and the deliberations which engaged our prayerful attention will, we hope, issue in the advancement of the kingdom of Christ. I begin with

THE PUBLIC SERVICES,

which were well attended, and excited as much interest as in former years. The usual conference sermons were preached on Lord's-day, Dec. 29th. The first sermon was preached in the morning by Paul Singh, from Acts viii. 5. He showed what was implied in preaching Christ, the design of such preaching, and the blessed results. The only fault of the sermon was its length. There was the right ring about it. Christ and His cross was the theme that fired the soul of the preacher, and warmed the heart of the hearer. The second Oriya ser-

mon was preached in the afternoon by the writer, and was from Philippians i. 12, on the furtherance of the gospel. In the evening Mr. Miller preached in English from Zech. xii. 10, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.” No subject could have been selected more adapted to our circumstances as a mission, and the treatment of it was well fitted to show us our entire dependence on divine power, and to stir us up to call upon God.

Now Year's Day was devoted to the

meetings of the Auxiliary Mission. At the request of the native friends I preached the preparatory sermon, and the text which suggested itself as suitable for the beginning of the year was Eccles. ix. 10, "Whatsoever thy hand findeth to do," &c. In the afternoon the annual missionary meeting was held. Mr. Hill presided, and addresses were delivered by Thoma, Shem, and Ghanushyam. It was a lively and interesting meeting, and the collection amounted to fifty-five rupces (£5 10s.). The last conference service was held on the first Sabbath in the year, and was the commemoration of the death of Christ. A very suitable address which led our minds to Calvary, was delivered by Shem from, "He loved me and gave himself for me." The English address was in harmony with it, and was founded on, "Whom have I in heaven but Thee," &c. Prayer was offered in Oriya by Ghanushyam and Shem; and in English by the pastors of the church.

OUR MEETINGS FOR BUSINESS

were presided over by Mr. Hill; and the business that for six days engaged our attention was varied and important. It is pleasing to add that the discussions were harmonious and happy. We decided once more to bring before the Committee and the churches *the enfeebled state of the mission, and the urgent need of increased missionary strength.* It is the old story over again; but line upon line seems necessary, though the facts must be as familiar to the Committee as to ourselves. I am confident, however, that they cannot be seriously pondered without awakening the gravest anxiety as to the stability of the Mission. Our number, as you well know, is small. The majority of us have laboured many years in the good cause; and while thankfully acknowledging in this the abounding grace of Christ, and while feeling that the work is as dear to us as ever, it can hardly be expected that we should be strong to labour much longer. The impaired health of some renders entire change and rest for at least a season extremely desirable; but such change and rest cannot, under existing circumstances, be secured without neglecting the work. I fear, too, that it is not sufficiently considered that a new missionary, however earnest and devoted, cannot efficiently engage in the work till the language has been acquired, and this requires much time. To use your own published language, more men, must be sent or the Mission must sink. Our friends should also know that the best days of some of our beloved and honoured native preachers are past, and increasing infirmities indicate that they cannot labour much longer: others are too young and inexperienced to be trusted with heavy responsibilities, but, thank God, there

are a few—O that the number was much greater!—who are strong to labour, and who are instant in season and out of season in the work of Christ. It is therefore a time to cry to God—to offer "devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and who sends out His seraphim with the hallowed fire of His altar to touch and purify the lips of whom He pleases:" but while prayer is our only solace and must never be neglected, there must be work as well as prayer. I know it is said that there are no missionary candidates. Alas! that it should be so. But what did the apostles do when men were wanted for another work in the primitive church? They called the multitude of the disciples together and said, "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom." In accordance, then, with primitive practice, the Committee should at this crisis of the Mission "look out" for suitable men, apt to teach, filled with love to Christ, and fired with a holy ambition to preach the gospel where Christ has not been named. Certainly no effort should be spared to send out at least two new missionaries, and to send them soon. If this be not done the giving up of some of our stations appears inevitable.

Much business connected with

BIBLE AND TRACT OPERATIONS

engaged attention. This is a very important part of our work; and the smallness of our number as well as the happy increase in the number of readers renders it increasingly desirable that it should be vigorously prosecuted. At our last conference the last proof of the Oriya Old Testament was laid on the table, and since then 500 copies have been bound for distribution. Two or three separate books of the Old Testament have also been printed at the expense of the British and Foreign Bible Society. It was decided to print another edition of the New Testament, as very few copies remain of the edition of 1862, and it is not easy for those whose eyes are becoming dim to read the small type. The help of the Bible Translation Society will therefore be still needed.

The number of tracts distributed during the year was smaller than usual, and there was a larger number in stock. A new tract—The Precursor—prepared by Dr. Phillips, had been printed, and several new tracts were presented in M.S. We are still much indebted to Makunda Das for his valuable services in the preparation of tracts. A considerable portion of the Pilgrim, 2nd part, had also been printed, and it was hoped that the remainder would be printed by the end of the year. The first part has been so interesting and popular with readers in

Orissa, that we shall send forth the second with the hope and prayer of honest John, assured that it will be welcome to many,—
 “Yea, may this second Pilgrim yield that fruit As may with each good Pilgrim’s fancy suit; And may it some persuade that go astray To turn their feet and heart to the right way.”

But while we are to seek “by all means to save some,” all will admit that Ear-gate is the principal entrance to Mansoul—that “faith cometh by hearing.” What is being done, your readers will ask, in the way of *preaching Christ to the people*? Not so much, I fear, as in some former years. I am sorry to say that there was a smaller number of native preachers at the conference than usual. None could come from Berhampore; and three on this side were absent from fever, who will not, I fear, be able to itinerate much this cold season. This is discouraging; but we must be resigned to providential hindrances, and when we cannot do all we would be resolved to do what we can. Notwithstanding interruptions the good tidings of great joy will be published during the season in very many of the markets and villages of Orissa. O that many a weary wanderer after rest may hear, believe, and live.

Our *church statistics* are made up to 31st March, and any statement now made is subject to modification; but so far as can at present be judged the additions by baptism will not be so large as in former years.

Arrangements as to *missionary occupancy of Berhampore and Piplee* engaged much thought. Mr. Bailey’s illness rendered his continuing alone at Berhampore in his own opinion, and in that of others, very undesirable. And Mr. Hill informed the brethren that in view of the state of Mrs. Hill’s health at Piplee, he felt it necessary that they should remove to that station. Under the circumstances the conference concurred in this view, and as a temporary arrangement recommended Mr. Bailey to take the responsibilities of the church and station at Piplee, to which he agreed.

Your readers will participate in the satisfaction and thankfulness with which *Miss Leigh has been welcomed to Orissa*. She has been sent by the Female Education Society to supply the place of the late Miss

Guignard; and will, we trust, enjoy much of the Master’s presence in the blessed work of feeding the lambs. For the present she will, we expect, reside with Miss Packer at Piplee, and this arrangement, which is understood to be in accordance with the wish of the Ladies’ Committee, commends itself to the approval of all.

The recent census will enable us to give a more reliable account than has yet been published of the number of Oriyas. The returns are not yet tabulated—at least not published; but the general result is clear enough. India is much more populous than any of us had supposed, especially is this the case with Bengal. I have received official papers from the Commissioner of Orissa, and the Deputy Commissioner of Sumbulpore, and it is clear from these communications that the number of Oriyas in the districts of Cuttack, Balasore, and Pooree, the Tributary States and Sumbulpore, amount, speaking in round numbers, to *five millions and a half!* The statistics of Oriyas in the Ganjam district are not yet received, but will no doubt swell the total to more than six millions of souls. I hope to supply the details on a future occasion; but I trust your readers will note that the field is wider than most of us had ever supposed. Let the churches in England and America that are accountable to God and man for making known to these millions the blessed gospel prayerfully consider the matter.

I had other things to say, but this letter is sufficiently long, and I may in closing, tell your readers that it has not been written without suffering. The *dengue* fever, of which I gave you an account two months ago, has left its effects on my right hand, and for several weeks writing has been very painful; but I trust that if the Lord will, this may be only temporary. May Christ be magnified by our sufferings as well as our labours.

One more word. We have had a very interesting letter from Mr. Cook, written on board the *Surat* when sailing up the Bay of Bengal, and not very far from Jugger-nath’s hateful temple. We should have been very glad if it had been possible for him to visit Orissa.

INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

BY THE REV. W. HILL.

No. V.

“Whoso breaketh an hedge a serpent shall bite him.” Eccles. x. 8.

INDIA abounds with serpents or snakes. In the rooms and roofs of houses, in fields, and in gardens, amid sticks and stones, in holes, and especially in old hedges, they are to be found. Indeed, at no time, and in no

place, is it certain that a snake will not appear. In a book on Snakes, recently published by Dr. Fyner, an Indian medical officer, besides many matters of great interest and importance, statistics are furnished with reference to the number of officially reported cases of death from snake bites in the year 1869. Thus, in

three great divisions of the Gangetic Valley the ascertained cases are said to have numbered 6,645 in Lower Bengal, 1,995 in the North West Provinces, and 1,205 in Oude; or nearly 10,000 in three of the ten districts or Local Governments into which the Empire is divided. Over-statements Dr. Fayer has carefully avoided, and his returns are professedly incomplete, but they give a total of 11,416 officially reported cases in the year 1869. When it is remembered that less than two thousand British soldiers were slain on the field of Waterloo, how terrible the thought of ten thousand of Her Majesty's Indian subjects being slain annually by snake bites, in three of ten districts. How many are killed throughout the whole of India there are no statistics to show.

Still, immense as is the number of people killed by snakes, how small it is in comparison with the multitudes destroyed annually by sin. For the guidance, protection, and happiness of the human family, God has thrown around its members the hedges of His commandments. Upon every hedge it is written, thus far shalt thou come and no farther. By millions upon millions God's warning, threatening voice, is set at nought, and His laws—physical, mental, social, and moral, like so many hedges, are broken down: suffering, anguish, and death, being the inevitable and terrible result. Enmity being put between man and snakes they will flee if possible at his approach. Should they, however, be trodden upon—whether secretly or openly, wilfully or carelessly—they are certain to turn upon their assailants. In like manner every violation of God's laws is certain to bring punishment. "Whoso,"—no matter who—"breaketh an hedge"—no matter what, or where, or when, or how—a serpent shall bite him."

No. VI.

"Who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." Heb. x. 29.

THE Hindoos have great reverence for their idol gods. To trample upon one, or even to touch it with the foot, would be to treat it with the greatest possible indignity, and would be regarded as deserving of the severest punishment. None but those who had lost all respect for an idol would ever dream of setting their foot upon it. This is the acme of contempt. For instance, after a youth had once described to me how the people of a certain village had read our christian books—had lost faith in idolatry—and had taken a stone image and thrown it into a tank, he said, and they actually "*put their feet upon it* and forced it into the mud." Sacrificial blood is also regarded as particularly sacred. With the view of ascertaining this fact I once asked a Khond woman—whom I saw put some blood "on the lintel and on the two side posts"—whether she would not put some on the *door-step*? Her reply was to the effect that, as their feet would have to pass over it, this would be to treat the blood as an unholy thing.

How great the contrast, then, between a *dead idol* and the SON OF GOD! between the *blood of a kid*, and the precious BLOOD OF CHRIST! And if the ignorant heathen are careful not to dishonour the former, how mindful should the christian be not to dishonour the latter. If the man who trampled on an idol, or on the blood of a kid, would be thought worthy of punishment, "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?"

 SKETCHES OF FOREIGN MISSION WORK.

BY THE REV. E. C. PIKE, B.A., BIRMINGHAM.

I.—*Madagascar.*

"ENGLAND was the first to hold out the hand of friendship to Madagascar," so say the natives of that extensive island. The friendly greeting took place in 1816; and issued, a year later, in the abolition, by treaty, of the slave trade, and the closing of "one of the largest slave-markets in the world."

In 1818 two missionaries belonging to the London Missionary Society, with their wives and children, landed at the port of Tamatave. They landed, for the most part, to die. The survivor, Mr. Jones, retired to

Mauritius, to return to Madagascar two years later.

In glancing at this mission-field let it be borne in mind how recent the good work of which we have to speak is. "Until within the present century the natives of Europe had regarded the Malagasy as untamed savages, and valued their country chiefly as a vast preserve or hunting-ground for slaves." Between the return of Mr. Jones to the island and the publication of Mr. Ellis's "Martyr Church of Madagascar," from which the information in this paper

is chiefly gleaned, is a period of exactly fifty years.

Half a century ago the material condition of the Malagasy, though described as rude compared with European notions, was far from being barbarous or savage. The people were possessed of fair mental ability; but their moral character and social life had been steadily deteriorating. They were neither truthful, nor honest, nor chaste; indeed, the opposite vices were shockingly prevalent. Their methods of punishment were fearfully and revoltingly cruel. Death in various torturing ways was a very frequent punishment; and "the execution of criminals was a sort of public holiday, to which adults and children repaired." Human life was not unfrequently sacrificed at the caprice of the sovereign; for example, a waiter at the royal table breaks a dish—the king tells an officer to see the man does not do the like again, and shortly afterwards receives information that the clumsy servant is dead. Children born on unlucky days were put to death. The terrible ordeal known as the Tangena or poison, cost a multitude of people their lives. Divination was much practised, and in fact the Malagasy were superstitious and cruel idolators.

It will be convenient to divide our notice of christianity in Madagascar into three periods.

I. *The period of patient preparatory work, 1820—1835.*

In the autumn of 1820 Mr. Jones landed a second time at Tamatave, and proceeded immediately to the capital of the country, Antananarivo—which he reached early in October. He was favourably received by the king, (Radama I.), encouraged to remain, and protection was promised to him and other missionaries who might join him.

Mr. Jones began to teach at once. At first he had only three scholars. He was soon joined by other missionaries who toiled in the good cause. The language of the Malagasy needed to be reduced to a written form, and it was two years before the missionaries were able to fix the alphabet. In 1826 a printing press was introduced, and portions of the Scriptures were translated and printed. By February, 1828, "the one small school . . . with three scholars, had increased to thirty-two, in which four thousand youths and children were receiving christian instruction."

During those early years of the mission few attended the public services, and no conversions took place; but the children learned to disbelieve in idolatry, and began to speak disparagingly of the idols. Heathenism was being quietly undermined. By and by it took alarm, and the king, who despised its prejudices, yet deemed it

expedient for the safety of his kingdom to warn the missionaries that they were going somewhat "too fast."

In 1828 Radama died, and was succeeded by one of his wives, who contrived to usurp the throne, and to secure her position by putting various members of the royal family to death. During the early years of the reign of this idolatrous woman greater progress was made, for she promised, on ascending the throne, to change nothing that the late king had done; and she even went so far as to grant several important privileges to the christians.

The work of translation and printing proceeded without hindrance. "In 1830, besides large numbers of other books, they (the missionaries) completed the printing of 5,000 copies of the New Testament, besides 2,000 single gospels."

On May 29, 1831, twenty of the first converts were baptized.* In August two churches were formed.

"The missionaries," says Mr. Ellis, "would have preferred more preaching and less teaching, but by no other course of action could so large a number of the people of Madagascar have been enabled to derive from the Word of God spiritual nourishment, and strength of faith for the coming season of trial and suffering."

II. *The period of fiery trial and steadfast faith, 1835—1861.*

The privileges granted to the christians by the idolatrous queen were not long enjoyed. They were gradually curtailed and withdrawn, and it became evident that her majesty intended to extirpate christianity from her dominion. Heathenism, frantic in its abuse and false accusation, addressed the ready ear of the sovereign. The burden of its charge was thus expressed,—"They hold assemblies in the night, and deliver speeches, without permission from the queen. Beyond this, they urge all present to serve Jehovah and Jesus Christ; and these meetings are carried on by slaves. We cannot see the end of these things. The queen knows, and she alone, what is best to be done; but we fear these people, who have become so friendly with the English, will attempt to transfer the kingdom of the queen to them." The queen summoned a vast assembly of her people at the capital, and in the meantime sent to the missionaries this important message,—"That which has been established by my ancestors I cannot permit to be changed; I am neither ashamed nor afraid to maintain the customs of my ancestors. And with regard to religious worship, whether on the Sunday or not, and

* Baptism referred to in this paper is of course according to the views of the Independent denomination.

the practice of baptism, and the existence of a society, these things cannot be done by my subjects in my country. But if there be knowledge of the arts and sciences, that will be beneficial to my subjects in the country, teach that; for it is good." When the first of March, the day for the assembly, came, the queen's message, delivered by the chief judge, showed unmistakably the firm resolve of the government to put christianity down. All who had received and helped forward the obnoxious doctrines and practices were summoned to accuse themselves on pain of death. "Remember that next Sunday is the last day, and unless you send in your names by that day you die wilfully." This tremendous threat served to sift the society of christians; but death did not then follow. It was not very long, however, before blood began to flow. The queen had solemnly sworn by all she held sacred to stop the practice of christianity with the shedding of blood, and she made the attempt.

In June, 1835, all the English missionaries, except two, left the capital with sorrowful hearts. A year later these two followed, one of them having employed the interval in translating "The Pilgrim's Progress" into Malagasy, of which six copies in manuscript were distributed amongst the christians. It was useless, and indeed injurious, to stay. Attempts were every now and then made, during the years of persecution, to succour the native christians; and when there was a lull in the storm some success attended the endeavour. In 1843 Mr. Johns, one of the last to leave the island, died of fever, a victim to his untiring efforts to afford aid. Later Mr. Ellis was able to smuggle copies of the Scriptures into the country, and even to visit the converts.

There appear to have been four principal persecutions. The first of them began in Feb., 1835, and various kinds of punishment were inflicted on 2,500 people. The second severe persecution was in 1845: The third in 1849, when some were burned alive, others cast down a precipice, and two or three thousand punished in different ways. In 1857 the last slaughter took place. One who had been a pupil of the missionaries informed the government against seventy christians. "Thirteen were stoned to death, and more than fifty fastened together in heavy fetters, under which half the number died." It is computed that upwards of 10,000 suffered different penalties in those four persecutions, besides those who suffered at other times.

General statements, however, do not affect our hearts so much as the accounts of particular cases. We are so apt to forget, or we fail to realize, that each of the sufferers, so readily enumerated, has human feelings, hopes and fears, and that life is as precious

to him as to any of us. To fix our attention on one person's story will lead to a truer appreciation of the facts of that trial time than to dwell merely on statements in the aggregate.

Take, then, the case of Rafaravavy. She belonged to "a family of rank and position," and "remarkable for zealous devotion to the idols and the superstitions of the country." When the queen had declared against christianity and threatened the converts with death, this lady continued to study the Bible, and some female friends met with her for this purpose. One day three of her slaves informed against her. They were immediately put in irons by the order of her father; but she "ordered them to be liberated, sent for them, forgave them, wept over them, and spoke to them of the mercy and forgiveness of God through Christ. Two of them afterwards became christians, and one of them died for her faith." Rafaravavy refused to give up the names of her companions. The indignant queen sentenced her to death; but in consideration of her father's services, afterwards commuted the sentence to a fine. Though assured she should die if guilty again, Rafaravavy was not intimidated. She bought a house where she would be less exposed to government spies, and with a small company of believers continued to worship God. "Sometimes they travelled twenty miles to hold, on the top of a mountain, or in the hollows on its sides, their religious meetings, losing all sense of weariness in the freedom and security with which they could join in praise and prayer to God." Rafaravavy appears to have been equally cautious in seeking to avoid arrest, and bold in the avowal of her faith before her enemies. "We have prayed together; we do not deny it." "Wherever we went we remembered God, in the house and out of doors, in the town, and in the country, or on the mountains." Thus did she speak when a second time in peril of her life. Her property seized, her house pulled down, she herself led off by the royal guard, who, in reply to her question, whether they are taking her, say, "The queen knows what to do with you." Her christian composure is as marked as before. "Do not make them too fast," says a soldier to the smith who is fastening the fetters on her limbs, "it will be difficult to take them off, and she is to be executed at cock-crow to-morrow." One above willed it otherwise. A great fire in the city during the night caused the postponement of the execution; and after some months of imprisonment, this lady was, by the queen's order, sold as a slave in the public market. In slavery she continued true to her religious convictions, and presently escaped death, a third time threatened, by successful flight.

The first martyr to die was Rasalama, who was speared to death, Aug. 14, 1835. A faithful friend who saw the end said, "If I might die so tranquil and happy a death, I would willingly die for the Saviour too;" and the heathen executioners avowed, "There is some charm in the religion of the white people which takes away the fear of death."

We cannot dwell on the several scenes of faith triumphant in the hour of departure, yet we must just hastily glance at a company of christian professors who have refused to worship the idols. "Outwardly there was everything to repel, or to awaken pity. Each christian man and woman was fastened with cords to two poles, their bodies wrapped in torn and soiled pieces of matting in token of their degradation, their mouths filled with rag to prevent their speaking of the Saviour; yet these eighteen, the noble, the civilian, the slave,—all equal now, children of God going to glory—formed, as they were borne along . . . the grandest procession which the sun of Madagascar had ever shone upon." We leave the rest. The fierce flame, and the horrid precipice, clothed death with no terrors. Peacefully and victoriously they passed away.

This is the royal confession of failure in 1849, "I have killed some, I have made some slaves till death, I have put some in long and heavy fetters, and still you continue doing that practice. How is it that you cannot give up that?" It was easy to say why they could not give up praying, and the answer ought to have softened the persecutor's heart.

In that season of trial there was suffering for Christ even in the royal court, and God raised up a helper for His people in the person of the heir to the throne. Presently the blood-stained record ended, and Radama II. ascended the throne. The trial of faith was found unto praise and honour and glory. The disciples were greatly multiplied even when most grievously oppressed. One thousand Christians when the persecution began; seven thousand when it ceased! Communicants increased from about two hundred to one thousand! Shut off from European teachers, the native church lived in those dread days and flourished. "The best Teacher" was there, and the best book was there. Honourable christian character, and faithfulness unto death, were the blessed results in not a few instances.

III. *The period of peaceful progress and gracious revival, 1861—1870.*

Since the death of the persecuting queen there have been three occupants of the throne of Madagascar. These sovereigns have held very dissimilar religious views, but all of them have granted full religious

liberty to their subjects. King Radama II. had no faith in the idols, and at his coronation there was no official recognition of them. Always favourable to the christians, though, alas! not a christian himself, he maintained, during his short reign, the freedom which he proclaimed on his accession to the throne. After the murder of the king, his widow, a heathen woman, became queen, and she reinstated the idols in their position; but she, too, maintained religious liberty for her subjects. At her death she was succeeded by her younger sister, who would have nothing to do with the idols, and they had no place on the occasion of her coronation. This was her attitude at first respecting prayer—"It is not enforced, and it is not forbidden, for God made you." At the new year's festival, 1869, instead of idolatrous ceremonies three native preachers offered prayer, and the queen confessed her faith in God. In a few weeks both the queen and the prime minister were baptized publicly, and became fully identified with the christian church. In July the foundation of "a stately Chapel Royal" was laid, and before the year closed the national idols were burnt by the queen's order. "The inhabitants of the surrounding districts forthwith committed their own idols and charms to the flames."

There had been, we have seen, considerable accessions to the number of disciples in the time of persecution; the day of freedom to worship God without molestation ushered in a period of still larger increase.

We can read, for instance, of seven or eight hundred converts sitting down to the Lord's supper on one occasion in 1862; of a single church receiving in one month in 1866 as many as one hundred and forty-five members to its fellowship; and of the year's addition in some churches being two hundred, until, in December 1868, these are the statistics of the mission—

"12 English agents, of whom eight were ordained ministers.

20 native pastors.

437 native preachers and teachers.

37,112 adherents to christianity.

7,066 communicants.

Of these 20,909 adherents, and 2,050 communicants were added during the year."

Two years later (December, 1870) the statistics sent home exhibit the following wonderful result:—

"Fourteen missionaries, occupying 13 centres of influence; 621 churches, 158 of which had been added during the year; 209 native pastors, 56 having been appointed during the year; 1,802 evangelists, of whom 867 had been engaged during the year; 20,951 communicants, of whom 10,405 had been received in the course of the year; there were 231,749 adherents, of

whom 73,752 had joined the christians during the same period. In the course of the last year the churches in the capital and the adjacent villages contributed £3,697 7s. 10½d. towards the maintenance and extension of the gospel in the country." Of course the identification of the queen with the christians may be reckoned to have produced a large increase in the nominally christian community; but making all reasonable deductions, the work accomplished is most remarkable. No one professes that there are not shades as well as lights in the picture—what earthly scene is without them?

As we contemplate the marvellous working of Divine Providence in Madagascar, several thoughts are suggested which deserve to be impressed upon our minds and hearts.

1. He who talks about the failure of missions to the heathen, exposes his own ignorance of the subject, and utters a grievous and gross slander,

2. He who complains of the slow progress of foreign missionary efforts must have a most presumptuous and exaggerated notion of what the interest taken by the churches at home in these efforts deserves. What comparatively small sums of money, what scanty faith, when set beside results gained. How little do christian people know of the work; how little, in too many cases, do they care about it. God has bestowed His blessing exceeding abundantly above all His people's deserts, or there would be no such triumph to chronicle as seen in Madagascar.

3. He who is satisfied with the progress of christianity at home is satisfied with very small things. Why should there not be here victories for Christ as notable as in the far off island of which we have been speaking. Has God no large blessing for us? Let it be carefully noted that, in the gracious revivals of religion amongst the Malagasy there were "no additional services and no new methods of procedure introduced; all was effected by increased concern in the minds of the people, and by the enlarged experience of the influence of the Holy Spirit on their hearts."

Both in the days of fearful trial, and in more peaceful times, the Malagasy converts seem to have realized the importance of the truths taught them. The Word of God in their hands, the Holy Spirit in their hearts, prayer to God and zeal in his service distinguishing their lives: this is the picture. Brethren, when we show like signs of spiritual earnestness, we shall have as large success.

CORRESPONDENCE.

The Challenge in part accepted.

SINCE the reading of the *Missionary Observer* for February at the missionary prayer meeting, a poor labouring man went to his minister and said that he would accept Adam Hedgecutter's challenge, on page 79, and give twelve half crowns to the Mission during the year, besides his usual subscription. His minister, though of limited means, engages to do the same. May this prompt others to do likewise.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from January 18th, to February 18th, 1873.

Legacy of the late Miss Maria Hawkes.	£	s.	d.
Birmingham, by Messrs. H. H. Ellaway and W. C. Hawkes, Executors ...	19	19	0
Bacup	1	0	0
Barton, etc.	1	9	0
Barrow-on-Soar	7	6	0
Burton-on-Trent... ..	45	12	4
Castle Donington, on account	8	10	0
Caversham and Reading, for Miss Leigh	8	0	0
Duffield and Windley	2	4	7
Hugglescote, on account	20	0	0
Long Whatton and Belton	6	0	4
Milford	2	12	5
Norwich, <i>Surrey Road</i> —for N. P.	9	1	4
Poynton	3	3	9
Stantonbury—for Orphan	1	5	6
Swadlincote	11	17	3
Thurlaston	5	5	6
Wirksworth—Mr. G. A. Young	0	5	0

SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS FUND.

	£	s.	d.
Barton	2	0	9
Bradford, <i>Telley Street</i>	0	12	0
Broughton	0	8	4
Burton-on-Trent	2	4	2
Cropstone	0	5	6
Earl Shilton	0	10	0
Hitchin	1	1	0
Linelholme	0	10	0
London, <i>Commercial Road</i>	1	8	6
Louth, <i>Northgate</i>	1	5	0
Maltby	1	10	0
Nottingham, <i>Prospect Place</i>	0	6	4
Pinchbeck	0	2	6
Shore	1	0	0
Smarden	0	8	8
Sutton-in-Ashfield	0	5	0
Swadlincote	0	15	0
Thurlaston	0	4	0
Wirksworth	0	10	0

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

THE
GENERAL BAPTIST MAGAZINE.

APRIL, 1873.

VISIONS OF MILLENNIAL TIMES.

BY THE REV. JAMES MADEN.

THE imaginative faculty has evidently been bestowed upon man to be cultivated and developed, so as to enable him to surround himself with ever new and beautiful creations, which shall fascinate and please, and fill him with wonder and delight while he labours amid the stern realities of life. Men of genius, with a poetic cast of mind, have taken advantage of the power of imagination, and have peopled the heavens with strange and mysterious beings; have revealed new and wonderful lands inhabited by giants, dwarfs, or lilliputians. They have taken us into the unshapen lands and shown us

“Gorgons, and Hydras, and Chimeras dire,”

or into a very paradise, where the soul is charmed and filled with unspeakable bliss. The bards of the Bible, and the thought-makers of more modern times, have often pushed the gates ajar and let us peep through to behold the glories that are falling upon coming times. Looking back upon the dreary ages of the past, we are sickened as we think upon the slow progress the world has made. We stand aghast as we contemplate widespread heathenism; dense darkness, fearful superstitions, frequent, horrid, and long protracted wars; godlessness, misery, and death. With pensive steps and sad reflections we turn from the past to confront the future, with a good hope that brighter and lovelier scenes will open to our view.

I. Our first vision brings before us materialistic changes which are vast, important, and glorious. As when in the remote periods of the past there occurred a mighty upheaving and crash in the crust of the earth, which wrought destruction and death in the vegetable and animal kingdoms but formed a richer soil and a condition of nature fitted for creatures of a more complicated and higher organization, so now we conceive another great change has taken place in the physical condition of the globe, and the smiling earth has emerged once again from a transition state, and completed another stage in her growth, by which she has attained her full majority.

VOL. LXXV.—NEW SERIES, NO. 40.

From our elevated position we look down, and behold rich and fertile lands. Trees of every kind and size are waving in the gentle breeze. Such flowers as of yore were only found in tropical regions are now seen in rich abundance in more northern latitudes, smiling as they greet the morning sun, and lading the dancing zephyrs with fragrant treasures to be scattered profusely about the habitations of men. The ground is in the highest state of cultivation, yielding no longer thirty, sixty, or a hundred, but even a thousand fold. Upon the mountains and moors where the crack of the sportsman's gun was heard, the merry shout of harvestmen rends the air; and for bags of grouse, there are wagons groaning under the weight of golden grain. The water, duly preserved for the time of drought by a complete system of irrigation, makes the hill sides flourish like a garden. The vine-clad hills, clothed with foliage that shelters delicious fruit, far surpass any scene of beauty which the multitudes of old beheld when they gazed upon the hanging gardens of Babylon. The rivers are no longer sources of pollution, crawling like huge black serpents toward the sea; but sources of pleasure and sweet refreshment to man and beast, and bright mirrors reflecting the trees and happy faces of children by day, and the silvery moon and stars by night. The sea, confined in deeper beds and narrower channels, has caused old Neptune to mourn the loss of so great a portion of his domain; but Ceres laughs for joy as the yellow grain waves over fields where sea monsters so recently roamed. The air is no longer bleak and cold, shutting up invalids in their rooms for weary months; but genial, soft, and balmy. The wind has spent its superfluous strength, and the freaks of its youth are past. It does not, as of old, lash the sea into fury, destroying life and property, and making men afraid to cross from land to land. It no longer rushes with madness over the land, robbing the orchard of its bloom, and blighting the vegetable kingdom with a curse. The rigours of winter are materially softened, and are only sufficiently severe to enable man to subordinate insects and vermin, which would otherwise prey upon the work of his hands. Glancing over the various countries we observe that a large number of animals, fowls, and insects of the former times, have altogether disappeared. Ferocious beasts have been added to the catalogue of extinct races. In the world's great museum, the geologist and the anatomist are busily engaged in examining the fossil remains of the lion, the tiger, the bear, and the wolf, &c., while gazing crowds are looking upon those uncouth forms, as our forefathers beheld with wonder, the huge skeletons of the megatherium and dinotherium, and other monster beasts of the ancient world. This wonderful change on land has had its corresponding event in the seas. Those leviathans of the deep, which once lived by devouring the food of man, are now partially petrified, and will soon be completely fossilised in the bed of the ocean. Man now enjoys supreme dominion, and to a great extent is able to control the elements. His power is acknowledged in the air, and over land, and sea, and the psalmist's words are fully realised: "Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." All things wear a new and beautiful aspect. The wilderness blossoms as the rose, and the desert places have been converted into the garden of the Lord. The indications of the curse on the ground are no longer visible, and the transformation is so glorious, universal, and complete, that in the ecstasy of our joy we find ourselves unconsciously chanting the words of John: "For the former things are passed away; and behold, I make all things new."

II. Our second vision brings before us changes in social and civil life as startling and brilliant as those which are supposed to have taken place in the physical condition of the globe. The power of disease and death has been largely worked out of the constitution of man, and much of the original vitality that he enjoyed, when God breathed into him the breath of life, and he became a living soul, has been regained. This renewed vigour is seen in man's numerous, healthy, and symmetrical offspring. The world teems with an abundant and busy population; and the productiveness of Israel in Egypt is seen to be but a slight foreshadowing of a much more rapid and general increase in the human family. In every locality merry groups of children may be seen at play, not with pale and emaciated faces, but with ruddy cheeks and curly locks such as would have been seen in paradise had not our mother Eve

"Brought death into the world,
And all our woe, with loss of Eden."

The laws of health are so well known, and so universally observed, that it can no longer be said that half the race perishes in infancy and youth. The various forms of disease, formerly incident to childhood, are so amenable to medical treatment that there is no more an infant of days, for the child dies being an hundred years old. No street arabs are now to be found with tattered robes and shoeless feet; for the Master has had compassion on the poor and needy. The young men and maidens are all well cultured, and even accomplished, as the result of an excellent system of universal education. As the fires of love are kindled in youthful minds, the flames of pure affection are guided and controlled by a well-balanced judgment. Class distinctions, blood, and wealth, are no longer insuperable barriers, preventing holy and happy unions. The wail of Milton over the miseries arising from unfortunate alliances is marked for omission in the next edition of *Paradise Lost*. The hymeneal moon has become a life luminary, sending down her benignant rays upon myriads of happy homes. The houses of the new era far surpass in convenience and beauty anything that the old architects ever conceived in their attempts to provide model dwellings. The labouring man carries a light heart, and a cheerful countenance. Employment is easily obtained, and an adequate remuneration places the comforts of life within his reach. The arts and sciences are so well understood, the results of chemical investigation are so utilised, and the elements are so thoroughly subordinated to the control of man, that he has little to do beyond superintending the operation of natural forces. The hours for work are so few as to allow ample time for the cultivation of the mind. Every household has its extensive library, its instruments of music, and its manifold sources of domestic enjoyment. The home is the centre and seat of pure felicity, and the family life is a beautiful type of the life of heaven. In commercial life the hurry, bustle, and keen competition of former ages has ceased to exist. Men no longer make haste to become rich. The words are fulfilled, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." The precious metals are so common and abundant that no one cares to be unduly encumbered with vast possessions. The wealth of the world is pretty equally divided among the people. In the new code there is no law of primogeniture, enriching one member of the family at the expense of all the rest. There is now no fear of abject poverty. The aged are never dragged from their homes to be separated from each other, and pent up in huge prison-like buildings; but

as years advance they are able to retire in tranquillity and peace. The process of decay becomes as easy and gentle as possible. Death is robbed of its terrors; and instead of the horrors of the dark valley the people enjoy a pleasant translation. The aged, in sweet composure, go to rest at night, and awake next morning to find themselves in paradise. The population of the world is now nicely scattered over the land. The miserable dens, and huts, and underground dwellings, in which human beings were once huddled together, have been swept away; and light, airy, commodious habitations have sprung into existence with marvellous rapidity. Freedom, the birth-right and desire of humanity, is everywhere enjoyed, and is easily preserved. The high places of the earth are occupied by men of the richest culture and noblest character. The public officers are men of peace, and the exactors of national revenues are all righteous. Restrictions upon trade are unknown, and the productions of all lands and climes are freely and easily interchanged; and thus the peoples learn their mutual dependence, and secure their common interests, and are bound together in strongest ties of amity. Nothing is known of armies or the arts of war, except what is gleaned from the pages of history. Swords have been converted into ploughshares, and the old spears are now shining pruning-hooks. Policemen, gaolers, watchmen, and a host of other consumers, who were sustained by the productive classes, are required no more. The vigour of a nation's life is now fully utilised, and the result is, a superabundance of everything which contributes to the happiness and comfort of the human race. Just laws prevail. Noble institutions abound. Universities are multiplied, and are equally open to all classes. For all there is a fair field, and much favour. The battle of the classes is ended, and we hear of the upper ten thousand no more. Labour and capital have adjusted their differences. The golden age of the world has arrived. The difficult problems in social and civil life have been solved. Contentment and satisfaction reign in every condition of society, and the angelic announcement is realised, as the song ascends to heaven from all lands, and from every home: "On earth there is peace, and goodwill among men."

III. Our third and last vision reveals moral and spiritual changes so glorious and enchanting, that as we gaze upon it our joy becomes unspeakable, and we are lost in wonder, love, and praise. The vices of the ancient world are conspicuous only by their absence. The grace of God has so completely permeated and enriched the heart of man, that he is no longer the slave of his animal propensities. Temperance societies have been superseded, since no drunkard remains to be reclaimed. The gross darkness which once covered the earth has passed away, and the knowledge of the true God has been so universally diffused that no man now ever thinks of saying to his neighbour, "Know ye the Lord?" for all know Him from the least to the greatest. Hoary superstitions have long been buried, and for them there shall be no resurrection. The transformation in the heathen world has exceeded the most sanguine expectations of prophets, missionaries, and Christian poets. The idols have been utterly abolished, and the helpless gods have been cast to the moles and the bats. The temples and sacred shrines have been converted into dwelling places for the Most High. The heathen have been given to Christ for His inheritance, and the uttermost parts of the earth have become His possession. He has dominion from sea to sea; and from the river to the ends of the earth. The kings of Tarshish and of the isles bring presents. The kings of Sheba and Seba offer gifts.

Yea all kings fall down before Him, and all nations serve Him. The peoples of the world have combined to crown Him Lord of all ; and hence on His Head are many crowns. As the flowers of many lands turn toward the sun and bask in his warmth and glory, so all kindreds and tongues turn toward the Desire of Nations, and rejoice in the light of His countenance. A rebel world has been subdued, and has sworn allegiance to its rightful king. Among all the millions of this vast empire of our Lord, not one rebel spirit is to be found. No alien, no child of wrath, no lurking unbeliever, no foe of God or man remains to disturb the peace, or lessen the happiness of the ransomed of the Lord. Looking abroad from a place, as high as that on which the archfiend described the kingdoms of the world, and the glory of them, in the vast sweep of our vision, we can behold nothing to hurt or to destroy in all God's holy mountain. There are now no contending sects to remind us of Babel and the confusion of tongues. No separate interests divide the tribes of Israel, since there is but one all-absorbing tribe, as there is but one Lord, one faith, one baptism, one pure, peaceful, permanent church of the One living God. This glorious church enjoys perfect freedom from all state patronage and control. She despises the golden fetters of the state, and boldly refuses to acknowledge any earthly potentate as her master ; and scorns to form any alliance which might sully her purity, or lessen her dignity, as the bride of the Lord Jesus. The pastors are all men of God, richly endowed with spiritual gifts and graces, each happy in his sphere, while blest and blessing others. In vain we look for lordly bishops, pampered, mitred, and impalaced ; and for starving undershepherds too : such wide extremes among His faithful servants our Lord allows not in this happy age. The revenues of the church are most willingly and amply provided. Each worshipper brings an offering as he enters the temple of the Lord, and gives cheerfully as God hath prospered him ; and hence no tithes, or forced contributions, are required. The rich give their surplus capital while living, and act as stewards of their own bequests.

The thousands of sanctuaries that bestud the land are models for comfort and beauty ; and the services in them are so varied, cheerful, and interesting ; the music so exquisitely fine and charming ; and the glory of the Lord is so fully revealed, that the congregations can only express their feelings in the language of holy writ : " Behold, the tabernacle of God is with men ; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Such glorious changes as we have contemplated in our flight of imagination make our hearts long earnestly for the good time coming. We make no claim to prophetic insight ; nor can we venture any statement as to the period that may elapse between the year 1873 and the introduction of the world's golden age : but we firmly believe that in relation to the future of this world it may be said, " Eyc hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Anticipating the advent of Him to whom all power is given in heaven and on earth, who once came to destroy the works of the devil, and who is able to subdue all things unto Himself, we reply to His gracious announcement, " Surely, I come quickly," saying, " amen, even so, come Lord Jesus."

Shore.

GOD'S SPIRITUAL TEMPLE.*

BY THE LATE REV. T. W. MATHEWS.

"In whom ye also are builded together for an habitation of God through the Spirit."
Eph. ii. 22.

WE may be sure that the truths of revelation were never intended to supersede those of natural religion. Bear this in mind as a principle. Frightful distortions of gospel truth, and of common sense, have been made through forgetting this. By natural religion is meant, that knowledge of God which has been, or might be, acquired without the Bible. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead"—Rom. i. 20. God appeals to man on this ground. All the heathen know that a lie is a wrong thing; and in this respect, and many others, they "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another"—Rom. ii. 15.

Herein we see "the true light that lighteth every man that cometh into the world." Christ asked His hearers, "Yea, and why even of yourselves judge ye not what is right"—Luke xii. 57. Paul employs similar language when he says, "Doth not even nature itself teach you?"—1 Cor. xi. 14. Revelation comes in to supplement the teachings of natural religion, and to make known to us the thoughts of God; His intentions towards ourselves; the forgiveness of our sins; what is to become of us after this life; what it is God's purpose to make us—even like His Son Jesus Christ.

One of the most important and clearly manifested truths of natural religion is, the omnipresence of God. Paul, at Athens, alludes to this when he declares that God "is not far from every one of us; for in Him we live, and move, and have our being"—Acts xvii. 27. Yet this self-evident truth—more, perhaps, than any other—is forgotten. How easy is it to speak of God, to sing hymns in His praise, and yet forget, or at least fail in any adequate and worthy degree to realize His presence! The most devout persons find it hard to apprehend, and to keep in constant recollection, this solemn and blessed truth. Yet is there no other heaven than being in the presence of God; and He is as really present with us now, as ever He will be. Paul reminds the Ephesian Christians that God hath already "raised us up together with Christ, and made us sit together in heavenly places in Christ Jesus"—Eph. ii. 6. Let us never forget that this is the Bible language on this subject.

Just as a little sea-shell is in the ocean, and the ocean is in the little sea-shell, God is in all, and all in God. It is naturally possible that God should inhabit everything, and it is actually true that He does so. Yes; our very bodies are "the habitation of God through the Spirit."

We have here in the text a specific statement of a great truth of revelation, in perfect harmony with, though supplemental to, that of natural religion. But then, God has not made mere bodies: He has made minds; and these minds have been created that we might have some knowledge of the uncreated mind, and be able to comprehend something of Him, and feel the Divine dignity of being children minds of Him the great Father-mind. Otherwise God would have been an Eternal Solitude in the universe. God made our minds, and those of all intelligent beings, that He might not be alone; and in the passage before us, as well as in many similar ones, it

is plainly revealed that His purpose and design respecting ourselves is that we should be, in body and in mind also, "the habitation of God through the Spirit." Paradise was the most heavenly form of earth that even God could imagine or produce; and this was given to Adam. But God would not cut off His child, having a mind, with a mere earthly paradise; therefore, the Lord God came to "walk" with "him in the garden"—Gen. iii. 8.

Moreover, we have also been made *moral* beings; and the Bible further tells us—revelation coming in to *supplement*, not distort or contradict, natural religion—that God came in the person of Jesus Christ, who was bone of our bone and flesh of our flesh; a man of like passions with ourselves; not similar to, but *of* the human family. The Word that was in the beginning with God, and was God; that Word became flesh and dwelt in the one body of Jesus Christ. This was done for the very purpose that we might know God's thoughts; His fatherly, loving thoughts, towards His *fallen* children: the knowledge of which was more important to them than that of all the universe besides. There was a deep, an awful necessity for this; because man had become degraded and depraved. Many of us here present are painfully conscious that we cannot get these slow, insensible, grovelling natures of ours to follow Christ fully. Why not? because we are fallen, and because we are still so imperfectly freed from the influence and power of that carnal mind which is enmity against God. All men are perfectly capable of understanding what Jesus Christ felt and suffered in the flesh; but all men do not see in Christ, the wounded, grieved God; God incarnate, become the brother of every man; a brother born for man's adversity.

Yet, His object was not merely to have a body; but that, having a body, He might explain to every one that has a body what are the thoughts and feelings, the motives and purposes, of God His Saviour; and also how we must act so that our very bodies may be "a living sacrifice, holy and acceptable unto God, which is our reasonable service"—Rom. xii. 1; and that we may become "the habitation of God through the Spirit." "I in them, and thou in me"—John xvii. 23, "That Christ may dwell in our hearts by faith"—Eph. iii. 17.

When this truth is heartily received by any one, he does individually become "the habitation of God through the Spirit;" he becomes individually reconciled to God—"the darkness is past, and the true light now shineth." He does not by his reception of it *make* the truth; but he sees, knows, and recognises what was before true. Paul was a bright example of this; "I live," he says, "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"—Gal. ii. 20. Individually, he became "a habitation of God through the Spirit." Perdition, hell, consists in the opposite of this. It is a matter, therefore, of the most urgent importance and necessity to us all that we should become "the habitation of God through the Spirit."

Again, when the gospel is heartily embraced, and a man becomes a "new creature in Christ Jesus," he attracts other people, especially Christian people, to himself. God in one heart, and God in another heart; the two naturally run together, like two drops of water. "*Builde*d TOGETHER:" this is the essence of the Christian church. I wonder if we, the members of this church, are in the habit of looking for, and expecting to find God in one another? People are not to be looked upon as gentlemen or commoners, Greeks or Jews, Barbarian or Scythian, bond or free; but Christ is to be all and in all—Coloss. iii. 11.

“*Builded together.*” This is the meaning, too, of Christian baptism; our whole nature being surrendered to be “an habitation of God through the Spirit;” and this done in the name of the Father, for His sake, and in His Spirit. “For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free”—1 Cor. xii. 13.

“*Builded together.*” This is the meaning, also, of the church discipline. We must be afraid lest we ourselves should get out of the perpendicular (as stones in a building); and we must have the same fear with respect to one another. God is a jealous God: He searches us continually—Ps. cxxxix. Where is the house that we build for God? We ourselves—our very bodies, are to be that house: and if we be the habitation of God through the Spirit, we become jealous, like unto God; jealous over ourselves, and over one another, with a godly jealousy—2 Cor. xi. 2; the language of our hearts is, “Search thou me, O God!—Search thou me, O my brother!”

“*Builded together.*” Again; this is the meaning of the Lord’s supper. If we do not mean this, in our coming together to eat the supper of the Lord, then it is a *private* eating, and not the Lord’s supper; for we are “not discerning the Lord’s body.”

THE DEPTHS OF THE SEA.

Most people think the land the main part of our globe, and are even more anxious to read the mysteries of the starry heavens than to inquire concerning the depths of the sea. Familiar with hill and dale, with mountain and plain, with broad uplands covered with fertile soil, with vast alluvial deposits yielding rich harvests, with iron and coal, with lead and tin, dug from the earth’s depths, they appreciate the language of the psalmist when he says, “the *earth* is full of Thy riches,” but few fail to acknowledge the equal beauty, propriety and force of the statement that follows, “*so* is this great and wide sea, wherein are things creeping innumerable, both small and great.”

Man has been trying for ages to decipher the handwriting of the Almighty Creator on the flaming firmament; and the highest honours have been ungrudgingly bestowed on the faithful few who have successfully interpreted to us the ways of Him who “tellethe the number of the stars, and calleth them all by their names.” Geographers have penetrated, with consummate patience, and exhaustless energy, the wilds of Australia, the deserts of Africa, and the regions of the Rocky mountains, and we have welcomed Livingstone, Baker, Burton, Stanley, and their earnest colleagues, as amongst the largest contributors to our knowledge of the earth and its inhabitants. “But “the riches of the sea” have remained almost unexplored, and the infinite ranges of wealth stored up and being stored up by God in its gigantic caverns have scarcely stirred our curiosity, and never kindled our enthusiasm. But a change is at length dawning. A few years ago the bottom of the sea was wanted for telegraphic purposes, and the bed of the Atlantic was mapped out by practical men, and sagacious guesses were made as to the nature of the material covering the floor of the ocean. In 1868 Professor Wyville Thomson suggested to the Royal Society through Dr. Carpenter, the desirability of soliciting aid from government for extensive deep sea dredging. The appeal was successful. Several cruises were made in 1868-9-70. Another is now being made in the “Challenger.” The

book mentioned at the foot of this page* gives a popular account of the work already done, under the direction of Dr. Carpenter, J. George Jeffreys and Dr. Thomson, in the "Lightning," and the "Porcupine," describes the instruments used in the dredging, and the contents of the various hauls, and discusses the bearing of their discoveries on the current theories of scientific men about the past and present life of the globe. The work is richly illustrated with maps and plates, vignettes and wood cuts, is written in an interesting style, and though costing a guinea and a half, is not dear at the price.

What are these depths of the sea? Imagine the immense area covered with air and not with water, and what would the one hundred and forty millions of square miles reveal to us? A surface, in outline, very much like that of the land. Smoother and less jagged for the most part, but consisting of heights and hollows, valleys and hill ranges; some districts reminding us of Salisbury Plain, and others of the Peak of Derbyshire; broad and level terraces in some parts, a series of descending steps in others, groups of volcanic mountains in one direction, and wide undulating plateaus in the opposite; off the coast of Ireland, for example, a gentle slope of one foot in a thousand, but between the Azores and the Bermudas a chasm of seven miles and a half, so that if you could lift the Himalaya mountains, which are the highest on the globe, (29,000 feet above the sea level,) and set them down in the deepest part of the Atlantic, they would be two miles below the present surface of the waters.

But what is the floor of the deep sea made of? We say of the *deep* sea; for it is well known that between the tide marks we get sand and sea weeds shingle and shells, and so forth; and beyond that, for some distance, we have a bottom of similar character, but of more finely powdered materials, covered with differently tinted sea-weeds, and more brightly coloured animals. Next is the home of the corals, oysters, cods, haddocks, soles; and further still, that of the deep sea corals. Between the Færoe isles and Scotland the bottom is uniformly gravel and clay, consisting on one side of pebbles, &c., worn from the rocks of the North of Scotland, and on the other of fragments from the basaltic rocks of Færoe. But what is the floor two and three miles deep? Exactly the same as you see in the white chalk at Dover, Hitchin, and Flamborough Head. In fact, Professor Thomson says that if you take a little of this chalk and wash it down with a brush in water, and then place a drop of the milky product on the slide of a microscope, you cannot tell it from the ooze hauled up from the bed of the Atlantic. The chalk is made up of the ruins of countless shells, more than a million of them occupying a cubic inch; and the mud dredged up consists almost entirely of the calcareous shells, whole or in fragments, of little globe-like creatures, "whose empty shells fall through the water in an incessant shower." One difference obtains. In the Sussex chalk there is no free silica or sand; but in that dredged up from the Atlantic bottom there is an abundance. The explanation is, however, obvious. In the lapse of immense ages the regular layers of flints seen in the Chalk Downs have been formed, the free particles of sand being thus brought together. A similar process, it is highly probable, is now taking place in the compressed chalk beneath the floor of the deep sea.

Hence these 140,000,000 square miles added to the field of Natural History are not a barren desert. They are inhabited by kinds of animal life "more rich and more varied, and with organisms more elaborately and deli-

* The Depths of the Sea. By C. Wyville Thomson, F.R.S. Macmillan, pp. 327.

cately formed and more exquisitely beautiful in their soft shades of colouring and in the rainbow tints of their wonderful phosphorescence, than the life of the well-known belt of shallow water which fringes the land." At all depths there is an abundance. The lowest forms of animal existence known are there in unimagined numbers. Creatures, whose remote ancestors built the rocks from which the pyramids of Egypt were quarried, and reared the North and South Downs of England, still carry on, though in another region, the ancestral work. Sponges clothe the bottom, in some places, over a large area like heather on the moor. Magnificent sea-urchins, and brilliant star-fishes, disport themselves in one province of the seas dominions, and regular banks of some corals, and large colonies of others, populate related provinces. Lily-encrinites give proof of their presence : and though fallen short of the glory of their predecessors, who helped to build the rocks of Wales, the pear-shaped encrinites are still found in existence. In a word, all forms of invertebrate life swarm in these deep waters. The sea is *full* of the riches of life.

Passing by questions belonging to the temperature of the sea at great depths, and to currents, and such like, let us observe the illustration afforded by these facts of the poetical fancy of nearly all nations, that "the earth is the daughter of the ocean." Continents are elaborated in the bosom of the sea. The limestones, sandstones, and clay masses on which we tread have been deposited at the bottom of the oceans, and have taken shape and form there. New rocks are ever being manufactured to take the place of the old. At Beechey Head the sea is lashing down block after block of the chalk ; but in mid-Atlantic it is building up far more extensive areas of the same material. And the chief, though not the only, agent in this perpetual transformation is animal life. Shells, corals, in countless hosts, tenant the ocean, absorb and digest the food brought from the old hill sides to the sea ; secrete their calcareous or sandy houses ; and, as generation after generation these creatures perish, their remains, and those of their dwellings, are spread over the floor of the sea, to be brought to light by some subsequent elevation, and to form the dwelling place of future races of men. In the beginning God created the heavens and the earth. But he has not ceased to build. His work goes on ceaselessly. He is now making the continents and islands of far distant ages. Verily He is the Almighty ; let us walk before Him and be perfect.

J. CLIFFORD.

THE REV. N. HAYCROFT, MA., D.D.

OBITU., FEB. 16, 1873.

OH! how very sad and mournful
 Are our weeping hearts to-day,
 For the loved, the true, and brave one
 Summoned from our midst away.
 Like a passing dream it seemeth
 To our chastened spirits sore,
 And the saddened thought o'erwhelms us,
 We shall never see him more
 In the hallowed place and temple,
 Where his higher gifts were lent
 To proclaim "a free salvation"
 With a speech all eloquent.
 As we pause, and think, and ponder
 Over his appeals to men,
 One thought wellets up within us,
 Who will hear "his like again?"
 He is gone, our friend and pastor,
 Loved by all who knew his worth;
 Well and faithfully he laboured
 For his brotherhood on earth.

Leicester.

Be his memory ever sacred,
 E'en amid our daily strife;
 So reflect his noble spirit,
 And his chivalry and life.
 Though the public hall and homestead
 Ring not with his eloquence,
 They are with his teachings vocal,
 And his fervid utterance.
 Ho could blend Art, Science, Nature,
 Like a true impassioned soul,
 With the glory of the gospel,
 And so harmonise the whole.
 Though his genius, gifts and learning,
 Exorcised unmeasured sway,
 He was meek, and kind, and lowly,
 Till he passed serene away.
 So his brilliant life hath ended
 Full of honour, full of grace;
 And we ask, with calm submission,
 Who shall fill his vacant place?

GEORGE BURDEN.

JOSEPH ARCH: THE LABOURER'S FRIEND.

THE inhabitants of this sea-girt isle, while a united people, need not fear a foreign foe. Our shores have been inviolable since God scattered the "Invincible" Armada. Buonaparte boasted about what he could do, and left the trail of bloodshed and misery in every country where he led his conquering legions; but he was content to cast envious glances across the channel, and to utter threats which made our grandmothers shake from head to foot. But though the footprints of a foreign foe have not been traced upon our shores for centuries, and no blood has been shed in civil strife for generations, and we have enjoyed for a long period, unparalleled prosperity and peace, still some of the fiercest bloodless battles have of late been fought and won on English soil. The circumstances of social life in England are such that the interests of classes, which ought to be identical, are often found to clash, and one section of society is pitted against another. Then the characteristic prejudice, pugnacity and persistency of our countrymen, both sides blind to the real issues, urge them to hit each other as hard as possible; but in the end prudence acts as umpire and proposes a compromise, which is accepted amid a general handshaking and expression of a wish that any bitterness engendered in the strife may be forgiven and forgotten. While such is the amicable ending, the struggle, while it lasts, is stiff and stern, as long and obstinate strikes, with their consequent suffering, suffice to show.

We are getting accustomed to workmen's unions, and masters' combinations. Skilled workmen have long been clamouring for less work and more wages, and again and again have gained their demands. But there was this exception—a class the worst housed, the worst fed, the worst paid, the worst worked—the agricultural labourers, were left out in the cold. Dusty Blue Books told of the dreadful privations they bore before the abolition of the Corn Laws; but it was generally thought that since that time the rural districts were as like unto Paradise as *two P's*. Special correspondents told what they saw and heard as they trudged through Dorset, Somerset, and Bucks, and their graphic stories did much to dissipate the sentiment about sweetness and simplicity, and make us feel that after all there was not anything very poetic about a farm labourer's life. While some amount of sympathy was called forth on their account, the sufferers themselves seemed, if not satisfied, indifferent. The fact was they were in bondage, and dared not assert their manhood. They fancied themselves free because they saw not the bond that tied them like serfs to the soil. At last they caught the spirit of the age, tried to move, and found themselves in fetters. A muttering of discontent ran through the land like the rumbling before the earthquake. The vibrations have been felt throughout the social fabric from basement to attic, and the whole will be shattered to fragments unless the wrongs of ages are speedily redressed. The long suffering tillers of the soil are being rapidly enrolled for the fiercest fight between capital and labour. The name of the general who has marshalled, and who commands this host, stands at the head of this paper. Joseph Arch has succeeded in stirring them from boorish stolidity to enthusiasm in a righteous cause. He is their Moses—"taken from among them and like unto them." Under his guidance they are destined to break away from their feudal oppressors. The day of their emancipation draweth nigh. Already they feel the loosening of their shackles. Their leader deserves to be known. I will endeavour

to introduce him to the reader of this paper. For this purpose I will cull a few facts from a shilling sketch written by F. S. Attenborough.*

Joseph Arch was born in the village of Barford, Warwickshire, Nov. 10th, 1826; he is now, therefore, in the prime of life. The district where he first saw the light is watered by "the classic Avon," and in the immediate vicinity stands the fine old Tudor mansion, where tradition says Shakspeare was tried for deer-stealing before "Justice Shallow." His father was a farm labourer who, for peace and quietness, generally went with the stream; but in the days of the anti-corn-law agitation, he gained some notoriety by refusing to sign a petition in favour of the monopolists. His mother belonged to the Puritan type. The principles she held and fearlessly avowed, and the piety by which she was distinguished, were impressed upon her son, who "thanks God daily that he had a pious mother." She was his first teacher, and at six, when he went to the village school, he could read and write fairly well. At eight and three quarters, he finished his regular schooling, and began to earn his bread by shivering in the cold and wet, shouting and shaking clappers from dawn to dark to scare birds from the freshly sown fields for fourpence per day. At that tender age, and even younger, indeed as soon as they can toddle and make a noise, thousands of English boys begin their life-long labour as animated "scare-crows." By being torn thus early from all educational streams they grow up in crass ignorance, and become as docile as the cattle they drive. Those who do not sicken and die, grow up stunted and illshapen in body, dull and depraved in mind.

At ten Joseph began to drive plough. This was promotion to harder work and higher wages. If the reader has ever crossed a newly ploughed field he will not have forgotten it. The wonder is that many of these lads do not have their legs lugged off. They have literally, on heavy clay-soil, to drag themselves along by clinging to the horses, and if they do not drive straight they are likely to be knocked senseless to the ground by a clod hurled at their heads by the ploughman. At thirteen Arch was made a full waggoner. It is a great event in a lad's life to be entrusted with a team. On this day the following temptation beset Arch. "Joe, lad, moind the gaat! Well done! Cum and 'ave a 'orn o' beer." And Joe did so. "Joe, lad, dra' up close to th' stack; thot's it, get a 'orn o' beer." And Joe did so. "Well, Joe, how are you getting on?" "Pretty well, thank 'e, master." "That's right; here have a horn of beer." And Joe had one. Joe got down right drunk, and as the effects wore away, felt so sick and ashamed of himself that he wished to die. Next morning, said the master, "Why, Joe, lad, how drunk you were last night, you're getting quite a man; come up to the house and have a drop of brandy to set you straight." Fortunately his mother was at hand, and her counsel and character very largely counteracted the pernicious influences which beset her boy away from home. But when he was sixteen that dear good mother died. Deprived of her watchful care he drifted from the course of rectitude, and for two years was in the greatest danger; but God was with him and delivered him. His mother's prayers prevailed.

At twenty Arch was living with his father and earning eleven shillings a week. At this time he had opportunities of considerably improving his condition; but as they would have taken him from home he refused them, and decided to "stand by the old man." Soon he married a wife, a woman in every

* Joseph Arch, the founder of the National Agricultural Labourers' Union. Published by S. Palmer, 335, Strand, London.

way worthy of him—a woman whose sterling character and strength of will has done much to make “her man” what he is to-day. When he had two children his income had diminished to 9s. a week, *i.e.* 15½d. a day for feeding, clothing, warming, and housing four people. True he made a few pounds extra in hay time and harvest. Still they were but a degree above starvation. Mrs. Arch had been a servant, had been used to good living herself, and had known cats, dogs, and pigs, which fared better than her family. She could not provide for them out of the hard-earned paltry pittance of her husband. She brooded over their condition. She resolved upon a course of action. Thus she made known her mind, “Joe, my man, I’m tired of this; I keant keep your children on 9s. a week, its misery and starvation. I doant blame you, you be a steady, right good man, and do as well as the rest; but you must turn out and seek mōre, and if you keant get it, I’ll go back to service and earn what I can for you and the children, there.” Joe, singlehanded, struck for more wages—was of course refused—shouldered his tools and set out to seek a better job; and for years travelled from place to place, hedging and ditching, felling timber, and digging gravel, doing anything by which he could earn an honest crust, sometimes being away from home in the adjoining counties and in Wales for months together. During this period he became well acquainted with the hardships of his class in different parts of the country. He lodged two months with a man in Herefordshire, who only earned 7s. a week. How the wife and children lived Arch never knew. The husband and father fared thus: breakfast a dry crust, dinner ditto; supper sometimes “scaldchops,” a dainty dish of broken bread moistened by pouring hot water upon it; and sometimes a pint of cider warmed over the fire, and a crust dipped into it. This from Monday till Saturday; and on Sunday, *occasionally*, a bit of bacon.” And yet living (?) under such circumstances is most precarious, as the following case will show: “W. Y., a sober, excellent workman, had the ill fortune to vex the squire and was turned off. The word went round that he was not to be employed in the parish; without warning he was forcibly ejected from his cottage, and his chattels were sold in defiance of every legal form, and he was left with his wife and family without work, money, or home.” No! unfortunately these cases are not so very exceptional, but samples of thousands of a similar sort.

Arch’s father fell sick. “Give him some beef tea, get him a drop of good wine if you can, and take this prescription to the chemists,” said the doctor. After fifty years of hard labour the old man had saved a fortune! Yes, 4s. 6d.! The old man used up, wept to think that he would now be a burden to his boy, who could barely manage for his own growing family. “I be afeared, Joe, the parish will give thee nothing for me, be’en as yer a dissenter.” However Arch went to the guardians and said, “Gentlemen, I don’t want you to support my aged father; but if you give my wife 1s. 6d. towards nursing him now that she is cut off from her charing, I shall be obliged to you.” “Certainly not, Arch, your father can go to ‘the house,’ and you must pay 1s. 6d. towards his support.” “Good morning, gentlemen, I’d sooner rot under a hedge than he should go there.” For ten months the old man lingered on (receiving a little relief the last two months,) and then Joe bought him a coffin and a grave, and when he came to balance up accounts found himself burdened with a debt of £10. Nor was this all. His daughter, his wife, himself, and another of his children, were seized with small pox, and all lay ill together. The villagers, partly through fear and partly through the instructions issued by the parson, avoided the

stricken family, and Arch rising from the bed, had himself to act as nurse as best he could.

When he got about again he took jobs by contract, and at times had twelve or twenty men working under him. These men testify that he was a just and generous employer. "He refused to grind and sweat the men to death." The small profit he realised was, he says, "a joy to him, because it was the price of no man's degradation, but was clear money, righteously earned." A gentleman standing high in the county sent for him and spoke thus, "Well, Joseph, I have been thinking that you might improve your condition. You are a good scholar (he made himself such 'at nights by the kitchen fire'). You have a capital knowledge of farming, and as a bailiff you might make your £200 a year. What do you say?" "Well, sir, I should like to improve my condition, and I know very well that you mean that a friend of yours wants me to be bailiff to him; but I could only improve my condition in that way in accordance with one or two principles I hold rather tight." "What are they, Joseph?" "Well, sir, if, by being a bailiff, I should have to crush and grind the men, so that the master might have more money out of the estate, I couldn't do it, I'd rather starve." "O that's one of your principles, is it?" "Yes, sir. Have you anything more to say to me this morning, sir?" "No, nothing more, that will do." So he was never made Arch-bailiff.

These few facts show the stuff the man is made of who is "dreaded and deprecated" by one ornament of the episcopal bench as a "mischief-making meddler and professional agitator," and recommended for baptism by immersion in a horsepond by another Right Rev. Brother. Already 150,000 labourers have joined the National Union of which Arch is founder and chairman. The demands made by the Union are of the most reasonable character. Nine hours and a half, exclusive of meal times, as a day's work—a little less on Saturdays—16s. as a week's pay, and 4d. an hour for overtime, is all that is asked. Nothing could exceed the fairness and force of Arch's style of advocacy. We wish him the success which his cause deserves. He thus speaks of his aims and intentions: "I have no wish to injure anyone, but simply to secure for my class a fair day's pay for a fair day's work. It is impossible for the labourers, as things are, to get along on the old pay, and I do rejoice that since I have been advocating 'the Union,' they have received a few shillings more. The farmers can afford to deal more justly by us, and they will gain more than they give in having about them a class of men better paid, better fed, and more contented. So long as I have strength I shall go on 'agitating,' as it is called, for the rights of my class, and shall think I am doing a very good work. When every labourer has enough to keep himself, his wife and his dear children, when he has political rights, and is so fixed as to be able in an honest and manly way to train his family, and act up to his convictions, I shall be very glad to give over and stop at home." SEDLEY JOHNSON.

"BENDIGO" A GOOD TEMPLAR.—The life of William Thompson, *alias* "Bendigo," perhaps the most notable of Nottingham lambs, may well be described as "a most eventful history." In addition to his laurels as champion prize fighter of England, he has lately won his spurs as a revivalist preacher by his "oration" last Sunday in Sneinton Market Place, and we understand that assuming the motto "up higher yet my bonnet," Bendy means to come out in the new character of Good Templar. A few days ago the ex-pugilist was waited on at his house, at Beeston, by two students from the Baptist College at Chilwell, who, as Good Templars, invited him to join their ranks in their crusade against strong drink. He has since been fully admitted into the Order of Good Templars.

STORIES FOR THE YOUNG.

No. IV.—*Carry's Lesson.*

"CARRY, please sew up Alice's dress," said a tiny six-year old little maiden, holding up "Alice" for inspection. "Juno got hold of her and thought her a rat, I suppose, for he shook her about, and see what a state her frock's in! Won't you mend it for me?"

"If you give your doll to the dog for a plaything, you must take the consequences, Mary; I can't attend to you now, I'm busy;" and Carry bent diligently over her interrupted German lesson.

Mary went away wounded, less, perhaps, by the refusal itself than by the tone in which it was conveyed; could Carry have seen the seed of selfishness which her cold words and example had sown in that young heart she would gladly have mended the torn skirt!

"Carry, can you take a walk for me this morning?" asked Mrs. Hastings, looking in, half an hour later. "Mrs. Evans is very ill, and I think some of our new laid eggs would be a treat to her. I've put up a few little things in a basket; will you take it? A walk will do you good—there's no need to study quite so hard now you've left school."

"I don't wish, mamma, to forget all I've learnt. I've heard you and papa say how foolish it was for girls to do that; and German needs so much work, I began it so late. Can't the basket wait for half an hour?"

"Very well," said her mother, closing the door with a sigh and leaving Carry uninterruptedly to her books. And when, an hour later, no Carry appeared, Mrs. Hastings put on her bonnet and, at much inconvenience, took the basket to the sick woman herself.

During her absence Carry had a visitor—a lady a few years older than herself, who, knowing she had now left school, called to interest her in Christian work. Carry was flattered by the attention, and promised to take a class of small children on the Sunday afternoon.

"And you will look after them during the week, and visit their mothers, will you not?" asked Miss Lane. "We find that such great good is done in that way."

"I can't promise that," answered Carry, "I really haven't time. I practise two hours a day of course, or what use would it have been my learning music. Then I keep up my French and drawing, and now I am working at German, of which I know very little. And besides this, I keep a diary, and write I can't tell you how many letters a week to my old schoolfellows. I never have a moment to spare."

"Well, perhaps not, for I suppose you also help your mother a great deal. I know she must be thankful you are at home 'for good;' she has looked far from strong lately, and you can save her so much."

"I don't think I can," answered Carry smiling and shrugging her pretty shoulders. "It would bore mamma more to tell me what she wanted done and how to do it, than to do it herself; and our servant is so useful—really there's nothing I need do; except keep up my studies."

"And take exercise," said Miss Lane smiling, "you must do that; and I thought visiting your Sunday school children might often be a pleasant motive for a walk."

"Quite the contrary," cried Carry, laughing. "I like teaching, so I

will take a class, if you wish ; but I will leave the visiting for those who are fond of it, which I am not."

"Miss Lane was an old and valued friend of Mrs. Hastings. Now, as she detected the selfishness of Carry's reasonings she had no scruple in kindly but forcibly pointing out the sin. She dwelt plainly on the self-denial of her parents in placing her at an efficient and superior school ; and while commending her for her desire not to lose what she had gained there, she set before her the home duties which now claimed her time and attention. She spoke of the mother's failing strength, of the little brothers and sisters whom, by an obliging self-sacrificing disposition, she might influence and lead to good ; and then she went on to point out for an example One who pleased not Himself, who turned from no painful duty, and who suffered for those who loved Him not.

Carry listened ; at first astonished, then mortified. Conscience whispered that her mother's sweet unselfishness was alone the reason that these home truths had not been told her sooner. But Carry was proud and wilful. Why should Miss Lane take her to task ? She steeled heart and conscience against her ; and when Miss Lane rose to go, refused her offered hand, saying to herself as the street door closed, "It will be long before I speak to that meddling woman again !" She little knew how soon she would come to long for the voice of her despised friend !

Gradually Mrs. Hastings' strength failed. Carry did not notice it. She was so absorbed in her studies, and performed so ungraciously the little services which her mother asked of her, that Mrs. Hastings had left her to her favourite pursuits ; and, partly from ill health, partly from foolish indulgence, made no complaint.

"Carry, come to mamma," cried Mary, bursting into the room where her elder sister was practising a new and difficult piece of music. "Come, she wants you badly ;" and what more the child said was lost in the chords which Carry struck.

"All right, child ; I'll come in two minutes," said she, "five more bars and I shall have conquered the difficulty."

Two minutes passed—ten minutes—half an hour—Carry had forgotten the message ; when the difficulty was triumphantly conquered, and the piano closed, she heard a carriage drive rapidly to the door and saw a doctor alight. Then she remembered Mary's manner and message—what had happened ? She soon learnt it. Her mother had broken down at last, and there was slight, if any, hope of her recovery.

The shock, the bitter remorse that Carry felt is more than I can describe—nor can I tell, as I would like to do, of the days that followed. What would she have given then to have saved that dear mother's strength—to have known how to do rightly the numberless little services which an elder daughter may perform so well ? She had it all to learn now. She had to win the younger children's confidence and love when to have had it already would have been so priceless. She had less influence over them than the trusty servant—she knew nothing of the household ways, of her father's wants, of a sick-room's needs. She was far less useful in the house than the strange maid hired to assist the servant ; far less useful to her mother in this hour of need than heedless little Mary. In the midst of her misery Miss Lane came, and brought comfort with her. She installed herself as nurse beside Mrs. Hastings, leaving the servant free to keep the children quiet, and then with loving tact she made Carry useful. And so Carry's pride was utterly broken down and her heart was won—won not only to

see her friend's value, but won to the service of Him whose example she now meekly strove to follow.

Mrs. Hastings recovered, though she never regained her former activity; but Carry makes up for her mother's lost strength. Since that time of anguish and self-reproach, Carry, instead of selfishly carrying out her own pursuits, has become an attentive daughter and a loving sister. Music, languages, and drawing, are "kept up," and kept also in their proper place. Time is found for home work, and a Sunday school class, and for visiting her poorer neighbours; for Carry is learning no longer to please herself, and while consecrating her time to the service of that Saviour who died to redeem her from sin's penalty and power, she daily seeks grace from Him to conquer the selfishness which caused her and others so much pain.

E. CLACY.

WAYSIDE GOSSIP.

No. II.—*Over the Hills.*

"God made the country: man made the town." So rules the proverb, and as a proverb is often a truth crystallized, we shall bow to its decision and discourse no longer on the rotten dens of Babylon the Great, with their stifling atmosphere and sad surroundings. We will rather hold neighbourly "gossip" in the fresh bracing air of the hill country of "the Vale," amid the pleasant rustle and shimmer of green leaves, the breeze fragrant with the scents of the hay field. How joyous it is, with the sunshine glinting through the interlaced boughs overhead, chequering the path with light and shade, and converting into mimic jewelry the spray of the brook at our feet, which brawls between its fern-clad banks and moss-covered stones. And the silence is unbroken, save by its murmuring ripple, and the shrill sturdy song of blackbird or mavis, flung in ecstasy upon the air, and echoed back from the face of the hill opposite. The old mansion yonder, with its low roof, heavy mullioned windows, and high peaked gables, is embowered in a grove of forest trees, planted by one who, though he wrote of the past, believed in the future. And the picture of stream and woodland, and meadow and mansion, is framed gloriously by the rugged mountains on either side, and overarched by the deep blue sky, mottled by a scud-ding rack of fleecy clouds.

Presently the stillness is broken. The sound of laughter and conversation is borne upon the ear. Quickening our pace we speedily overtake a group of young men strolling leisurely along; enjoying, with keen delight, the brief hour of liberation from desk, loom, or workshop. Let me introduce you to our company. It is "Our Society," out for a Saturday afternoon's ramble, wherein botanizing, exercise, and good fellowship are appropriately mingled. Warm greetings are exchanged, and the joyousness is in no wise abated, or the harmless mirth restrained, by the presence of "the parson." You see at a glance that we have no heaven-descended genius among them; pale, broad browed, and with eyes of flame. On the contrary they are a set of homely fellows, ruddy and cheerful; thirsty for knowledge, and some of them with an amount of pith and determination about them that in the long run may beat genius in the life-race; just as the tortoise in the fable, by steady plodding, passed the sleeping hare at the goal.

Sauntering onward, we begin to ascend the narrow footpath leading up the hill-side. And here, on account of the steepness of the way, the party breaks up into knots of two or three, and subjects of conversation more private and personal are gradually introduced. Nor is the order reversed when we reach the damp, shady lane at the top, leading to the green uplands beyond. An occasional enquiry concerning the ferns, mosses, and lichens that abound here, keeps the party together; but it is evident that henceforth "gossiping" is the order of the day. We are bound for a walk over the hills; but our excursion does not bid fair to be most pleasant, for the fields are sodden with recent rains, and the western sky is overcast with black clouds that promise a "capful" to the wayfarer. We seem to have left the sunshine in the valley. But what care we? We have with us the Claude Lorraine

glass of youth, and hope, and inexhaustible cheerfulness, viewed through which any landscape will light up from sadness and gloom to sunshine and joy. And if we are caught (as we are presently, in a tremendous shower of hail) can we not shelter under the lee-side of the stone walls that serve for hedges in this country? or better still, take refuge under the haycocks that lie in the fields waiting to be carried? Naturally the discourse is on the uncertainties of the weather, and of the beauties even of cloud and storm seen through observant eyes. And by a natural transition, on the uncertainties of life and the utility of trial and misfortune when rightly regarded. And our friend Lightfoot, who is a sort of father of the family, enlarges thereupon, greatly to the edification of the youngsters. With beaming eye and cheerful face, and hands deep in the recesses of his pockets, he plods on talking common-sense philosophy and giving us the benefit of wide reading, mature experience, and shrewd observation. Already the conversation has acquired "tone;" and now force is imparted to it by an exclamation in the thick voice of young Downie, from the group in front—

"It's no use, I tell you; Dumper says it can't be done!"

"Ah, George," says Parson Weston, "what is it that *can't* be done?"

And the groups joining company, Dumper's doubtings are related and discussed. As they refer only to the future of "Our Society," and some of its members, our space need not be occupied with the relation of a matter so purely local. The incident serves, however, as a shoeing-horn to draw on a gossip on difficulties in general, and impossibilities in particular, which, as of wider interest, shall in part find a chronicle here.

"Whether a thing is, or is not, possible," said Mr. Weston, "depends very much upon the person proposing to accomplish it. If he have grit and perseverance it will very likely be possible; if not, then otherwise. Many men fail utterly in life for want of that determination not to acknowledge defeat, which is the surest guarantee of ultimate victory. They need something of Wellington's spirit. Addressing the Guards at Waterloo, amid a perfect storm of shot and shell, he confirmed the wavering and aroused enthusiasm by the remark, 'Hard pounding this, gentlemen! but we'll see which can pound longest.' And victory, as a rule, remains with those who possess most endurance. Indeed, few things are impossible to the man who will bring patience, pluck, and perseverance to bear upon them."

"True," interposed Lightfoot, sententiously, "*impossible* is a word that ought not to be found in the vocabulary of a young man determined to get on in the world. With energy, thrift, and self-denial, all things are possible."

"Yes," said Mr. Weston, "if a man will believe in himself and in the power of industry, self-reliance, and economy, he will find that even difficulties become stepping-stones to success, and that a man is braced and strengthened for the future by the very toilsomeness of the present. The mischief is, however, that men meet with difficulties in a half-hearted sort of way, quite as ready to succumb as to overcome. Like that Yankee privateer in the last war; who ranged alongside a peaceful merchant-looking brig and hailed in a voice of thunder, 'Strike! or I'll sink you!' The British flag run up to the peak, and the unmasked ports with their glancing gun muzzles, told him he was entrapped and overpowered. The blustering skipper obligingly re-hailed, 'Wal, I guess *one* of us must strike, and if you won't I will!' and down came his ensign. So men meet a difficulty, as ready to be captured as to take a prize; and the result is, more often than not, that they go into port in tow of the brig 'circumstances.' It was objected to a scheme of Napoleon's when assuming command of the army of Italy, 'But the Alps prevent it!' 'Then,' said the republican general, 'there shall be no Alps.' And by his order, passes were surveyed, roads made, and baggage and artillery prepared with all speed for the mountain journey. In obedience to the iron determination of its leader, the army crossed the Alps; swept down like an avalanche upon the sleeping Austrians, and hurled them into utter defeat and destruction. So let a man meet difficulties with a stern determination not to give way, and the difficulty will for the most part vanish."

"Ah! but we are not Napoleons, you know, Mr. Weston," slyly remarked young Gardner, "our work can't be done on horseback, in cocked hats and crimson cloaks!"

"Very true," rejoined the minister, "but the principle is the same. The self-reliance and determination are alike, whether in the leader of an army or in the patient and unheeded worker in the business of life. Indeed, the man who toils, **unknown and unapplauded**, in pursuit of some great idea, is more noble than he

who, amidst the clangour of military music and the tramp of armed battalions, moves on to victory. The names of Pallisy the Huguenot potter, of Boulton and Watt, of Arkwright and Crompton, of Stephenson and Brunel, of Wedgewood and Peel, and many more, shall live in the heart of the people when the name of Napoleon is uttered only with abhorrence. If you will be patient and true; contented to meet the difficulties of *to-day* in a brave-hearted manly fashion, you will find life easier, and more likely to be successful."

"People are apt to err in troubling too much about the future," remarked Mr. Lightfoot. "Charles Waterton, in one of his charming essays on natural history, declares that if a serpent be met in a narrow way, and the traveller be quiet and unconcerned, it will glide peacefully into the brake; whereas, if the man is fussy and alarmed, the reptile hastens to meet him and to strike with its deadly fangs. And I have sometimes thought," he continued, "that in like manner a difficulty often disappears before the point of meeting, whereas if we anticipate we bring the trouble upon ourselves. There is profound meaning in that word of the Master's, 'Take no thought for the things of tomorrow; for sufficient unto the day is the evil thereof.' The work of to-day may seem insignificant, but as the old Scotch proverb has it, 'Many littles make a mickle.' Todd, in his Student's Manual, speaks of one who adopted as his coat of arms a man digging patiently at the foot of a mountain, with the motto, 'Little by little.' So are difficulties surmounted and purposes accomplished."

"Quite so," said Mr. Weston, "yet little things, with all their value, are frequently despised. A lounge sauntered idly into the studio of Michael Angelo. 'What have you done since I was last here,' he enquired. 'I have deepened that line,' answered the sculptor, 'and brought out that feature, and softened that expression, and touched the folds of the drapery.' 'Is that all?' said the lounge, 'these are but trifles.' 'True,' retorted the master, 'but trifles make perfection, and perfection is no trifle!'"

"Very much of success in life must depend upon so-called trifles." So said Edward Pyle, a successful man of business, who had run down by rail and joined the party. "The neglect of them will often involve the best laid plans in disorder. If you are patient and diligent, with the blessing of God, success is assured. Attention to trifles, and improvement of the fragments of time, will produce great results. So thought the Scotch laird who advised his son, 'Be aye stickin' in an acorn Jock; they grow while ye're sleeping.' Look at the country round us. It was once bleak and desolate—bare hill-side and moorland. Patience and perseverance have made it into a paradise. It is said that the historian of Whalley, who lived here, planted eighty thousand trees with his own hand."

"Yes," said Lightfoot, "patience and diligence will indeed bring success. One of the most striking instances of this is to be found in the history of the great publishing house of Chambers. The memoirs and recollections of William and Robert Chambers constitute one of the most romantic chapters in the history of literature. Every young man ought to read the book for himself. It is at once fascinating and instructive. It proves the truth of the saying, that 'All the world comes round to him who has patience to wait for it.'"

"And that reminds me," interrupted Mr. Weston, "that he who has confidence in himself can afford to be patient. 'He that believeth shall not make haste.' Let a man be clear in his opinions, and then let him hold them tenaciously. And if a man be right, though he may have to wait for the vindication of success, it will yet come. So Galileo, when forced by the tyranny of Rome to recant his doctrine that the earth revolved round the sun. Quietly laying down the pen with which he had signed the document, he said significantly, 'But the world moves on, notwithstanding.' So Columbus, wandering from court to court, neglected and unsuccessful, at last sailed over the broad Atlantic to give a new world to civilization and commerce. So also the brave-hearted reformer, standing at bay at Worms before the Diet, declared, 'I, Martin Luther, against the world! I can do no other, so help me God!' The fact is, patience knows no defeat and brooks no despair. Like Grant before Vicksburg; it sits down before the impregnable fortress and draws its lines, and deepens its trenches, and digs its canals. It delivers assault after assault, until amidst fourth of July rejoicings the great stronghold falls before its perseverance, and its flag waves proudly over the citadel. We give way far too easily to discouragement, and think we can never succeed. Let us remember that every man who has achieved greatness, has done so in spite of discouragement; and the bed-roll of fame is a record of those whom no failure could daunt and no delay outweary."

"That is so," said Lightfoot, "and speaking of discouragement I remember how Thackeray himself hawked 'Vanity Fair' among the publishers, every one of whom, for a time, refused the venture. It has been the same with many others; and those who have read Macaulay's thrilling description of Dr. Johnson's early privations, will have another case in point. We should never be downhearted; but plod on, assured, in the language of the copy we used to write at school, 'Perseverance commands success.'"

"That puts me in mind of your Indian, Mr. Weston," said George Downie.

"What's that about?" cried half a dozen voices at once.

"Why, gentlemen," answered Mr. Weston, "if you are curious I will tell you. It is said that a missionary to one of the Indian tribes laboured under circumstances of great discouragement. His converts were few, and not all of them an ornament to their profession. He had serious thoughts of relinquishing the mission, when one of the converts brought him some verses of 'poetry' which he had made. It produced such an effect upon the mind of the missionary that he renewed his work earnestly and with gratifying success. The Indian's 'verses' were thus, and were all alike—

'Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on!'

"Hear! hear!" shouted roguish Harry Lenton. "Let's sing that! Common metre!" And forthwith it was thundered out to the tune "Evan," to the great amusement of the minister, and the infinite astonishment of the cattle and sheep that were grazing quietly on the hill side.

"And now, gentlemen, since you have been kind enough to set it to music, let me also recommend you to put it into practice," suggested the minister. "And remember," continued he, "that after all, success in this world only is of small moment when compared with that highest success which 'makes the best of both worlds.' The man who thinks only of the present, is like the knight of German folklore. Setting forth in search of the singing bird and the living water, he listens to the voices that sound in his ears, and looking back is instantly changed into stone. That knight alone is successful, who, careless of present voices, whether of dulcet pleasure or of dread despair, stops his ears and urges his way until the castle of bronze is reached, the singing bird seized, and the living water dipped in the golden pitcher. So must we urge our way, listening to the sound of no earthly enchantment, until the bird of divine content shall sing in our bosoms, and the living water spring up in our hearts. I would not have you unmindful of the world. Paul's maxim, 'Not slothful in business,' is conclusive. But while endeavouring to be shrewd, clever men of business, and determined to rise in this world, don't forget the future, and that you are only stewards of God's bounty. Difficulties you will meet and to spare, but I would have you remember that oftentimes the rugged hill of difficulty must, after the fashion of Bunyan's pilgrim, be climbed upon the knees. Don't doubt God's promises. Let us not be of the number who pray doubting. Like the old lady, whose house was overshadowed and darkened by the hill under which it was built. Reading, 'if ye have faith as a grain of mustard seed, ye should say to this mountain be thou removed and cast into the sea and it should be done to you;' she concluded to take it literally, and told her son she intended to pray that night for its removal. When he came in to breakfast on the following morning, she saluted him with, 'Ah, John, John! Its just as I expected! the old hill is there yet!' Meet no difficulty despairing of success. Let us have faith in God and confidence in ourselves, and then, though our way be 'over the hills,' 'the crooked shall be made straight, and the rough places plain.' Having first satisfied ourselves that we have done all that is possible to ensure success, let us leave the result to God. The promise is ours, the difficulty is His. Only let us never be like the wagoner in the fable; calling upon Jupiter for help before he had himself tried to lift the wheel from the rut. 'Put your own shoulder to the wheel,' answered Jupiter, 'and then call upon the gods for help.' Having exhausted all human means of accomplishing our end, we may then 'stand still and see the salvation of God.'"

The company were in a thoughtful mood, and remained silent, until Lightfoot asked, "Which of us will be the better for this afternoon's talk?"

"Every one of us, I hope," said Mr. Weston. "We cannot fail to profit, if our views of life are broadened, and our ideas of the future and its possibilities enlarged and ennobled. Who will not decide *now* to make something out in the world? The future lies before you. It is for you to decide whether circumstances shall master

you, or whether you will govern circumstances. Regard your life as a holy thing. Consecrate your service to God, and be your motto, 'I can do all things through Christ which strengtheneth me.' Then come sorrow or joy, prosperity or misfortune, all shall bring you nearer to Him. Foul temptations and trooping difficulties are but the foes on which your prowess shall be tried and your faith strengthened. Be like Bunyan's hero; determined to enter into the kingdom. It is true the palace gate is kept by a band of armed men. It is true that the only way must be hewn through their ranks. But with undaunted heart, and determined mien, get your name inscribed upon the roll; and then, in God's name, fall on! Hindrances and difficulties, temptations and lusts, shall fall beneath your sword; and though faint and bleeding, you shall ascend the azure heights and tread the celestial battlements 'more than conqueror';—amid the plaudits of the white-robed ones,

'Come in! come in!
Eternal glory shalt thou win!'

We were recalled to sublimary matters by our friend Tom Brown, who, after a respectable period of silence, passed his left hand with a peculiar motion over his "equatorial zone;" and with the look of a sage exclaimed, "I'm getting very hungry; I wonder where there's anything to eat?" Recalled thus to everyday wants, the conference broke up and the descent commenced. Happy we were when an hospitable farm house on the slope of the hill furnished us with oat-cake, and bannocks, and new milk. "Like giants refreshed," we started for home in military order, delighted with our afternoon "over the hills."

W. H. ALLEN.

GOOD TEMPLARS. WHAT ARE THEY?

THE Independent Order of Good Templars is at once the youngest, the strongest, and the best organization which has yet existed for the spread of temperance. It originated in 1851, in Central New York. For several years its operations were confined to the American continent. To-day its watchwords are whispered throughout the United States and Canada, and are passed from lip to lip in France, Germany, Australia, New Zealand, and the islands of the seas. In the British Isles it is rapidly absorbing the old Temperance Societies, and gaining new converts at a rate far exceeding the most sanguine expectations. It is the firm ally of the United Kingdom Alliance. Bands of Hope lead into it as rivers run into the sea. It claims, moreover, to be the friend of religion. No infidel or sceptic is to be found within its ranks. Its ritual is largely based on the Bible, and every meeting *must* be opened and closed with prayer.

Brother Joseph Malins, under commission from America, established the first lodge in England, at Birmingham, on Sept. 8th, 1868. Scotland's first was formed on Aug. 11th, 1869, and the year 1871 saw the banner of the Order unfurled in Ireland and Wales. The following statistics will show the progress of the Order in England alone—

November 1st, 1868,	Lodges	1,	Members	21
" 1869,	"	7,	"	159
" 1870,	"	25,	"	1,000
" 1871,	"	390,	"	19,500
" 1872,	"	1,600,	"	112,000

For some time past the Order has been growing at the rate of one hundred new lodges per month, and by the time this article appears there will be no fewer than 2,400 lodges, with an aggregate membership of 168,000. In proof that this progress has been substantial as well as rapid it may be stated that so far not a single lodge in England has surrendered its charter.

The name Good Templar is borrowed, in part, from the Knights Templars of the middle ages. The Good Templar himself is a total abstainer of the first water. This will be seen from his pledge, which is as follows:—"No member shall make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine, or cider: and every member shall discountenance the manufacture, sale, and use thereof, in all proper ways."

Members are not admitted under fourteen years of age. The entrance fee may be, and commonly is, as low as 1s. 6d. Quarterly subscriptions, males, 1s.; females,

6d. The offices are open to all, irrespective of sex—or colour, where difference of colour prevails. Too much space would be occupied by an adequate explanation of the varied features of the whole system. A brief statement respecting some of its principal characteristics must suffice. The government of the Order is conducted by means of several bodies. The supreme head of the Order is the Right Worthy Grand Lodge, which meets annually. Hitherto this body has met in various parts of the United States. This year it is coming to London, and extensive provision is being made for the reception of brethren from America and all parts of the United Kingdom in the month of May.

Grand Lodges rank next in power under the one just named. The Grand Lodge of England has its head quarters in Birmingham, and like the R. W. G. Lodge, it meets annually; the business between sessions being conducted by an executive council. The body which takes order next is the District Lodge, or Convention, which meets quarterly, and is composed of representatives from every lodge in the district. A district usually comprises a county, or a parliamentary division of a county. The ordinary lodges, by which persons obtain entrance into the Order, are called Subordinate Lodges. These hold their sessions weekly, and are independent in their working so long as they conform to the laws, rules, and usages of the Order. Each member absent from his lodge for three successive weeks is visited and reported upon. The result is that the violations of pledges amount only to about five per cent. annually.

The Order includes within its ranks Senator Wilson, of Massachusetts; General Geary, Governor of Pennsylvania; Archdeacon McLean, of Canada; Henry Wilson, Vice President of the United States; Rev. Professor Kirk, of Edinburgh; Dr. F. R. Lees, of Leeds; Mayors of Maidenhead, St. Ives, Southport; many ministers of all denominations, and officers in the army and navy.

The members of the old Temperance Societies were never so well drilled as under this system, and few organizations can boast of a discipline so thorough, a unity so perfect, or a success so immense. The *Licensed Victuallers' Guardian* speaks of it as having the "most perfect centralization" and "ever increasing resources," and admits that it is "increasing its numbers with unheard of rapidity." It is a fact that the Licensed Victuallers have taken the alarm, and are now rallying their forces in self-defence, for, say they, "Such a well-managed organization is rather to be watched than despised."

Of course the I. O. G. T. has had to encounter many objections. Its secrecy has been impugned. It is enough to say in defence that the principles and aims of the Order are not secret, but are fully published to the world by an ever increasing literature. Signs, signals, and pass-words are only used in order that members may recognise each other and gain admittance to the lodge rooms: in the latter case they are simply used instead of tickets. The titles of the Order have also been objected to. Let it suffice to say that such titles are not empty distinctions. It is very convenient to use them, and they are never given but for good service rendered. But perhaps the regalia has been objected to the most. This consists of a collar of various colours, according to the official or honorary position of the member wearing it. Odd Fellows' Societies, Foresters, Freemasons, &c., have set the example in this respect; and however objectionable it may seem in theory, it has been found to work well in practice. Those lodges have invariably proved the worst where the regalia has been most disliked. This being so, it is more than probable that as long as mayors and aldermen display their robes, judges and lawyers their wigs, preachers their gowns and white ties, so long the Good Templar will wear his regalia. But these are minor matters, and may well be overlooked when the Order has before it such objects as life-long total abstinence in the individual, and a complete victory over the greatest curse of our beloved land. Beyond controversy the liquor traffic of this country is doing more to sap the foundations of our prosperity, and to counteract the spiritual work of the church than any other form of evil. Against this foe of church and country the I. O. G. T. is pledged to unceasing warfare. The Order is not a benefit society, but a disinterested moral agency. Bid it, then, God speed, and let every Christian man hail it as the friend of morality, the auxiliary of the Sunday school, and the ally of the church.

J. FLETCHER.

THE LAST CHAPTER IN MR. GLADSTONE'S HISTORY.

THE defeat of Mr. Gladstone's Irish University Bill brings to a close one of the most memorable and brilliant chapters of British History. Although the measure was not all that could be desired, yet it was so sound in its principle that it might easily have been set free from its chief vices, and have been so framed as to accomplish for academic culture in the Isle of Erin, what the Irish Church Measure has achieved for religious peace and progress, and what the Irish Land Act is likely to effect for agriculture, and for tenants and landlords.

But let it never be forgotten that the fatal blow was struck by Roman Catholic priests. The purest and noblest statesman that ever led the affairs of this country, the most brilliant parliamentary orator of modern times, has been dethroned by the Irish vote given at the bidding of the Cardinal Legate of the Most Holy Roman See. Mr. Gladstone, the best friend Ireland has known for centuries, is driven from office by the voice of the "forty-five" who did the bidding of the Roman Catholic priests. Such is the gratitude inspired by Catholicism. Such the reward priestism has for its real friends. The Liberal defeat is not a Tory victory. The Conservatives know that well enough. It is a pure and simple triumph of Roman Catholics, due to them, and to them wholly. We do not complain of this. We record it, and suggest the moral. The Roman Catholic bishops are implacable. They are determined to have denominational favouritism. State money must go into their coffers. Priests must control the education of Ireland, or there shall be none. Mr. Gladstone's measure was not sufficiently in their favour. It sought, unwisely, to propitiate them by the awful holocaust of modern history and philosophy. It offered them loopholes through which they might pass as many priests on to the Council as would swamp the parliamentary members; and yet they were not content. The entire and undivided use of public money for their own priestly ends alone could satisfy them. Cardinal Cullen spake, and it was done. He commanded, and the Liberal ministry fell.

But priestly cunning has again overshot its mark. The shrewd Cardinal is "hoist with his own petard." Never again will a measure, with so many points in favour of his party, be offered him. They have made it impossible. The policy of Bismarck in Germany will be the policy of Gladstone henceforth. Uncompromising secularism must rise into the ascendant. Disraeli is for concurrent endowment. But, as he himself said, "concurrent endowment is dead." Yes, "dead," and dead utterly, beyond resurrection. Not even the potent wand of the magician of the Asian mystery will revive it. Great Britain will not be unjust even at the bidding of mitred ecclesiastics. "Time is on our side." The national conscience is on our side. The secular platform is the only one on which a national and just government can stand.

The closing of this chapter in Mr. Gladstone's history will mark an epoch in our annals. A more satisfactory record we have not in the long story of our one life. Principles of eternal value have been distinctly enunciated, and boldly adopted. Religious equality is part of the "English constitution." It can never be removed. The arbitrament of reason rather than the brutal judgment of the sword for the settlement of international disputes has come to the front. Merit, and not money, is made the ground of promotion in the army. The frank and outspoken adoption of these three great principles in our history forms the dawn of a new era: an era of unsullied justice, of advancing peace, of illimitable progress.

And the Acts are, in the main, worthy of the principles which have inspired them. The offending Irish Church has been quietly abolished. Tenant right in Ireland has taken the place of landlord wrong. Purchase in the army is gone. We have the Ballot at last. National education has taken definite shape. In some of their details these Acts are below the sublime maxims which gave them being, but we have the pure gold; and after the coins have been melted down again, we shall get the impress of the Queen of Justice more clearly stamped thereon.

Sympathizers with such bitter irreconcilables as Fawcett and Bouverie will see nothing but defects. Some men carp incontinently. We wish always to be vigilant; but a review of the administration of Mr. Gladstone constrains us, as citizens, Christians, and Nonconformists, to give God hearty thanks for such a leader, and to rejoice unfeignedly in his re-acceptance of the seals of office. Our Heavenly Father has few gifts for a nation greater than that of a pure-minded, honest, and able legislator.

J. CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE-BASKET.

I. OUR VILLAGE CHURCHES.—Could not our Conferences render acceptable and valuable services to the churches in the villages by deputing two or three brethren to visit them twice or thrice a year, hold a week-evening meeting, enquire after their welfare, and render them all the assistance in their power. The advantages of such a plan would be manifold. It would give encouragement to them in their quiet plodding labours of love, sustain them in the unequal conflict they wage with the officers of a richly endowed Establishment, attract the notice of outsiders to the grounds and principles of our faith and practice, and above all, lead souls to the Lord Jesus Christ. We are sure the local preachers who self-denyingly visit these churches from month to month, would hail such a visit, and the members of the churches would give us the heartiest welcome. It is our hope to adopt a plan of the kind for the London Conference, and we earnestly entreat the attention of our brethren in the other Conferences to this suggestion.

II. "BAPTISMAL NONSENSE" AND THE CHILDREN'S PRIZE.—We heartily endorse the following protest, sent us by Mr. Chas. Appleby, secretary of the Osmaston Road Sunday school. Our teachers should look very carefully to the literature they allow to be circulated in the schools:—"Many of your readers will no doubt have perused the correspondence which appeared under this heading in the *Christian World* of Jan. 10, and subsequent issues. In these communications it was shewn that the 'false and pernicious doctrines' of Baptismal Regeneration was, in a most unmistakable manner, set forth in the above-named magazine. The subject was introduced at our monthly teachers' meeting, held Feb. 14; and I append copy of a resolution then passed, which I have been directed to forward to you:—'That in view of what has come to the knowledge of the teachers of this Sunday school as to the contents of the *Children's Prize*, they hereby express their disapproval of that magazine, and henceforth prohibit its circulation in the school, together with all periodicals under the same editorship.* I think you will agree with us, sir, that no uncertain sound ought to be given by Nonconformists in deciding upon this question, and I trust that, in many other schools, a

similar course will be adopted, so as to put a stop to such unscriptural teaching as far as practicable."

III. EDUCATION BY INJUSTICE.—The pass to which Mr. Forster has brought us is most painful. In Plymouth more than fifty summonses have been issued to compel men to pay for the teaching of dogmas which they "steadfastly disbelieve." In Sheffield the same iniquity is being committed. Only the brave determination of the Town Council of Birmingham stops the way of similar practises on a more extensive scale there. At Liverpool, Church of England and Roman Catholic schools take of public money £5,145 8s. 4d. out of a total of £5,284 15s. 8d. And this is a sample of the way the Act works elsewhere. It is the "Poor Man's Church" on the one hand, and "Roman Catholics" on the other, who everywhere benefit by Mr. Forster's unjust clause. And they are not ashamed to take the money. They will denounce us, point the finger at our poverty, and then thrust their hands into our pockets to get money to inculcate that the same process shall go on for ever. Brave brother Hester is right to resist. We must do it. The nation teaches by its laws, and by the spirit they display. And so long as the 25th clause stands, the British Parliament is giving a lesson to the people in injustice.

IV. BE SHORT.—Here is a scrap of fine advice. We like it exceedingly. Put *Magazine for Union* and read on. It is all true. "Readers like short articles. An intelligent layman says that some of our contributors are too lengthy. We agree with him. The articles in the *Union* average less in length however, than in most other papers; but they should be shorter still, and more condensed. More thought and fewer words, must be our motto. Two columns can usually be crowded into one, and suffer loss of words only. Such writing is hard for the author, but easy for the reader. Useless words are a burden. About twice as many are used as are needful. Direct, sharp, warm, terse sentences are what readers like. Cream is better than diluted drinks. Long, wordy articles empty the mind of thought; short, meaty ones, make it swarm with ideas; the former impoverish, the latter enrich."—*Bap. Union*.

V. BISHOPS TO THE FORE.—From the address of Dr. Thomson, Archbishop of York, at the recent meeting of the Malton Church Defence Association, it appears

* "Sunday" and "Chatterbox" are amongst these.

that the attitude to be taken by the episcopal bench to the Disestablishment has received serious consideration; and that they have decided, whilst not actually working the movement, yet to give it their valuable aid. This is as it should be. Of course they will not be "political" in doing so. What is "political" in a dissenter is refined spirituality in highly salaried bishops. But we hope the bishops will not all adopt Dr. Thomson's mistake. It is bad policy. He says that the Disestablishment movement is but the noise of a few agitators talking in an empty room and getting

well reported. No good general under- rates the force of his enemy. The Libe- ration movement has its stronghold in the profound convictions of thousands upon thousands of Christian men; of men who supremely desire the spiritual welfare of their country, and see no greater foe to it than the Romanizing Church of England, supported and en- dowed by the state; of men who can fight, and suffer, and in their unalterable convic- tion that truth and righteousness are with them, can afford to wait. Let the bishops come. They will get light. Truth will have the victory.

THE DESERT OF THE EXODUS.*

THE "Desert of the Exodus" gives a de- tailed account of the labours of two expedi- tions, the first having for its field of investigation the Sinaitic Peninsular, and the second being devoted to the Bâdiat et Tih, or, as the name signifies, "The Desert of the Wanderings." The former of these districts includes only the mountainous region at the southern extremity of the peninsular; while the desert of Tih extends from the Sinaitic mountains on the south, to the Mediterranean on the north; and from the Isthmus of Suez on the west, to the hills of Judah and the valley of the Arabah on the north-east and east. The first expedition was undertaken in connex- ion with the Ordnance Survey of Sinai, in 1868-9. The party consisted of Sir Henry James, as director of the Survey, and Cap- tains Wilson and Palmer, together with several non-commissioned officers of the Royal Engineers, the Rev. F. W. Holland (who had already paid three visits to Sinai), Mr. Wyatt, to whom was assigned the natural history department, and Mr. Pal- mer, the writer of these volumes, who had "the task of investigating the names and traditions of the country, and of copying and deciphering the inscriptions with which the rocks in many parts of Sinai are covered." These names are a guarantee of complete efficiency and thoroughness in the work of each department which they represent, and will secure the strongest confidence and deepest respect for the con- clusions arrived at and the opinions ex- pressed in this work. The origin and pur- pose of the expedition will be best explained in the writer's own words: "The question proposed by Dean Stanley in his masterly exposition of the connexion between sacred history and sacred geography, namely, 'Can such a connexion be traced between the

scenery, the features, the boundaries, the situation of Sinai and of Palestine on the one hand, and the history of the Israelites on the other?' embodies the whole idea of those who conceived and matured the scheme for making an accurate survey of the Penin- sular of Sinai." Acting on this idea, our travellers start from Suez along the sup- posed track of the Israelites; and glean- ing all the information that may be derived from the sacred history, or from tradition, archæology, or the natural features of the country, they endeavour to identify the Scenes of the Wanderings, and to fix the scripture topography. We have not space to sketch the route of the first expedition, or even to recount the names of places visited, but must confine ourselves to a re- mark or two on the object of paramount interest, namely, *Mount Sinai*. The various members of the expedition seem to have been unanimous in their opinion as to the claims of *Jebel Mûsa* to be considered as the true Sinai—the scene of the giving of the Law. The magnitude and imposing ap- pearance of "this mountain,"† its accessi- bility from all sides;‡ its command of the extensive valleys, *Er Rahar* and *Esh Sheikh*, affording ample room for the encampment of the Israelites,§ and the general corre- spondence of the locality with the scripture narrative, serve to identify this spot as the "Mountain of the Law," and the scene of the most solemn and momentous event, save one, in the World's History. The work of the expedition in determining this point alone is certainly worth all the cost and trouble expended. The only difference of opinion that seems to have existed on any matter of importance had reference to the latter

† Exodus iii. 12.

‡ Exodus xix. 11-13, 21-23. § Ibid. 2.

* *Journeys on Foot in the Wilderness of the Forty Years' Wanderings.* By E. H. Palmer, M.A., Fellow of St. John's College, Cambridge. London: Bell and Daldy.

part of the route taken by the Israelites on approaching the open space called the "Wilderness of Sinai,"* Mr. Palmer and the rest of the party holding to the southern valley, Wady Soláf, as the more likely route, and Mr. Holland, whose view Mr. Palmer greatly respects, regarding the more northerly course, by Wady Sheikh, as the more probable. In the former case, *Feirán* is identified with Rephidim as the scene of the encounter with the Amalekites,† and in the latter, the pass at *el Watiyeh* is fixed upon.

The second volume takes us through the desert proper, the scene of the forty years' wanderings. This district, known by the name of Arabia Petraea, or the Stony, includes the desert of Et Tih, and parts of Idumæa and Moab. The investigation of this region was undertaken by Mr. Palmer and Mr. C. F. Tyrwhit-Drake, under the auspices of the Palestine Exploration Fund. Mr. Drake's work was chiefly confined to the taking of photographic and pencil sketches of ruins, scenery, &c., met with along the route. His beautiful illustrations from photographs add very much to the value of the second volume. With a very small escort, and as slight an equipment as possible, the two travellers set off on their bold and arduous enterprize on the 16th of December, 1869. Much of the district to be traversed was utterly unknown, and the tribes to be encountered on the way were many of them of the most dangerous character. It therefore required no small amount of nerve and determination, and, still further, of love for the work before them, to induce these two gentlemen to devise and carry out their bold project. Bible-readers and Bible-lovers can scarcely be too grateful to men like Mr. Palmer, Mr. Holland, Lieutenant Warren, and others, who, in order to elucidate and confirm the Sacred Scriptures, have undergone the severest hardships and encountered the greatest perils, "men that have hazarded their lives" for the word of God.

Perhaps the most interesting and valuable portion of the second volume is that which treats of the *Negeb*, or "South Country" of scripture. In this region, which is now almost treeless, "a desert" and well-nigh "without inhabitant," and which is spoken of in the Mosaic narrative as a land of plenty, Mr. Palmer met with abundant traces of former cultivation. One object of interest is specially deserving of notice as an illustration of the exact truthfulness of

scripture even in the minutest matters: long walls of stones were met with, arranged in parallel lines and evidently not intended as boundary marks. On inquiry of the Arabs, the common reply was that they were "grape mounds," built by the ancients to train vines upon, in the place of the trellis-work used for the purpose in countries where wood is more abundant. These relics, the ruins of garden-towers, abundant springs of water, and extensive remains of well-built and fortified cities, met with so frequently throughout the *Negeb* district, attest the fidelity of the description given of this southern border of Palestine when the Israelites, encamped in the neighbouring wilderness of Kadesh, sent spies to explore the country.* The descriptions of prehistoric monuments and tombs, and of the more modern specimens of Greek and Roman churches and temples of the period from the 5th to the 7th centuries; the account of Edom, with its famous city of Petra, built in the sides of the red sandstone rocks; the narrative of a visit to the "Land of Moab," and the site of the world-renowned "Moabite-stone" are full of interest and value to the Christian student. Mr. Palmer gives the history of the discovery of this famous stone, and of the unfortunate diplomatic blunders which led to its destruction by the Arabs. His account was received from eye-witnesses and parties in the transaction. Of course the Arabs are now alive to the value of such relics, and are all on the alert for further discoveries. It is amusing to read of the eager attempts which they make to palm off upon the traveller some comparatively modern specimen of Greek inscription or fragment of Roman sculpture as a priceless archaeological gem. We feel confident that all the reliance that skill, impartiality, and strictest truthfulness deserve, may be placed on the statements and opinions found in this invaluable work. A more prudent investigator and impartial and competent critic could scarcely have been found for the survey of the "Desert of the Exodus" than Mr. Palmer. We can imagine no better proof of the genuineness and authenticity of the Pentateuch, and no better method of reply to the arguments of the school of Colenso, than the bare statement of facts like those which are found in these volumes. Books like these are amongst the best tools the Christian "workman" can possess. "Happy is the" minister "that hath his" library "full of them."

W. E. WINKS.

* Exodus xix. 1.

† Exodus xvii. 8-14.

* Numbers xiii. 17-27.

Reviews.

THE SECRET OF A HAPPY LIFE. By G. W. Conder. *Religious Tract Society*. pp. 160.

ANOTHER book on the Beatitudes; but again we have to say not one too many. Though differing in many respects from the able work of Mr. Dykes, noticed a short time ago, it has merits all its own. There is a freshness as of spring breezes, and a fragrance as of banks of violets about the book. The studious commentator is forgotten in the free, hearty, and brotherly grip of the hand the writer gives you, in the directness and pungency of his speech, in the quiet beauty of his figures, in the homely conversational mode of address, and above all in the intensely earnest desire to do good. We get out of the covers of the Bible into the wide suffering world, see its gnawing hunger and feverish restlessness; but everywhere we carry with us the soothing words of Him who alone can give us rest and joy. The key note is the world's quest for happiness. The answer is found in Christ Jesus Himself, and in His words of blessing. A more winning or more useful book on the Beatitudes we cannot conceive.

JOHN, WHOM JESUS LOVED. By Jas. Culross, D.D. *Stock*. pp. 216.

THIS monogram on the beloved apostle leaves nothing to be desired. The man is pictured for us in all the phases of his long experience and the modes of his activity. His character at the start, the "make" of the man is carefully analyzed, so that it may be the more clear what Divine grace uses and what it adds. His devoted and affectionate discipleship, his labours by lip and pen, his theology and his influence on the Christian church, are set forth with keen appreciation of detail, great breadth of treatment and manly spirituality. As a defence, it is masterly, as an exposition clear and effective, as a portrait vivid, striking, and realistic, and as a help to devotion and service it beats with stimulus and throbs with living power.

FERN GLEN; OR, LILIAN'S PRAYER. By M. M. Holt. *Marlborough & Co.* Pp. 238.

THIS story exhibits the abiding influence of a mother's wise and good teaching. Early called away from her daughter Lilian, yet her loving spirit and gentle discipline have formed such a sweet and pure character in Lilian, that when the orphan is re-

moved to her uncle's home, she becomes its angel of light, and guidance, and help. First the boys, and next aunt and uncle, are brought under the spell of her simple and natural goodness, and led to the Lord Jesus Christ. The tale is pleasingly written, and there is no lack of exciting incident. Young people will enjoy it greatly.

R. C.

A QUARTER OF A CENTURY IN THE NON-CONFORMIST MINISTRY. H. Stowell Brown. *Yates and Alexander*.

THIS is a faithful and manly witness; never more needed than just now, and never better delivered. If those who revile the Nonconformist Ministry and prate about our bondage would read this lecture, they would get their rebuke and onlightenment at once. For Mr. Brown's position is not by any means exceptional. Hundreds can endorse his words. Circulate it, circulate it. It will do good wherever it goes.

QUESTIONS OF THE DAY, AND THE QUESTION OF THE DAY. My Run to Naples and Pompeii. By C. H. Spurgeon. *Passmore and Alabaster*.

THESE two documents should go together. The first contains Mr. Spurgeon's outspoken declaration concerning the English church. For this, his lecture was greatly abused, and therefore, thanks to the abusers, it is also published. Let our readers get them at once. They will have much enjoyment and profit in reading them.

SERMONS, PAMPHLETS, &c.

The Sinking Disciple Saved. W. Baker, B.D.—*Stock*—is a fruitful application of the lessons suggested by the loss of the Northfleet.

Christian Baptism. J. M. Dennison, M.A. *Stock*. Another interesting pamphlet on the persons, mode, and meaning of baptism. It is written in the form of a conversation between minister and inquirer.

The Pentateuch, by Robert Young, LL.D., (*Young, Edinburgh*) is a lecture on the formation of the first five books of the Bible, and a statement of the principles for its interpretation. The account is ably rendered, and the rules of interpretation are sound. The lecture will do much good.

Church Register.

BAPTIST UNION.

A SOIREE will be held at Cannon Street Hotel on the evening of the first day of Session, Monday, April 28, when the chair will be taken by the President, E. B. Underhill, Esq., LL.D., and addresses delivered by Revs. W. Landels, D.D., on "Our Position and Prospects;" T. Harwood Pattison, on "The Baptist Testimony;" T. Vincent Tymms, on "Our Growth and its Effects on our Spiritual Life." On the second day of session, Thursday, May 1, the subject of discussion will be, "The changes required in Sunday School Education, in consequence of recent legislation;" to be introduced in a paper to be read by the Rev. Richard Evans, of Burnley. Cards of admission to the soiree, including tea and coffee, 2s. each, may be had at the Mission House, 19, Castle Street, Holborn.

E. STEANE, D.D.,
J. H. MILLARD, B.A. } *Secretaries.*

CONFERENCES.

The next meeting of the LINCOLNSHIRE CONFERENCE will be held at Wisbeck, on Thursday, April 17. Brother Parks, of Louth, is the morning preacher.

WILLIAM ORTON, *Secretary.*

The WARWICKSHIRE CONFERENCE will be held at Walsall, on Tuesday, April 29. In the morning a paper will be read by the Rev. Ll. H. Parsons, on "Spiritual Growth." The Rev. J. P. Barnett will preach in the evening.

HENRY CROSS, *Secretary.*

The MIDLAND SPRING CONFERENCE met at Old Basford, March 4. Brethren W. Evans, J. Staynes, W. Jarrom, and J. P. Tetley, took part in the morning devotional services. The Rev. W. R. Stevenson, M.A., read a paper on "Counsels on reading, chiefly addressed to the young" in our churches and congregations." Excellent counsel was given on reading (1.) for information, (2.) for mental culture, (3.) for recreation, and (4.) for spiritual improvement. A vote of thanks was passed to Mr. Stevenson, and he was requested to forward the paper for publication in "our Magazine." Conference on the subject followed. Brethren T. Stevenson, T. Goadby, W. Evans, T. Hill, J. P. Tetley, W. Underwood, W. Dyson, and others, took part.

At the afternoon session the Rev. Watson Dyson was voted to the chair, in the unavoidable absence, through illness, of the Rev. J. C. Pike, the president. Mr. George Slack, of Derby, offered prayer. Written and oral reports were received from the churches. Since Feb. 20, 1872, 630 had been baptized; 127 were candidates; and 43 had been restored.

I. *Market Harborough.*—The Rev. W.

Evans, reported on behalf of the brethren who had been appointed to visit the church at Market Harborough with a view of conferring with them on the future relation of the church and property to the denomination. A vote of thanks was passed to the brethren for their services, and their report was received and considered at some length. Resolved, that Messrs. Booker and Bennett be requested to examine the trust deed, and report to the next Conference.

II. *Custody of Trust Deeds.*—This Conference urges upon the Association the necessity of providing a Milner's Safe in which to deposit the deeds of denominational property; such safe to be placed at Chilwell College, and the keys to be kept by the officers of the Association.

III. *Non-Reporting Churches.*—Resolved, that those churches which fail to report to the Spring Conference (the only Conference of the year at which reports are received) be visited by a deputation who shall report at the following Conference. The following appointments were made:—Arnold, Mr. Hill; Sutton Ashfield, Mr. Richardson; Sutton Bonington, Mr. Spendlove; Billesdon, Mr. Winks; Boughton, Mr. Purcell; Cropstone, Mr. Lacey; Duffield, Mr. Blount; Earl Shilton, Mr. Jarrom; Hathern, Mr. Lacey; Hose, Mr. Ferneyhough; Langley Mill, Mr. Finch; Longton, Dr. Underwood; Queniborough, Mr. Winks; Rothley and Silby, Mr. Spendlove; Sheephead, Mr. Marshall; Smalley and Heanor, Mr. Slack; Thurlaston, Mr. Winks.

IV. The next Conference will be held at Hugglescote on Whit-Wednesday, June 4. The Rev. J. Fletcher to preach in the morning. A paper on "The Scripture Doctrine of the Lord's Supper" to be read in the afternoon. Writer: W. Underwood, D.D.

At the evening meeting Mr. Councillor Hill presided; Mr. Greenwood, of Chilwell College, prayed; Mr. Lacey, and the Revs. J. Fletcher, J. Wild, and T. W. Handford, London, gave addresses.

CHARLES CLARKE, *Secretary.*

CHAPELS.

BIRMINGHAM, *Longmore Street.*—The seventh anniversary of our union as pastor and people was celebrated March 3. A largo number sat down to tea. After tea the chair was occupied by the senior deacon, Mr. George Cheate. Congratulatory addresses were delivered by various friends. During the evening the pastor, Rev. Ll. H. Parsons, was presented with a purse of gold in the name and with the manifest affection of all the people. In the course of his response Mr. Parsons stated that during his pastorate one hundred

and eighty-two persons had been welcomed to the fellowship of the church, and that the prospects of the church, from whatever point considered, were never so full of promise as now.

CARRINGTON.—Our chapel has undergone extensive alterations and repairs, at a cost of about £60. Re-opening services were held on March 9, the Rev. J. W. Ackrill preaching in the afternoon; in the evening Mr. H. Hopewell. These services were followed by a tea meeting on the 15th, after which a public meeting was held, W. E. Baker, Esq., in the chair. Addresses were delivered by the Rev. J. W. Ackrill, Messrs. W. Richardson, G. Goodall, J. Thraves, W. Beardsall, and H. Husbands. The total receipts from subscriptions, collections, and tea meeting, amount to about £27.

LOUGHBOROUGH, Wood Gate.—Our members' annual tea meeting was held, Feb. 4, Rev. J. Alcorn presiding. The arrangements were excellent, the attendance large, the singing and music by the choir much appreciated, and the speeches of our pastor and several brethren were full of Christian affection and hope. The sum of £412 15s. 9d. had been raised during the year, and a spirit of happy Christian union prevailed.

MACCLESFIELD.—The Jubilee of the General Baptist church here was celebrated on Sunday and Monday; Feb. 16 and 17. On Sunday by two special services conducted by Rev. J. Alcorn, of Loughborough, and on Monday by a tea and public meeting. Large and overflowing congregations listened to Mr. Alcorn on the Sabbath, when collections were made in aid of the New Chapel Building Fund amounting to £18. On the following day between three and four hundred sat down to tea, which was prepared in the chapel and school-room, after which the public meeting was held, presided over by D. Holland, Esq., and upon the platform were Revs. R. Konney, P. Prout, J. Maden, G. J. Allen, J. F. Goodall, J. Adams, and Isaac Watts, together with Mr. R. Podley, and Mr. T. Horsfield, Halifax. The chapel was crowded. It is expected about £35 will be realized by those meetings. It was fifty years on Sunday, Feb. 16, since the Rev. J. G. Pike and Rev. W. Orton formed the church, which was, in the course of a few years, dissolved, and re-formed by Mr. Binns, and which has subsequently enjoyed the ministris of brethren Lindley, Stocks, Maddeys, Konney, Maden, Hackott, and Watts (the present minister). We are glad to say that the effort to raise funds for our new chapel is succeeding well, and we hope to realize our desire this our jubilee year, but still need a good deal of assistance. With a new chapel, unfettered by debt, we shall, under God's blessing, grow and multiply.

SPALDING.—On Sunday, March 9, special sermons were preached by our pastor, and on Monday a tea was provided gratuitously, Mr. R. Johnson, London, giving all the cake for the same. Collections, subscriptions, and profits on tea amounted to over £50. The chapel has been heated with hot air, and new gas fittings have been put in the school-room. The debt incurred was cleared off.

STALYBRIDGE.—Large congregations attended our chapel on Sunday, March 9, at our anniversary sermons. The preachers were the Rev. J. Williamson, M.A., and our minister, the Rev. E. K. Everett. Our friends warmly interested themselves on the occasion, as we have had more than usual incidental expenses during the past year, and the result was that we had collections larger than for many years past.

WALSALL.—Feb. 10, we held our annual tea meeting. There was a large number at tea, and the after meeting was crowded. The pastor, W. Lees, presided, and said it was exactly thirteen years that day since he first came to Walsall. Since then the cause had made considerable progress. The church had grown from thirty to upwards of three hundred. During the past year thirty-three had been baptized, and seven received. The church was united, and the various departments of labour were in a healthy condition. The amount expended recently on the building, including an old debt, is £2,484, of which £1,484 has been paid, leaving £1,000 still standing, which sum is being gradually reduced. The amount raised during the year for home purposes and charities was £546.

TESTIMONIALS.

MR. E. C. ELLIS, the superintendent of Junction Street Sunday school, Derby, was presented at the recent anniversary gathering with a valuable and handsome time-piece. Mr. Councillor Hill presided. Addresses of congratulation and counsel were given by Revs. J. Wilshire, T. Goadby, B.A., and Messrs. Bower, Featherstone, Harrison, Hood, McIntyre, Roome, Thompson, and Ellis. The time-piece bore the following inscription:—"Presented to Mr. E. C. Ellis, by the teachers and young men's class of Junction Street, as a small token of their high esteem for him, and his valuable services as teacher and superintendent. Derby, March 3rd, 1873. 'A Christian is the highest style of man.'"

THE REV. SAMUEL MARTIN.—The Rev. S. Martin, of Trowbridge, after a long period of Christian labour in the ministry was attacked last summer by an illness which his friends feared would be fatal. By the mercy of God he has, however, been spared, and enabled to resume his ministerial duties, in which he is assisted by the Rev. D. Bachellor. The

sum of £1000 has been presented to him in acknowledgment of life-long and devoted service by his friends. In response Mr. Martin wrote the following letter:—"My dear friends, There are times in which the heart is too full to express its feelings in words. It is thus with me on the present occasion; and I must therefore beg you to excuse any deficiencies in my acknowledgments of the quite unexpected and generous proof of esteem and regard from so large a number of friends, in different parts of the country, which in the most kind and delicate manner you have, in their name, presented to me. I must be insensible indeed if I could receive such a munificent gift without feelings of deep emotion and heartfelt thankfulness. Most sincerely do I thank you all for this valuable token of your friendship and affection, the grateful remembrance of which will never pass away. I wish I could more adequately express my deep sense of the obligation thus conferred upon me. During the long period of my ministry in Trowbridge I have to thank God that, under His divine blessing, my efforts have not been in vain. To Him alone be the praise! But whilst I look back with thankfulness, and am now indeed deeply touched by the mark of regard which has been shown me, I am reminded how much cause there is for humility, and that even my best services have fallen far short of what I have desired to make them. My consolation, however, is, that we are in the hands of the all-merciful Father, who 'knoweth our frame and remembereth that we are dust.' 'Goodness and mercy have followed me' hitherto, and now that the evening of life has come, and I can no longer labour as formerly in the vineyard of our Lord, I desire to record the lovingkindness of God in the many comforts and blessings I enjoy, which alleviate the infirmities of age, and will brighten my remaining days. With kind and grateful feelings towards those who have generously manifested through you their regard and friendship for me, I remain, dear friends, yours faithfully and affectionately, SAMUEL MARTIN."

CHILWELL COLLEGE.

THOSE who are intending to apply for admission into the College at the beginning of

the next session, commencing Sept. 1, will do well to forward their applications before the end of April. Such applications must be accompanied by recommendations from the churches to which the applicants belong, and must be addressed to the Secretary, Rev. T. Goadby, B.A., of Derby.

W. UNDERWOOD, *President*.

MINISTERIAL.

HARCOURT, Rev. J., of Borough Road, has been invited to the pastorate of the church at Berkhamstead.

PIKE, Rev. J. G.'s, present address is 67, Bromley Street, Commercial Road, E.

BAPTISMS.

AUDLEM.—March 9, six, by R. P. Cook.

BIRMINGHAM, *Longmore Street*.—Feb. 26, six, by L. H. Parsons.

BOSTON.—Feb. 23, four, by J. Jolly.

COALVILLE.—Jan. 5, eight; Feb. 23, seven; March 2, two, by C. T. Johnson.

DERBY, *Agard Street*.—Feb. 23, four, by H. B. Blount.

St. Mary's Gate.—March 17, fourteen, by J. Wilshire.

IBSTOCK.—March 2, five, by J. Salisbury.
LOUGHBOROUGH, *Wood Gate*.—Feb. 23, nine, by J. Alcorn.

PETERBORO'.—Feb. 23, five, by T. Barrass.

SPALDING.—March 4, ten, by J. C. Jones.

STALYBRIDGE.—March 2, two, by E. K. Everett.

STOKE-ON-TRENT.—March 16, three, by W. March.

WALSALL.—Aug. 4, seven; Oct. 30, two; Nov. 26, two; Dec. 22, two; Jan. 26, six; by W. Lees.

WEST VALE, *near Halifax*.—March 11 five, by I. Preston.

WHITTLESEA.—Feb. 26, three, by T. Watkinson.

MARRIAGES.

BLOCKLEY—COXON.—Feb. 2, in the Baptist Chapel, Castle Donington, by Rev. T. Yates, Mr. Phineas Blockley, to Miss Clara Coxon, both of Melbourne.

BURROWS—NORTH.—March 8, in the Baptist Chapel, Kegworth, Mr. Thomas Burrows, to Miss Perpetua North, both of Kegworth.

Obituaries.

MRS. ELLIOTT, *née* FANNY WILKINSON.

"Her leaf has perished in the green—
The world, which credits what is done,
Is cold to all that might have been."

HER brief relationships with the church at Castle Donington index a willingness and ability to serve the Lord that must have

won for the sweet soul we miss a warm sure place in the memories of all: now is she little known

"But by the greatness of our grief
We leave her sweetness to be guessed."

Born at Grantham towards the close of 1839, from early childhood she seemed to

seek the Shepherd's footsteps and His flock. From her ninth until her fourteenth year she suffered and was weak; and then there grew within her that wonderful placidity and gentleness which challenged our confidence, until a better knowledge showed how real they were. Gathering strength with her growth, at fourteen she was sent to Wymeswold, that in the country air she might more safely acquire the remainder of her school education. Two years passed there, when she was led to enter her first situation, which at the end of a year she resigned, returning to her studies at Wymeswold. Subsequently she filled other positions in her chosen capacity of teacher; but everywhere the result was the same—she won the love and esteem of all who admire a meek and gentle spirit, and few young persons have left so many fragrant memories, or called forth so many ardent testimonies to sterling worth from ministers and other Christians. Returning for a time to Grantham, she joined the Independent church there, seeking her happiness in good works and ways; and soon after her affections were sought and obtained by Mr. W. Smithurst, of Grantham and Spring Hill College, and she began to discipline her heart for the duties and the honours of a pastor's wife. In one short year death "broke their fair companionship, and laid him formless in the mould." So sudden was this stroke that she had re-commenced professional duties at Folkestone only a few days before he died at his college near Birmingham—died of that fell disease *variola*, which was afterwards, like a whirlwind, to sweep her as suddenly away. A deeper quiet in the heart, peace born of sorrow, an unbroken silence to guard his memory, so all unutterably dear to her: by these, without any words, she often seemed to say—

"I hold it true, whate'er befall;
I feel it when I sorrow most;
'Tis better to have loved and lost
Than never to have loved at all."

You heard it when she sang, still not those words. She had a pleasant voice, could touch the keys with skill, and chaste, pure songs she loved would somehow make you feel new meanings in old words. "Hush!" was a low sweet melody that often spoke—

"Less yearning for the friendship fled
Than some strong bond which is to be."

Hush! her voice, "dear spirit, happy star, sings somewhere near if we could hear." In her quiet, unconscious way, she told you, while she sang "Nearer my God to Thee," or "Thy will be done," the story of her chastened faith, and sorrow slowly lost in hope, like morning mist in sunshine. She remained in her adopted home by the sea two years or more after her great grief; then, after a brief sojourn in the dear home of birth and childhood at Grantham, she entered into partnership with another lady,

and they purchased a school at Castle Donington. Here she found the ministry of the Rev. E. Hall Jackson, to whom, and to Mrs. Jackson, she soon became deeply attached, but was long not a member of the church, because not convinced of believer's baptism. When, by and by, she saw her duty, she was cheerfully baptized in the presence of numerous old friends at Grantham. Some time before she came to Castle Donington, which was in June, 1868, Mr. Elliott, well known as a deacon of our church there, had lost his beloved and devoted wife, and was now feeling the great need of a mother's care for his little girl; many months, however, elapsed before he perceived that one, who was to brighten his home and care for and tenderly teach his little girl, was close at hand: but gradually the two hearts that had sorrowed found comfort in each other, and relinquishing the school to her partner, our gentle sister became the light of a home that had been dark for many a day. Then more than ever she showed her deep interest in the service of God. Perceiving her larger opportunity as the wife of one of the church officers, she threw herself into every good work, and increased the efficiency of the school, the mission auxiliary, the band of hope, etc., visiting the sick, and teaching the children to sing, and in other ways serving the cause in her own quiet manner, growing every day in the love of all those around her; when suddenly fell the heavy stroke, and in one short week she was not, for God took her.

The last lucid interval of her brief illness was employed in singing sacred words which had long been the expression of her heart's deep history,—"*Nearer my God to Thee.*" One night of that swift sickness she closed her words and songs on earth, intoning the beautiful hymn, "Thy will be done," in a calm, gentle voice; the voice sank into silence, and she into unconsciousness, and the next she knew was morning, eternal morning, and the song upon a happier shore. So death made his darkness beautiful with her, while we buried all that was left amidst the tears of the sorrowing church and sympathizing townsfolk. Her former pastor, Mr. Jackson, with difficulty uttered the victorious promises of resurrection over her early grave, the words half lost in grief—

"To see the open grave, and think
How good! how kind! and she is gone."

Funeral sermons were preached at Castle Donington, Grantham, and other places where she was beloved for her gentleness and goodness. O loss that cannot be expressed, to husband, and the child she taught with all a mother's love: but, "*Hush!*"—

Not all regret: the face will shine
Upon me when I muse alone,
And that dear voice I once have known,
Still speak to me of me and mine.

BATE.—March 9, at his residence, Road Street House, Tarporley, Thomas Bate, Esq., aged 82 years—a warm friend and liberal supporter of the cause of Christ amongst us for over fifty years.

COOPER.—William Carey, son of H. and A. Cooper, departed this life June 1st, in the 21st year of his age. From childhood, owing to his excellent home training, he manifested excellent traits of character. When seven years of age he went to a lady's school in the neighbourhood, and his application to his studies, combined with his docile and genial disposition, made him a general favourite with the principal and all the pupils. He scorned the least deviation from the truth, and was scrupulously punctual and exact in all he did and said. As he grew in years these characteristics developed themselves and won golden expressions of opinion from his employer. It was a constant source of amusement to answer the enigmas of "The Children's Magazine," for which he obtained prizes from the editor. When the Baptist church was formed at Swadlincote he cheerfully took his part in the choir, and became librarian to the Sunday school. Before he reached his tenth year, he wrote the following prayer: "O great and everlasting God, Thou art great and filled with goodness, and Thou art slow to anger and abundant in mercy. May ministers go to teach the heathen the word of God. And O, do Thou send down Thy Holy Spirit upon them. O, do Thou make them righteous, and let sinners be converted to Thee, and be made wise unto salvation. Hear our prayers, and do us all the good we need, for Christ's sake. Amen." Also he wrote the following lines at the same time—

"May I begin to seek the Lord
On this good Sabbath-day,
And pray and read God's Holy Word,
And learn the better way.
The Lord is great, and good, and wise;
He hears us when we pray;
And we should always lift our eyes
To Him that is the way."

His friends were thus satisfied that he understood the leading truths of the gospel; but he was reserved in relation to his own experience, and while constant in his attendance on the means of grace, and moral in all his outward actions, he yet made no profession of religion. He twice had the offer of a professional education, but preferred a business life. After serving his apprenticeship, he was an assistant in the same establishment for nine months, when he was seized with malignant small-pox. During his affliction his father had frequent religious conversations with him; and, though racked with pain, he retained his consciousness throughout the greater part of his illness. Once his father said, "My boy, you are now altogether laid aside from business, and it need not trouble your thoughts; if you have anything on your mind, let me know;

you know the nature of this disease; whatever remains to be done let there be no delay: how do matters stand with you?" "Well, father," he replied, "I have not been guilty of any gross sin in my life, such as men are accustomed to; but for the last six years I have been guilty of one sin for which God will not pardon me." The father replied, "You must not entertain that idea, for I have prayed for you for twenty years, and I am sure these prayers will not be in vain. What have you been guilty of?" "For the last six years I have been guilty of rejecting Christ, and God will not pardon me. I have begged Him to forgive, but he wont." "Well, my lad," said his father, "God cannot pardon you." "Why?" said he, with earnestness. "Because you are rejecting Christ now; if God pardoned because you asked Him, it would be a proof that there was merit in your prayers. Now you know there is no merit in anything we can do; but God has virtually pardoned you, for he has laid your sins on Jesus. Rest on that, and be satisfied with Christ's atonement, which He has made for you; then God can no more withhold pardon than He could give it before." He remained thinking, and at length said, "Father, I see it all now. God has forgiven me. I see it now. I am so happy!" This frame of mind continued to the last. A little before he died, he asked to have a part of the New Testament read. The fourteenth of John was explained to him. "Thank you," he said, "no more now." His friends thought he was in a doze; but he had "fallen asleep" in Jesus. This memoir is inserted in these pages because some reader may possibly be trusting in a correct life, and hoping that all will be well at last. Our young friend found that the strictest morality did not avail on a sick bed in contemplation of death and the future life. So be not deceived, for it is the word of Him who is The Truth; "Marvel not that I said unto thee ye must be born again." This incident also shows the simplicity of the plan of salvation, and the satisfaction which is realised when the believer is able to say, "He loved me, and gave Himself for me:" in which blessed truth may every reader rejoice.

Feb. 14th, at her residence on Derby Road, Nottingham, Mary Granger, second daughter of James Smith, formerly a deacon of the church in Broad Street, and niece of Robert Smith, the first pastor. Born in 1791, and baptized in 1812, she had been for some time past one of the few remaining links connecting the former generation of General Baptists with the present. "A mother in Israel," honoured for her intelligence, uprightness, and consistency of Christian character, she lived respected, and at length, calmly as a little child sinks to slumber, fell asleep in Jesus. "The memory of the just is blessed."

THE
MISSIONARY OBSERVER.

APRIL, 1873.

O R I S S A ; A D R E A M .

BY THOMAS GOADBY, B.A.

IN day-dream musing, on the banks I roamed
Of the wide fitful Mahanuddy ; saw
Pictured in peaceful depths grass, tree, and sky ;
Heard from afar, above its rippling flow,
The coo of turtle-dove, the tinkling bell
Of buffalo ; felt the soft breath of the air
Laden with perfumes from a thousand flowers,
And fanned by foliage of the feathery palm.

Again I paced on the same banks within
Shadows of great high mountains, where the roar
Of tumbling waters echoed through the vale,
With shouts of strange birds, and the dolorous cry
Of jackal. The proud river, turbulent now,
Rose high and swelled, and poured its furious waves
Swift towards the gorge, and leaping on the plains
Revelled amid the ruin it had wrought.
Voices of wailing broke above the flood
From hapless peasants whose wrecked homestead swayed,
Grass-roofed, like anchored rafts, in the wild sea,—
The frail uncertain refuge of dear life.

So the calm quiet stream of life divine
In human souls, the effluence of God,
Flowing as through the Eden of the world,
In clear depths mirrors the sweet peace of heaven ;
But stirred and swollen by superstitions dire,
By torrents fierce of passion and of sin,
Lost is heaven's image ; death and woe are borne
In hapless ignorance of delusive hope,

In wrestling agony of dark despair,
Upon the turbid wave.

Thoughts of the day

Return in mystic slumber of the night ;
Fair dreams are woven, and the waking wish
Crosses faith's golden warp with storied thread.
A vision opens of the far-off scenes
Of earth's millennial years, of Eden won
Again and peace divine. Methought I saw
A tawny multitude innumerable
Throng to the house of God ; and from the lips
Of the vast host of happy pilgrims heard
The trembling strains of holy joy thrill forth
Melodious, like the voice of many waters,
Or roll of thunder in the clear blue sky.
Through all the land the blessed music ran,
Girdling the hills with song, filling with praise
The forest's hidden depths, and every dale
O'erflowing, every home, till earth and heaven
Resounded as with bridal harmonies,
Or angel-anthems o'er a new made world.
Among the festal company I asked :
" What means this general gladness and delight,
And the loud notes of jubilee ?" and thus
Spake one of kindling speech and fair aspect :

" It is our time of holy festival,
The glorious consummation of desire,
The God-given issue of our prayer and faith ;
It is the triumph of the Lord of Life
O'er all Orissa's plains and purple hills ;
The birth-hour of a new and blessed day
For all her sons and daughters. The last trace
And vestige of idolatry are swept
Clean from our life for ever. Nowhere stands
One idol-temple, nowhere rears on high
One shrine of Siva, Vishnu, Juggernath,
Save as a crumbling ruin of the past.
Gone is the darkness of the early years
That brooded on the sea-made shore, the peaked
And rounded mountains forest-crowned, the land
Of Utkala,* and the red jungle rose.
The day of ransom comes at length in joy
Unspeakable ; Orissa's cup brims o'er,

* Utkala is the ancient Sanscrit name for Orissa. The people connect the aboriginal name of the province, Odra-desa, with a small red jungle rose of the same name, which is revered as one of the five blossoms of heaven.—*Hunter's Orissa*, i. 172.

The one great Saviour reigns, sole Lord and King,
 From mountains of Morbhanj, the seat of clouds,
 To Chilka's changing lake ; from Balasore,
 The ocean-born, to the wild hills of Boad,
 All heathen symbols perish. Lifted high
 The cross of Calvary draws trembling hearts.
 To Him who died for man ; the trident* falls
 Of the dread All-Destroyer, and shall rise
 No more ; and like Ixion of old fame
 Vishnu is broken on his mystic wheel,
 His flag trailed in the dust. Pure is the soil
 Of Utkala to-day. The sacred caves,
 Rock-hewn on Khoordah's solitary heights,
 Retreat of Buddhist monk in the first dawn
 And twilight of the world, deserted long,
 Deserted still remain ; no hermit comes
 The lonely tenant of a lonely cell.
 As Siva's desolate shrines hard by the lakes
 Of Bhuvaneswara, as Kanarak,
 Fair temple of the sun, as Yama's halls,
 King of the Dead by Baitarani's stream,
 So is great Jnggernath, Lord of the World,
 Dethroned in his own city by the sea,
 His proud pagoda but a mouldering wall.
 For evermore his glory and his shame
 Have passed away. His cymbals clash not now ;
 Hushed is his throbbing drum-beat, and the voice
 Of clamorous priest ; no eager pilgrim seeks
 His sacrament of food ; no surging crowd
 Sways to and fro about his ponderous car,
 Nor rends the air with frantic " Hurri Bol."
 No hecatomb of human victims falls
 For him in homicidal pilgrimage
 Struck down ; nor blood of wheel-crushed devotee
 Stains the hot sand. No dead unburied lie
 A horrid feast for harpies, where the kite
 Battles with gory beak, and fierce wild dogs
 Hold carnival. Beside the moaning sea
 No funeral pyres blaze, none comes to die
 Famished and weary at the Gate of Heaven.†
 Not more forgotten Buddha's golden tooth,‡

* A trident surmounts the towers of Siva's temples as a wheel surmounts those of Vishnu.

Hunter's Orissa, i. 113.

† On the south of Puri, the pilgrim comes on a region of sand-hills bordered by temples and tombs behind, and with the surf-beaten beach in front. Here, by the sea-shore, is the Swargu-Dwara, the gate of heaven.—*Hunter's Orissa*, i. 144.

‡ The "Golden Tooth" of Buddha was, according to tradition, worshipped at Puri, B.C. 543.—A.D. 500, before its removal to Ceylon.—*Ibid.* i. 84, 191, 201.

Basu,* the fowler, and his blue-stone god,
 Or Tam'uk† tombèd in the drifted sand,
 Than the great Juggernath, Lord of the World.
 Fallen is his power, perished his mighty fame ;
 His gates all broken down, his walls a heap.
 Bright-flowering parasites his crumbling towers
 O'ertop and wreathe with many a gay festoon,
 Mocking by their fresh beauty his decay.
 The monkey grins and chatters in his courts,
 Where danced the shameless harlot ; and the gusts
 Of the drear night-wind howl and revel where
 Waved the broad fan and swelled the hymn of praise.
 The flap of unclean wings, the hoot and scream
 Of birds ill-omened desecrate his shrine.
 Thrice happy by his fall is all the land
 Of Utkala, and the red jungle rose.

“O day that tarried long ! O golden hour
 Of bliss delayed ! Orissa rises now,
 Shakes her dark-flowing locks, puts on her strength
 Divine, and joyfully walks forth in garb
 Of praise resplendent. Not more brightly gleams
 The liquid lustre of her diamonds
 Gathered from crystal depths of glassy stream
 Than flashes from her radiant countenance
 The holy rapture of this happy day,
 The jubilee of God, the festival
 Of earth and heaven. Not as Puranas tell,‡
 Inspired by fear of priest and man's despair,
 The last days of wide-spreading ill are come,
 Breaking down ancient caste, and all alike
 Are common and unclean by sin defiled :
 No ; but the Holy Shastres of the Lord,
 Charter of our soul's freedom, are fulfilled ;
 Heaven's kingdom breaks with power upon the world,
 Orissa joyful enters. In one host,
 Marshalled by Him unseen, are blended now
 Barbarian wild, subdued by tender grace,
 Joy-loving Aryan, brimming o'er with joy
 In God, a new and holy brotherhood ;
 The Savar terrible rude worshipper

* The origin of the worship of Juggernath is connected with a legend of a bird-killer, named Basu, who in the seclusion of the jungle offered fruits and flowers daily to the god in the form of a blue stone image.—*Hunter's Orissa*, i. 89—93.

† Tam'uk, now a village in Bengal, was the ancient capital of Orissa. In B.C. 635 it was washed by the ocean ; it is now sixty miles inland, and the older portions of the city are buried in silt and sand.—*Ibid.* i. 313.

‡ The Bhavishya Purana.—*Hunter's Annals of Rural Bengal.* p. 140

Of shapeless stone ; fierce predatory Kol,
And valorous Khond, brave, hospitable, bold
In chase and war, who to the grim earth-god
Oft offered human flesh ; the timid Bhuiyá,
And wandering Malhar, haunting jungle dense ;
Leaf-wearing Jowang of the hills ; Oriya,
Lover of rice-field and the sunny vale ;
Plundering Mahratta, scornful Mussulman,
Supple Bengali, Santal dark, transformed—
Brahman and Sudra, Rajah and Babu,
Priest, ruler, merchant, outcast,—all made one
In the one church and kingdom of our God
By the one Spirit filling all in all.
O brotherhood divine ! the hope and crown
Of human aspiration, the sure goal
Whither all sorrow of sin-severed hearts,
All years of envious hate and bloody strife
O'er-ruled by sovereign grace, all patient toil
Of hands upheld of heaven, have surely led ;
Thy hallowed bond Orissa's children binds
In one communion, one vast commonwealth
And family of God ! Blest day of grace,
Salvation dawns at length on all the land
Of Utkala, and the red jungle rose.

“ Now far and wide resounds the name of Christ
O'er every other name victorious,
Rehearsed in song by many-voicèd choirs,
The ransomed of the Lord. In happy crowds
They come, with joy and gladness on their heads,
Sun-browned and tawny, dark and fair they come ;
From bamboo cottage, gilded palace-hall,
From bungalow, from palm-leafed gipsy-tent,
From homestead nestling in the mango's shade,
From hut that hangs on brows of beetling cliff,
From fisher's hamlet by the wind-swept beach,
They come ; from net and loom, from plough and barge,
From court and camp, forge, anvil and bazaar,
They come ; the welkin rings, the eloquent air
Trembles with praise, the mountains and the hills
Break forth in song, the torrents shout for joy,
Valleys remote reverberate the strain
Sonorous, forests clap their hands, the winds
Lift their trumpet-voices loud and clear,
In ecstasy the jubilant rivers roll,
Rock, glen, lake, grove, the general chorus join,
And ocean, too, stills his eternal dirge,

And bounding wave on wave, the echoes glad
Bears round the ransomed world."

He paused, my ear,
Charmed with the tidings, listened yet awhile.
The vision faded; and the glimmering ray
Of early sunrise on my opening sight
Broke, and the song of birds hailed the bright dawn.
So I awoke, and lo, it was a dream.
But through the day thought wandered o'er the sea;
I saw the teeming thousands of the hills
And plains bow down before Orissa's gods;
I heard again the plaintive cry for help
From the small mission-band, death-thinned and sad,
Tending with tears the struggling church of God;
And saw the wrinkled brow and whitened locks
Mute suppliants for rest, foretokening
The shadows of the tomb; I mused above
Lone graves on Mahanuddy's shore, and his
Who fell in youth the friend of trusty Khond.
And from that hour deepened the calm resolve
To speak and labour, hope, believe and pray
That Christians of the sea-girt English isle
May cease not to send forth, and to uphold,
Heralds of Christ in Juggernath's domain,
Till all his hideous idols perish; till
Siva's red trident, Vishnu's mystic wheel,
Sink, and on high the cross of Christ is raised;
Till all Orissa knows the Saviour Lord,
And to the one pure caste of faith advanced
Yields holy service to the Holy God;
Till the loved house of prayer crowns every height,
And truth's bright shastres lighten every home;
Till Sharon's rose adorns the happy land
Of Utkala, and all the jungle smiles.

MISSIONARY GLEANINGS ROUND THE WORLD.

*On board the Hydaspes, Arabian Sea,
midway between Bombay and Aden,
Feb. 6, 1873.*

DEAR MR. PIKE,—I have no means of ascertaining, until I land in Egypt, whether my letter sent from the Straits of Malacca, found its way into the columns of our *Missionary Observer*. But be that as it may, having spent a month in India, and having had many opportunities of seeing what missionaries have to do, and the way in which they discharge their duties, I feel much pleasure in having a quiet opportunity of collating and forwarding to you another batch of Missionary gleanings. Our time on the Island of Ceylon would not permit us to visit Colombo and Kandy, where there are Baptist mission stations, and all I could do there was to visit the schools conducted by the Rev. Philip Marks and his lady in connection with the S. P. G. Society. These schools are located on an eminence overlooking the bay of Point de Galle, under the shade of tall cocoa nut and other oriental trees, from many of which the "spicy breezes blow soft" and fragrant. Mr. Marks informed me that the girls' orphan school numbered, I think, seventy scholars, and he has a large boys' school. He has a native congregation of 500, of whom sixty are communicants. Both himself and his lady received myself and friends with great courtesy, notwithstanding my announcement of personal denominational distinction. I passed Madras without being able to see there any missionary, though it was evident from hostile newspapers that missions are in strength in that locality. I read in one of the papers a noble defence of missions by "a Wesleyan," and have since met with a Baptist friend who assured me that there is a good self-sustained Baptist church at Madras.

It was a lovely Sabbath morning—the first Sabbath in the year—when on the western coast of the Bay of Bengal it occurred to me that we were right opposite Pooree, Piplee, and other places famed in our missionary annals. I felt at the time, as I feel to-day, that I *must write* about our Mission, and to brother Buckley. I addressed a letter written "off Pooree." That letter was posted at Calcutta, and in reply to it there met me at Bombay a full sheet from Dr. Buckley and two closely-written sheets from Mr. Bailey, accompanied by copies of the Indian Reports of the Orissa Mission for 1871 and 1872. Both my esteemed correspondents write from the fulness of their hearts, and send me the christian greetings of all the Orissa Mission family. They regret, as I also painfully regret, that I could not possibly get to see them and

their work, and both present the plea for more labourers in strains which I wish I could convey to the hearts and pockets of the twenty thousand General Baptists, who ought to be acquainted with the contents of the *Missionary Observer*. Dr. Buckley informed me of the continuance with them of the honoured widow of Chas. Lacey, and told me of others well remembered by me, some of whom suffer from declining health and the infirmities of advancing years. Mr. Bailey writes of those whose bones moulder beneath the sands of the Orissa shore, and enumerates names dear to all in the connexion. He also speaks of the deep religious sentiments and the abounding liberality of the Hindoos, who spare neither labour, expense, nor suffering to attain their objects. And oh how earnestly does he re-echo the prayer of the whole church for more labourers. The Indian Reports are full of encouragement to perseverance; all in authority speaking well of the Orissa Mission, even the testimony of the Bishop of the diocese is most unequivocal in the praise of their labours. Mr. Brooks turns out printing equal in style to that of High Street, Leicester, and his press cannot fail to exert a powerful influence for good.

I am aware that these representations of the work and requirements of the Mission have been oft repeated, and more powerfully than I can possibly present them; but being in India, and so near to our toiling brethren, I feel all the more forcibly the power of their appeals, and can but respond to their earnest entreaties that I will do all in my power to aid them.

Although I cannot speak of Orissa from direct personal observation, I have seen much of mission work and of the missionaries of the other Baptist denomination, and have sent to the *Freeman* a long report of what I saw and heard at Calcutta, at Serampore, at Benares, at Agra, at Delhi, at Allahabad, and at Bombay. I have seen the kind of work the missionaries have to do, and have learnt the way in which they discharge their labours, and as a camp follower I stand prepared to defend and help them to the best of my poor ability. My day at Serampore was one of the most pleasant memories of the great tour; at Benares, the "holy city of the Hindoos," introduced by Mr. Etherington, I saw all that I ever care to see of bull worship, peacock worship, monkey worship, and nameless objects of obscene worship. I saw the dead burning and preparing for fuel on the bank of the Ganges in which hundreds were vainly trying to wash away "the filth of the flesh." At Allahabad I stood alongside

of Mr. Bate, at the great annual Hindoo fair, when to a large audience he earnestly made known the one only sacrifice for sin. At Agra I assisted the valiant Mr. Gregson in his noble work of endeavouring to remove the greatest stumbling block to the success of missions to the heathen. I had the pleasure of presenting a thirty-seven years' temperance experience before 500 soldiers of the 65th Regiment, of whom 400 are themselves abstainers. It is a great fact that out of a regiment of less than a thousand men there are from 400 to 500 pledged teetotallers, including twenty-six out of thirty sergeants. What Knibb was for the slaves of the West Indies, Mr. Gregson is for the slaves of drink in the army; and all this is incidental to his missionary work on behalf of the heathen. With that indefatigable missionary, Mr. Smith, of Delhi, I spent the best part of three happy days, including one Lord's-day, when I had the pleasure of attending three, out of his four, native and European services. And under his roof I met with a trio of devoted ladies connected with the Zenana Mission, who are cordially received in the homes—the prison residences of seventy Mohammedan women. I saw at Lucknow the tombs and monuments of Havelock and Lawrence, and many of their faithful adherents. At Cawnpore I saw the monument that covers the

well into which a great company of dead and dying christians were thrown during the mutiny. At Bombay my last cheering sight of mission work in India was a nearly completed and substantial Baptist chapel; and in an adjoining house occupied by a deacon of the church, I had the privilege of worshipping with the congregation, waiting to occupy the chapel for which Mr. Edwards, the pastor, is now engaged collecting subscriptions in England.

Such is the outline of my more copious notes sent to the *Freeman*; and such has been my missionary experience for a month in a land to which my thoughts have been for fifty years directed, chiefly in connection with missions. Such has been the continuation of a long life of travels by sea and land, and the chief feature of a journey already extending to nearly 24,000 miles. I hope to finish it a month hence by a call at Rome to see what is doing there, and then I pray that the treasured facts may exert their salutary influence in the last days of my union with a little, and once heroic band of "baptized believers," who were always honoured by God when they honoured Him with their substance, their labours, their prayers, and their obedience to His will. Yours very sincerely,

THOMAS COOK.

SKETCHES OF FOREIGN MISSION WORK.

BY E. C. PIKE, B.A., BIRMINGHAM.

II.—*The Sandwich Islands.*

THE Sandwich Islands were discovered in 1778 by Captain Cook. A few years afterwards a powerful chief on Hawaii, the largest island of the group, succeeded in subduing the whole of them, and founding the dynasty which since that time has exercised sovereign power. This remarkable man died in 1819. The following year the mission of the American Board to the islands commenced.

The people in general were idolatrous savages, dwelling in miserable huts of the rudest construction. Their clothing was of the scantiest description. Their food consisted of a few vegetables and a little raw fish, with the flesh of swine and dogs. The moral condition of these poor creatures was most debased. It is said, "their licentiousness would be incredible, but for the weight of testimony." In fact there were scarcely more family ties amongst them than subsist between brute beasts, and in some respects they had sunk to a lower level. Beasts care for their offspring, but these people would give their helpless children

away to any one who chose to receive them, and not unfrequently strangled them or buried them alive.

As though this state of things were not in itself sufficiently dreadful, vicious foreigners added their disgusting contribution to the moral ruin, and as a consequence loathsome disease was fast depopulating the islands. Although for fifty years christianity has been exerting its benign and healing influence, the native population continues to decrease at an alarming rate; and it is believed that but for this influence, the Hawaiian race would ere now have become extinct.

October 23rd, 1819, the first missionaries to the Sandwich Islands sail from Boston, U. S., to land on the shore of Hawaii early in the following April. Their purpose is to turn a barbarous and corrupt people "from darkness to light, and from the power of Satan unto God." They expect to find idolatry standing in strength, and they are prepared to wrestle with the monster, and by divine power imparted to them to

cast him down. They land to enter upon work which takes all the spiritual energy they have ; but with idolatry they are to have no struggle. It has fallen whilst they have been on the way to the encounter.

The fall of idolatry in the Sandwich Islands seems to have been caused by "a desire to be more free in the indulgence of the baser appetites and passions." There was a terrible restraining power called *tabu* in existence amongst the natives. "It made specified days, places, persons, and things sacred, and death was the penalty for its violation." The prohibitions of this heathen device proved too irksome, and *tabu* was broken down. A revolt followed, which was successfully quelled, and the idols which had failed to deliver their devotees were burned, or cast into the sea, or hidden in caves of the earth.

To a people who had destroyed their religious system that they might sin the more, the missionaries of the pure gospel of Christ had come. They proceeded with caution, and the footing gained was never lost.

In 1822 the printing press was set to work, and about the same time valuable assistance was received from Mr. Ellis, an eminent English missionary, and some natives of the Society Islands. This very timely aid ceased in 1824. A year before that, however, the American missionaries were able to preach to the natives. One can easily understand that the families of the early missionaries were sorely tried by the mode of life forced upon them. Poor huts were all they had to shelter them, and though of course they gradually improved those, it was long before they could obtain comfortable dwellings. In the great work to which they had given themselves they found encouragement. The first christian marriage took place as early as 1822, and in 1823 the Sabbath was proclaimed by the king's order as an institution of the country. In the same year Keepoolani, his majesty's highly venerated mother died, leaving behind the blessed assurance that she had gone to be with Christ. Other converts also gladdened the hearts of the labourers. The king did not long survive his mother. His death occurred during a visit to this country in June, 1824. He died at the early age of twenty-seven ; but his reign was memorable for the destruction of idolatry, and the introduction of christianity to the islands over which he ruled.

The old king, Kamohameha I., had associated with his son in the government his favourite wife Kaahumanu, a woman of considerable ability. Naturally, therefore, she was left in authority during the young king's absence from the country, and at his untimely death she became regent, the heir to the throne being a boy of nine years old.

This office she continued to hold until her death. During the greater part of this time the prime minister was a very able man named Kalanimoku. It was a most propitious circumstance for the mission that the government was vested in these two persons. Kalanimoku, the prime minister, was one of the first to desire to identify himself with the christian religion. Like other men of position, he was wisely kept waiting some time in order to test the sincerity of his profession. About the end of 1825 he was received. Two years before, he had said, "I am growing old. My eyes are dim. I may soon be blind. I must learn in haste, or never know the right way. Come, therefore, to my house daily and teach me, for soon my eyes will see no more." Early in 1827 the old man, called by the natives "the Iron Cable," passed peacefully away. The power of divine grace in changing the character was signally illustrated in the case of the regent Kaahumanu. Naturally haughty and imperious, she became remarkable for gentleness of disposition. She who before her conversion inspired her subjects with awe, afterwards won their ardent affection. They called her "the new Kaahumanu." Sickness, by which she was prostrated in 1821, appears to have been sanctified to her spiritual good. In 1825 she was received into the communion of the church ; and she continued faithful to her profession to the end of life. She died June 5, 1832, aged fifty-eight. A little while before speech failed she uttered two lines of an Hawaiian hymn—

"Lo, here I am, O Jesus ;
Grant me thy gracious smile."

Genuine humility and steady perseverance distinguished this good woman. She began to learn to read and write when past fifty years of age, and was not ashamed to take her place amongst the pupils.

Kaahumanu was succeeded in the regency by Kinau, half-sister to the prince. She, too, was a christian. The following year the prince, scarcely eighteen years of age, determined to assume the government himself, and there was considerable fear lest he should become the tool of the infidel party in the state. When, however, he made known his will concerning the person who should hold second rank, the disappointment of that party was great, for as if in answer to the prayers of the christians, he named Kinau to the office of premier.

We have not, in the narrative of missions to the Sandwich Islands, the story of a martyr church like that of Madagascar ; but we have the record of the gradual uplifting of the population from the depths of moral degradation to a position of christian civilization, and the actual conversion to God of many who were the slaves of sin. In this momentous work the missionaries

found hindrances of a most shameful character. The subjects of professedly christian nations, and the agents of a professedly christian church, became the instruments of the evil one to thwart their endeavours. The captain of a British whale-ship, the *Daniel*, and the commander of an United States schooner, the *Dolphin*, covered themselves with infamy by the way in which they sought to evade and to destroy, the latter in some measure successfully, the laws against prostitution which christian influences had caused to be adopted in the islands. When we read of such acts as these, whereby immorality is actually forced upon a race struggling to attain a higher life, not only does our blood boil at the outrage done to humanity and the disgrace brought upon the flags of great nations; but we begin to wonder that christian missions have any success in the countries where such crimes are perpetrated. We are thankful for all that sailors of nobler character, and honourable men in authority have done and said to counteract the terrible wrong.

The Romish priests first reached the islands in 1827. In 1831 the government banished them for being prime movers in sedition. In 1836 they made an ineffectual effort to regain a footing, and when, a few years later, they succeeded, it was through the arrogant and high handed procedure of the captain of a French man-of-war. Popery, however, never gained any considerable hold of the native mind. The worship of the Romish church was regarded by the people as no better than idolatry; and the priests, by a mischievous alliance with the grog-shop, brought themselves into deserved contempt.

Glancing at the field of labour about 1837, before what has been called "the Great Awakening," we observe many promising features of the work. The population of the islands was supposed to be about 130,000. Rather more than half were accessible to the missionaries—more labourers were earnestly desired. The work of translating the scriptures had made good progress. (The translation of the whole Bible was completed in 1839.) The printing press had been actively employed. The school system had been well worked; those who were taught were sent out to teach others. So early as 1832 it is said there were nine hundred schools. When the quickly raised army of teachers had exhausted their stock of knowledge, a sort of high school was formed to meet the increased need, and it proved very productive of good. Amidst much that was deplorably corrupt it was plain that christian influences had told on the community, and legislation in the interests of virtue and sobriety was fruitful in happy results. Attendance on

public worship was well sustained. Many buildings for the purpose were erected in the various villages of the islands. The people also learned some useful arts, and became more cleanly in their habits.

The three years, 1838, 1839, 1840, formed the period known as "the Great Awakening." There had been, on the part of the missionaries, an intense desire for "the conversion of the whole world," and showers of blessing descended upon their own special field of labour. The members of the churches manifested a deeper piety. Vast congregations were assembled in the different islands to hear the word of God. A spirit of earnest prayer pervaded the native christians. In some cases there were outbursts of religious emotion of an extraordinary character. The child familiarised with evil became docile and prayerful; the hardened sinner was changed into a humble follower of Christ. In one of the most populous districts the church members were accustomed to go forth "two and two into every village and place of the people, at times when it was not convenient for the missionary to be absent from the station." The missionaries exercised great care in the admission of members, and preserved somewhat strict discipline in the churches, yet the numerical increase was most wonderful. From 1825 to 1837 there had been received into church fellowship only 1,168 persons. In the three years of the revival about 20,000 were admitted to the privileges of communion, and in the following two or three years many were added who had been held back for further instruction and examination.

The story of the mission from 1841 to 1863 is one of steady work in sunshine and in storm. There were times of blessed revival, and times of that reaction which seems inevitable to human zeal. In Dec., 1849, the first native pastor was ordained. It became evident about this time that some foreign mission enterprise was required to sustain and refresh the servants of Christ in the islands. The church must be aggressive if she is to be healthy and strong. Accordingly, in July, 1852, missionaries, American and Hawaiian, sailed from Honolulu for Micronesia, and the next year the first native pastor and others started for the Marquesas Islands. These Hawaiian missionaries have records to give of true success amongst "the fiercest tribes of Polynesia." The workers in the islands of Micronesia can also tell of substantial triumph. The influence of both missions has been most healthful to the churches from which they sprang.

Measures for closing the mission were begun as early as 1848, and in 1863 the churches were reconstituted to a considerable extent under a native pastorate. An

Hawaiian Board was formed, and the responsibilities incident to properly organized religious communities largely placed upon the natives themselves. The number of church members was 19,679, and nearly as many had died. Those, subtracted from the total number admitted, indicate a loss of 12,000.

It is pleasing to learn that those who viewed the plan of native pastorates with some apprehension are able to testify to its beneficial character.

The Sandwich Islands are now removed from the sphere of foreign missionary operations. The work to be done is doubtless very great, but it is as usual within the power of the churches in those islands to do that work, as it is for the churches of England or America to do theirs. Strong faith, patient toil, fervent zeal, are needed there and here. In the short space of fifty years what has God wrought? A ruthless despotism has been peacefully supplanted by a constitutional government. A barbarous and filthy race of people has adopted many of the habits of civilized life. The murderous *tabu* has given place to full religious liberty. The superstitions of heathenism have been exchanged for the worship of the true God. From indescribable depths of moral pollution human beings have been rescued; slaves of sin have become free in Christ; and not a few who once were the sons of darkness have entered on the inheritance of the saints in light.

It seems almost a sin to look at cost in men and money when such results have been obtained; yet a moment's consideration of it may be advantageous. The total number of missionaries, male and female, with lay teachers and helpers is from first to last 156. The money cost of the mission up to 1869 was 1,220,000 dollars, and in addition to this 150,000 dollars for the Micronesian mission. One glance at that contingent of christian labourers, and one reading of that money bill may make us blush that the whole world has not before this been put in the way of everlasting life. The contributions of the native churches themselves in gold for the year ending May, 1870, were, for various purposes, 31,070 dollars.

In conclusion, let us turn from general statements to observe a special illustration of the value of mission work. In May, 1841, there died in peace a woman of remarkable intelligence and courage who had for twenty years maintained an honourable christian course. The name of Kapiolani deserves to be written amongst the heroines

of the church on earth. She was descended from the old Hawaiian kings, possessed considerable property, and resided on the shore of that bay where captain Cook was murdered in 1779. In early life she was a depraved heathen; but when the missionaries arrived she speedily commenced not only to hear, but to do the will of God. Her resignation in the hour of affliction was only equalled by her resolute bearing in the time of health. Around the great volcano of Hawaii there lingered a strange and weird superstition. In the mountain's fiery depths, simple people said the goddess dwelt who required their continual sacrifices, and whose vengeance menaced an apostate nation. Kapiolani determined to break the spell, and disregarding all entreaties she proceeded to the volcano. A prophetess who claimed to be inspired, and because divine to have no need to eat, brought what she said was a letter from the goddess Pele, and warned the christian woman of her grievous peril. Kapiolani insisted on the prophetess reading the communication, and when the poor puzzled creature had poured forth "a torrent of unintelligible sounds," rejoined thus,—“You have pretended to deliver a message from your god, which none of us can understand: I, too, have palapala, and will read you a message from our God, which you can understand.” The prophetess silenced, Kapiolani proceeds with her train to the abode of the goddess. Down they go to the edge of the crater, and in that wild and awful region the christian heroine eats the consecrated berries, throws stones into the fiery pit, and thus pleads for the true worship. “Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power. But if Jehovah save me, when breaking her *tabus*, then must you fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God.” Then with praise and prayer the memorable scene concludes.

Once, when bidding farewell to guests who had partaken of her hospitality, Kapiolani touchingly contrasted her joy with the gratification they had expressed. “Our happiness,” she exclaimed, with a thrill of emotion, “is the joy of a captive just freed from prison!”

How much happiness like that do we mean to have the privilege of communicating? If the duty of publishing the gospel to all nations is imperative, surely the luxury is sublime!

CONTRIBUTIONS FOR ROME.

We have much pleasure in calling attention to the amount contributed by friends at Broad Street, Nottingham, for the mission to Rome. Two young ladies undertook the work of collecting, and their testimony is that they never obtained money so easily, and never knew subscriptions so cheerfully given for any object as for this. The subscriptions are promised for five years. Will our lady friends throughout the connexion take the hint? An equal amount might be raised in many churches, and something in every church, by similar agency and without in the least interfering with our contributions for Orissa. But whatever is done, should be done promptly. The *Freeman* for March 21st, contained a most interesting account of Mr. Wall's "admirable work" in Rome, by the Rev. A. McLaren, of Manchester, describing what he saw for himself during his recent stay in Rome. The testimony is the more valuable since previously to his visit, Mr. McLaren states that he had doubts as to the wisdom of our having an Italian mission. If unable to send out an English missionary, we might surely cooperate with this devoted man by sustaining an Italian evangelist, and the sooner the better. At any rate let two young ladies in each church, on reading the above, imitate the example of our friends at Not-

tingham, and we shall soon know what the General Baptists can do for Rome.

"THEY ALL WANT TRACTS."

MR. HEATH, when riding one day in Jamaica, saw some people, old and young, busily engaged in sugar-making. He had with him English, Chinese, and Coolie tracts, and was glad to find people who were rejoiced to get them.

A Coolie said, "Me can't read English." But on getting one in his own language, he looked at it, and then exclaimed, "Ah, this for me country book!" As Mr. Heath passed along he gave a few to some people who were feeding the fires under the coppers. They feared at first that they might be tax-papers or summonses, but were pleased when they found they were "good books." He had ridden nearly a mile when he heard voices behind him, and on looking round saw a man and boy running after him. As soon as they had got within a dozen yards, one exclaimed "Hi! me most dead with running!" On Mr. Heath inquiring what they wanted, they replied, "Minister, please give us some tracts." He then asked if all those he saw running at a distance were coming for the same purpose? "Yes," was the reply; "they all want tracts."

FOREIGN LETTERS RECEIVED.

CUTTACK—J. Buckley, Feb. 3.
KALUPADA—PENT—W. Brooks, Feb. 3.

PIPLEE—W. Bailey, Feb. 3, 17.
" W. Hill, Feb. 6, 8.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from February 18th, to March 18th, 1873.

	£	s.	d.
Arnold, for W. & O.	0	5	0
Helper, for W. & O.	0	5	0
Clayton, for W. & O.	0	6	0
Fleckney, Sunday School	1	10	0
Hucknall Torkard, for W. & O.	0	7	0
Hurst Wood	0	5	0
Kegworth, Mrs. Sisson	2	0	0
Kirkby	16	3	7
Leake	10	12	6
Leake and Wymeswold, for W. & O.	1	0	6
Leeds, North Parade, on account	30	0	0
Leicester, Friar Lane, on account	35	8	8
" Archdeacon Lane	72	7	6
" Dover Street	48	0	6
London—R. Johnson, Esq.	10	0	0
Longford, on account	20	0	0

	£	s.	d.
Mansfield, for W. & O.	0	7	0
New Basford	5	12	0
Newthorpe	6	0	9
Tarporley, for W. & O.	1	3	3
Ticknall, Sunday School	2	0	0
Walsall	36	0	3
Wisbech, R. Dawbarn, Esq., for orphans	10	0	0
Nottingham Auxiliary, particulars next month.			

FOR ROME.

Collected by Mrs. Charles Hill and Miss C. Hill—Broad Street Church and Congregation	10	5	6
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Communications for the EDITOR of the MISSIONARY OBSERVER should be addressed to the REV. J. C. PIKE, Leicester.

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, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

MAY, 1873.

CO-OPERATIVE INDUSTRY.

THE fifth Congress of the Co-operative Societies of the kingdom held during the past month in that great industrial centre Newcastle-on-Tyne, shows in a very decided way the rapid and real progress this important movement is making. Notwithstanding some disadvantages, a few mistakes and a little discord, the principles of co-operative labour are deeply rooted in the intelligent convictions of many powerful minds. Complete co-operation in industrial works, in its rewards as well as in its processes, has now gained a foremost place amongst the more prominent features of the civilization of this latter half of the nineteenth century. It is one of the several phases which industry has presented during its chequered history, and is, of all those through which it has passed, confessedly the most important in its character, and the most replete with promises of good to the world and the church. The principle has been enunciated with clearness and persistency by some of the wisest thinkers, endorsed by the most active philanthropists, and adopted with commanding vigour by working men, and by them carried on to such signal success, that it has fairly acquired a lofty and impregnable position amongst the notable civilizing influences that surround us.

Born in the quiet of the philosopher's study, nourished by the anarchy and turmoil of a gigantic revolution, it at last settled itself in its best forms in one or two homes, where it slowly grew in stability, breadth, and power. Remaining for a time in the places of its nativity, it afterwards sent out numerous rootlets into the towns and villages of our land, and by their uniform growth has fostered the highest hopes for the social welfare of men. The late Lord Brougham said, "Co-operation is becoming a power in the State." And the good Prince Albert seems to have had glimpses of the theory when he declared, "Depend upon it, the interests of classes, too often contrasted, are identical, and it is only ignorance which prevents their uniting for each other's advantage. To dispel that ignorance, to show how man can help man, ought to be the aim of every philanthropic person." The last few years have witnessed new applications of the principle thus described. Triumphs have been won where they were least expected, and successes gained far beyond the cherished hopes of the most sanguine. Some of the largest commercial establishments have formed co-partnerships

between labour and capital (*e. g.*, the Crossleys of Halifax), and others have had the courage, kindness, and justice to enact as the rule of their trade, "that half the net profit of the business shall be equitably divided among all the assistants, according to the wages received;" and such is the position of the whole movement both here and in France, that it is only necessary to understand it in order to appreciate it; and appreciating it, to thank Him who is the giver of every good and perfect gift.

It is scarcely possible that co-operative industry could have acquired such a standing without some drawbacks. Eager and fervid advocates were sure to exaggerate its importance, and proclaiming it as a new gospel, anticipate impossible advantages from its unfettered sway. Such men have been. Many would misunderstand its nature, misconceive its object, and array themselves in violent hostility to elements supposed to be inherent, but really as foreign to it as to themselves. Such men are yet. Nor could it be expected that the plan would be worked out in every case with such wisdom and sagacity as to forbid the expectation of a total collapse cherished by persons anxious for such a result. Such failures are on record. Moreover, the emancipation of labour from the dominion of capital could not be effected without inflicting temporary loss in some cases, and requiring self-sacrifice in others. These are the necessary and inevitable sufferings some must vicariously endure in all cases of social and moral transition.

Putting out of view the accidents of this form of industrial economy, we inquire into some of its significant features in their relation to the church and the world. It is certain that the fraternal association of labourers on equal terms, collectively owning the capital with which they work, is immensely promotive of the *efficiency of labour*. Man's destiny is work. Labour is the law of God, and obedience thereto is the condition of human growth, happiness, and well-being. Industry dignifies as well as rewards all—the prince equally with the peasant, and the hodman as much as the student. No man is justified in shirking it, but every one is bound to work with such wisdom and care of his resources, as shall cause his labour to bring the largest amount of good to himself and his fellows. Co-operative societies assist in attaining this end, because they are based on the simple principle, that the more thoroughly men consent to help one another, the better off they all find themselves. The aggregate productiveness of labour is multiplied incalculably. Gains spring up out of barrenness, and the wilderness and the solitary place are made glad by a rich and increasing fertility. These distributors of the produce of others have their minds and hands set free to add to the general stock out of which the race is supported; and the ordinary labourer obtains a new spell in his work, which calls forth all that is in him with hundred-fold energy. Instead of being goaded he is allured, and in the place of spurs he has charms. His industrial forces work under conditions that raise their strength and efficiency to the highest pitch, and at once he ascends to a level of existence from which he is able to command more of the solid advantages of life. The dull and dark monotony of daily toil is exchanged for a light, cheerful, happy, and highly productive play. Servitude is stripped of its curse, and work is crowned with gladness and joy.

Let these effects spread through society, and indigence is dried up at its source, and indolence strangled at the birth. The sum of the world's means of enjoyment is augmented, made universal in its distribution, and there is the strongest conceivable inducement that men should praise the Lord for His goodness, and for His wonderful works towards the children of men.

This mode of performing the labour of life would not be barren of *moral* results. Prudence, economy, and self-government, are virtues that all men honour. It is proved by unquestionable facts that co-operative societies stimulate prudence, develop economy, and train in the art of self-mastery. The eye acquires a readier perception of the "power of littles," and the hand a more delicate sensibility for the small gains of life. Skill in management is fostered, and the educational influence of a sense of responsibility is supplied. A healthy self-interest comes in to check waste, indulgence, improvidence, and vice. The fierce anger of competition is assuaged, and a healthy and beneficial, because brotherly, rivalry is called forth. The baits and inducements to fraud, deception, and chicane are, in many cases, removed, and in others considerably enfeebled. The opposition of interest between buyer and seller, master and servant, is gone, and with it the temptation to adulteration, false weights and measures, "eye-service," and the uncounted host of the tricks and sins of trade.

It also prophesies the removal of one of the most serious difficulties of our time, that springing out of the disturbed relations of capital and labour. Strikes abound. Trades' Unions are numerous, and some of their revelations heart-rending. Masters and labourers cannot agree. The sound of mutiny against their captains is heard proceeding from the ranks of the soldiers of industry. The individual is still the centre and circumference of all effort. Men care for others so far as that care rewards themselves. Monopoly reigns in every circle of life, and each man is bent on being a monopolist as far as he is able. The spirit of the despot is not far from any one of us. Every one is looking on his own things and not also on the things of others. But it is manifest that the long-standing feud must be healed before there can be any solid progress of society. So long as this violent conflict of classes, struggling for opposite interests, endures, the workman getting the barest pittance for his labour, and therefore seeking by any means to increase his pay, or to give as little as possible for it; and the capitalist, finding plenty of labourers, and taking the one who will work for the lowest sum, we shall certainly not have any harmonious adjustment of the claims of labour and capital.

Co-operative industry, by enjoining a friendly emulation in the pursuit of a good common to all, indicates the method by which these long-opened wounds may be healed, the covetousness and avarice of men checked, the rewards of labour fairly distributed, the selfishness, native in us, fettered in its action, and benevolence and justice nurtured and maintained. Modifying the relations between master and men, it removes the fuel which fed the fire of discord and ill-will, unites them together in work, advantage, and hope, and promotes an ardent concern in the general good of all mankind.

It can never be supposed that the New Testament, which specially commands us to "look not every one on his own things, but also on the things of others," is unrelated to a movement based on its teaching, affording one of many ways of compliance with its demands. Certainly Christianity does not require men to be indifferent to their own interests. The gospel of the grace of God has the promise of the life that now is, as well as of that which is to come.

Most inadequate is that estimate of its value which limits it to saving men's souls at the end of their journey, and remaining satisfied with bright pictures of the next world, leaves him unhelped and unbefriended in the difficulties of this. Self-interest is the centre of the world's movement—the life-blood of its bounding activity—the mightiest propelling force in the

whole range of our social existence. At its bidding markets are filled with goods, homes with comforts, and life with enjoyments. Led by its hand, science and philosophy track unknown regions, and yield rich produce for men. To annihilate self-interest is as impossible as the attempt would be insane. The scriptures enjoin proper self-regard, discover the weakness and woes of self, bid us provide things honest in the sight of all men, prescribe the cure for selfishness, and teach, in a manner never taught before, the responsibility of each man for all that he is and has in the sight of God.

Nevertheless, it is plain to every student of the gospel that he is commanded to exercise a large, careful, sympathetic, and self-denying consideration of the condition of others, along with a just regard for his own. This is uniformly *enforced*, for the epistles of Paul, James, and Peter, and the words of Christ, abound with directions, whose meaning finds no adequate expression, save in the acknowledgment of such a rule. This also the gospel powerfully *inspires*, for the love of Christ constrains men to live, not to themselves, but to Him who died for them, and rose again, and to serve their generation according to the will of God. An "enthusiasm of humanity" is kindled at the cross, which burns to ashes the fuel of selfishness, and fires the whole man with an intense zeal for the benefit of others. The earliest triumphs of Christianity were over the love of property, for "they that had goods sold them, and distribution was made to every one as he had need." And its later spirit has revealed the ancient energy and beauty in some of the finest specimens of co-operative industry.

Nor is this all. This Christian influence must be continued. Co-operative industry is but a subordinate agency in the work of blessing the world, along whose fibres the life that is in Christ must play if society is to be healed by it of its divisions, and cured of its self-idolatry. The best sails are useless without wind; the best cannon and shot powerless without fire; and the noblest words of no avail without the poet's genius; the vessel moves not, the barricades do not fall, the poem is not produced. It is a social machinery which the evil in men may soon bring to a dead lock, if the "powers of the world to come" are withdrawn. The chief aim and the special results are material, and all material agencies may play with finest skill, and yet the shadow on the dial of man's moral progress not move a jot. The wounds of society will never be healed without "Him who is our peace." Our motive and model in readjusting the relations of master and servants must come from our Master "who is in heaven," but who was amongst His disciples as One who served. To unduly laud the value of power, riches, and position, and noisily contend for the rights of the poor, is not the surest way of bringing rich and poor together. Men must be taught, if they are to get their highest good out of their co-operative industry, that all men, rich and poor alike, are cared for by our heavenly Father, and that all masters and servants, capitalists and labourers, must give an account to Him at the last. "The law of the Spirit of life that is in Christ Jesus," is the supreme law for this social movement, as for all others that are effectually to elevate and bless mankind. "Without Me ye can do nothing."

EDITOR.

"By desiring what is perfectly good even when we do not quite understand what it is, and cannot do what we would, we are part of the Divine Power against evil—widening the skirts of light, and making the struggle with darkness narrower."—*George Eliot.*

IN MEMORIAM: R. WHERRY, ESQ., J.P., WISBECH.*

BY REV. W. E. WINKS.

"A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway."—*Acts x. 2.*

SUCH a man was the man whose death we mourn to-day. With honest truthfulness and due propriety may this language be quoted as a description of the character of our departed friend. And if it was right in those early days of the Christian church for the sacred historian to pause in his narrative for the purpose of taking note of such a character, and holding it up to the light that men might observe it and get the benefit of it, surely it is right for us to do the same thing in these days. Good men are given to the church and the world in the order of God's providence and grace with this express design, and are to be numbered amongst the most valuable and useful gifts which a gracious Creator bestows upon us. Who has not felt their value, who has not profited by them, who, that has a spark of gratitude in his heart to the Giver of every good, has not thanked God at some time or other for the benign and helpful influence which a strong, noble, and holy character exerts upon the soul? It is right that we should thank Him now; for there are few, if any, of us who have had the privilege of acquaintance, and particularly of church-membership, with our beloved brother, who are not the better for it. Apart from, and superior to the direct acts of kindness which he may have bestowed upon us as a friend, (and acts of kindness were to a large extent the staple of his life), it will be felt that he has bestowed a more enduring benefit upon us of a moral and spiritual character. Friendship with him has assisted to develop the better qualities and dispositions of our nature, to stimulate virtue, to strengthen lofty principles of conduct, and to deepen our religious life.

These are the uses of good men; these are the purposes they subserve in the Divine economy and plan for the regeneration of the human race, and the leavening of the world with Christian truth and life. God hath His preachers of a silent sort. They deliver no spoken message to the waiting crowds that throng to listen. They proclaim no loud evangel; they utter no trumpet-call of warning from the Most High, filling the souls of those who hear with transports of joy or fear: and yet they bear a message to their fellow-men, they preach a veritable gospel to the world. They perform the functions of a servant of God as truly as the ancient prophet or the more modern apostle. They are not gifted with powers of eloquence in speech, but they are commissioned and endowed to use the more potent and persuasive eloquence of a holy life. Their lips are touched with no "live coal from off the altar," but their *hearts* are touched with the holy fire instead. To them belong the sacred trust and privilege of exemplifying and corroborating, in an unusual degree, the truths and doctrines which others are specially called to preach. And who will hesitate for a moment to say which of these is the more needful and difficult function of the two? O, it is comparatively easy to preach—to declare verbally the truth that sanctifies and saves! but it is the most difficult and the rarest thing on earth to live out the truth that is preached. And all who have exercised any serious thought upon the subject will bear me witness that the church of Christ could more readily afford to dispense with the gifts of eloquence, than with the gifts and graces of an upright and consistent "walk and conversation," exemplified as they often are in the lives of her most inconspicuous and silent members. The gift of tongues may fail us altogether, or at most serve only to awaken ignorant

* A discourse delivered in the Public Hall, Wisbech, on Sunday, Feb. 23rd, 1873.

wonder or curious excitement, "but charity never faileth." The power of a godly life is a power none can altogether resist, an argument none can successfully evade or gainsay. The church needs more of this power. It is the chief necessity, the crying want of the age. By this power she achieved her first mighty triumphs in the world, and she halts to-day throughout a great part of her extended domains, waiting until it be revived in her midst before she can proceed on her glorious march of conquest. It was by the all-pervading influence of holy character, by the spell and charm of Christ-like lives that the first preachers of the truth won their way to the hearts of the people. This was "the secret of the Lord" which He gave to them that feared Him. This it was that made the "gospel of Christ" on their lips "the power of God unto salvation." Give us this fullness of holy life and Christ-likeness again, in the members of His church and the preachers of His gospel, and the world ere long is all His own. The triumph of His righteous cause is certainly secure; but we must first be holy who engage in it;—"*be ye clean that bear the vessels of the Lord.*" Character, character, character, *that* is what we need. The character which is the Divine life and likeness in the soul. O, brethren, if the church of Jesus Christ in these days knew more of this life in all its spiritual simplicity of faith and love, she would disdain the use of many of those extraneous and adventitious aids by means of which she has vainly sought to commend herself to the world, and fortify herself against the foe. With an ampler and purer religious life she would turn with shame and loathing from the idea of gaining her exalted ends—the salvation and sanctification of man—by the agency of mere æsthetics or the mystic charm of elaborate ritual and gorgeous ceremony. She would then realize, as did that church of the first ages, that "though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God."

We have lost from the ranks of the Christian community in this town, by the decease of our esteemed brother, Robert Wherry, one whose support of the cause of Jesus Christ was eminently of that higher and more spiritual order we have been endeavouring to describe. It is impossible for us to tell how much his quiet, consistent goodness has served to strengthen and advance the interests of Christian truth, I will not say in our own church merely, but in this town and neighbourhood, for our friend was so truly and broadly Christian in his life and deportment, that all sections of the one true church have conspired to claim his friendship and to do him honour. Yes, we have felt it easier to believe in the reality of goodness and religion with his example before us. And the preacher is compelled and delighted to confess that he has often entered upon the description of the qualities of the Christian with all the more comfort and assurance, because such a man was sitting near, to whom the thoughts of the congregation might be safely turned for illustration.

Mr. Wherry's membership of the church at Ely Place extended over a period of thirty-seven years. But this does not represent the full term of his Christian life and profession. When seventeen years of age, he was baptized on a profession of his faith in the Lord Jesus Christ, and received as a member of the Baptist church at Bourne, by the pastor, Mr. Binns. And several years prior to this, at the age of fourteen, while residing as a pupil at a public school at Spalding, his intelligence and seriousness in regard to the subject of religion led a judicious and pious friend to remark that he would not hesitate at all to receive such a youth into the fellowship of the church. He had, therefore, at the time of his death, completed a

Christian career of nearly fifty years' duration. During the whole of that long period he was in some way employed in helping to maintain and further the work of the church to which he belonged. The Sabbath school was his delight from the commencement of his religious life; and in that noble department of Christian labour, as well as in the week-night meeting for prayer, he first devoted his talents to the service of his Lord. Here at Wisbech, we well know how great his usefulness has been. He held the office of deacon of the church for more than thirty years, being ordained to that office, with others, on the occasion of the visit of the venerable Joseph Goadby, of Ashby-de-la-Zouch, October 21st, 1840. For an equal period he discharged with great ability and faithfulness the duties of a superintendent of the Sabbath school. There is no need for me to remind you of the zeal with which his work was performed, nor to describe to you the way in which from year to year, by virtue of his long experience and mature judgment, so great a share of the burden of the church's affairs has been laid upon his shoulders. Able and willing to work to an almost unlimited extent, his talents were turned to the greatest possible account by his fellow-members. And there are few departments of our various organizations for usefulness, in which he has not borne a most conspicuous part. None of us who have shared with him the toil and anxiety involved in our present undertaking in connection with the new church and schools, can readily forget the interest showed, the pains taken, the sacrifices made by him to help forward that great work; and if it was true, as he mournfully remarked on his dying bed, that "he was permitted as it were to come to the borders of the promised land, and to behold it, but not to enter in," his pastor's reply was no less true—"You have done a great deal to bring us there." O, strange mysterious providence that should have brought him so near to the consummation of his work, and the realisation of his hopes, and then removed him from them both. But we are fully assured that it is as wise in reality as it seems to us *strange*, and as loving and merciful to us and to him as we have felt it to be mysterious. Let us trust, as he did, in a God that cannot err—that cannot be unkind. Let us accept the assurance of the promise given in the text of the discourse to which he listened on the occasion of his last visit to this place—a promise that was specially fitted to prepare us for the events that were to follow:—"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." And as our brother drew a not inapt and pathetic comparison between himself and Moses, let us strive to learn the lesson which a modern poet draws from that strange event.

"O, lonely grave in Moab's land,
O, grey Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still.

God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep,
Of him he loved so well."

We might, if time permitted, invite your attention to the beautiful and minute portraiture of a good man given in our text, and endeavour to show how singularly faithful in all its details this language would be, if applied to our lamented friend. We might speak of his *private character* as a "devout man;" of his *domestic piety* as "one that feared God with all his house;" of his *great benevolence* as one "who gave much alms to the people;" and of the *secret of the stability of his character and the success of his career*, as lying in the fact that he "prayed to God alway." With perfect safety we may affirm that a devout, reverent, God-fearing disposition was a

constant habit of his mind, affecting, we believe, all his thoughts and actions in either private or public business; that his piety shone conspicuously at home, so that the more you saw of him, the more you saw of his religion; that his beneficence, however great in money-gifts, was greater still in the rarer gifts of kind and considerate deeds. And, as to his constant habit of prayer, and his unwavering faith in its prevailing power with God, the Ever-Merciful, it may be permitted without an undue intrusion into the sacred secrecy of his life, to mention an incident which occurred a year or two ago. It was during the time when he held the office of Mayor of this borough. One of the most anxious days that have passed over this town for many years was drawing to a close. The feelings of the people had been wrought up to the highest pitch of excitement by the proceedings attending a parliamentary election. Again and again we seemed to be upon the eve of wholesale riot and confusion; and time after time the fury of the authors of the confusion seemed to be in some way allayed. At length all passed off quietly, or at most, with no very serious disturbance. And there were many who on that day felt grateful for the courage and tact with which the Mayor, who was continually moving from point to point in the crowd, managed to quell the disturbers of the peace, and preserve order. But it was not everyone who knew or would acknowledge the secret of his strength that day. "I should be the most ungrateful man in existence," said he to me in conversation afterwards, "if I did not acknowledge the power of prayer. I had proof of it that day if never before. Awake the greater part of the previous night, I spent the time in prayer that God would guide me in discharging the duties of the coming day, and save us from riot in the town. And I felt that I was able to discharge my duty as I did in consequence."

I remember standing some time ago to watch the shipping on the river Medway. After observing for some length of time the varied movements of the different vessels—the rapid steam-boat—the creeping barge—the stately gliding ship, I was very much struck by the appearance of a fine sailing vessel of some thousand tons burthen. She was moving down the river against the current of the in-flowing tide, and yet her sails were all furled, she carried no engines, and there was to all appearance nothing to account for her movements. For a minute or two I was puzzled with this phenomenon, and wondered what the explanation of it could be. But I was not long in doubt. Having taken a turn at a sharp bend in the river's course, she exposed to view a little tug steamer lashed to her side, whose powerful screw had urged the vessel on her way. Ah! said I to a friend who stood with me, that is an apt illustration of what frequently takes place in human life; we see men engaged in mighty enterprises, we admire the wisdom, the zeal, the fortitude with which they discharge their difficult and heavy duties; we wonder how they manage to bear up so bravely and so long against the strong tide of difficulty or opposition; but at length there comes some turn in their affairs, some rending away of the veil that screened their inner life, and we are permitted to see the secret of their existence—the motive power of all their movements—the acknowledged source of their strength and usefulness. Such a revelation of himself the apostle Paul made when he said to the Corinthians "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them, and rose again." And such a revelation of his inner life our friend made, when he avowed his indebtedness to the power and efficacy of prayer.

THE LATE ROBERT WHERRY, J.P.

DIED, FEB. 14TH, 1873.

HE is gone! Our hearts loved and honoured one,
He whom we fondly hoped would still be spared
For many years, to fill the place none else
Could fill so well. Oh, sad and bitter loss!
Whose very name was as a household word.
The place that for so many years has known
And honoured him shall see his face no more.
Oh! how our hearts will ache as, day by day,
We miss his kind familiar smile, and *feel*
That he has left us never to return.
No better, truer, or more perfect man,
This world has ever known. He was as one
Bright shining star, sending peace and love
To all on whom its radiance fell. And now
In heaven he shines more brightly still, and fair,
To draw our thoughts and wishes heavenward.
Some there are, though few, alas! their number,
Whose life and character, stamped with true
worth,
Make even bad men own the power of good.
Such was he. One of "*nature's noblemen*,"
Upright and honourable, just and true,
Courteous, and good, and kind,—none ever knew
Him either do or say an unkind thing.
Gentle, benevolent,—his life was spent
In doing good to others, and in this
He found his happiness and his delight.
Generous, and wise, by nature richly gifted,
A true and valued friend. Beloved by all,
And most by those who knew him most. Oh
It was an honour to have known him,
And sweet will ever be his memory.
Fondly we love his image to recall,
His clear unruffled brow, crowned with the crown
Of glory. Eyes that spoke of truth and love,
And knew not shame or fear. The face and form
So calm and dignified,—with the sweet smile
March, 1873.

That ever played about his lips, as if
Its homo were there. 'Tis hard to give him up:
And harder still to say, "*Thy will be done.*"
O Father! Thou who art so pitiful
And full of all compassion, hear us now,
And to our sad, sad hearts, speak peace and com-
fort.
For all who weep we pray; and first of all
Upon our hearts would bear the name of *her*
He loved so well. Be Thou her strength and
shield,
And round her place Thine "everlasting arms."
Grant to us all Thy grace, that so at last,
In Thy bright home, we may all meet again.
Having this hope, with patience let us wait;
He has but left us for a little while,
To join those other dear ones who have gone
before.
And oh! the rapture of that heavenly meeting!
How his sweet angel child would welcome him
After those long, long years of separation.
We could not wish to keep him for an hour
From his well-earned reward, his needed rest:
But through our lives his name shall fragrance
shed,
And long shall linger in our memories
The echo of his sweet, last words,—"*Good night!*"
Oh! it is "*night*" with us,—night, cold and
starless,
But *morn* with *him*,—the bright, the blessed
morn
Of th' eternal day. Oh! give us strength,
And faith, and patience, Lord, to follow him,
That when we lay our burdens down we may
Exchange this "*night*" of "*weeping*," for the
"*joy*"
That "*cometh in the morning.*"

M. E. C. R.

DR. GUTHRIE: PREACHER AND PHILANTHROPIST.

DURING the last few months the death-rate has been rather below the average. While the rank and file have not felt the fire of the enemy quite so much as usual, many distinguished generals have been picked off. The Black Prince seems to have sent out sharpshooters to bring down captains of fifties and of hundreds and of thousands, and so successfully have they acted upon his orders that the men who, a few months ago, held the foremost places in the ranks of science, literature, and religion, now moulder cold and low. Among the number may be mentioned Sir R. Murchison and Professor Sedgwick; Dr. Lushington and Sir B. Lytton; Dr. Merle D'Aubigne, Dr. Norman Macleod, Dean Ramsay, Hon. and Rev. Baptist Noel, Dr. N. Hayeroff, and Dr. Guthrie. Within a brief period these ten world-renowned and peerless men have passed away. Never more will they grace with their goodly presence the pulpits and platforms where they were wont to move the minds and mould the characters of men. They will be missed, not only from the circles to which they ordinarily ministered, but from the world in which they wielded more than regal power in evoking and directing the opinions and sympathies of the best and bravest of mankind. The pen of the ready writer has fallen from his nerveless fingers.

The tongue of the eloquent orator is silent and stiff. The unfaltering foemen of all forms of falsehood have doffed their armour, and on the shaded plains of the Paradise of God they enjoy peace after war, and the crown after the "cross."

Dr. Guthrie was born July 12th, 1803, in the small city of Brechin, famous for its round tower and cathedral. His father was a banker, merchant, and magistrate. His mother was one of the excellent of the earth. At the age of sixty he thus spoke of her before the General Assembly:—"With my mother's milk I drank in an abhorrence of patronage, and it was at her knees that I first learned to pray; that I learned to form a reverence for the Bible as the inspired word of God; that I learned to hold the sanctity of the Sabbath; that I learned the peculiarities of the Scottish religion; that I learned my regard for the principles of civil and religious liberty, which have made me ever hate oppression and resist the oppressor." He did not win any particular distinction as a student. He selected the ministry as his sphere, and at the age of twenty-two was licensed to preach; but not receiving an appointment was for some years bound to his father's banking business. That he might be able to minister to the bodies as well as the souls of men he studied medicine, and walked for a winter the Paris hospitals. His first appearance in the pulpit did not betoken the power he afterwards displayed. After five years' waiting he was appointed to the agricultural parish of Arbirlot—a model parish, with about 1,000 inhabitants. All were educated, all save one attended church, and intemperance was unknown. During his seven years' ministry he succeeded in getting a new church for his people, and a new manse for himself, and acquired the art of speaking in that popular style which secured for him an overflowing audience wheresoever he was announced to deliver a sermon or a speech. *Acquired the art of speaking*, we say, for he was not a born but a made orator. Amid the rustling leaves of wood crowned Arbirlot, and within sound of the rolling and raging billows of the German Ocean, he studied the stuff and style of his sermons, and mastered his defects as did Demosthenes. His rustic hearers were sometimes smitten with somnolence, and he determined to keep them wakeful and compel them to listen both with eyes and ears. From observation and enquiry he soon discovered that illustrations founded on familiar scenes and incidents did more than anything else to rivet the attention and stir the soul, and he cultivated this style to such a degree that it might be said of him "he spake unto the multitude in parables; and without a parable spake he not unto them." His sermons and speeches were series of magnificent life-like sketches. His was the rare power of making everything real to a congregation. His discourses were like acted dramas. All was picturesque. His was the art to conceal art. What seemed like a sudden inspiration had been premeditated. On the platform he allowed thought to well up and bubble over. In the pulpit, while the stream of speech seemed to flow spontaneously, every sentence had been shaped and every word weighed beforehand. Yet he rarely, if ever, read his sermons; and was very hard on those who pursue such a practice. Dr. Hanna, for many years his colleague, speaks thus of his method: "I often spoke to him, after the service, of anything in the discourse by which I had been particularly struck, and with that frank cordiality so eminently characteristic of him, he told me of the time and place and mode of the composition of his sermons; exhibiting at times the manuscript, showing me the changes and additions made in the course of their preparation, and the abstract, upon a single sheet of paper, which he had before him in the pulpit to aid him in their delivery. His discourses

delivered from the pulpit had more the appearance of extempore addresses. None were more carefully thought over, more completely written out beforehand, or more accurately committed to memory."

While he was working away in his Forfarshire parish his fame reached the Scottish capital. He refused to preach on probation. Yet he was elected to a preachingship of Old Grey Friars, whither he was translated in 1837. From the beginning he was recognised as a star of the first magnitude. On the third Sunday on which he preached the church was crowded, and for thirty years his popularity never waned. His charge only required his services once a day. When he thought of the uncared-for multitudes who were huddled together in the back slums of the city his soul was stirred within him and would not consent to sit in silence during one-half of the Sabbath-day. He had the rich and respectable classes in his church, but he yearned to reach the masses. He remembered how, in old time, the "poor had the gospel preached unto them," and he made up his mind to preach to the "common people." He made the experiment in the Magdalen Chapel, Cowgate, and they heard him "gladly." There, Sunday after Sunday, the outcast poor flocked in and filled the seats, while gentlefolk who *would* attend had to occupy the aisles. Then the new parish church of St. John's was built for him, and the body of the building was set apart for the poor *free*, while the galleries were pewed for the wealthy, who had to pay a high rent for the privilege of being present. In this manner did he rebuke the spirit of the age which did homage to mammon, and regarded poverty as a disgrace—which paid court to clothes irrespective of character.

No sooner had this plan been put in operation than the church of Scotland was rent by the disruption of 1843. Mr. Guthrie threw his whole soul into the controversy, and was among the most powerful pleaders for liberty. Most eloquently and earnestly did he expose and denounce the evils of State-fostered and State-fettered establishments, and with resistless rhetoric did he demand a free church in a free state. Strenuous voluntary exertions had to be put forth for the support of the ministers and churches which had suffered by the separation. Fund after fund had been raised until it might have been expected that the willingness of the people was well nigh exhausted. Mr. Guthrie did not think so, and he had the courage to frame and champion a fresh appeal. In 1845 he induced the Free Church Assembly to adopt a scheme which had for its object the building of a manse for every minister. £100,000 was wanted, and he undertook to set in motion the machinery by which it should be raised. For twelve months he travelled the length and breadth of the land for this purpose; and as the result of his assurance and efforts, announced at the next Assembly, that the sum subscribed amounted to £116,370 14s. 1d. But this effort to serve his poorer brethren cost him much. Constant speaking and exposure brought on heart disease, from which he never quite recovered, and which at length drove him from his pulpit and the world.

Driven by the disruption to take refuge in an old Methodist chapel, the people soon built for him Free St. John's, where he continued as great a favourite as ever till forbidden to preach.

But Dr. Guthrie is as widely known as a social reformer and philanthropist as a presbyterian preacher. Tracing the murky streams of vice and wretchedness to their source he found that drunkenness was the spring of much evil, and he sought to stem it at the fountain head. Hence Bands of Hope and Temperance movements had the help of his powerful advocacy, but it was the Ragged School movement into which he threw his most earn-

est efforts. His "Plea," while one of the simplest, is one of the most stirring appeals ever penned. It is impossible to overestimate the good that can be traced to that one publication. The world was then unfamiliar with the facts which were crowded into it, and so the pity of all classes was called forth for poor neglected children whose only choice lay between starvation and stealing. The example set by Dr. Guthrie of gathering these gutter children into schools where they could be washed and fed and taught and saved, has been imitated in every large town and city of the United Kingdom if not of the civilised world. He pleaded so resistlessly for the tattered and starving and suffering waifs and strays of society, that he touched springs of sympathy which gushed out and have ever since been making deeper and broader channels in which to flow. His own great joy was to be doing good for the "bairns." Tears would flow apace at the sad tale of all their woe, while these were chased away by the sunny smiles which beamed from his benevolent face when statistics told of the diminution of juvenile crime, or queer, quaint letters came to hand from lads and lassies who were beginning to rise in the world, and who sent their thank-offerings for the "Home."

Dr. Guthrie was widely known of late years as the editor of the *Sunday Magazine*, and as a contributor to our periodical literature. His name will live in the literary world as the author of the "Parables read in the light of the Present Day," "Out of Harness," "Our Father's Business," "The Gospel in Ezekiel," &c., &c.

Owing to failing health in 1848 Dr. Hanna became his ministerial colleague at Free St. John's. Being thus relieved he was able to continue until 1864, when he was obliged reluctantly, yet submissively, to relinquish all pastoral duties. He has only preached occasionally since for special objects. But he was not inactive. His pen was busy. He had in preparation an autobiography, which he had brought down to the stirring times of 1843, and which we are promised will be completed, as far as possible, by two of his sons, the publication of which will be eagerly looked for.

His last days were spent at St. Leonards. During his tedious illness, he said, "Death is mining away here, slowly but surely, in the dark." He wished for a short, swift passage across the "narrow stream of death," but in this he was not gratified. His ruling passion for illustrating every thought was strong in death. Calling for a mirror that he might look whether his features showed any signs of the approaching change, he said "he was like a sailor going aloft to look out for signs of land." One day, his sight being somewhat confused, he said it was "like the land birds lighting on the mast that presage to the weary mariner the nearness of the desired haven." His affection for his large and all but unbroken family, and his large circle of friends in all ranks, from the throne downwards, was overflowing. His dying counsel was "Stand up for Christ under all circumstances." The end came ere the break of day, Feb. 24, 1873, as the Highland lassie who bore him in her arms said, "The wrinkles are smoothing away."

"Dismissed to glory with a kiss of love,
He bade the lingering moments swifter roll;
Death was to him as harmless as a dove;
While floods of glory overwhelmed his soul.
Not plucked, but gathered by the hand of love,
As tender fruit or fragrant lilies are;
Transplanted to the paradise above,
To blossom in eternal fragrance there."

SEDLEY JOHNSON.

THE BURNLEY ASSOCIATION, JUNE 24TH, 1873.

THE Association is fast drawing on, and I have no doubt our friends are preparing to give us a hearty welcome. Their preparations have already begun. Allow me, on their behalf, to lay stress on the following *little*, but *important* matters.

I. All applications for "BEDS," on which to rest after the excitement and toil of the day, should be made early—as early as possible—certainly not later than June 12, to *Mr. Councillor Whittaker*, 6, *Elizabeth Street, Burnley, Lancashire*. Late applicants really deserve to find themselves "*too late*." Much complaint *might* have been made on this head last year; and that it was *not* made was only due to the courtesy of the indefatigable Secretary at Nottingham, Mr. Barwick. He had a world of trouble with late applicants. And let every application for this Christian hospitality contain a *stamp for reply*. It is not right that this expense, a trifle when distributed, a rather serious one in the aggregate, should fall on the church where the Association is held, or on the Association Fund; still less on the unfortunate Secretary of the Committee. There was real reason to complain on this head last year, I assure you.

II. As to the STATISTICS for 1873, let me beg that, as this is my last year of office, I may have the satisfaction of presenting a complete Tabulated Report on the Tuesday morning. Nothing could exceed the trouble late arrivals gave last year; adding infinitely as well as needlessly to the Secretary's work. The *written Reports* may, where more convenient to churches, be delayed till the Association; but the *Statistics* cannot be properly dealt with except they arrive at least ten days earlier. The Schedules will be sent before the second Sunday in May, and are to be made *up to the 31st of that month*. This may have the effect of reducing some of this year's figures, but it will enable the Secretaries of the future to make their returns at the proper time.

III. The Contributions of the Churches towards the ASSOCIATION EXPENSES FUND will be due on the 31st of May. Churches up to fifty members, 1s.; up to one hundred, 2s. 6d.; and then from one hundred to two hundred and upwards, 5s. This is a simple and reasonable rule; and it is earnestly requested that all the churches will fall in with it this year by sending a post office order to the Secretary of the Association, with the Statistical Returns. Where a post office order is inconvenient penny postage stamps may be substituted.

IV. Orders for MINUTES, too, should be given at latest at the Association. The number printed is greatly regulated by the orders then received. The edition was quite sold out in 1872, and a few late orders could not be executed.

V. MINISTERS' RECEPTION COMMITTEE.—All ministers not previously members of the General Baptist Association who during the year now nearly past have taken charge of any of our churches, are requested to communicate with the Rev. Isaac Preston, of Halifax, the Convener and Secretary of the Ministers' Reception Committee, that their names may be duly entered on the list of ministers in the Minutes for 1873. All applications, testimonials where needful, &c., should be in Mr. Preston's hands by the second Sunday in June. Should any further information be needed it may be found in the Minutes of 1865, p. 33; the Year Book, 1870, p. 5; the Magazine, 1870, p. 145; or it will be promptly furnished by the Secretary.

SOLOMON S. ALLSOP, *Association Secretary*.

March, Cambs.

STORIES FOR THE YOUNG.

No. V.—*Arthur's Sin.*

"I AM sorry you were not in your class last Sunday," said Arthur Travers' teacher; "what kept you away?"

The boy coloured painfully, and looked down. His answer was given in low tones, but Mr. Montfort caught the sense.

"No clothes to come in? but you are tidily drest *now*. I shall hope to see you tomorrow; I was very grieved to miss your face last time;" and with a kind good bye the teacher took his leave.

He was puzzled; the boy was evidently poor—very poor—a glance at the wretched room in which he and his mother lived would tell that; yet not so poor as to be absent from Sunday school for want of clothes in which to come. He was puzzled, because he never for a moment doubted the boy's word—he knew that Arthur was thoroughly truthful. "I wish he were not so delicate, I might find him work and so help him and his mother;—poor lad, I fear his lot is a very hard one just now."

He would have been sadder still had he known all. Arthur was an only son; his mother, the well cared for child of godly parents had, when but a girl, made the awful mistake of marrying an ungodly man; and for years had suffered for her folly. When her little fortune was spent, her husband sank lower and lower into vice, dragging her into poverty and want. Broken down in health and spirits, she still toiled on for her boy's sake, earning a few shillings weekly as workwoman in a dressmaker's establishment. But her hardest trial was now to come. While Arthur was a mere child her husband had taken no notice of him; latterly he had shown an unusual interest in the lad, had tried to induce him to go with him to the vicious places he frequented himself—and the mother's heart sank with fear. Would her pure-faced truthful lad become the companion of thieves and cheats? would he ever sink to his father's level? In her agony she sought her God and besought Him to save her boy from such a fate. Nor did she only pray; she worked also. She had from his earliest childhood taught him the life of Jesus; now her words became more earnest and more loving, as she besought him to take the Saviour ever for his Guide and Friend. Her words fell on a heart ready to receive her teaching; Arthur's love for his mother was his ruling passion, and his only regret in going to the Sunday school was that it would take him from her on her one leisure morning of the week. But a stop came to the Sunday school visit, for Arthur's father accidentally hearing of it, and knowing that its teachings would be in opposition to his plans, forbade Arthur's going, and to enforce the command locked up the boy's only jacket through the Sunday.

Through the rest of the Saturday afternoon, after his teacher's visit, Arthur sat waiting for his mother's return. He was weak and hungry; a dry crust had been all their breakfast. In the evening she came in, walking feebly, more feebly than usual, he thought, and as she sat down wearily in her chair, he noticed how wan and worn her face looked. "They have not paid me," she said wearily, but trying to speak cheerfully; "you know how irregular they are, and I dared not complain. We must trust in God to provide for us food for tomorrow."

"I will go and ask Mrs. Soaper for a loaf," said Arthur, presently; "she told me once to come to her in any need. I shant be away more than an hour, nother. Sit and rest, till I return."

So the hungry, weary boy trudged off in search of his poor but kind

friend, and found, on reaching his destination, that she was from home for a few days. If the long walk there had seemed toilsome when he was cheered by hope, what was the dreariness of the coming back? His steps grew slower and slower; his mother's pale face haunted him—what could he do for her? A hand was laid on his shoulder, his father's voice reached him. "Arthur! the very one I wanted—come with me, boy; your thin fingers and innocent baby face are just the thing," and he bent down and whispered a few words.

"I can't—I will not," said the boy, shaking himself free; "mother is ill and hungry, give me something to buy bread for her and let me go."

"You can gain more than bread for her, by a few minutes' work—I promise you that," answered his father, "what hinders you?"

"She would bid me do right and trust in God," said Arthur wearily.

"And what has her 'trust' brought her to—starvation," replied he savagely. "She wouldn't help me, and has her religion helped her? You can gain comfort for her and wont, is that your love?"

Poor Arthur. He was sick at heart and faint from want of food—the temptation was so strong—he distrusted God, and he fell.

Two hours later, flushed with unwonted wine and excitement, he returned home, buying on his way such things as were needed most. At the door the poor old landlady met him. "I looked in once at your mother, but she was sleeping, and I wouldn't wake her; but Mrs. Smith's Sarah brought round a pie for your supper; I was to say she wanted your mother to taste her pastry."

Arthur shuddered, and entered the little room. By the light of the gas outside he could see the large, well-filled dish, testimony of Sarah's gratitude for some little service, on the table; and his mother, still in her chair by the fireless hearth. Her hands were folded, and her chin had sunk upon her breast. Arthur sat down on the floor at her feet, glad that in sleep she had forgotten hunger and cold; gladder still to delay the confession that must come. God had *not* forgotten their needs—why could he not have trusted Him one hour longer?

Cold as it was, the wine he had taken made Arthur drowsy, and leaning against her knee as he had often done in childhood, the tired boy slept heavily. Then a heavy footstep, his father's, woke him—there was a flash of candle light on his mother's face—something in the look of its closed eyes and silent mouth made his heart tighten with fear—she was dead.

Through the next day Arthur sat alone with the body of his best earthly friend, for the sight of death had driven his father away. On the Sunday evening Mr. Montfort called to look after his absent scholar; when he learnt Arthur's loss, he was glad indeed that he had come.

"Had God forsaken her?" asked the boy, with a wild look in his eyes that pained his friend. "She died alone, cold and hungry, worn out with over-work—did God care for her then?"

"So well that He took her to Himself, to rest and to enjoy for ever and ever;" and Mr. Montfort spoke of heaven and its glories, and above all of the Saviour's love for those whom He had died to save, till the boy's distrustful thoughts were quelled and he saw that with his mother all was well.

"And I have sinned needlessly," cried Arthur, the great anguish of his heart driving him to confess; "I sinned for her because I thought her forsaken, and I had no excuse—none." Arthur told all. He saw the loathsomeness of sin now; his distrust, his weakness, seemed inexcusable. God

had not forgotten them; he had forgotten God. Beside his mother's body he implored forgiveness through the blood of Jesus. "I sinned for her, and God has taken her from me; with His help I will starve rather than thus sin again."

And, God helping him, Arthur's vow was kept. By Mr. Montfort's help he obtained some light work, gradually earning more and more. As years passed on he entered the ministry, giving up his time and talents to telling others of the Saviour's claims to their love and obedience, loving best when he can preach to boys and girls whom he beseeches to do right and trust in God under all trials and in all circumstances. E. CLACY.

THE GOSPELS.*

BY THE REV. J. C. MEANS.

No. I.—*Of the sources from which the authors of the Gospels derived their materials.*

I HAVE no doubt that to some of my readers the inquiry on which I am about to enter must appear quite uncalled for; they will think that when we have traced the gospels back to the Evangelists whose names they bear, we can go no further. Such persons forget that a writer of history cannot be original in the sense in which a poet or a novelist may. The scenes which the poet and the novelist describe, and the words of the personages who figure in those scenes, may be purely the creation of the author's imagination, which acknowledges no limit but possibility, and in poetry not even that. But the historian is bound to the personages and events of the past; his task is to reproduce them faithfully and vividly, and his glory is so to fulfil his task, that the events which are pictured and the words which are recorded in his pages may make the same impression on us who read, which would have been made had we witnessed the events with our own eyes, and heard the words as they fell from the speaker's living lips.

An eye-witness may, indeed, simply reproduce in words his own impressions of what he saw; and while those impressions are still fresh and clear, his representation may be fully trustworthy. But as years roll on the impression becomes fainter and fainter, until only the stronger lines remain: at last even these become blurred and then fade away, until the whole scene passes altogether from recollection. We must all of us be conscious of these gradations of remembrance, the clear and vivid, the faint and imperfect, and the lost or all but lost, of which all that we know is, that we were there and saw the event, but what it was we saw, and how and where and when it happened, we strive earnestly but vainly to recall to mind. In such cases we are sometimes enabled to fall back on notes and memoranda made at or near the time, while memory was fresh; and so become, as it were, witnesses to ourselves of what we had forgotten; and if we embody this revived impression in a narrative, those early notes and memoranda are the materials from which we compile it.

The fact, then, of a writer having been an eye-witness of what he relates does not preclude the supposition of his employing written materials; and where the interval between the event and the record of it is considerable, the supposition that he has done so becomes probable. Our judgment in each case will, however, depend on the character of the record, which may contain evidence either of the employment or of the non-employment of such materials. Of the two gospels, the first and the fourth, written by eye-witnesses, that of Matthew contains clear indications, as I shall be able to show, of their employment, while there are no such indications in the gospel of John. I have, indeed, already described the latter as "a direct outpouring of the apostle's own mind," "the product of unaided memory," probably dictated, and bearing in some of its characteristic features the marks of its origin.† The other gospels, those of Mark and Luke, were not written by eye-witnesses: consequently their authors must have derived their materials from the information of others, either written or spoken; as Luke, in the very beginning of his gospel, expressly tells us. Our present inquiry, then, is into the

* In completion of the papers which appeared last year.

† See Mag. 1872, No. X. p. 343; No. XI. pp. 375, 376.

nature and origin of these materials, and of those employed by Matthew; in other words, into the sources of the three synoptic gospels. In this inquiry we may derive some hints from ancient tradition,* but must be guided mainly by the internal evidence of the gospels themselves.

When writers perfectly independent of each other, and not having any common sources of information, undertake to relate the same transaction, their narratives, however accordant in substance, will assuredly be different in form. They will regard the transaction from a different point of view according to their respective training, position, and purpose: even when alike in these points, they will apprehend it differently according to the different constitution of their minds; and the difference of their apprehensions will of course show itself in difference of expression. The variety thus caused will appear in the selection and arrangement of the details, in the form or structure of the sentences, and in the words which are used. When writers whom we have regarded as independent of each other agree to any extent on one or more of these particulars, it shows either that they have had intercommunication with respect to their work, which is not at all likely in the case of our evangelists, or that they have borrowed from some previously existing source of information.

Now we find, in many passages, such an agreement between the first three gospels. Sometimes the agreement is between two of them only; Matthew and Mark, Matthew and Luke, or Mark and Luke: sometimes it exists between all the three, but then the agreement is usually not so close. Let us take as an example, the cleansing of the leper.†

Matt. viii. 1—4. And when He was come down from the mountain, great multitudes followed Him.
 Mark i. 40—45.
 Luke v. 12—16.

..... And, behold..... a leper.
 And..... there cometh..... a leper to him
 And it came to pass when He was in one of the cities,..... behold..... a man full of leprosy.....
 coming..... worshipped..... Him,..... saying,
 beseeching Him, and... kneeling down..... to Him,..... and saying unto
 and seeing Jesus,..... he falling on his face,..... besought Him,..... saying,
 "Lord, if thou wilt, thou canst make me clean." And Jesus,..... putting
 Him,..... "If thou wilt, thou canst make me clean." And Jesus, moved with compassion, putting
 "Lord, if thou wilt, thou canst make me clean." And He,..... putting
 forth His hand, touched him, saying,..... "I will; be thou cleansed." And
 forth His hand, touched him, and saith unto him, "I will; be thou cleansed." And, he having
 forth His hand, touched him, saying,..... "I will; be thou cleansed." And.....
 immediately his leprosy..... was cleansed. And
 spoken, immediately the leprosy departed from him, and he was cleansed. And having charged him,
 immediately the leprosy departed from him..... And He commanded him
 Jesus..... saith unto him, "See that thou tell nobody..... but go
 He immediately sent him away, and saith unto him, "See that thou tell nobody anything; but go
 to tell nobody..... "but going
 thy way, show thyself to the priest, and offer..... the gift..... which Moses com-
 thy way, show thyself to the priest, and offer for thy cleansing those things which Moses com-
 away,..... show thyself to the priest, and offer for thy cleansing according as..... Moses com-
 manded, for a testimony unto them.
 manded, for a testimony unto them." But he going out began to proclaim it much, and to spread
 manded, for a testimony unto them." But so much the more there went abroad the account of Him,
 abroad the account,
 and great multitudes kept coming together to hear, and to be healed by Him of

 so that He could no longer openly enter into a city; but was outside..... in.....
 their infirmities..... But He kept retiring into the

 desert places; and they kept coming to Him from every quarter.
 deserts..... and praying.....

* See Mag. 1872, No. V., p. 152; No. VII., p. 207.

† I follow Griesbach's text, which, however, does not in this passage vary from the received one; but I have departed from the authorized version, when such departure is required to show more clearly the agreement or disagreement of the three records. Every scholar feels the difficulty of appropriately expressing in English the various meanings of the Greek imperfect tense, and maintaining the distinction between it and the aorist or indefinite past tense; a distinction constantly disregarded in the authorized version.

Other instances of similar agreement between all the three synoptic gospels might be given, such as the narratives of the transfiguration and of our Lord's entry into Jerusalem; but the above is one of the shortest, closest, and best suited to our present purpose.* It is not unusual for the agreement between two of the gospels to be closer than between either of them and the third, as in the above instance, where the agreement between Mark and Luke is closer than between either of them and Matthew.

The general agreement in construction, combined with the verbal agreement of several parts, show, conclusively to my mind, that, notwithstanding their differences, the three accounts given above were originally derived from one source. Now it must be remembered that Matthew's gospel was written in the Aramaic dialect, which in the New Testament is called Hebrew, and that our existing Greek gospel is only a translation.† It follows from this that the Greek, which we find in the text of Mark and Luke, was, in several places, so completely in accordance with the Hebrew text of Matthew, that the translator chose to borrow it rather than give a fresh version of his own. But this accordance can only be accounted for by the existence of the original document in a twofold form, Hebrew and Greek, (the first used by Matthew, the second by Mark and Luke,) of which one must have been a translation of the other; and we can hardly doubt that the Hebrew was the original.‡ I am led, then, to this conclusion: that some at least of the primary documents existed in this two-fold form, a Hebrew original and a Greek version, and that in some cases there must either have been more than one version, or the one version must have undergone considerable alteration in passing from hand to hand, so as to have assumed a variety of forms.

The agreement between the gospels is, as might be expected, closest in their report of our Lord's own words: and such agreement might be supposed to have arisen from faithful verbal adherence to the discourse itself. But when we think how hard it is to remember any but very short sayings with verbal accuracy, we shall see that this could hardly have been the case in the longer discourses, even if they had been reported in the language in which they were spoken. But as we have them in the gospels they are Greek translations of what our Lord spoke in Hebrew; and though faithfulness to the original might have accounted for their accordance in general structure (and hardly for that, unless they had been written shortly after the discourses were spoken), it would not have accounted for their verbal agreement. Different writers will no more employ the same words in translating a discourse, than they will in relating an event.

SUNDAY SCHOOL TEACHING.—Several great Conferences on Sunday school work have been held during April; one at Huddersfield, another at Burnley, and another at Birmingham. One theme seems to have cropped to the surface at each. Under various descriptions, such as the "Self-education of the teacher," "How to teach," and so on, the urgent need of increasing attention to the qualifications of Sunday school teachers was insisted upon. This is *the* Educational Question for our churches. Why cannot we get the best cultured, largest-hearted power of the Christian church into the Sunday school? J. C.

IRISH UNIVERSITY EDUCATION is again before the House of Commons; but now only in the shape of a bill for the abolition of religious tests. The defeat of Mr. Gladstone's measure had at least this good, that it drove the last nail into the coffin of concurrent endowment. The passing of this measure for the removal of the absurd, odious, and obsolete principle of theological tests, is so urgent that it ought not to be delayed an hour; not even to give a fuller and more complete system of University Education to Ireland. They are removed at Oxford and Cambridge; they have never had any place at the London University; they must be banished from Ireland. J. C.

* The reader may refer to the instance already given (see Mag., 1872, No. VII., p. 208,) in contrasting the characteristics of Matthew and Mark.

† See Mag., 1872, No. V., p. 152.

‡ I reject altogether the notion that the Evangelists copied from each other. I think it very doubtful if any one of them, except John, saw either of the other gospels. I apprehend their diffusion was too slow for that.

THE MUSIC OF THE SANCTUARY.

No. IV.—*Hymns, Tunes, Chants, and Anthems.*

If it is important to decide *who* shall sing the music of the sanctuary, it is not less so to determine *what* shall be sung. It is to be feared that hymns and tunes are often carelessly chosen. Ministers sometimes select hymns which are wholly unsuited to the occasion, and organists and choir masters not unfrequently select tunes which certainly do not express the sentiment of the hymns. As a sample of the former, may be mentioned the minister who, at the close of his Sunday evening's discourse, gave out the hymn, "Another six days' work is done;" and the Glamorgan precentor, who insisted upon having the tune of St. Bride's for every short metre hymn, whether jubilant or plaintive, may be cited as an instance of the latter. Of course, these are extreme cases. But everyone who has carefully looked into this matter will have discovered that there is often a want of adaptation in the choice of hymns and tunes for sanctuary praise. I have heard ministers say that they find it more difficult to select hymns than texts, and probably this is a common experience; but if they will only be at the trouble and pains of making an appropriate selection from first to last, they will be amply repaid by the unity and impressiveness of the whole service, *i.e.* provided the organist or leader of the singing weds the words to appropriate music.

It would be well to say at the outset, that not a few of the hymns which are sung in the present day are unsuitable for praise, and many are positively unscriptural in sentiment. Take Dr. Watt's collection, for instance. The volume that bears his illustrious name, valuable as it now is, would be doubled in worth by being half its size. One half of the book is most excellent; but a fourth part is never sung, and the remaining fourth never ought to be. Nor is there much improvement in what are called modern hymns. In some of our chapels, there is a mawkish sentimentality which grows rather than diminishes, in favour of supplementing the usual hymn book, with certain popular Church of England hymnals; but if the old orthodox views which form the bulwarks of our protestantism and nonconformity are to be preserved among us, it would be better for the leaders of our singing to analyse the hymns as well as the tunes which they are so anxious to introduce. I would deprecate a return to the simplicities and puerile rhymes of Sternhold and Hopkins, or those of Tate and Brady, but as long as we have at command the beautiful compositions of Doddridge, Montgomery, Newton, Toplady, Wesley, Herbert, Baxter, Faber, Cennick, Lyte, Bonar, and others, we require none of the new-fangled ditties of semi-popish priests however cleverly composed and however fascinating the music to which they are set.

But in almost every hymn-book there are hymns which are neither the language of direct praise, nor suited to be that medium by which we are exhorted "to teach and admonish one another." Some contain the personal experiences of the writer, which it were folly to suppose a whole congregation can sing with sincerity, such for instance as that splendid hymn of Cowper's

"O for a closer walk with God." (No. 612.)

where, in the second verse, all believers who sing it have to confess declension from their first love, whether such is the case or not. I can verily believe that with many of our brothers and sisters, life is now happier, sweeter, purer, than when they first saw the Lord. They have progressed, not declined.

Then again, there are hymns which can only be sung on special occasions, which through carelessness of selection, are very ordinarily employed. I remember one such hymn being announced in a village chapel, prefaced with the well-known formula, "Let us sing to the praise and glory of God," which rendered it all the more difficult for me to control my risible faculties. The hymn was this:—

"Lord, what a wretched land is this,
That yields us no supply," &c.

I for one failed to recognise the appropriateness of the selection, and still less could I see the relevance of the prefatory formula.

Complaint has justly been made against the compilers of hymn-books for altering and abbreviating the compositions of some of the most celebrated hymn-writers. My esteemed pastor, the Hon. and Rev. B. W. Noel, who has lately passed away to his rest, had a weakness in this direction. In the John Street hymn book, he invariably changed the personal pronouns in many familiar hymns from the singular

number to the plural, only preserving the "I" or the "me" where the rhyme required it. As an instance of this, I would refer to No. 725 in the General Baptist Selection. How it mars the beauty of the original to sing it thus:

"When we can read our title clear
To mansions in the skies,
We bid farewell to every fear,
And wipe our weeping eyes."

Other compilers have gone so far as to substitute a whole line or couplet, out of sheer meddlesomeness, and manifestly to the deterioration of the hymn. One of the most flagrant cases of alteration is to be found in the first verse of that popular Christmas hymn:

"Hark! the herald angels sing
Glory to the new-born King!"

Now this is historically wrong, for the multitude of the heavenly host could hardly have been *herald* angels, as their chorus was sung *after*, not before the great event of the nativity; and the burden of the chorus was, "Glory to God in the highest," and not "to the new-born King." On referring to the original composition, which is Charles Wesley's, it is found thus:—

"Hark! how all the welkin rings,
Glory to the King of kings!"

which is much more accurate and picturesque. It would not do, however, to return to the original. The power of association is too strong to allow us to throw aside the modern version, although it must be confessed, it is an alteration for the worse.

The practice of curtailing hymns in public worship is much too common. When the hymn contains ten or a dozen verses, curtailment is pardonable, but there is no excuse for omitting verses from a hymn of ordinary length. Ministers are much to blame in this matter. They sometimes talk ten minutes longer than they have anything to say, and then summarily dismiss the congregation with the benediction, or if there be singing at all, the usual doxology is resorted to as a substitute for the hymn that had been chosen. The service of praise, the only part of the sanctuary exercises which belongs especially to the whole congregation, ought not to be abridged. There should be *more* praise rather than less; and it is pleasant to the writer to observe that congregations generally approve this by having four singings at a service when formerly they had but three.

Hymns should be sung through. It is old-fashioned now to give out verse by verse. Besides which, it answers no useful purpose, for the bulk of modern worshippers cannot certainly remember four lines at a stretch. In these days of cheap hymn-books, in types suitable to young and old, it is undesirable to preserve the antiquated customs of a period when hymn-books were scarce and memories prodigious.

Tunes and Tune-books. Concerning tunes, it will be generally admitted that there are far too many in use, and many unworthy of preservation. Mr. Henry Ward Beecher says: "The tunes which burden our modern books by hundreds and thousands (he is referring to American tune-books), utterly devoid of character, without meaning or substance, may be sung a hundred times, and not a person in the congregation will remember them. There is nothing to remember. They are the very emptiness of fluid noise. But let a true tune be sung, and every person of sensibility, every person of feeling, every child even, is aroused and touched. The melody clings to them. On the way home snatches of it will be heard on this side and on that, and when, the next Sabbath, the same song is heard, one and another of the people fall in, and the volume grows with each verse, until at length the song, breaking forth as a many rilled stream from the hills, grows deeper, and flows on broad as a mighty river. Such tunes are never forgotten." I think that at the present moment Mr. Beecher's testimony is of great value. Choirs are too prone to sing tunes because they are classical compositions, snatches of oratorios, &c., rather than congregational. Try a congregation with a long metre hymn, first to the "Old 100th" and then to "Neapolis," and you will soon determine which is the better for united praise. I sympathise with those musicians who admire the artificial modern *minors*, and the delicate rhythms such as one meets with in Novello's *Palmist*, but keep such tunes out of the sanctuary. They are only adapted to the drawing-room, or to those churches, if such there be, whose members are all certificated singers. There are unquestionably many tunes sung in the congregation that can never be sung by the congregation. This should be avoided.

So also should a super-abundance of tunes. A judicious selection should be made of from sixty to a hundred tunes; less than sixty is inadequate, and to have more than a hundred in ordinary use would prove cumbersome. Suppose you have a hundred tunes in common use. On an average each of those tunes could only be sung three times in a year, reckoning six singings to every Sabbath. What chance is there for a congregation to sing well, where new tunes are continually being introduced? When a new tune is launched, it should be used in the Sunday School first, and then for a succession of Sundays in the congregation, until it is thoroughly mastered, and if it be a tune that cannot charm the congregation in that space of time, it were well to discard it altogether. For the reasons given before, it would be unwise to introduce more than three or four new tunes in the course of a year, and there should be a corresponding deduction of old worn-out tunes, so that the total number may not be increased. Let us ever keep in mind that the end we have in view is the praise of God, and any one can see that the frequent repetition of a good old tune, will be a better means to this end, than a continual introduction of new tunes. Some tunes are so eminently adapted to certain hymns, that it would be well never to dissociate them, and the hymns thus live longer in the memory.

All tunes should be avoided that contain solos, duets, or fugues, and those which abound in absurd repeats, compelling unnecessary and often ridiculous divisions of sentences. It is to be regretted that this style of tune is still kept up in many of our village chapels. As a typical tune of this sort, take the old-fashioned long metre "Job." That tune, by the construction of its fourth line, cannot be sung with propriety to at least twenty good hymns in the General Baptist Selection. The fifth verse of Hymn 131 would require the repetition of the words "My soul shall bet;" the first verse of 250 "Dragged to the port;" the first of 573, "To hear thy die;" and the fourth of 856 "Give me a man." Such tunes as old "Job" only mangle the sentiment of the hymn, and render the exercise of praise profane, rather than devotional. I am not wholly averse to the repetition of words or lines, but such repetition should be reasonable and proper. In some tunes it is excessive. Before me lies a tune called "Praise," from an old collection, published in the early part of the present century. I am told that it is still sung in Cornwall and Devon. I copy the words exactly as they stand. "Let every creature, every creature, rise and bring, Peculiar honours, honours, honours to our king, to our king; Angels descend, descend—angels descend with songs, with songs again—and earth repeat, and earth repeat, repeat, repeat, and earth repeat, repeat, and earth repeat, and earth repeat, repeat the loud amen, the loud amen, amen, amen, amen." The man who composed that tune certainly thought only of the first verse, for to attempt to sing any other verse of that hymn to the same music would create a jargon of confusion better left undescribed. And sometimes these tunes are sung with a rapidity that makes the words wholly unintelligible, so much so, that on one occasion when a good, sober, monosyllabic tune was made use of in a church by a new choir, a lady endowed with good musical taste, but without any pretension to science, remarked at the close of the service, "I can understand *that*—it speaks to me. The tunes of the old choir always reminded me of running about after something you can't find."

This paper would not be complete, if no reference were made to existing tune-books. The question is often asked, what tune-book shall we use? First one is tried, and then other, until the singing-pew is crowded with psalmody books. This is a mark of bad management. After careful examination, one tune-book should be fixed upon, and in no case should there be a departure from it. If there happen to be one or two good tunes absolutely necessary for some of the hymns, which are wanting in the tune-book selected, they should be added in manuscript at the end, and numbered in regular order, from the last printed tune. Having made a careful analysis of all the collections of psalmody that have been issued during the last twenty years, I place "the Bristol Tune-book" in the first rank. It is thoroughly congregational, remarkably cheap, and may be had in both notations of music, which is a great consideration now there are so many disciples of John Curwen in the land. There is scarcely enough provision made in the Bristol tune-book for peculiar metres, but the compilers are now preparing a supplement which will meet the deficiency, and then this admirable collection of psalmody will stand unrivalled among the tune-books of the day. Another advantage of having one book and keeping to it, is, that many persons in the congregation, who like to sing from notes, could then do so. Choirs must not forget that there are many worshippers able to read music as well as themselves. If, therefore, the number of the tune is announced, all may sing from the same book, and the harmony will be uniform; whereas, if in the organ gallery there be one arrangement of a tune, and in the pew another, discord is the result.

Chants and Anthems. In addition to hymns, passages of scripture are now often sung either in the form of chants or anthems. Objections still exist to these two forms of praise, and some good people think them popish innovations. But why should our psalmody be wholly metrical? I long for the time to come when the beautiful poetry of scripture shall be more generally sung. Nothing to my mind seems to aid us in realising the oneness of the ancient church of God with the disciples of Christ in modern days, so much as the singing of the old temple psalms. Yet there is a strange aversion to chanting and anthem-singing in some of our churches. Watts and Doddridge are approved, but David and Asaph are proscribed. How is it? For my own part, I can find no songs in the choicest hymnals of the day one half so beautiful as the songs of the Bible—and Christians *ought* to sing them. Why not worship God in one of the pastoral lays of the sweet-singer of Israel? Why not extol His majesty in one of the eloquent odes of Isaiah? The herdsman of Tekoa furnishes many a sublime strain for our praise; and so do Daniel and Ezekiel. Provided the music is simple, Gregorian rather than Anglican, I see no reason why chanting should not be a feature in all our services. Some people think they get half-way to that by chanting hymns, a practice which has my unqualified disapprobation. It is like harnessing one of Pickford's waggon-horses to a lady's light phaeton. The metrical form of the hymn demands a corresponding metrical form of tune, and the chant does not answer to that. If the hymn is a bad one it is made worse, and if it be a good one its beauty is marred by chanting it. "A place for everything and everything in its place." Hymns and chants were not made for each other—and they ought not to be thrust into an unnatural relationship. Chanting the scriptures, except by cathedral choirs, is confessedly a difficult thing to accomplish, yet I have heard a whole congregation at Union chapel, (Rev. Dr. Allon's) Islington, do it with proper regard to punctuation and expression, and what one congregation can do, another may. I hope in my concluding paper to touch upon the methods of improving psalmody, when I shall have occasion to refer again to Mr. Allon's church.

Anthem-singing is perhaps a simpler form of praising God in the words of scripture. Provided the anthem be free from fugue and single voice parts, a congregation may learn to sing it in half the time it takes to learn chanting. I plead for greater variety in this department. There should be more than one or two in use. "I will arise" and Camidge's "Sanctus" are sung in many chapels until they are worn threadbare. It would be easy to select a dozen good anthems from the "Weigh House Series," and Mr. Curwen's "Congregational Anthems," such as a whole congregation could sing, and then the monotony of repeating the same anthem Sunday after Sunday would be avoided. By using chants and anthems in addition to the best hymns, the service of praise is beautifully varied, and it may be that by singing the words of scripture, we are rehearsing the very songs we shall sing in heaven.

T. RYDER.

[The next paper will treat of *organs and instruments of music.*]

"THE ANGEL AND THE CHILD."

From the French of Jean Reboul.

An angel of radiant visage

Bending over a cradle was seen,
Seeming there to contemplate his image
As if in the wave of a stream.

"Sweet child, of myself the resemblance,"
Said the angel, "O! come thou with me;
Come, for we shall be happy together;
No mother is worthy of thee.

Here never complete is the gladness;
The heart groweth sick by and by;
Even shoutings of joy have their sadness,
And every delight has its sigh.

A fear haunts the brightest occasions;
Not a day of the calmest is free;
'Gainst the shock of the dread and dark tempest
The morrow has no guarantee.

Ripley.

What cares and vexations might trouble
This forehead as pure as the skies;
How bitter the tears that might follow
To dim the clear blue of thine eyes.

Then why should they darken thy dwelling
With garments reproachful of birth?
They should welcome no less thy last moment
Than th' happy bright hour of thy birth.

Their faces then be without sorrow;
Let nothing give sign of a tomb;
For a flower pure as thee, there is waiting
No end, but a day of full bloom."

And spreading his dazzling white pinions
The angel, at these words, up-sped
To the happy eternal dominions—
Poor mother.....! thy babe is dead.

E. HALL JACKSON.

PAPERS ON PREACHING.

No. III.—*The Physiology of Preaching.*

A BRIEF experience of the preacher's work is generally sufficient to show that the care of the body demands a forward place in the daily thought and regular drill of the successful minister of the Word. Health is a part, and a large part too, of the thinking and preaching force; and its tone, quality, and degree, make themselves felt in every sermon composed, every address delivered, and in all pastoral work done. In a few solitary instances, weak and ever-ailing men have accomplished a sublime mission. Disease has retreated before an iron will. Bravely, almost fiercely, have they fought, and wrested the prize from the enemies' grip, though on the verge of the grave. But nine men out of ten find that defective health means weak thinking, vigourless expression, lack of impressive power, and general inefficiency. A bad liver makes bad theology. A deranged "equatorial zone" checks thought in the study, fetters the lips in the pulpit, and lowers the value of the preacher a hundred per cent. Sweet strains of music do not issue from a piano out of tune, though the keys are struck by the most skilful fingers. Paul's career would have lost much of its grandeur of conception and result had he not possessed an exuberant healthfulness, a compact, well-knit, wiry frame, and a nervous temperament, all under wise command, and subjected to regular discipline. A healthy ministry is as necessary as an "earnest one." The physiology of preaching is only second to its spirituality and man-building power.

A dozen years of ministerial work make it impossible to question this. But students at college, or just entering upon their pastorates, in their eager and impetuous haste to get knowledge, perfect their mental drill, and perform their Master's will, find it unbearably irksome to take on solitudes about this "vile body," and "cater" for its well-being as though its resources were not exhaustless and its power could not bear any strain. Buoyant, zealous, and ambitious, they despise counsels of health. Working far into the night does not harm them. Irregularities of diet and sleep are not immediately chastised. Justice walks with stealthy steps, and they hear not her tread. Youth is on their side, and they draw on their strength without "feeling" any worse for it. But the reckoning day comes. Ignorance of the laws of health, heedlessness as to the future, and far off results of present disobedience, bad habits of study, the abnormal stimuli of tobacco and alcohol, insufficient nutrition, imperfectly oxygenated blood; these, all together in some cases, and in others two or three of them, produce at length that too-familiar object, a sore-throated, cadaverous, dyseptic invalid, whose good-doing is reduced to the miserable limits of giving forth an unheeded warning of the penalties that follow the infraction of the laws of physical life.

And even if there be not this utter breakdown, yet we see a crippling depression of vitality, a total lack of that spontaneous, overflowing healthfulness, that makes exertion easy and welcome, thought flow like an inspiration, temper genial and even, and energy always in excess. There is no buoyancy, no power of rapid recuperation, no "wire" in the man. He works as if he always heard the nails being driven into his coffin, and, in a sense different from what Baxter intended, preaches like "a dying man to dying men." Dr. Hart, a high authority, declares, "From a large acquaintance with literary and professional men, and after a careful survey of the whole subject, it is my sober judgment that more educated men fail of distinction through the want of bodily vigour than from any other cause." Not a month elapses without affording fresh illustrations of this statement. Gifted and godly men miscalculate the force of the machine with which they work, or misunderstand the conditions under which it serves the mind and heart most effectively, and so injure it and paralyze themselves.

Unquestionably, real and enduring success in the ministry cannot now, if ever it could, be won without severe and continuous labour. Men occupying the topmost heights of ministerial power have had immense energy and fire, a fervid glow, a prodigious capacity for plodding, singular patience in the mastery of details, and a persistent process of self-discipline; and all this means deep and prolonged draughts on the physical force. The pace of this hurrying and bustling generation has communicated itself to the pulpit. To be in the front of the race, indeed, to get any footing on the course, tremendous exertions are necessary. We must not spare ourselves and work in the comfortable style of our fathers. There is something more to be done now a days besides reading a chapter in Hebrew, and another in Greek in the

morning, visiting two or three families after dinner, and preaching on the Sunday. Societies abound. Committees are ubiquitous. Lectures are incessant. Newspapers and magazines flood our tables. Conferences and Associations have to be "papered." These claimants, and I know not how many more, push themselves forward, each bristly with "urgent and important" demands on the minister's time and strength. Can anything but real, well-nourished, and deep-toned healthfulness, bear the immeasurable strain?

Nor is this all. Mental work requires more and better health than muscular. The ordinary labouring man does not consume a tithe of the life-energies worked up by the thinker. Nerve-tasks require the fullest vitality. The hodman may get through his round of mechanical duties with a jaded body and a feeble pulse, but the preacher of the living Word needs an overflowing healthfulness. Professor Haughton, a scientific witness of great weight, proved, in 1868, that five hours of cerebral activity are equal, as to expenditure of energy, to about ten hours of merely muscular activity; and it is certain, all questions of proportion aside, that very much more force is used in mental than in bodily activity in the same time. "The potential energy of the brain is the greatest of all known kinds of vital energy or tension, and requires a larger supply of blood to maintain it" (Dr. Laycock, *British Medical Journal*, p. 218, Aug. 27, 1870).

But the preacher is not merely a thinker. Besides the drain of power for the composition of the sermon, there is a still heavier demand for its delivery. Then the nerves, those telegraphic cords of the body, are in their full play. Profound emotion often stirs the soul to its deepest depths. Whilst the medical man may be impassive as a stoic, and the lawyer cold as his brief, it is at the risk of all success that the preacher of the gospel withholds a large expenditure of feeling. All hearers have hearts; only few have cultivated minds. Mere intellect may, *perhaps*, (for it is doubtful), benefit the select few, but certainly the people generally must be approached through their emotions, and this cannot be done without impassioned earnestness, or deep and real pathos in the speaker. Jeremy Taylor says, "Every meal is a rescue from one death, and lays up for another; and while we think a thought we die." It is true "We must be born again, atom by atom, from hour to hour, or perish all at once beyond repair."

And this perpetual regeneration of physical health is what we have to seek. The remedy is not, in many cases, less work, but wiser living. The men that really die of hard work in a twelve-month might be counted on the fingers of one hand. Wise brain work will hurt no one. It is healthy. Indolence is decay. Activity is the increase of vitality. I would advise any man to think half a dozen times before he flatters himself with the pleasant delusion that his weakness comes from excessive brain-work. The *Lancet* maintains "that a constant and high degree of intellectual activity is a preserver rather than a destroyer of nervous health;" but adds, "this is only true when the conditions of ordinary hygiene are not outrageously or unnecessarily violated."—*Lancet*, Jan. 4, 1873. The *Times*, in an elaborate article on the subject, concludes that "brain-work does not kill, but brain-worry." The body is a splendid machine, and blessed is he who knows how to get the most from it without weakening its productive power.

J. CLIFFORD.

THE CHURCH AND DRINK.—After all the labour of our Temperance Societies, Good Templar organizations, and the steady increase of the number of total abstinents, there is no diminution in the nation's drink bill. The duties paid last year on beer, spirits, wine, and tobacco, were £34,693,153. And this fearful sum represents *duties* only. The actual cost to the drinking and smoking population is more than a *hundred and twenty millions of money!* Can anyone tell what this awful expenditure means? Is there any power able to measure the gigantic proportions of this national calamity? Leaving out the drunkenness that results in sensual excesses, obscene vices, and degrading brutalities, who can estimate the waste of means, the wearing away of life by artificial excitement, the stupefaction, the sapping of the moral manhood of the people? "The country," says the *Nonconformist*, "is passing into the hands of its liquor lords." The nation is drinking itself out of its financial difficulties, and into moral decay. Surely it is high time for the church to awake out of sleep—and to attack with united phalanx this most determined foe of our time. The Anglicans have taken the field. The Roman Catholics are organizing for the onset. Brethren, shall we have no share in this struggle. Let us to the front at once, and by brave and self-sacrificing deeds prove that we "understand the signs of the times, and know what Israel ought to do."

J. CLIFFORD.

Reviews.

THE CONVERTED FAMILY: OR THE RICHES OF DIVINE GRACE. By W. W. Robinson, M.A. *Nisbet.*

HAVING been privileged to lead every member of his family, including both parents, to Christ, the Rev. W. W. Robinson feels constrained to tell the story so that men may glorify the exceeding riches of the grace of God. Led to Christ himself by the faithful and earnest talk of a Christian woman, he at once became solicitous about his relatives. His father had been a clergyman for fifty-three years, but was only a rigid formalist and unacquainted with the simplicity of the gospel of Christ. His brothers were students at Cambridge. But by the aid of the Rev. C. Simeon, tracts and books published by the Religious Tract Society, Pike's Guide for Young Disciples, he was at length enabled to rejoice in the salvation of the whole family by faith in Christ. This interesting memorial is calculated to do much good. Formalists will be rebuked by it, and workers will get courage and hope from it.

THE HOME AND SYNAGOGUE OF THE MODERN JEW. Pp. 248. *Religious Tract Society.*

THE Jewish church of the old Testament is far better known to most Christians than the Jewish church of to-day. The exclusiveness of ancient Israel still obtains, and prevents us from knowing much of the chosen people. The writer of this book has had special means of becoming acquainted with the present customs and ritual, and with the domestic and religious practices of the Jews in Morocco, Belgium, Franco, Russia, and all over the world. The work is a reliable and interesting representation of the present phases of Jewish life. It is well illustrated, and many of the engravings are after designs by the celebrated painter, Simeon Solomon. It contains an account of the Talmud and the thirteen fundamental articles of the Jewish faith, and the famous six hundred and thirteen precepts.

THE YOUNG DISCIPLE. Memoir of Mary Bowman Lees. By her Mother. *Walsall: T. Kirby.*

THIS is a simple, unaffected story of the lowly life of a young Christian, told for the interest and benefit of the writer's Bible class. Translated into the upper school of Christ before she had completed her seventeenth year, yet, by the grace of God, this young disciple had made such progress in "learning Christ" that her character showed

a sweet attractive kindness, beautiful self-denial, and a real and impressive piety. To her fellow-disciples this memorial must be very welcome; and to others it will prove a source of instruction and consolation.

SHADOWS OF CITY LIFE. By G. W. McCree. *Stock.*

NINE brief papers on such topics as "Slang Words," "Waste of Money," "Sir Charles Champagne and his Sparkling Brothers," "After Office Hours," make up this little book. Strong good sense, much practical wisdom, and many telling facts, are put in a plain and direct style that "goes to the goal" at once. Young men, new to the shadows of city life, will find it a timely warning; those who are wandering in the thicker darkness with a sad heart will hear a message of hope; and such as are wishful to do good to the tempted and erring, an effective ally.

COME AND WELCOME TO JESUS CHRIST. By John Bunyan. *Blackie and Son.*

WE are glad to introduce to our readers Messrs. Blackie and Son's issue of the "Little Books by John Bunyan." The first, consisting of more than two hundred pages, elegantly bound, with red edges, is before us. It is the always popular "Come and Welcome to Jesus Christ," and is to be followed by "Grace abounding to the Chief Sinners," "The Water of Life," etc., so forming a neat and useful "Bunyan Library." The cost of each volume is only eighteenpence.

A SAVIOUR FOR CHILDREN and other Sermons for Little Folk. By James Duncleley. Second Edition. *Partridge and Co. Yates and Alexander.*

WE cordially welcome a second edition of these interesting sermons for the young. It differs from the first in the addition of several appropriate and pleasing pictures illustrative of the subjects of discourse, and in the superior finish and elegance of the volume.

THE MOTHER'S TREASURY, *London Book Society*, is a monthly publication adapted in the most perfect way for mothers' meetings. Well-selected anecdotes, and interesting and practical papers are its chief features.

Church Register.

CONFERENCES.

The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held at Heptonstall-Slack, on Wednesday, June 4. Service to commence at 11 a.m. J. MADEN, Sec.

THE LONDON CONFERENCE will be held at Hitchin, on Monday, May 26. In the afternoon at 2.30, business meeting, and a paper will be read by Rev. R. Y. Roberts, on "The Instruction of the young in religious knowledge by the pastors of churches." The Rev. S. Cox, of Nottingham, will preach in the evening. JOHN SAGE, Sec.

The Half-yearly CHESHIRE CONFERENCE was held at Tarporley, April 8. Rev. W. March preached in the morning from I Chron. xii. 32. Rev. R. F. Griffiths presided at the business meeting in the afternoon. Baptized since last conference 19; candidates 2. Reports of the churches showed a larger number baptized than usual, and were generally encouraging.

1. That R. P. Cook's full and satisfactory Home Mission Report be adopted for the Association.

2. That the Home Mission Committee be advised to proceed, as soon as possible, in selecting a suitable minister for Congleton church.

3. That the *Poynton* church be accepted into this Conference.

4. That our best thanks be given to Rev. W. March for his excellent sermon, and that it be printed in the Magazine.

5. That the next Conference be at Stoke-on-Trent, on the first Tuesday in October, 1873; Rev. R. P. Cook to be the preacher; or in case of failure, Rev. R. F. Griffiths.

6. That our cordial thanks be presented to Mr. R. Pedley for his paper on "The duty of the church in the relation to the Liquor Traffic." Revs. R. P. Cook, I. Watts, and R. F. Griffiths, and Messrs. Bates, Whalley, and Collins, took part in some spirited discussion upon this subject, the general opinion being that the churches ought to discountenance the public and licensed traffic in intoxicating drinks.

7. That Rev. I. Watts be asked to read a paper at the next meeting on the question "Whether we ought to preserve our distinctive names of General and Particular as a denomination of Baptists."

8. That Rev. R. F. Griffiths be instructed to prepare petitions to parliament in behalf of Mr. E. Miall's motion for the disestablishment and disendowment of the English church, and Sir Wilfrid Lawson's Permissive Bill. WILLIAM MARCH, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Wisbech, on Thursday, April 17th. A sermon was preached in the morning by brother Parkes from Zech. viii. 23. After prayer by brother Chamberlain, the reports of the churches were given, 49 baptized, 21 received, 23 candidates.

I. A statement was made of Christian work done in the General Baptist Chapel at *Stowbridge*, by Mr. Wilson, pastor of the Baptist church, at Downham, and it was resolved, "That we approve of the efforts of Mr. Wilson, and encourage him to continue his labours, assuring him, and those who work with him, of our hearty sympathy."

II. Brethren Allsop, Winks, and John Wherry, were requested to visit the church at *Magdalen*, and report the condition of affairs to the next conference.

III. The following resolution was passed in silence—"We desire to record our deep regret for the loss we have sustained in the removal by death of our late honoured and esteemed friend, *Mr. Robert Wherry*, who, for nearly twenty-four years, acted as treasurer of this conference. We thank God for his long and faithful services, his consistent life, and his peaceful death; and we hereby express our sympathy and condolence with the surviving widow and bereaved friends."

IV. It was agreed to request Mr. Roberts, of Peterborough, to take the office of treasurer.

V. The following grants were made from the Home Mission funds—to Whittlesea £10, to Chatteris £10, and to Fleet for Holbeach £10.

VI. A conversation was held on the *visitation of village churches*; and it was agreed to resume the subject at the next meeting.

VII. Brother Barrass was requested to consult with Mr. Day and Mr. Paul about the chapel property at *St. Ives and Hunstanton*, and to prepare a case to lay before the next Association.

VIII. The next Conference is to be held at Chatteris, brother Lawton to preach.

A public meeting was held in the evening, and addresses were delivered on "Prayer in relation to church work," by brethren Winks, Barrass, Orton, J. A. Jones, and Wilson, of Downham.

WILLIAM ORTON, Sec.

GENERAL BAPTIST ASSEMBLY.

TO THE EDITOR—

Dear Sir,—Though I have retired, after nearly forty years' service, from the office

of Secretary, I will take upon me to renew the invitation I have given for some years past to our brethren of the New Connexion, to give us their company at the General Baptist Assembly on Whit Tuesday, June 3, and at the Lord's Supper service (catholic, not denominational,) on the following evening. The usual advertisement on your covers will furnish further particulars.

Yours faithfully,

JOSEPH CALROW MEANS.

21, New North London, N.,
April 17th, 1873.

CHAPELS.

CHESHAM.—On Tuesday, April 1, the members of the Rev. D. McCallum's Bible class met for tea. One hundred and twenty were present. The evening meeting consisted of singing, readings, recitations, etc., given chiefly by members of the class. Mr. McCallum has a Bible class of young people rarely met with in a small town. The labours of our pastor are bringing forth much fruit.

HALIFAX, North Parade.—To reduce the debt on the class rooms, now completed, a bazaar was held in the school room from March 25 to April 1st, and the adjoining nine class rooms were filled, two with curiosities, two with paintings and works of art, microscopes, &c., one with mechanical inventions and novelties, with several steam engines in full work, with boiler for getting up steam. Two were occupied with an unique exhibition of the Bible in 121 languages, lent by the Bible Society in London; one with electrical apparatus, vacuum tubes, telegraph instruments, &c., and another with a powerful galvanic battery. Each room was fitted up with glass cases for the preservation of articles exhibited in the bazaar. A very refreshing and artistic fountain was placed in the centre of the school room; the large pond surrounded with rocks, evergreens, and ivy intertwined, and with four pieces of statuary, lent quite a relief to the whole of the scene. One large stall was supplied by the teachers and scholars, and the other by the congregation. On the opposite side of the school was a very choice set out refreshment stall, which did a thriving business. Showing the interest manifested over £100 was received the first day. The total proceeds amounted to £312. The success far exceeded expectation, and the tone and character of the proceedings were everything that could be desired.

LEICESTER, Dover Street — Reopening Services.—This place of worship, which formerly was one of the most uncomfortable, and in an architectural point of view, unseemly buildings in Leicester, has lately undergone extensive alterations. As long

as six years ago the very unsatisfactory state of the edifice was felt rather keenly by the members of the church and congregation. A proposition was made that the church should remove to another locality, and it was thought that the triangular piece of ground at the junction of the Welford and Aylestone roads would be a suitable position. That proposal, however, did not find much favour, and beyond a bazaar being held, nothing further was done in the matter until last Easter, when at a tea meeting the state of the building was again brought up, and a hope was expressed that before the jubilee of the church, in 1873, the chapel would be so altered as to make it more attractive and convenient. The congregation then set to work heartily, a committee was formed, Mr. J. Wilford being elected secretary, and the result of their labours is that the place has been all but rebuilt. The roof was taken off, and the walls raised six feet higher. New and larger iron-framed windows, with casements, and filled in with tracery, have been put in, which has thrown more light in the building than formerly. The body of the chapel has been completely resented, and four tiers of seats which were in the end gallery, and which were only used by children, have been replaced by three rows of seats for grown up persons, with stall ends. A new oak pulpit has been erected, and the baptistry has been raised about twelve inches. At the back of the pulpit an organ loft has been made, which in about a month will be filled with an organ, which will cost considerably over £200, and is now being erected by Mr. Porritt, of Leicester. The vestries have been completely renovated, but the school-rooms remain as before. A new vestibule or porch has been erected in front of the chapel, and now iron gates have replaced the old ones. The grave-yard has been re-turfed and levelled, and now iron palisades erected round. The heating apparatus remains as heretofore, and a sunlight has been placed in the centre of the roof. The estimated cost of the alterations, including the organ, is £1700. On Wednesday, March 26, the Rev. Hugh Stowell Brown preached the opening sermons. At five o'clock a tea meeting was held in the school rooms, and no less than 700 persons partook of a sumptuous repast, which was gratuitously provided by a gentleman belonging to the congregation, the proceeds amounting to £35 3s. The total amount obtained from the days' proceedings was £83 10s. 9½d. On the following Sunday, March 30, the Rev. J. J. Goadby preached morning and evening, and the Rev. J. W. Thew in the afternoon. Collections £34. On Wednesday, April 2, Rev. Newman Hall, LL.B., preached in the afternoon, and in the

evening at Belvoir Street chapel (kindly lent for the occasion). The results of both services were in every way satisfactory. On Sunday, April 6, the Rev. J. P. Mursell preached in the morning, and the Rev. A. Mackennal, B.A., in the evening. On Wednesday, April 16, Rev. C. Vince, of Birmingham, preached very excellent sermons to good congregations. The services were brought to a close on Tuesday evening, April 22, when Rev. A. Mursell, of London, preached. The total amount realized during the services is about £200, which, together with £600 raised during the pastorate of the Rev. J. J. Goadby, and £400 subscribed since, give a total of £1,200. This will leave a deficit of about £550. Towards this about £120 are promised; and the remainder we hope gradually to pay off with the kind help of the "Building Fund Committee," to whom we applied last year for a loan in prospect of our large but greatly needed outlay. Previous to the re-opening of our chapel, special prayer meetings were held to ask the Divine blessing upon the work of our hands, and especially upon the ministers whom we had invited to preach for us, so that permanent spiritual results might attend and follow their visits. Our prospects greatly encourage us, a spirit of unity and earnestness pervades the church, and many in our school and congregation give us hope of their speedy decision for Christ and union with His people.

MANCHESTER, Bank View, Hyde Road.—The Rev. B. Wood preached two sermons to unusually large congregations, April 14, and on Easter Monday a tea and public meeting took place. Mr. T. Jarratt, author of the "Christian Chorister," presided, and spoke on "preparation, punctuality, politeness, and participation in Christian work;" the Rev. B. Wood on "How do you do?" Mr. Don, formerly of Loughborough, on "Onward." Messrs. Peter, Jones, Worsley, and Nettleton also gave addresses. We are glad to report decided signs of progress in this effort to establish a General Baptist church in Manchester, and believe that, with the divine blessing, we shall succeed.

MANSFIELD.—On Easter Monday, the annual social tea meeting was held, and a public meeting took place. Addresses were delivered by Messrs. Lacey, Robinson, Hazard, and Pindor. At the close a collection was made to establish a benevolent fund in connection with the church.

MISTERTON, Notts.—This church was founded about 1610, by William Bradford, one of the pilgrim fathers, who sailed in the Mayflower from Plymouth, Sept. 6, 1620. (*The Puritans in England, and the Pilgrim Fathers*, page 361.) The old chapel greatly needs repairing; the roof and ceilings are in a dangerous state. £25 are all that is

wanted; but we are too poor to raise such a sum. Will friends kindly help? Post Office orders or stamps sent to the Rev. John Fogg, Misterton, near Gainsborough, will be thankfully received.

SWADLINCOTE.—Our sixth anniversary was celebrated by a public tea in the Market Hall, on April 11, when above two hundred sat down. A public meeting was afterwards held, presided over by Mr. C. Crane, treasurer of the church. Addresses were given by the Revs. Watson Dyson, J. Greenwood, of Chilwell College, Mr. Smith, L.C.M., and Mr. Cooper, deacon. On the following Sunday the Rev. Watson Dyson preached two sermons. Congregations and collections were good.

NEW CHAPELS.

BACUP.—The friends at Bacup have laboured for a long time under the disadvantage of having no convenient and comfortable place for divine worship and Christian work. This disadvantage has been removed by the building of a new chapel at a cost of about £1,600. The new edifice was opened on April 3, by the Rev. J. Clifford, M.A., LL.B. Further services were held April 6, 11, and 13, in which the Revs. W. Gray, J. Green, J. Smith, and W. Chapman took part. The few but earnest and self-denying friends have collected £853.

WISBECH.—The new church and schools recently built on the site of the old chapel and adjoining premises were opened at the latter end of March. The opening services were commenced by a dedicatory prayer meeting held in the church on Wednesday evening, March 19, in which several ministers of the town took part. On Thursday, 20th, Mr. Vince, of Birmingham, preached two sermons, and a public meeting was held in the evening, presided over by Henry Goodman, Esq., of St. Ives. The Revs. C. Vince, T. Goadby, B.A., J. T. Wigner, London; F. W. Goadby, M.A., Bluntisham; and W. E. Winks, pastor of the church, were the speakers. On Sunday, March 23rd, services were conducted by Mr. Winks. On Thursday, 27th, by Rev. T. W. Aveling, Kingsland, and on Sunday, 30th, by Rev. J. F. Stevenson, LL.B., of Reading. These services were brought to a close by a series of special meetings conducted by Mr. Henry Varley, of London, commencing April 1st. After the service on Wednesday evening, believers' baptism was administered to eight candidates. The proceeds of collections and donations at all the services amount to £200. The new church will seat 850 persons. The school and class rooms are well adapted to the requirements of the church and Sabbath school. Mr. J. Wallis Chapman, of London, the architect, and Mr. J. Chappell, of Holboach, the

builder, have executed their work in the most satisfactory manner. The total cost of the new promises is estimated at £4,500. Donations to the building fund up to the present time amount to £3,200, leaving a debt of £1,300. Several of the leading members of the church have resolved to take Mr. Vince's advice and "slay the debt while it is young," and thus present to God a building which may truly be spoken of as "the Lord's house."

SCHOOLS.

COALVILLE.—On April 6, sermons were preached by the pastor, C. T. Johnson, in aid of the Sunday-school at the Baptist chapel, Coalville. The congregations were very large, and the collections realised over £28.

HALIFAX, North Parade.—March 23, by Rev. T. Goadby, B.A. Collections £50.

MINISTERIAL.

COX, REV. SAMUEL, Nottingham.—A very interesting meeting of the members of the Bible class, conducted by the Rev. Samuel Cox, was held on Wednesday evening, March 19th. The members of the class invited their president to meet them for tea, in order that they might express to him their appreciation of the services conferred upon them by his teaching and instruction, to offer their congratulations to him upon his approaching marriage, and to request his acceptance of a handsome study table, writing chair, and selection of valuable works in honour of the event. After tea was served, the senior deacon of the church, G. B. Truman, Esq. occupied the chair, and the secretary of the class made the presentation on behalf of the members. Commenced in 1864 as a "Mon's class," it was suspended for a time from the lack of any general enthusiasm manifested by the few attendants, but resumed at the end of 1868, and thrown open to all who were desirous of enrolling their names, it started with renewed vitality. The number on the books the first session was eighteen, the second only nine; but at the third session, when started as "The Bible class," the list numbered one hundred and nine, and has since risen to about one hundred and twenty. The work of the class has comprised the study of 1 and 2 Corinthians, Galatians, Joel, Zephaniah, Habakkuk, and Malachi. For the use of the members Mr. Cox prepared and printed a revised translation of the last four books, which was especially helpful in the study of many obscure and difficult passages. The results of the class have been specially gratifying to its teacher.

The able paper on "The church at Corinth," at the close of Mr. Cox's work "On the Resurrection," was in the first instance prepared for the service of the members. The church and the world are indebted to this class for the origin of that valuable book. Twenty of the members of the class have, during the last four years, united themselves with the church, and all feel they owe much of enlightenment, culture, and growth to its ministry. Mr. W. Booker spoke on behalf of the members of the church; Mr. R. B. Earp for the members of the congregation; Mr. J. N. Dunn for the attendants belonging to other congregations; and Mr. J. B. Baker for the visitors of the evening. Mr. Cox, in accepting the offering, spoke with much emotion of the pleasure he had found in his work for the class—his gratification that what had met with grateful acceptance from his own students, had also secured, when published, much of warm appreciation from some of the ripest scholars of England and America, and his hope that the work of his class might be resumed another session to be yet further blessed to the church and congregation by the Divine Giver of all good.

DUNLOP.—A public recognition service in connection with the settlement of the Rev. J. Dunlop, as pastor of the church, New Barnet, was held on Monday evening, March 24. Tea was provided in the school-room at half-past five, and afterwards a public meeting was held in the chapel, at which the Rev. F. Tucker, B.A., presided. The Revs. W. Landels, D.D., J. Culross, D.D., Alex. Carson, M.A., W. Stott, G. Drysdale, G. Twentyman, M.A., R. J. Weymouth, Esq., M.A., C. H. Goode, Esq., and Colonel Griffin, delivered addresses. The attendance was large and the meeting every way a success.

LOUTH, Northgate—Ordination of the Rev. G. Parkes.—Services of a deeply interesting nature in connection with this event were held on Easter Tuesday. In the afternoon a large audience assembled in the chapel, when Revs. Dr. Underwood, Lawton, and Biddulph (Free Methodist), took part. The questions were asked by Rev. J. Jelly, of Boston. In reply Mr. Parkes gave a history of his conversion, and the causes which led him to decide to enter the ministry, and of his decision to accept the call to Louth. Mr. Forman replied on behalf of the church. At the close of the service a public tea was held in the large school-room, which was quite full. After tea the services were continued. Dr. Underwood delivered the charge to the minister, and Rev. T. Goadby, B.A., to the church, both of which were listened to with great attention. It was felt to be a time of refreshing, and we believe the services will be remembered with peculiar pleasure for many years to come.

SHEFFIELD.—A tea meeting was held April 14, in the school-room of the Cemetery Road Chapel, Sheffield, in celebration of the eighth anniversary of the Rev. Giles Hester's settlement as pastor. After tea a very interesting public meeting was held under the presidency of the Rev. Charles Larom, when a purse containing over £26 was presented to Mr. Hester, by Messrs. Eberlin and Atkinson, on behalf of the church, to enable him to make a tour on the continent for the benefit of his health, which for some time has been failing. Revs. R. Green, of Townhead Street, Sheffield, J. M. Stephens, B.A., of Glossop Road, Sheffield, and other friends, made suitable and impressive speeches.

SILBY.—The Rev. Robert Silby, of Lineholme, has accepted a unanimous and hearty invitation to the pastorate of the church at Wintown Street, Leeds, and will commence his ministry there on the 18th of May.

BAPTISMS.

BARTON.—April 6, three, by W. Jarrom.

BOSTON.—April 6, two, by J. Jolly.

CHATTERIS.—April 3, four, by H. B. Robinson.

COALVILLE.—March 30, three, by C. T. Johnson

HALIFAX.—March 30, three, by I. Preston.

KIRTON-IN-LINDSEY.—March 19, three, by J. Young.

LATEBROOK, Goldenhill.—March 24, six, by W. March, Stoke-on-Trent.

LEAKE.—March 30, ten, by W. Morris.

LENTON.—March 2, three; April 6, four, by J. Fletcher.

LINEHOLME.—April 9, two, by R. Silby.

LONDON, Praed Street.—April 11, seven.

LONDON, Commercial Road.—Jan. 26, three; March 30, three, by J. G. Pike.

LOUTH, Northgate.—April 3, two, by G. Parker.

MANSFIELD.—April 13, three, by J. S. Lacey.

MORLEY, (Leeds.)—Feb. 26, ten; April 2, six, by J. Wolfenden.

NANTWICH.—March 30, three, by R. P. Cook.

NAZEBOTTOM.—April 11, twelve, by J. R. Godfrey.

NOTTINGHAM, Stoney Street.—April 2, five, by T. Ryder.

OLD BASFORD.—April 6, three, by W. Dyson.

QUORNDON.—March 30, four, by W. J. Staynes.

SHORE.—March, 29, seventeen, by J. Maden.

STALYBRIDGE.—April 6, one, by E. K. Everett.

WISBECH.—April 2, eight, by W. E. Winks.

WALSALL.—March 30, six, by W. Lees.

MARRIAGES.

GOODSON—HALL.—April 14, at the Baptist Chapel, Sawley, by Rev. J. Stenson, Mr. James Goodson, of Long Eaton, to Miss Annie Hall, of Sawley.

UNIVERSITY HONOUR.—At the late examinations at Cambridge, Mr. Samuel Wilson, youngest son of our esteemed brother Mr. Daniel Wilson, of Halifax, was successful in taking a scholarship of £80 per annum. Our young friend has been studying at King William's College, Isle of Man, but will now proceed to Cambridge and join his brother, Mr. Joseph Wilson, who took a scholarship about a year ago.

Obituaries.

ASHMELL.—Thomas Ashmell, son, departed this life at Epworth, on the 25th of January, aged 86 years. He was the senior deacon of the church here, and for many years discharged the duties of his office with fidelity. He and his dear wife, who survives him, were baptized together at Butterwick forty-eight years ago, and received into our fellowship, during which time they have gone in and out among us, enjoying the confidence of their brethren. Our deceased brother was highly esteemed,

not only by his brethren, but by all who knew him. His religious experience, we believe, was genuine and heartfelt. His love for God's house was a marked trait in his character; it was indeed the gate of heaven to his soul; for latterly, when unable to hear the preacher's voice, he still met with his brethren, and when they were listening to the human voice, his inward ear was open to receive those divine communications that were the joy and the rejoicing of his heart. His last illness was but of a few

hours' duration. His house was set in order previous to the above named day. He fell asleep in Jesus and is interred in the Baptist burying ground, Epworth, awaiting the resurrection of the just.

BATES.—Mary Pickering, of Thurlaston, Leicestershire, was the youngest child of Samuel and Ann Pickering, of Ibstock, both of whom were members of the General Baptist Church, Hugglescote. In 1817 Mr. Pickering took a farm in Thurlaston, and went to reside there. At once he sought in every way he could to advance the cause of Christ in the village, accepted the office of treasurer to the church, and lived for seventeen years as a faithful witness of Christ. Mary, while yet young, manifested such capabilities that she was invited to join the Sunday School teaching staff, to assist in the choir, in collecting subscriptions for the ministry and for Foreign Missions, and achieved distinguished success in each department. After a while, the Holy Spirit led her to see that although she was daily indefatigable in labouring for Christ, she herself was not united to Christ by living faith. This produced godly sorrow, which was followed by trust in Christ, and on attaining her 21st year she put on Christ by baptism, and was added to His church. She was an active worker, shrewd in judgment, a wise counsellor, a thorough disciplinarian; full of charity to all denominations, but ardently attached to her own; frequent in attendance at conferences and associations, and very anxious for the conversion of sinners. In the 47th year of her age she was married to Mr. George Bates, of Thurlaston, a gentleman who had been accustomed to attend the services of the Established Church. A happier couple never lived. He attended the chapel, and entered heartily into her good works; made the preachers of the gospel as welcome as she did, and continues to do so still. In her last illness she experienced joy unspeakable and full of glory, and on 23rd of Nov., 1872, entered into rest in the 71st year of her age. An overflowing and deeply affected audience listened to the discourse on her death, from the words, "A Christian."

DEACON.—Mr. John Deacon, Barton, departed this life, Feb. 13, 1872, having reached, within ten days, the age of seventy-four, the day of nativity being Feb. 23, 1798. He was the son of Mr. S. Deacon, who was formerly a distinguished clock and watch maker here. John, as were most of his brothers, was brought up to the father's business; and, like them, ultimately became a farmer. He was an "old disciple." Having early become the subject of divine grace, he was baptized 1813, when seventeen years of age, and retained an unbroken

connexion with this church until his decease, a period of fifty-six years. To the principles and practices of the General Baptists he was ardently attached. Well acquainted with their history in this neighbourhood, he took great pleasure in relating it, and repeating interesting anecdotes about the first preachers for the entertainment and instruction of others. Under a somewhat rough exterior there lay a warm and affectionate heart. His honest and fearless avowal of his sentiments sometimes betrayed him into an abruptness and discourtesy which, without perhaps meaning it or wishing it, pained his friends, and lessened his influence and usefulness. But he was a true Christian. He loved Jesus Christ, admired the gospel, and regretted that, while he hoped in its promises, he did not exemplify its spirit and carry out its principles more completely and uniformly. He was a firm friend to the cause, and one of its most liberal supporters. On "conference" days, and other occasions of special interest, he kept "open house;" and never was he in his element more than when affording entertainment to the friends who came from a distance at such times. The last few years of his life were years of greater or less suffering; but in some respects they were his best. Affliction and grace combined had exerted a mellowing influence on his character, and he died as he had lived, strong in the faith and hope of the gospel.

DEACON.—Sarah Deacon, the beloved wife of the above, preceded her husband to the better land by over two years. She was born at Bilston, near to Barton, May 6, 1795, and finished her course, Nov. 16, 1869, having lived about as long as her husband. Her maiden name was Barber. While at home she was in the habit of attending with her friends the parish church; but removing, in her youth, to Birmingham, for the purpose of learning the art of dress-making, she was apprenticed in a family that were in the habit of frequenting Carr's Lane, where the late Rev. J. A. James ministered. They took her with them. Here commenced in her a saving change. On leaving Birmingham and returning home, having become alienated in her views and feelings from the establishment, she worshipped at Barton, where, in 1814, she was baptized, and joined the church. A few years after this she came to Barton to live, having been married in 1819 to Mr. J. Deacon. They had nine children, seven of whom are living in positions of respectability and comfort in this immediate neighbourhood, and most of them members of the church. Mrs. D. was an excellent character. She was an affectionate wife, a devoted mother, an industrious and careful house-keeper, an amiable woman, a good neigh-

bour, a sincere, humble Christian. The last few years of her life she was paralyzed; but her amiable Christian temper was conspicuous, and her habit of industry frequently appeared to the close. Her end was peace, and the memory of her name and virtues is cherished with gratitude and affection by her family, and with respect by all who know her. W. J.

GOULDING.—March 23, 1872, Mrs. Sarah Goulding, of Holbeach, was called to her reward in the seventy-six year of her age. She had been honourably connected with the church at Fleet and Holbeach more than fifty years. She was brought to the knowledge of the truth under the ministry of the late Rev. Thomas Rodgers. She was called at the commencement of her Christian journey to pass through much persecution for righteousness sake from those dear to her. Still she held on her way. She, with others, journeyed from Holbeach to Fleet to enjoy the faithful ministry of the word and ordinances of God's house. When the cause at Holbeach was recommenced, and a chapel built, our dear sister took a deep interest in the work, and aided it in every way. The several ministers of the church found in her a kind and faithful friend. In the institutions of the Connexion she took a deep interest, especially the Mission cause. For a long time our friend was heavily afflicted, which frequently kept her from God's house, and for the last few years she was not able to attend at all, still she was cheerful and resigned to her heavenly Father's will, wishing that the purposes of His love should be accomplished in her. She remained faithful to the teaching and ordinances of Christ to the last, and through sorrow and tribulation was patient and full of hope, and is now "for ever with the Lord."

SCHOFIELD, SARAH, was removed on Feb. 17th from the church at Stalybridge, and added to the number of those who are "gone before." She suddenly fell asleep in the 75th year of her age. She was born at Park Hall, Cockbrook, near Stalybridge. Her father was a highly esteemed member of the Moravian body. Losing her mother at a very early age, she was soon engaged in active household duties for a large family. Her first marriage was with George Hulme, who died by consumption, and left her a widow at 22 years of age. She was next married to James Schofield in 1827, and then entered the house in which she resided to the last. The troubles of her life were not few. Her second husband was the subject of a very protracted illness, at whose death a numerous family became dependent upon her industry for support. During the ministry of the Rev. T. Smith,

at Stalybridge, she was kindly invited to the old chapel of the General Baptists. Under the word preached the Lord called her, she believed, to the saving of the soul, and was baptized. About ten years before her departure she was attacked by a paralytic stroke, which, to a great extent, hindered her attendance at the public services. Her heart was ever with the cause of Christ. Her life was leavened with Christian joy and most genial resignation in the years of her bodily weakness. Her prayers were constant and earnest for the "prosperity of Zion." The present and former pastors of the church have often been cheered by her manifest sympathy and love, and the members feel that one of the true servants of Christ has left them, though they "sorrow not as those without hope."

SHARPE.—Sarah Sharpe, formerly Neale, of Belton, Leicestershire, died March 4th, 1873, aged 58 years. She had been a consistent member for 35 years. Her sufferings were very great, but sustained by the grace of Christ, she bore them patiently and cheerfully.

SMITH.—Edward Smith was born at Portsmouth, April 3, 1826, and died at Southsea, Sept. 10, 1872. He was baptized by the Rev. E. H. Burton, when he was twenty-three years of age, and joining the General Baptist Church at Clarence Street, Landport, he ever after walked consistently and quietly as a follower of "the Master." Retiring by nature, he feared being called upon to pray in the prayer meeting; gentle in manner, he came in and out of his place of worship almost as though a stranger to both minister and people. But though so quiet and retiring he did good service to his Master in many useful and admirable ways. He devoted his life to the support of his aged mother and afflicted sister, and wherever the opportunity presented itself he used it in doing some kind and generous act, either to his fellow officers in the dockyard, or the workmen in their employ. With all his natural timidity he never shielded his discipleship to Christ. He was much attached to our church at Clarence Street: its interest lay very near his heart, and the comfort of his pastor was with him a very important consideration. He was a proof that a timid disciple can do much for Christ. The number of his companions in her Majesty's service, who attended his funeral, and the service when his decease was specially referred to, gave proof of the esteem in which he was held by those who were daily with him. In life beloved, in death sincerely and widely lamented, we have the consolation that now he is "absent from the body," he is also "present with the Lord."

R. Y. R.

THE
MISSIONARY OBSERVER.

MAY, 1873.

NOMINATIONS FOR THE FOREIGN MISSIONARY COMMITTEE.

UNDER the new regulations the whole Committee, consisting of twenty members, retire every year. Sixteen are chosen at the Annual Members' Meeting, and four by the Committee.

Any Subscriber or Subscribing Church may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve if elected.

The list for the ballot will consist of the names sent to the Secretary, the Rev. J. C. Pike, Leicester, and they must be in his hands on or before the 14th day of June. No name can be placed on the list after that day.

CONTRIBUTIONS FOR THE MISSION—SPECIAL NOTICE.

It is particularly requested that all sums to be acknowledged in the next Report may be forwarded to the Treasurer or Secretary on or before the 31st of *May*, as the accounts for the year will be closed on that day.

ILLNESS OF REV. W. BAILEY, AND HIS RETURN TO ENGLAND.

OUR readers will be grieved to hear that the health of Mr. W. Bailey has again failed so seriously as to render his speedy return to this country imperative. The following letters from Mr. Miller, and our afflicted brother, will be read with painful interest:—

Cuttack, March 6th, 1873,

MY DEAR BROTHER PIKE,—I shall enclose with this my account with the society, preachers and male asylum accounts for the past year. These ought to have been sent off long ago. I could not, however, manage it, having had so many things of late to attend to. On the 1st inst., I had to go to Minchin Patna for five days, and from there had to visit Kurdah to consult with the deputy magistrate in reference to several matters connected with the above location. On the 12th, Miss Packer wrote, asking me to go to Piploe as soon as possible, as Mr. Bailey was very unwell, and there were many things which required attending to. I found Mr. Bailey very ill,

unable to sleep, and in a very depressed nervous state. The Pooroo doctor, who had been sent for, was there when I arrived. He prescribed for him, and recommended that he should return to England as soon as practicable. At this time it was most painful to witness brother B.'s restlessness, and hear his desponding and gloomy forebodings. He seemed to have got the impression that he should not be able to leave Piploe, and that he erred in not going home on his return from Burmah. Before I left he had improved somewhat, and it was arranged that Miss Packer should accompany him here on the night of the 20th inst., and that our Jessie, who has for the last two months been engaged in Mrs. Buckley's school,

should go and assist Miss Leigh at Piplee during Miss Packer's absence. I am thankful to say our dear brother got through the journey pretty well, and has, on the whole, improved since his arrival, though at times he has been very low and restless. As to the necessity of his return to England there can be only one opinion among those who have seen him. His passage has been taken in the "Viceroy," and he leaves to-morrow to meet her at Madras, where she is due on the 4th of April. Brother Brooks has consented to accompany him to the "Viceroy." It is arranged that I, for the present, take the guardianship of the Piplee orphans, and do what I can to help to carry on the general work of the station and its dependencies. All that I can possibly do—with my hands already full—will indeed be trifling compared with what is really required. Thank God we have Miss Packer, who is a host in herself. Miss Leigh will, I am sure, prove a great help and comfort to her, especially when she becomes a little more familiar with the language, in which she is making satisfactory progress. The two native brethren at Piplee are very efficient labourers. Still you, and all the friends, must feel that we cannot get on without help from England. I cannot but hope that brother Bailey's return may be the means, in the hands of God, to impel more than one suitable brother to exclaim, "Here am I, send me." We were all deeply grieved to hear of the death of Mr. R. Wherry and Dr. Haycroft. Who can calculate how much the church and the world lose by the removal of such eminent men. Our loss, thank God, is their and heaven's gain. I shall ever cherish the remembrance of Mr. R. Wherry's lovely christian spirit, and the deep interest he manifested in the work of Christ in Orissa. W. MILLER.

Cuttack, March 25, 1873.

MY DEAR BROTHER,—I have received the telegram; but notwithstanding my wish to remain, it is now utterly impossible for me to do so. There is no prospect of my health being re-established in India. I have been very unwell, and feared I might never reach England. Though there is no organic disease, there is so much functional derangement that a sea voyage is absolutely necessary.

The brethren met this morning to pass a resolution and make some arrangement about my departure; our good brother Buckley will no doubt send their decision. I have taken a passage in the "Viceroy," and hope to leave this for False Point to-morrow. It is my intention to embark at Madras; but I am not sure whether I shall be able to do this. Brother Brooks has very generously engaged to see me off, and will probably go as far as Madras with me. I am feeling a little better to-day, but for a fortnight my state has been very trying, and the heat has told upon me not a little.

Wearisome days and sleepless nights have been allotted to me for more than a week. I scarcely ever slept at all, except under the influence of a sedative. I came into Cuttack on Thursday. Miss Packer came with me, for I was not able to take the journey alone, and she has helped me to prepare for my departure. I trust I shall be spared to reach England and meet with loved ones in peace; but my coming home is to me far more depressing than I can describe, but I have borne much with the hope that I might remain. The future I must leave. The medical men think my health may be re-established, and if God has work for me here He will prepare the way. I am yours affectionately,

W. BAILEY.

MISSIONARY GLEANINGS IN A TOUR ROUND THE WORLD.

Cairo, March 3, 1873.

DEAR MR. PIKE,—In sitting down to write you a THIRD LETTER on missionary topics, in connection with this circular tour of the globe, I am almost afraid that my General Baptist friends will conclude that I have caught a serious Eastern infection—"an itch for scribbling." It has been, I am free to acknowledge, a very pleasant occupation, whilst gently gliding over quiet seas, to jot down impressions and observations on general and special subjects, which I thought calculated to interest friends at home, and which I hoped might have a useful tendency; and, as I have before intimated to you, the missionary subject has presented itself to me with renewed and increased force, and I felt as though I could

not but speak and write of the things that I have seen and heard.

I thought my letters from the Red Sea, would be the last that I should write to magazine or newspaper, during the tour; and I hoped that from Suez I might be able to hasten home, calling only at Rome, to see what is doing there, and especially to see if previous writing and talking had resulted in any practical work in furtherance of the dethronement of the "man of sin." But on my arrival here, and on the dispersion of my travelling companions around the world, I find myself laid under heavy obligations on behalf of threescore and ten Egyptian and Palestine pilgrims, who have come out expecting to meet me, under a promise that I would assist them in

their pilgrimage. A large detachment of them are now on the Nile, and another section have preceded me to Palestine; in four days hence I accompany about two score through the land of Goshen to the Suez Canal, and then to the ancient port of Joppa, famed in biblical story. I must then "needs go up to Jerusalem," and my tour round the world, which, on a lateral line, might have been accomplished ere this, will have to be supplemented by calls at Smyrna, Ephesus, Constantinople, and Athens, before I can enter Italy; thus protracting the time of absence to nearly eight months.

I am moved to write you at this moment by receipt of a letter from our venerable missionary brother, THOMAS H. HUDSON, of Ningpo, China. Who that has been connected with the General Baptists for the past forty or fifty years does not remember the noble attempts of your honoured father to establish missions in the West Indies and in China? and who can forget the masculine and energetic missionary, who was a co-adjutor of Burchell and Knibb, in those stirring times of negro emancipation; and who, when our Jamaica mission was transferred to the stronger section of the Baptist Israel, went to China to represent the christian heroism of a little band, fervent in spirit, strong in faith, warm with love to perishing idolaters, but, unfortunately crippled for the "sinews of war," though led by one of the most devoted of christian generals?

Before leaving home I received a letter from Dr. Ingham, of Halifax, in which the address of Mr. Hudson was given, and the hope expressed that I might be able to visit Ningpo, and communicate the message of brotherly affection from Yorkshire. But our time in China was too short to allow the enjoyment of this pleasure. On board the steamer to Shanghai, I got into conversation on missions with a naval gentleman, now harbour master at Ningpo, who informed me that there was a good old minister at that city who was much esteemed by both natives and European settlers; his name was HUDSON. My regret at not being able to visit Ningpo was intensified, and I asked my informant if he would kindly carry a little parcel to the missionary. "With all pleasure" was his reply, and I wrote a letter and sent with it a copy of the *General Baptist Magazine*, several copies of the *Freeman* and other papers, and begged for a letter of information to meet me at CAIRO. And here it is; another valued contribution to my missionary gleanings. It was for the purpose of introducing the purport of this letter that I took up my pen for the third time to communicate with the *Missionary Observer*. I give the substance and a few extracts from the long letter before me.

After acknowledgment of the papers received, Mr. Hudson informs me that he has sent to Dr. Ingham, for his information and mine, copies of a lecture delivered by himself to the Ningpo Book Club, and a pamphlet on translations of the Scriptures into the Chinese language. In these publications may be learnt what has been done for the good of souls in the port of China where Mr. H. is located. "The translation of the New Testament, the Pilgrim's Progress, Catechism of the late Rev. J. G. Pike, and the printing of 300,000 Christian Tracts" constitute some of the missionary work of Ningpo. The house and school of Mr. H. have been let for missionary preaching, and there are hopes of success. "The Chinese are not too hard for the Lord. I deeply regret that we have so long and so much turned away our zeal and love from China." He hopes that we may be able to do something for Rome, and that we may succeed there to win souls to Christ; but why, he asks, should not some regular effort be made for China? "The cause of missions is gaining ground in many ways, and to a large extent in China." The following extracts will be read with painful and sympathetic interest: "I have laboured hard for many years, but for some time have suffered from chills and slow fevers, so much as not to do much work for the cause so dear to all of us. I have been at Ningpo twenty-seven years, and am now 73. May the Lord prosper His own cause, and sanctify and guide His servants to the rest that remaineth for His people!" Mr. H. informs me that he has a small chapel on premises near to his son's house, which is used as a kind of reading room for sailors from merchant ships and men of war in the harbour, to keep them from habits of intemperance and to do them good. Many English tracts and books, beside Chinese, are in circulation among the people, and the hope is entertained that good is done.

Referring to the West Indies, Mr. H. says: "We had a prosperous mission which poverty and want of faith left for our other Baptist brethren to sustain." In Ningpo the General Baptists had a good mission, which might have been continued in prosperity, but for the want of love to thousands and millions of souls. Assurance is given that the cause of missions is gradually progressing in the city of Ningpo, and in the province. Our brother has lived through many difficulties and trials to a good old age; he looks back and recalls the memories of many whom he had loved dearly, who are no more on earth but are "gone to rest and peace;" and he adds "my time is short, and now I am often feeble and laid up. My son, and his wife and two children are well; and my son may write you a few lines."

It was pleasing to learn from my informant that the son referred to sympathizes with his father and assists him in his declining days. It is many years since the General Baptist Missionary Society ceased to give support to the China mission; but our dear brother has given his life to the work, and as that life ebbs out he is anxious that something more should be done for China. But with the urgent claims of Orissa pressing upon us, there seems no hope of a renewal of efforts in that direction. Jamaica is lost to us and China is gone, denominationally speaking; shall Orissa go too? There is sadness in thinking of lost positions, but the loss of the province of Orissa, after all that has been done by a succession of devoted labourers, would be an irremovable stain and blot upon the Connection. In point of labour, risk, time, and money, it is now a trifling matter to get to India, compared with what our brethren had to endure in the early days. The conditions of labour in India, as well as the conditions of travelling to India, are all changed for the better. The prospects of success are certain and glorious. With declining numbers of missionaries, the increase to the churches has been greater in proportion than in England. There is nothing really to discourage. Young men of

talent and enterprise rush to India to get money in the civil service, in public works, and in many questionable speculations. Here, to the believing christian, there is nothing speculative, nothing doubtful. The land is before us; we have only to go up and possess it. All honour to Thomas Hudson and to others like him, who have continued to work when organised bodies have failed; but such men see the absolute necessity of a succession of labourers. They call to us from the brink of the tomb; and the universal cry from India, from China, from Japan, from Egypt, from the desolate land of Canaan, from every land in the circumference of the globe, is "Come over and help us!" The fields are indeed white unto the harvest; may the Lord of the harvest hear the universal prayer and send forth labourers to reap with joy the fields, the fallows of which were broken up in faith and which were sown in tears!

At the age of 73, often weak and feeble, our brother Thomas Hudson closes his communication by desiring me to convey his christian love to all; and in the pleasant discharge of this obligation, I close my last communication to the *Missionary Observer* on this great circular tour.

THOMAS COOK.

SKETCHES OF FOREIGN MISSION WORK.

BY E. C. PIKE, B.A., BIRMINGHAM.

III.—*Jamaica.*

JAMAICA, the largest of the British West Indian dependencies, is somewhat smaller than the principality of Wales. The island was discovered by Columbus on the 3rd of May, 1494, and it is a curious coincidence that its capitulation to the admirals of Oliver Cromwell, in 1655, should occur on the same day of the same month. When discovered by Columbus, and claimed for his country, Jamaica was inhabited by peaceful and inoffensive Indians. Under the rough rule of Spain this race speedily became extinct. In 1509 the Indian population was estimated at between 60,000 and 100,000; but not one of either sex existed when the island fell into the hands of the English.

When christian missionaries began their self-denying work in Jamaica the population consisted of well-to-do planters, not a few of whom were the appropriate successors of the pirates and desperadoes of the Anglo-Spanish wars; of miserable white people who found it difficult to subsist; of black and coloured people, brought like cattle from their native Africa, or vilely bred on their masters' estates.

The Wesleyans, in 1789, were the first to enter upon this mission field, and they have been followed by other religious denominations. All have done good work and received the divine blessing. Without disparaging others, it may be said that the agents of the Baptist missionary society have been conspicuous in suffering. More than once they have been called to bear the heaviest cross, and consequently to wear the brightest crown. In this sketch we shall accordingly keep chiefly in view the work of that society, whose first missionary, John Rowe, landed on the island, Feb. 14, 1814, and which numbers in its band of faithful labourers the heroic William Knibb.

In passing let us however allude to an effort made by the smaller division of English Baptists. About the year 1826 the General Baptists commenced a mission to Jamaica, and encouraging results were soon obtained. Three stations were occupied by the missionaries and churches formed. The nature of the work is thus aptly set forth by Mr. Hudson in his journal. "When we converse with the poor slaves we are ready to cry out, Oh what extreme ignorance!

But if they have been brought to any degree of concern about their souls we are constrained to say, in many cases, 'O what simplicity, what sincerity, what earnest desires to be right.' The same writer describes the suffering for Christ's sake which some of these simple-minded and pious people had to endure. In one case, a negro, whose only crime was taking part in a religious service, was "condemned to hard labour in chains for one month, and to receive fifty lashes." The promising field had to be relinquished however by the General Baptists after but a short term of labour. In the early part of 1829, the church members numbered two hundred and seventy-six, and there were more than sixteen hundred inquirers; but the report for 1830 tells how the mission band had been disabled by disease and death, and that the cost of the enterprise was too much for the funds of the society to bear.

The fertility of the soil of Jamaica seems an apt illustration of the facility with which the negro population has received the good seed of the kingdom, and brought forth fruit unto God; whilst the earthquake and the hurricane, which love to revel amongst the fairest scenes of nature, are but too symbolic of the social upheavings and storms which have at intervals convulsed the island.

Years of patient teaching and preaching had been fruitful in blessed spiritual results to the slave population, when, in the winter of 1831-2, an insurrection of the slaves precipitated a contest between christianity and the hideous system of oppression which cursed the island. With that revolt the missionaries had nothing whatever to do. Finding the people slaves they tried to do them good in their servitude. The instructions received from the friends of missions at home, and the conduct of the missionaries themselves, alike show that the one purpose was to instruct the negroes and lead them to Christ, without touching the question of slavery. Mr. Knibb, in giving evidence before a parliamentary committee, was subjected to a most searching examination, and he declared that in no case had he talked to the people about temporal freedom.

It is not so very difficult to perceive how the outbreak was caused. The slave trade had fallen in 1807, and the agitation against the institution of slavery continued in England. In April, 1831, a motion was brought forward in the House of Commons in respect to the subject, and the attitude of the government indicated that slavery was doomed. The Jamaica planters became alarmed, created a great clamour, held public meetings, in which they reviled the British government in no measured terms. They also indulged in passionate conversation on the subject in the hearing of their

slaves, and sometimes manifested their rage in words addressed directly to them; for instance, one master told his slave "that freedom had come from England, but that he would shoot every d—d black rascal before he should get it." The negroes were excited, fancied that the English government had decreed their liberty, but that their masters were withholding it, and they rose in rebellion. In the expressive words of Mr. Hinton—"The planters may justly be said to have set their own estates on fire."

These wild and wicked men did not scruple to charge the missionaries, and prominently amongst them William Knibb, with causing the rebellion. Never was charge more recklessly made or more completely refuted, yet only a few years ago when that deplorable riot occurred at Morant Bay and an incapable governor and his fierce subordinate officers lost their heads and dyed their hands deep in human blood, the old slander was revived. Even the *London Times* had the audacity to print, in 1865, this sentence, "In the old days of slavery the Jamaica negro was noted amongst his race for his dangerous character, and he rose against his masters, under the guidance of Baptists, on the eve of emancipation." Had those, who unscrupulously aspersed the characters of good men, cared to inquire, they might have found in parliamentary blue books and in the utterances of responsible officers of the crown, ample proof of the falsity of the charge they made; and it was easy for them to ascertain the eloquent fact that the British government paid to the Baptist missionary society upwards of £11,000 for the restoration of chapels and dwelling-houses destroyed by the rage of the slave-holding party. But the world which crucified the Lord will never deal fairly by the character of His faithful disciples until it is itself subdued and the victory of the cross is complete.

When Knibb perceived an insurrection of the slaves to be imminent, he besought them not to do the great wickedness, denounced the movers of sedition, and used all the influence he possessed, and to a great degree successfully, on behalf of law and order. The enraged planters, however, reviled him and brought charges against him and the other missionaries, in some cases so foul, that when sent to this country their own friends dared not circulate them. Not satisfied with slander they put Knibb in prison, where he was treated in a most inhuman manner. After seven weeks the authorities let him go, with a certificate of discharge asserting that they could find no evidence to support a prosecution. Again he was arrested, but the prosecutors withdrew the case. Knibb had three hundred witnesses ready, but they were not

required. The grand jury examined only four against him, and two of them were kicked out of the jury room because they did not give the evidence Knibb's enemies desired. Repeatedly had this brave man to fly for his life, and several times reports of his death were maliciously circulated. Mr. Burchell was imprisoned for a month, threatened with death, even touched with the murderous weapon, and at last compelled to fly.

When the slaveholders had smitten down their rebellious slaves, they discovered that their triumph was comparatively barren. "No missionary had been hanged or shot; and with respect to the Baptist missionaries, with the single exception of Mr. Burchell, not one of them had been driven from the island. With their chapels in ruins, their flocks dispersed, their habitations plundered, they yet stayed, determined, it would seem, to partake and to cheer the afflictions of those they loved." The planters were not to be thus foiled, and they determined on a desperate attempt to rid the island of the missionaries and the christianity they taught. It was evident that slavery or christianity would perish in Jamaica. Knibb saw clearly the issue, and made the firm resolve that slavery should fall. He visited England, and with all the boldness and enthusiasm which distinguished his character flung himself into the battle against the slaveholding power. There were people who said slavery was a "political" question, and therefore the christian missionary had nothing to do with it; just as there are those who employ the term "political" to frighten pious but timid persons from meddling with important questions of righteousness to-day. Knibb was unquestionably pious, but by no means timid, and he knew the way to victory. His was the speech which formed the striking feature of a meeting held in Spa Fields chapel, which has been spoken of as "the commencement of a new era in the moral history of the world." One extract from that stirring address we may make because it illustrates the position of the mission in Jamaica at that critical time.

"And now, my fellow christians, I appear as the feeble and unworthy advocate of 20,000 Baptists in Jamaica, who have no places of worship, no Sabbath, no houses of prayer; and I firmly believe, and solemnly avow my belief, that by far the greater part of those 20,000 will be flogged every time they are caught praying. Among this deeply injured race I have spent the happiest part of my life, and my spirit is there now: would that I might, under a tree, or on the mountain top, invite them to Christ! I plead on behalf of my own church, where I had 980 members, and

2,500 candidates for baptism, surrounded by a population of 27,000. Their prayers are put up for you; put up yours for them. By prayer we have, by prayer we must, by prayer we will, prevail."

The Emancipation Act was passed. Many millions sterling were paid by the English Government as compensation to Jamaica slaveowners. The apprenticeship system proved a failure, and came to a speedy end; and on the 1st August, 1838, the slaves became free. What a scene that must have been in the Baptist chapel at Falmouth at midnight July 31st, when Knibb, pointing to the clock face, exclaimed, "The hour is at hand, the monster is dying." And when the last note had struck, "The monster is dead: the negro is free!" The breathless silence of the audience was then exchanged for one long, loud shout, which Knibb describes thus:—"Never did I hear such a sound. The winds of freedom appeared to have been let loose. The very building shook at the strange yet sacred joy."

From Sir Lionel Smith, the Governor of Jamaica at the time of Emancipation, it may be well to quote some emphatic words respecting the attitude of the missionaries. They were addressed to the Baptist Missionary Society. "The ministers of your Society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to Her Majesty's Government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom. The calumnies so industriously circulated by the planters against the ministers of your church have been proportioned to the good in-exposing oppression, and in guiding the negroes in their moral and religious improvement. The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests."

Jamaica has been visited at different times by deputations from this country, whose business it has been to ascertain as far as possible the value of the results achieved by missionary operations. The reports have been on the whole highly satisfactory. The imperfection common to all human efforts being admitted, and allowance being made for the difficulty of a race of people breaking loose from old habits, substantial progress of the highest sort has been emphatically announced.

In the year 1860 prayers for a revival of religion were pretty generally offered, and they appeared to be answered. In some cases there was considerable excitement, and physical manifestations were numerous in several places. In 1861 the revival spread. The evil which was mingled with

the good diminished. There was less excitement, and the delusive character of the extravagant emotions which some experienced was shown. It was estimated that after a trial of some months the different religious denominations could point to 25,000 as the hopeful results of the awakening. The time of revival was followed by reaction and a period of great distress. Long drought, wide-spread sickness, scarcity of provisions, and high prices caused terrible depression, yet there were gratifying signs of christian faith, and love for the service of God.

Some of the results of missionary labour in Jamaica may be thus summed up. In 1863 the Jamaica Baptist Union consisted of 71 churches, with a membership of 21,718 persons. There were sixteen European and eighteen black and coloured ministers supported by the voluntary contributions of their congregations. A considerable number of day and Sunday schools. A college for the education and training of native ministers and schoolmasters. The cost of the various institutions was borne by the Jamaica churches themselves, and the amount raised in 1863 for home and foreign missionary purposes was nearly £1400.

In 1865 occurred the miserable outbreak at Morant Bay to which allusion has already been made. It was felt by all the missionary bodies in the island to be a crisis in the history of Jamaica, for the old slave-holding spirit was revived in its malignant might. The riot, which was dignified with the name of a rebellion, involved in its needlessly cruel suppression, according to the royal commission of inquiry, 439 executions (161 of these after the outbreak was declared crushed), 1000 houses being burned, and 600 persons being whipped. Great wrongs were endured by the negroes prior to this deplorable event, notably through a

corrupt house of assembly, and an inefficient established church. The former made a wild attempt to get rid of the missionaries of the free churches, and then surrendered its own powers into the hands of the crown, and the latter was promptly disestablished. Good has come out of the evil. Man's wrath has been made to praise God. The Baptists, who had no place of worship within eighteen miles of the scene of the riot, yet who were wickedly charged with instigating it, were urgently requested by the new governor, Sir H. Stork, to establish a mission at Morant Bay. This they did, and both from Sir Henry and his successor, Sir J. P. Grant, they have received cordial and emphatic testimony to the purity of their motives and the value of their work. Aid from England has latterly been needed for the Jamaica mission, but it is pleasing to add that it has not been bestowed in vain. If we had only to chronicle the destruction of negro slavery, it would be no meagre report we should give, but there are higher results to record. The aim of the missionaries from first to last has been to rescue human beings from spiritual bondage. "It should be remembered," said Knibb, "that slavery first made an attack upon us. We did not attack slavery, though perhaps it was our duty to do so. I defy anyone to prove that a missionary ever uttered a word in the island against slavery. Slavery crossed our path, with its instruments of cruelty and blood. Christianity gazed upon it with meek eyes and sorrowful demeanour; but when slavery presumed to attempt her extinction, she raised her arm, and slavery fell beneath the blow." Thanks be to God for this victory, let us seek by earnest prayer and combined effort the more glorious emancipation not of one race only, but of all the families of man.

"He is the freeman whom the truth makes free,
And all are slaves beside."

LETTER FROM THE REV. W. HILL.

To the Members of the Juvenile Missionary Society at Barton, Barlestone, &c.

Piplee, near Cuttack, Orissa, India,
Dec. 20th, 1872.

MY DEAR YOUNG FRIENDS,—I was glad to learn that my letter was in time for your annual meeting, and that you were so pleased to receive it. I was also pleased to hear that you had so good an anniversary, and that you raised more money last year than during any former year. On receiving the annual report I of course turned to the Barton subscription list, and I was delighted to see that the names of my young friends occupied so much space, and that at the end of their

names there were such expressive figures! Had I the time I should like to write to each collector separately, from the "king" and "queen" downwards. As I have not, you must each regard this letter as sent to you personally, and as you hear it read, you must say "it is for ME."

With one thing I am particularly pleased, and that is, that some of you are giving your hearts to Jesus. This is what you should all do; for I should not like any of you to be like the carpenters who helped Noah to build the ark and yet were not saved themselves. It was all very well for them to work for Noah in getting the ark ready, but it was very sad and foolish that

they did not take refuge in it themselves. Their work did not save them, though it was the means of saving Noah and his family. So it is all very well for you to give, and collect, and work, in order that heathen children may hear of Jesus, but will it not be sad and foolish if you do not flee to Jesus as YOUR refuge? Giving and collecting will not save you, though it may be the means of saving others. Some may think that their good works will save them, but this is a great mistake. Even if you were to become missionaries, preach the gospel to the heathen, and cast out idols, you could not be saved thereby. If you want proof or this read what Jesus says in Matthew vii. 21—23.

I am happy to tell you that many of the orphan children at Piplee (as well as at other places) have, by means of the missionaries, been taught the way to heaven, and are trying to walk in it. By their own parents they were, and would have been, taught to worship dumb idols, but now they serve the living God. Not only can many of them read well, but their knowledge of Scripture is very extensive. Scarcely is there a story in the Bible that they are not acquainted with, and many parts, as the Ten Commandments and others, they know well by heart. They could also tell you the number, names, and order, of all the books, both in the Old Testament and New, and many other things. Those of the boys and girls who are members of the church conduct evening worship in turns in their

respective orphanages. General worship for both orphanages is conducted every morning at ten o'clock, but the girls who are church members have worship among themselves every morning at day-dawn. They have also other meetings for spiritual conversation and for inquirers. In England it is often a great task for elderly people to pray aloud in the presence of others, but in orphanages there is scarcely a believing boy or girl who would not, without any hesitation, offer prayer in the presence of their companions. Some of them have excellent gifts in prayer, and appear to have been taught by the Holy Spirit not only "how to pray, but what to pray for." There are many others too, who, no sooner were they taught to pray on earth, than they were taken to stand and sing "around the throne of God in heaven." Only a very few years ago they were poor, famine-stricken, diseased, and perishing orphans,—were more living skeletons—and had never heard the name of Jesus. Now they are

Children whose sins are all forgiven,
A holy, happy band,
Singing glory, glory, glory!

Surely then, my dear young friends, these facts will encourage you in sending the gospel to Orissa. Though I shall not be able to hear you, will you now sing, "Around the throne of God in heaven," etc., and oblige

Yours affectionately,
W. HILL.

FOREIGN LETTERS RECEIVED.

CUTTACK—W. Bailey, March 25.
" J. Buckley, March 10, 24.

CUTTACK—W. Miller, March 2.
PIPLEE—W. Bailey, March 10.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from
March 18th, to April 18th, 1873.

	£	s.	d.
Birmingham, Lombard Street	63	2	9
Burton-on-Trent	8	10	0
Chatteris	10	16	2
Chellaston—for W. & O.	0	6	6
Coningsby	7	10	0
Derby, Mary's Gate	19	10	3
Leicester, Friar Lane, on account	9	12	11
Victoria Road	4	4	0
Lincoln	7	15	0
London, Borough Road—for W. & O.	1	10	0
Longford	4	19	2
Longton	0	4	0
Loughborough, Wood Gate—for W. & O.	2	0	0
Louth, Eastgate	26	10	6
Northgate	24	14	9
Lynn	8	10	0
Manchester, by Mr. A. F. Winks	5	0	0

	£	s.	d.
Nottingham Auxiliary—			
Broad Street	76	4	0
Daybrook	10	5	0
Stoney Street	43	4	0
Carlton	1	2	8
Mansfield Road	32	16	10
Hyson Green	0	3	6
Ruddington	5	0	0
Hooveringham	4	8	2
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Paisley, Thos. Coats, Esq., by Rev. I. Stubbins	20	0	0
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Spalding, Juvenile Society	15	0	0
Sutton St. James—for W. & O.	0	7	0
Wymeswold and Wysall	11	5	4

Communications for the EDITOR of the MISSIONARY OBSERVER should be addressed to the
REV. J. C. PIKE, Leicester.

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, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

JUNE, 1873.

BURNLEY.

WHEN our Burnley friends kindly and generously invited the Association to share their hospitality for the current year, an untravelled Southerner was heard asking the question, "Where's Burnley?" whereupon it was immediately suggested that the interrogation was not so conclusive a proof of the insignificance of that thriving, manufacturing Lancashire town, as of the thoroughly "parochial" character of the enquirer's mind. Burnley is not, in any sense, "a mean city." It has a population of nearly 50,000 gathered within the town limits, and an equal number inhabit the busy and prosperous villages hard by. It has a government of its own, embodied in a mayor, eight worthy aldermen, and twenty-four vigorous, and we will hope, judicious councillors. Not long since it was dowered with the rights of Parliamentary representation, and has shown its political sagacity and sympathy with progress by returning to the House of Commons R. Shaw, Esq., a thorough Liberal, and a supporter of the resolutions of our trusted leader, Edward Miall.

Beautiful, too, if not in itself, yet for its situation, is Burnley on the sides of the north and south, and east and west. It rests on a well-watered and pleasant valley, one side of which flanks the Pennine range, that great backbone of England, which joins the Cheviot Hills on the Scottish border, and stretches from Northumberland to the carboniferous limestone of the middle of Derbyshire. And though the Hambleton Hills on the opposite side are neither bold nor striking, yet no one will mistake the rocky peaks for the sweeping undulations of the south. Northwards of Burnley appears Pendle Hill, 1,870 feet high, an offshoot or spur of the Pennines, and, according to Mr. Hull, the Director of the Geological Survey of Ireland, "a unique example of the richness of carboniferous strata: the various seams being upwards of 18,000 feet thick." To the east, Bolesworth Hill, 1,600 feet above the level of the sea, attracts attention; and from Bolesworth right away to Todmorden the crests of the hills are crowned with immense boulders containing hundreds of so-called "rock basins."*

The vale is watered by two rivers, the Brun, which gives name to the

* Professor Ramsay writing on the glaciers of Yorkshire, etc., says, "That when the great ice-sheet was retiring westward from the Gorman Ocean up the dales of Yorkshire and Northumberland it left, as it retreated, heaps of debris originally forming irregular mounds often enclosing cup-shaped hollows. . . . In like manner the same has taken place in the wide valley that crosses England eastward from the bend of the river Lune, near Lancaster, by Settle to Skipton, including most of the country between Clitheroe, in Lancashire, and Skipton, and as far south as Pendle Hill and the other hills that border the Lancashire Coal Field on the north. And this is what we find. The great glacier sheets that came down the valley of the Lune from the Cumbrian Mountains and Howgill Fells, and from the high hills of which Ingleborough and Pennygant form prominent features, spread across the whole country to the south, and fairly overflowed the range of Pendle Hill into the region now known as the Lancashire Coal Field. The result was that the whole country was rounded and smoothed into a series of great "sheep-backed" rocks; and as the glacier retired through gradual change of climate, these became covered with mounds of moraine matter." — *Physical Geology of Great Britain*, 161, 162.

town, and the Calder. This abundant supply of water determined here, as everywhere else, the early settlement of the population: but it is to its fortunate place at the north-west corner of the Lancashire Coal Field that it owes its exceptionally large growth of inhabitants. The existence of coal creates new wants, develops vast energies, and gives rise to enormous industries. The Burnley basin is exceedingly rich in its carboniferous deposits. It has twenty workable seams of coal, twelve or thirteen of which are above the famous Arley mine, and the rest, including the Gannister's, below.

And these advantages are being industriously used. Burnley is a busy town. The coal trade is largely developed. New pits have been sunk recently, and the whole district bristles with activity. Thousands of spindles whiz and whirr in the cotton mills. Brass and iron foundries, woollen manufactories, and machine shops abound. The push and energy of the people, combined with the gifts of nature, proclaim no indistinct prophecy that Burnley will, by and bye, take rank amongst the largest towns of Lancashire.

Nor does its history date from yesterday. Attractive to the geologist, it is hardly less so to the antiquarian. Along the nearer ridges from Castor Cliff to Bacup, a distance of about ten miles, the hill crests are studded with the remains of British, Roman, Saxon, and Danish camp fortifications. In 937 the bloody battle of Brunnanburgh was fought here between Athelstan, and Anlaf, King of Northumbria, in which the latter was defeated with great slaughter, and Northumbria was incorporated with the dominions of the victorious Athelstan, who thus became "King of all England." Rough entrenchments, marking the positions taken by the warriors, are still discernible near Burnley Lane chapel, which is built on the verge of the field of battle; and many traces of the gory fight have been dug up at Saxifield, the position most hotly contested between the contending armies. Here, too, and in more peaceful times, and with a more peaceful spirit, came the Bishop Paulinus, the Apostle of the North, carrying the glad tidings of salvation. An ancient and defaced cross, situated in Godley Lane, a field called "Bishop's Field," and a mound said to have been used by him as a pulpit, and named the "Bishop's Leap," witness to his zealous labours and abiding influence. Tradition says great numbers of the Pagans came to his baptism, and confessing their sins were baptized of him in the river Brun; perhaps in a certain natural baptistery, locally called the "Jum Hoil;" which has often been used within the memory of persons now living for immersion, but is now filled up. But a name more familiar than Paulinus the preaching bishop, or Athelstan the conquering king, is met with in Edmund Spenser, the author of the "Faery Queen," and for perfectness of poetic conception and beauty of expression, alone of English poets entitled to take rank along with Wordsworth and Tennyson in "the first three." Spenser dwelt at Hurstwood (where we have a chapel), and his house and the "Fairie Clough," or glen, are little changed since Queen Elizabeth's sweet singer dwelt in the one, and found inspiration in the beauty of the other.

Church and chapel buildings are so numerous in Burnley that at present it may be considered to have worship accommodation nearly, if not quite, equal to its need. The "living" of the parish church is not despicable on any account, it is worth between £3,000 and £4,000 per annum, and in the possession (and why should it not be, since it is a business speculation?) of the son of the patron. The Methodists of various classes, our allies in preaching a broad and free salvation, muster in great force. The Independents, our kith and kin in a bracing, stimulating, and character-develop-

ing church government, are well-placed, strong and progressive. The Particular Baptists, to whom we belong in our spiritual and New Testament views of church ordinances, have a good name and are well equipped for service. The church in Yorkshire Street was originated in 1828, and in its early years had the advantage of the ministry of the Rev. David Griffiths, a man of singular power and wide intelligence, a fine scholar, and an able minister of Jesus Christ.

The story of General Baptists at Burnley is full of interest. In 1777, Dan Taylor, of Wadsworth, Yorkshire, went along with his friends to the village of Worsthorn, and laid the foundations for a Christian church. Richard Folds was their first teacher; but removing to Burnley he began preaching in private houses, and his work was so blessed of God that on March 29, 1785, twenty persons were formed into a branch community of the Wadsworth church. Richard Folds was ordained pastor of the church at Burnley, Mr. Dan Taylor, then minister at Halifax, giving the charge, and Mr. John Taylor, of Queenshead, preaching the sermon to the church.

In 1787 a piece of land was bought and a small chapel erected costing £300. Various journeys were taken to different parts of the denomination to collect for the reduction of the debt, so that in 1790, the amount was reduced to between £70 and £80. During this year a case of cruel persecution occurred which vividly illustrates the spirit of those times. A young woman became deeply interested in the means of grace, and because she would attend the chapel was so persecuted by her father that she was obliged to leave her home. The person at whose house she lodged was served with a writ. Many efforts were made to effect a reconciliation with her father, but with no good result. The case was taken to the summer assizes at Lancaster, where it was settled by a rule of court, without a trial, for her to return to her father's house, and have full liberty to attend divine service every Lord's-day at such place as she should choose while she remained under age and unmarried. The litigation cost one brother over £70.

For some time the church was without a regular minister, acceptable and useful lay brethren occupying the pulpit. In the old church book the names Laycock and Whittaker often occur, and tradition says, that the former was so interested in the good work that he sold his best cow in order to assist in paying off the debt on the first chapel.

During the ministry of the Rev. G. Dean, in the year 1811, the Sunday school was commenced, through the instrumentality of Mr. Kay; Edmund Grundy, Esq., of Bury, making a present of as many books as were necessary. William Kay was engaged as writing teacher at a salary of sixpence per Sunday. This was the second Sunday school in the town, the other being in connection with St. Peter's church. In 1815 James Crossley was solicited to teach the children and others to sing, and was to be paid partly from the school collection and partly by the friends. Three years afterwards Mr. Astin became the minister; he was very useful and highly esteemed, and continued his ministry for nineteen years. He was succeeded by the Rev. T. Gill, during whose ministry the church increased in numbers, and the old chapel was raised and improved at considerable outlay.

In 1851, Mr. Robertshaw, of Shore, became the pastor. After about four years of very useful labour he was somewhat suddenly called to his reward, and the tablet in the chapel testifies to the respect in which he was held.

Soon after the settlement of Mr. O. Hargreaves, a new and more commodious chapel was built and opened in the year 1861, which undertaking was greatly blessed. After a very useful pastorate of about twelve years,

Mr. Hargreaves fell asleep in Jesus in the year 1868. Last year large and commodious school rooms, including ten class rooms, were opened, costing £2,500. A day school, under a certificated master and mistress, has been opened, and there are already upwards of 300 scholars on the books. The buildings at Ebenezer chapel, Burnley Lane, have cost upwards of £6,000.

The church at *Enon Chapel* was formed by the secession of sixty-four members from Burnley Lane, and the church was formally constituted, with the approbation of the conference, by brethren Batey (who subsequently became pastor), Bott, and Hodgson, on May 13, 1850. The chapel, a noble building in the Italian style, was built on a freehold site, at a cost of several thousand pounds. It has sitting accommodation for about 800, and contains a fine organ, recently erected at a cost of about £500. Twenty-one years ago there was only one comparatively small chapel seating 350; now we have two good structures seating 1600, with school-rooms, class rooms, &c., to correspond. May the Lord bless these churches abundantly, and right early make them as many more as they are! By His good hand upon us may the visit of the Association to Burnley be a means of promoting the spiritual vigour and prosperity of our brethren there, and a source of untold good to all our churches. May we hear as we set out on our journey our Father's gracious and cheering promise, "My presence shall go with thee."

J. CLIFFORD.

. For the facts and details of this paper we are indebted to our brethren the Revs. G. Needham and W. H. Allen, the beloved pastors of the churches at Ebenezer Chapel, Burnley Lane, and Enon Chapel, Burnley.

THOMAS COOPER'S AUTOBIOGRAPHY.*

To those who know Thomas Cooper, whether as a shoemaker with a craving for learning, as a schoolmaster who loved his work for its own sake, as a Chartist agitator who loved the people and was indignant at their wrongs, as a conscientious sceptic whose earnest doubts were more pain than pleasure to him, or as a Christian Evangelist the pure aim of whose hard work has been to help intelligent and conscientious doubters, to all those who know him in any one or all of these characters, he will need no apology for having published the remarkable incidents of his remarkable life. To those who know him not, what he has done and what he is doing, the loss will be theirs only, as they must remain unconscious of the existence of such a specimen of the noble almost divine leaven of human energy on the side of right which has leavened the whole lump of English working and middle class life, thought and effort.

"If the account of a man's life be worth writing at all, it must be worth writing with fair completeness." This is his only and thoroughly characteristic reason for publishing his life. Neither his contemporaries or posterity will contradict this judgment, though we may ourselves venture to differ from him in his opinion as to its completeness. Fuller details would have been most interesting respecting that almost chaotic time from 1830 to 1851 when the English working class were beginning to throw off the *vis inertiae* produced by centuries of degrading subjection, and when the masses were beginning to ask from their rulers, "Why are we to pay and pay and pay without ceasing and without end, for things that are evil and evil only, for laws that favour the rich, for armies to defend despots, and in return have only justice given to us as a favour, and our rights yielded grudgingly to us as unwilling

* Written by Himself. London: Hodder and Stoughton.

concessions extorted only by fear." They could only propound these governmental problems, and in their own crude Owenite, Communistic, and Chartist way, with the judgments of children and the passions of giants, attempt to answer them for themselves. Conscious, even sometimes to treasonable desperation of their sufferings, they were yet like children struck and wounded in the dark, only half knowing from what sources their miseries came. Their rulers, the men who made them pay taxes, and who should have guided, helped, and instructed them, were, with cynical indifference, always ready to punish them if they did wrong, but too selfishly indifferent to help them to do the right. If we take one glance at that critical time in England's history, when millions of Englishmen were goaded by famine and injustice to ripeness for sedition, we cannot, we think, but decide that it was at once a time of which all Englishmen should be alternately ashamed and proud. Ashamed, that bad wicked government should, in order to preserve the privileged luxuries of a class, have crippled the resources, obstructed the industries, and straitened the necessities of a nation; and then, when the nation began to turn against such misgovernment, be ever ready with exile and imprisonment as correctives of any tendencies to rebellion. Proud, too, of such men as our author, and others like him, who threw themselves heart and soul into the people's cause, even though some of them could not but foresee, with sad prescience, that for them personally it involved obloquy, shame, poverty, imprisonment, and perhaps death. The chimeras of their time are the realities we now enjoy. To men like Thomas Cooper, whom old Leicester men now living will tell you was looked upon then by those who only were conscious of hating him, they knew not why, "as a villain deserving of hanging;"* to men like him, who loved the people, the gospel of whose life was "*Salus populi suprema est lex,*" who wanted them to be better, truer, purer, and who did all they could to help them become so, we owe a deep debt of gratitude that we can never discharge.

The life of this man, poor in this world's goods, never worth, we suppose, a clear £50 in his life; self-taught, with a great heart that loved justice and purity like a giant, and hated trickery and tyranny more intensely than an evil spirit hates good; whose spirit, when listening to the wrongs and seeing the miseries of poor Leicester stockingers, was wrung with an indignant, pitying anguish, like to a woman's in intensity, and to a man's in strength; whose eyes, like burning glowing coals, showed the *power* there was in him; whose voice, like a trumpet blast, could, and has called 10,000 people to order; whom judges tried to browbeat, attorney-generals to bully, and gaolers to kill; a man who, though confined in gaol unjustly for two years, produced a poem, "Purgatory of Suicides," which, we venture to predict, will live even when Macaulay's New Zealander makes his unpleasant appearance; the life of such a man is one that all Englishmen will be the better for.

We may differ from some of his views, disapprove many of his actions, and regret some of his speeches; be that as it may, but for a life that has been dedicated to the good of his fellow creatures, with an almost unexampled expenditure of splendid energy, indomitable resolution to do right, unalloyed with personal ambition, and all glowing and divine with earnestness and humility, we are profoundly grateful, and commend this record of it to all, more especially to the young men of the present day, as most worthy of careful perusal.

Manchester.

A. F. WINKS.

* The writer has heard this expression actually used by Leicester Tories about Mr. Cooper.

THE PARADISE OF MARTYRS.*

IN the preface to this "*Faith Rhyme*," Mr. Cooper says: "Before my Prison Rhyme, 'The Purgatory of Suicides,' was finished—thirty years ago—I promised myself to write 'The Paradise of Martyrs.' A busy life has prevented me trying to fulfil my promise, in any shape, until lately." We are thankful for both the cause and the effect. What the "Paradise of Martyrs" would have been if Mr. Cooper had accomplished his task thirty years ago we cannot divine even with the "Purgatory" in our hands. It could hardly have been a "Faith Rhyme." The author evidently uses this expression in the title of his present work from a joyful sense of the contrast between the old rhyme and the new. "It is the fruit," he remarks, "not of a mind struggling with doubt in a gloomy prison; but of a heart, thank God! throbbing with gratitude to Him for restoration to Christian faith and Christian life, and daily intent on spreading that faith and life in the hearts of others." Yes, thank God, Thomas Cooper can say this! The fact is that this very gratitude and its outgrowth of missionary zeal were so intense and absorbing that, from the time when the darkened mind of the doubter saw the glorious light and rejoiced in it, until very recently, Mr. Cooper has allowed himself little respite from his evangelistic labours for any other kind of work. The interval has indeed been well spent, although scarcely a line has issued from the pen that wrote so well twenty years ago. Words have been spoken to thousands upon thousands of eager and grateful listeners, in lecture-room and chapel; words instinct with truth and life, that have proved a message of peace and salvation to many. The fruit of all that earnest Christian toil will remain, whatever becomes of the product of Mr. Cooper's literary labours. Grateful and sanctified hearts, souls redeemed by the power of that truth so nobly vindicated in his lectures, or of that gospel so vividly set forth in the "Pulpit Talk," will bear eternal witness to the fact that the *spoken* word has not been in vain. For our part we rejoice, as we have said, that Mr. Cooper has not been able to carry out his cherished plan till now. The Christian faith, of which this noble work is the expression, is stronger after years of exercise and trial; or, at least, will commend itself to the world all the more by so long an experience.

Those who know anything of the famous lecturer on Christianity will not need to be informed that he has a habit, not altogether uncommon among Englishmen, of saying what he thinks whether it please or offend. It will not be surprising to such people to learn that the author has forestalled criticism by the delightfully naïve remark: "At sixty-eight one ceases to be sanguine about literary success. I quite expect the critics will cry out 'What tame stuff is this compared with the Purgatory!' But I shall take no offence nor fret with chagrin." We have no desire to compare the two books, nor to assume to any great extent the function of the critic. It is quite sufficient for us, and we are assured that the mass of those who read these delightful pages will be of the same opinion, that we have here genuinely good poetry embodying valuable and often original thought and the most refined and devout sentiment. A better theme for a poem could scarcely have been selected, nor one more exactly suited to Mr. Cooper's rare gifts. In saying this we are saying a great deal for our author as a poet, for sacred subjects, after all, require for their adequate treatment

* The Paradise of Martyrs; a Faith Rhyme—(Part first, in five Books.)—by Thomas Cooper. London: Hodder and Stoughton.

the best powers of the best minds. To judge by the immense amount of so called sacred *poetry* poured forth week by week in journals, &c., it seems that a large number of people do not take this view of the matter. Any one—it is supposed—who can string together a dozen doggerel verses may treat of things divine. On the other hand we hold that none but the best talents are worthy of being employed in the field of divine truth. Art has ever paid tribute to religion by venturing into sacred regions for the exercise of its highest powers. Sculpture, architecture, painting, and music, have won their noblest triumphs in connection with sacred subjects. Mr. Cooper's treatment is in every way worthy of his lofty theme. There is a seriousness, a holy fervour, a beauty of language, a majesty of thought, marking the volume from beginning to end. Now and then, however, we observe a disposition to run off into the gossiping conversational style, which is so charming and attractive in the "autobiography" and even in the "Plain Pulpit Talk," but is not quite in harmony with the subject and style of a work of this kind. As examples we refer to the reflections on Robert Owen and Owenism, Book iv., stanzas 31-38, or the reminiscences of the old coach days, Book v., stanzas 16, 17. The argument of the poem is very well indicated by its title. Each of the five books into which it is divided consists of about a hundred Spenserian stanzas, and presents a group of those who suffered death for the truth of God in the same age or country. They are represented as conversing in their beatified state on the dealings of God with men in times past, present, and future; recounting their own history and sufferings, describing the scenes witnessed by them on their visits as ministering spirits to succour those who still do battle for the truth on earth, or dilating on the coming conflicts and ultimate triumphs of the church of Christ in the fulness of the times. But we must not occupy the whole of our space with our own observations. The reader will be impatient to hear the poet himself. We shall, therefore, conclude this brief and inadequate sketch with a few characteristic extracts, only expressing the earnest hope that this noble and useful poem will be extensively sold and circulated throughout the land, and that it may accomplish all the good desired by its devout and gifted author, whose life, we pray God, may be long spared to adorn the Christian church, and to prove a blessing to thousands.

In the first book, almost on the first page, Mr. Cooper expresses his grateful sense of the Divine goodness that restored him, "a poor, dark wanderer," and brought him to the feet of the "Forgiving Father." Readers of the Prison Rhyme will be reminded as they read the following stanzas of the often-quoted lines in which the doubter avows his attachment to the Redeemer spite of every doubt. Then he wrote—

I love the Galilean; Lord and Christ
Such goodness I could own; and, though enshrined
In flesh could worship; If emparadisod,
Beyond the grave, no Eden I could find
Restored, though all the good of human kind
Were there and not that yearning Ono, the poor
Who healed and fed and blest! Nay to my mind,
Hell would be Heaven, with Him! Horror no more
Could fright if such benignant beauty trod its shore!

I love the sweet and simple narrative,
With all its child-like earnestness—the page
Quadruple where those love-wrought wonders live:
I would the tale were true:

Now he exclaims—

O God! I thank Thee that I never lost
Heart-worship for Thy Son—the Christ—the Blest!
That, while my reason wandered, driven and tost
From doubt to deeper doubt, until the quest
For Truth oft ended in Despair's unrest—
The torturous, wild unrest of fell Despair!—
Yet, in my gloom, that sorrowing Visage drest
In rays of moral beauty seemed to share
My sorrow, and to say—"Come hither! learn to bear
My yoke, poor wanderer, and thou shalt find rest:
Rest from vain labour: from thy spirit's pain—
Swift ease: come hither, to thy Saviour's breast!"
Sweet Lord, I come! my labour hath been vain:
My search for rest. Unbind my heavy chain
Of sin: release me, Saviour, with Thy good
And powerful hand: wash out my guilty stain
Of rebel pride in Thy atoning blood!
In brokenness of heart, I come—my Lord—my God!

We are thankful to find a terrible invective against the fearfully prevalent and pernicious ritualism of the present times. There is nothing like plain bold dealing with error. Mr. Cooper gives the modern ritualist no quarter.

How long will this new dotage last—your strife
To re-enthroned old Priestcraft? Do ye dream
That ye can veritably restore to life
The dead putrescence? 'Midst the whirl of steam,
The speed of telegraphs, and lightning-gleam
Of knowledge which proclaims the Reign of Law,
Will toiling men a truth your bold tale deem
That ye can make your Maker; and with awe
Bow down, in trembling fear of your anathema?
They neither fear ye, nor your curse: your creed
Is monstrous to their common sense: they pine
For rest in Truth, not mockery. Strive to lead
The toiling crowd to reverence and enshrine
The Real Presence of the Lord Divine
Within their hearts, and let your acts reveal
That, while ye say ye love the Lord benign,
Ye truly serve Him; and, with grateful zeal,
Devout, responsive crowds will welcome your appeal.

We had marked several shorter passages full of truth and beauty, but can give only one of these as a specimen of many.

. holiest natures feed
On consciousness of duty done, and thence
Derive, for God's sweet service, more intense
And holy and earnest zeal: blest avarice
It is, to covet largest opulence
Of zeal for duty: who rest in rapturo miss
True good: eternal service is eternal bliss!"

One of the finest pieces in the book is the passage with which the third part commences, describing "the awful sea," and the thoughts suggested as the author gazes upon its vast expanse.

I gaze, once more, upon the awful sea—
Not with exultant, but with wondering thought,
And humbled feeling. 'Midst eternity
And boundlessness you tiny white-sailed yacht,
In the far-off horizon, seems to float!
The wide-spread, silent moor, the tallest hills,
Breed no such thinking in me, awe, and doubt,
As this strange sense, all undefined, that thrills
My bosom while the measureless sea my vision fills.

What is Existence?—what Eternity?
 What lies beyond our outer life? Thy waves,
 For ever restless, change—O living Sea!—
 And our own breathing forms,—the dead, in graves,—
 Change, ever! Thy vast waters,—whether raves
 The tempest, or the weary winds find sleep,
 As poets sing, within thy neighbouring caves,—
 The pulse of language with their motion keep,
 And seem, like us, to shout and whisper, laugh and weep!

Thy waters are not dead. They truly live:
 More truly than the forms that in thee dwell.
 These die; but thou dost still live on, and give
 Thy outspread hands, when thy proud billows swell,
 Unto the toiling sun, that ye may quell
 Death's triumphs ever, and all Life renew.
 Your progeny, the clouds and showers, dispel
 Earth's barrenness. And thus, all Life seems due,
 On earth—O glorious ministers of God!—to you.

Alone, upon the pathless sea, rides yet
 The tiny white-sailed yacht. Since height
 Of noon no bark, no shallop, or corvette,
 No humble fisher's boat, hath come in sight:
 Still lonelily she floats, with sail so white—
 Far off—so that no help could landsmen lend,
 Were skies to change, and storms to come, with night.
 But, God is there! No storm the ship can rend,
 Unless,—His mandate given!—His ministers descend.

So God will be with my frail bark, and thine,
 Frail brother, when the unknown seas we sail
 Of unknown after-life. The Eye Divine
 Is on us here, in earthly calm or gale;
 And on each soul that lives beyond the veil
 Unrent—each dweller in eternity;
 The Hand Divine supports alike all frail
 Existences in heaven and earth that be—
 For frail were even the archangels, Sovran, without Thee!

W. E. WINKS.

THE REIGN OF LOVE.—It is by feeling one's self loved that one learns to love; and selfishness reigns only because we are ignorant of the love of God. "He who loveth not, knoweth not God." You will love as you have been loved; you will love God because God has first loved you; you will love your neighbour because God has loved both him and you. Have you a glimpse of the new life that this change purposed for you? I see you a follower of God, a dear child, henceforth living only to diffuse around you the love wherewith God has filled your heart. I see you, according to the example of Christ, who hath loved you, "going about doing good," and finding your enjoyment in privations, in fatigues, in sacrifices of charity. I see you, "constrained by the love of Christ, separated from your own selfish inclination, from the love of money, and of the empty pleasures of the world, consoling the afflicted, comforting the poor, visiting the sick, and carrying with you everywhere Jesus Christ and his benefits. Then the image and likeness of God will be formed anew in your heart!—thou you will dwell in God, and God in you. If to be loved is the life of the soul, to love, is not its enjoyment? If to be loved constitutes all the doctrine of the gospel, to love is all its moral. To love as we have been loved is heaven upon earth. Happy are you if the love of God so penetrate you that no description of your character, viewed on whatever side it may be, can be more correct than that definition with which this love has inspired St. John for a description of God! Happy if it may be said of you: He is love! his words are love! his works are love! his zeal is love! his labour is love! his joys are love! his tears are love! his reproofs are love! his judgment is love! Happy above all, if that God, who searcheth the hearts and reins, can add: His heart, also, is love!—*Adolphe Monod.*

WAYSIDE GOSSIP.

No. III.—*A Talk about Teaching.*

TIME, evening. Scene, the church reception room. The teachers of Streamland Sunday school have met for social converse, and judging from appearances seem determined to "improve the shining hour." The grateful scent of souchong hangs about the apartment, and the tables, decked with flowers, are surrounded by happy faces. Subdued sounds of conversation and laughter fill the ear, and the merry tinkle of cup and saucer accompanies a sharp attack—front, flank, and rear—upon the viands which crown the board. There is, perhaps, nothing very picturesque about a "tea fight." But it affords opportunity for pleasant intercourse among the seniors, and still more, for the exchange among the juniors of those bewitching glances, those innocent gallantries and significant nothings, which so often culminate in the "I wills" of that service, which according to the prayer book, begins with "Dearly beloved," and ends with "amazement." The "cup that cheers," &c., &c., will therefore probably maintain its position as a recognized institution, notwithstanding the cynical sneers of those confirmed bachelors and misanthropes who affect to be "above that sort of thing." Be that as it may, the Streamland folk do not seem to be troubled by any doubts about the utility of the gathering. The beaming face of our old friend Lightfoot appears near the head of the board, and close by him is Parson Weston, engaged in close confabulation with two or three young men. As is usually the case, the very brain, muscle, and sinew of the church is enlisted in the work of the school. The minister turns, almost naturally to the ranks of the teachers, to find his most earnest and reliable helpers in the various departments of church work. Hence Mr. Weston is quite at home to night. He has promised to deliver a plain, homely "Talk on Teaching," and when tea is removed and fruit placed on the tables, he rises with a cheerful smile to fulfil his engagement. We happen to have the honour of an intimate personal acquaintance with Mr. Weston, we shall therefore stand aside and allow that gentleman to speak for himself; hence the occasional use of the first person singular.

After some preliminary observations Mr. Weston said:—

Time was when a considerable part of our effort was directed to the mere mechanical work of teaching to read. Thanks to the elementary schools, however, the youngest children are now under instruction, and the Sunday school teacher, released from the drudgery of the spelling-book, is set free for higher objects. And by the operation of the Elementary Education Act, this will be increasingly so year by year. Imperfect as it is, that Act is a great boon, and marks a new era in the social advancement of the people. It can never satisfy the great bodies of Protestant Non-conformists until it has been amended, and the obnoxious twenty-fifth clause repealed. But our very objections make our responsibilities the heavier. If, for the religious education of the people, the church and the Sunday school must, in the main, provide, how necessary it is that the means should be improved and the agency made efficient. That the church and the school will rise to the necessities of the position, I have no sort of doubt. The willingness of voluntary effort will prove equal to the occasion, and the progress of Christianity will be advanced by the enlightenment of the masses. In order to this, the culture of our churches must be given to the Sunday school; teachers must use all means of acquiring information

and improving their own minds ; school buildings must be improved and made attractive ; and, above all, a yearning desire for the salvation of souls must fill our hearts and give new impetus to our zeal.

The Sunday School Union has done a noble work in increasing the efficiency of our schools ; not only by the material provided, the directions issued, and the literature published ; but by its stimulating influence on the minds of the workers, the constant interest it creates in the work they seek to accomplish, and the higher standard which is set up for the right accomplishment of that work. Yet, let us not imagine that its work is done. While the general condition of our Sunday schools has been immeasurably raised, and the aptness of our teachers considerably increased, there yet remain both schools and teachers marked by the worst faults of the old style. Teachers who have small sense of the responsibility of their position, and who, so far from remembering that it is an unspeakable privilege to be permitted to work for the blessed Master, think that they are doing the superintendent an honour, and the school an inestimable favour, in vouchsafing to accept the care of a class. If such as these fail we cannot affect to be surprised. There is scope for the exercise of the highest gifts in the Sunday school. Education and refinement should be freely devoted to its service. Let none think that the work is too low for them. Men of the highest social position in both hemispheres have found pleasure in the privilege of teaching. Lord Chancellor Hatherley, the Attorney General, and many others in our own country ; the late President Harrison, Chief Justice Chase, and a host of others in America ; have retained their love for the work long after their elevation to places of the highest distinction. Let the cultured and well-to-do in our congregations devote themselves heart and soul to the work, and endeavour, by influencing the young, to benefit and give tone to the congregation of the future.

I do not say that every one possesses a capacity for teaching. Mere knowledge is not sufficient. There must be sympathy deepening into love. It is this that makes a teacher. It was this that made the name of Arnold a power at Rugby. It was this that enshrined him in the hearts of his pupils and aroused all the generous impulses of their nature. Let all teachers seek to develop this sympathetic power. The man of slender attainments who has it, will be vastly more successful than the educated man who is destitute of it. Not that I undervalue education. Of course in order to teach there must be something to impart. Hence the true teacher is, and always must be, a learner. He will be constantly endeavouring to acquire knowledge suited to his needs. And for this he will not only consult the written thought of books, but he will peruse the living epistles of men. As with the successful preacher, so with the successful teacher, all things will be made to contribute to his one grand purpose. There is, and there can be, no excuse for the ignorance born of indolence. The enquiring and industrious will find ample material at hand, and their work will be a keen delight to themselves and a perennial joy to their scholars. The press teems with help, and pours forth a literature suited to their needs. The teacher has now furnished to him for a few pence, that for which years ago even the minister in his study sighed for in vain. Biblical criticism is simplified for his use, and the zoology, topography, history, and manners and customs of the Bible are condensed and popularised ready to his hand. The results of modern investigation and scholarship are brought within his reach. The researches of Sir Gardiner Wilkinson in Egypt, of Austin H. Layard and Sir Henry Rawlinson in Assyria and Babylonia, of the agents

of the Palestine Exploration Fund and others in the Holy Land, besides the laborious investigation of competent observers in Greece and Rome, have in late years poured a flood of light upon Bible subjects. The results of these researches have been given from time to time in the *Biblical Treasury* and similar publications, and with the merest spark of imagination the teacher can reproduce for himself and his class the life and habits of an extinct civilization. Ancient sculptures and manuscripts yield up their record for his use, and buried cities are disinterred and add their testimony to the truth of the sacred narrative. Jerusalem, in imagination, is rebuilt, and the temple again uprears its head, silent as of old, without sound of axe or hammer. Pictured before him, Damascus sleeps in oriental beauty amid its palm trees and orange groves; and Tadmor in the Wilderness in columned majesty, lies desolate in its solitude. All antiquity yields up its treasures to enrich him, and the shadowy past pours its wealth at his feet. Who then would rest in poverty amid such abundance, unfurnished amid such prodigal bounty? Let the teacher study the Bible in the light of such information and it becomes transfigured before him. It is no longer a dead, sealed book—an antique, musty record. It flashes into power, and stands before him a divine presence, instinct with beauty and throbbing with life. Let the teacher, then, according to his means and his leisure, become a student, and “bring forth out of his treasury things new and old.” Let him take the periodicals of the Union. The *Sunday School Teacher*, the *Notes on the Lessons*, and the *Biblical Treasury*, rightly used, will save him from dull and unfruitful lessons. Avail yourselves, if possible, of the teachers’ order for books, and add to your own library by the liberal arrangements therein placed at your command. Wherever practicable, let the teachers assemble stately for mutual counsel, and let the pastor conduct training and preparation classes for them. Such work will assuredly bring richest reward, “full measure pressed down and running over.” Let all regard the Sunday school, to use the American phrase, as a real live thing, and expect great results from faithful labour. Then Sunday will be a joy and the class a privilege, and the promise shall be fulfilled, “He that watereth others shall himself be watered.”

And now a hint or two as to the use of the information thus acquired, as to the matter, method, and manner of teaching. And first, as to the *matter* of teaching. You will, of course, adapt your instruction to the capacity of your class. Let your teaching be *interesting and illustrative*. In order to be interesting it must of necessity be simple. And remember that what is perfectly simple to you may be profound mystery to a child. For instance, take Hodge from the plough, and demonstrate to him a mathematical problem, and your demonstration, so plain and precise to you, will only excite in him a stare of mingled wonder and surprise. So take the lines and points and curves of mere theology and the children will be no whit the better. I have listened to teachers who preached endless sermons on abstruse points of doctrine to their scholars, and the little ones were restless and fidgetty, and hailed with joy the sound of the bell that released them from such a purgatory. And no wonder. But had the theology been reduced to a life, and simplified by examples, the little heads would have been gathered lovingly into a knot round the teacher, and the close of the lesson would have called forth exclamations of regret from the children. Avoid technical and dogmatic theology in your class. It has its place I know, but in my humble judgment that place is not the class in the Sunday school. Inculcate rather the duties and precepts of Christianity. Speak of the infinite love of God in Christ Jesus to your children. Use

plain, homely, vigorous Saxon. Call a spade a spade, and do not trouble to describe it as "an agricultural implement, consisting of a metallic plate secured to a timber handle, used for the purpose of delving or removing the soil." Interest the children by securing their help in the lesson. See what *they know* as well as what you know. Listen to their questions, solve their doubts, and try to stimulate in them a thirst for knowledge. Explain, so far as you can the geography, natural history, and manners and customs of the lesson. Don't let the children go from the class under the impression that Joseph walked down the Temple Street of No-Amon in a swallow-tailed coat and stove-pipe hat; or that the Queen of Sheba was attired in rustling silks, with the latest approved trimming and bonnet to match. Make your lessons as-telling and picturesque as you can. Avoid all mere retailing of anecdotes or reading of books or magazines in order to pass away the time. As a rule such expedients are a sure sign of want of preparation. The lesson properly treated will more than fill the time at your disposal.

Use illustrations freely. By illustrations I do not mean those goody-goody stories of blue-eyed curly-haired children who have wondrous experiences, and always go to heaven. The boys in your class are poor little mortals, who want to live a little longer; and it may not conduce to a right estimate of religion if they get the notion that all good children die young, and that juvenile saintship is therefore beyond their reach. You have a perfect cyclopædia of good illustrations in the *Biblical Treasury* and kindred publications of the Sunday School Union. Imitate the example of Christ, "Without a parable spake he not unto them." All nature furnished his illustrations. The stones, the stars, the wind, the clouds, the birds, the trees, all spoke through him. Little children taught his lessons, and the family circle enforced his doctrine. The sower going forth to sow scattered his words of wisdom, and the reaper gathering together his sheaves bound up his words of caution. The city set upon a hill shines forth in his discourse, and the sorrows and festivities within its walls alike point his moral. The affairs of business are pressed into his service, and household occupations make plain his words. The croak of the hungry raven, the vulture swooping down upon the carcase, the howl of the wolf, the rush of the tempest, the play of the lightning, and the roar of the flood, embody his words of terrible warning. And hence "the common people heard him gladly." They could understand his "likes," and his illustrations brought the truth home to their hearts. Let your teaching then be illustrative. Believe me it is not difficult to illustrate. "Likes" come to those who look for them. Keep a note book for the purpose. Let your country walks contribute to it, and bring home with you the moss or the withered branch or the insect that has suggested a lesson. Let the newspaper with its present day history, and your more solid reading with its records of the old time add to your store. Make a note in the margin of your well-thumbed Bible against the text illustrated, in order to facilitate reference. Thus, every year your treasure will increase, and your work become more easy and pleasant.

Then as to the *method* of your teaching. Let it be *devoted and direct*. Strive earnestly to benefit each one of the scholars committed to your charge. And remember that the old proverb is true, that "example speaks louder than precept." As you desire them to grow up in the enjoyment of religion and the practice of virtue, let all your connection with them contribute to that end. They will judge you more by your actions than by

your words. The earnest teacher cannot possibly afford to be absent from his place from motives of ease or self indulgence. He will regard his work as a sacred trust, not to be neglected with impunity. And as he desires the lesson of the day to begin and end well, he will take care that no frivolous talk or trifling behaviour shall distract the minds of the scholars from his want of punctuality. Seated lovingly with his class, his whole manner reveals an anxious desire for their best interests, and a most profound belief in the Saviour for children. He will look anxiously for present results as well as for that deferred good which springs up after many days. And here, let me say, that while we disclaim all belief in the nonsense of baptismal regeneration, we have perhaps drifted unconsciously into the other extreme. We have grown strangely sceptical *in practice* of the salvation of children. We do not expect that children will yield to our entreaties, and in their simple way give themselves to the Saviour. A kind of hazy notion prevails, resulting perhaps from some half understood theological dogma that children belong, as of right, to the devil, and that it is a very extraordinary thing indeed when they are won for God. Hence few churches provide for the reception of children as members, and would look upon it quite as a phenomenon if children were proposed for communion. They would hesitate how to deal with the case, and would probably end by declining to admit them to church fellowship so young. We need not wonder, therefore, that nine-tenths of the children in our Sunday schools are lost to the church and gained for the world. The season of impression passes away. Simple faith gives place to doubt; or worse still, earnest enquiry is replaced by profound indifference; and when the church looks for them at the age of 18 or 19 to join its ranks, they are already biassed for life, their companionships formed, their passions developed, and their principles unsettled. Thank God the churches shew some signs of returning sense in this matter. Pastors and teachers are getting clearer views as to the relation of children to the church. They are beginning to read in a new light the interviews of the Christ with the little ones, to understand more literally his gracious words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and they interpret more forcibly the divine anger with the disciples that "rebuked those that brought them." What more natural than that the children should belong to Jesus, and that *He* should "take them up in His arms, put His hands upon them and bless them?" *Expect*, therefore, the conversion of your children. If you believe in the power of the Holy Ghost to regenerate, and the infinite willingness of God to bestow His influence, work for this, look for this, pray for this, and be satisfied with nothing short of this. If the Sunday school fails here, believe me, it fails in its most important object.

And now, in conclusion, a word as to the *manner* of your teaching. That marvellous word "love" would sum up all that I have to say on this point. Who shall describe its power? Who shall set forth its influence? Let love dominate all your work, and inspire all your teachings. Bishop Hall has somewhere said, "Temper is nine-tenths of religion." To the teacher this maxim is important. He is often tried by the waywardness or inattention of his class. He may be fretted and worried by their wilfulness and ingratitude, yet let him remember that his every act and look leaves its impress on the children. What will they think of the teacher who, whilst enlarging upon the theme, "God is love," boxes their ears, and displays the most distressing ill-temper? De Witt Talmage says, "The only thing I remember about one teacher in a school where I went was, that he struck me over the head with the New Testament. I do not re-

member about the lesson, but the book was hard." Depend upon it physical punishment is out of place in our Sunday schools. Let the teacher learn to possess his soul in patience. Love begets patience; "Charity suffereth long and is kind." Be gentle, be persevering. Don't be discouraged by apparent non-success, or by the thoughtlessness of your children. "Charity hopeth all things, endureth all things. Charity never faileth."

Yet do not suppose that I am thus counselling any inattention to discipline. The utmost firmness is compatible with the most loving spirit. Discipline lies at the foundation of success. Discipline, steadily maintained, will produce a habit of obedience, prompt and ready. Without discipline, happiness and prosperity are unattainable in church or school, in family or state. If you value the future of your scholars, maintain the most complete though loving mastery over them. You will not need to do this by keeping them at arms length. I need hardly counsel you to cultivate an affectionate familiarity with your children. Inquire after their family; note their little peculiarities. Don't be afraid of the children touching you, and don't be afraid of pleasantly pinching a cheek, or patting a head, or squeezing a hand. There's wondrous power in a touch, and more sympathy flows from the finger ends than from the tongue. If possible, visit them at home sometimes, and don't let them be strange even at your own fireside. Above all, let your love flow out in prayer for them. Plead earnestly at the throne of grace on their behalf. Like the prophet over the dead child at Sarepta, spread yourselves over them with the breathings of unutterable yearning; and in answer to your supplication life and health shall be given.

While trying to teach others, seek yourself to be taught of God, to be enlightened by the great Teacher—the Holy Spirit. We have the promise of the Master, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And taught of God, your work shall be with power. The Sunday school shall indeed become the nursery of the church. Faithful toil shall be rewarded with success here, and the teacher's heart shall be gladdened by seeing souls influenced for good—lives consecrated to God. And in the future the patient and unknown worker shall be rewarded before all the worlds. Amidst shouts of rejoicing and sights of renown—harpings and crownings and joy—the voice of the Master shall speak in loving accents, "Inasmuch as ye did it unto one of the least of these, ye did it unto me. Come ye blessed of my Father, enter ye into the joy of your Lord!"

W. H. ALLEN.

EXTRAVAGANCE.—He is not extravagant who lives richly. He is not extravagant who spends what he has abundantly, when he has an abundance to spend. If a man is rich, and lives in a palace, he is not extravagant. He may be spending money profusely, and yet not spending it extravagantly, if he lives entirely within his means. But any man is living extravagantly who is living beyond that which is prudent; beyond that which he can afford; beyond that which is fit for his position and circumstances and character. It is extravagance in this sense that is culpable. It is not extravagant for a man who has abundant possessions to live according to his means; but for other people who have not his means to attempt to live as he does, and to eke out by tricks and shams and pretences what they lack, is an extravagance, and this is the kind of extravagance which is increasing in our cities.—*Beecher.*

STORIES FOR THE YOUNG.

No. VI.—*Lily's Birthday Party.*

"WHY don't I have a birthday party on *my* birthday?" asked Lily Dawson of her mother.

"What has put that thought into my little girl's head?" said Mrs. Dawson, looking up from her work. "I thought your last birthday was spent so happily."

"So it was, mamma; I had my cousins, you know, and the day went ever so quick; but I can't have them from America, you see, mamma; so why this time can't I have a party like Mary Benton's?"

"Ah, I understand; Mary Benton had a party last week, and you want one like it."

"Yes," said Lily briskly. "Susan Coles was there, and she told me all about it. They had a conjuring man from London who showed all kinds of funny tricks—but first they had a splendid tea—and then a magic lantern, and games, and new dresses, and supper, and sat up enjoying themselves till ever so late. Mamma, couldn't we have a children's party on my birthday—just for once, you know?"

Mrs. Dawson promised to think the matter over; and as Lily knew it wanted quite a fortnight to the important day, she did not hurry for a more definite reply.

The next morning Lily went to her school in high spirits. She was a comparative stranger among the girls, as her parents had only lately moved into the little town; and as she had never been at a school before she had not been quick in forming friendships among her companions. Now, however, she had plenty to ask about and to say; most of the girls had been to Mary Benton's party, and the conflicting statements about it were rather puzzling. Some found fault with one arrangement, some with another; one declared it was a baby affair, for it "broke up" so early; another complained that she still felt tired from sitting up so late in such a hot crowded room. "I should like my party, if I have one, to please everybody," thought Lily Dawson; "so I will hear all I can, as we never gave a children's party, and it wont do to make mistakes." By and bye she found herself seated beside Mary Benton herself; it was too good an opportunity to be lost.

"I hear you had a birthday party last Monday," began Lily, plunging headlong into her subject, "how pleased you must have been to give it."

"Not much pleasure, I assure you," replied Mary, shrugging her shoulders. "I like the fun of preparing for it very well and the new dress; only Polly's horrid little brother Tom spoilt my beautiful new silk by squirting some scent over it, and some of the girls made themselves very disagreeable; perhaps if one only asked nice people, a party might be pleasant."

Lily opened wide her eyes. "But I only should ask nice, well-behaved people," said she.

"Stuff!" said the elder girl, looking amused at Lily's ignorance; "when people give parties they can't always ask those whom they like; and very often have to ask people they can't bear. Some we asked because I had been to their parties and owed them a party, don't you see? others because they were girls mamma wanted me to know, and if they came they *must* ask me back again; not much room left for girls one really likes, and not much chance of enjoying their company if they came."

Lily listened to this and much more, till her views about "parties" were not a little changed. Still *her* party should be something better, she determined.

The next day was Saturday, a whole holiday, and Lily reckoned on talking it over with her mamma, and hearing her decision. "So my little girl wants to give a party," said her father after breakfast, before leaving home—"well, hear what mamma says, and if you both agree about it, the party may be given." How Lily longed for the quiet reading to be over that the matter might be discussed! She, as usual, opened her Bible, and her mother pointed her to the fourteenth chapter of St. Luke as their reading for that day. As she read aloud the twelfth, thirteenth, and fourteenth verses, Lily's attention was arrested, and when the chapter was ended, her feelings were sobered, and very quietly she listened as her mother explained to her what her wished-for party would cost, and the various arrangements that must be made.

"It seems a great deal just for a few hours' pleasure," said Lily, thoughtfully; "and perhaps they won't all be pleased, even then," she added, as she thought of some of the remarks made the day before. "And it will put the servants out, and give you a deal of trouble, mamma."

"That we will cheerfully put up with, Lily dear. Only your papa wished me to point out clearly what a "party" means to people not rich; and you are welcome to the trouble and the money if you would really like it. Now come out for a run with me, and don't decide till the evening; think it out well first."

At the garden gate stood a little girl of seven years old, thinly clad, holding in her hands some bunches of early violets for sale. "Poor little thing," whispered Lily, "only that thin old frock this cold day; mamma, do buy some."

Mrs. Dawson spoke kindly to the little girl and learnt her story. Her mother was a dressmaker in the town close by, but she had caught a severe cold early in the winter and had scarcely earned anything for several weeks. And as she told this, Lily listened eagerly. Could it be hunger, she thought, that made those blue eyes look so large, and the little face so pinched and pale? Were people really suffering for want of *bread*, and was she wanting to spend so much in one evening, feasting those who had plenty? As she walked beside her mother to the sick woman's door, those verses in the chapter she had read came with renewed force to her mind. "Call not thy friends . . . nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But . . . call the poor . . . and thou shalt be blessed." These were Christ's own words; the words of One who went about ever doing good, and who ended a life of self-denial by a death of agony, borne for the sake of those who were even then His foes. The meaning of them found its way into Lily's heart. As she walked on with her mother, as she stood by the sick woman's bed, as she saw suffering and want that it was in her power to relieve, the desire to give this party faded gradually away. In the presence of such sad privation and trouble, the short pleasure of one evening seemed so little, the possible relief she might give seemed so great. To bring a smile to the worn out mother's face, to make the damp, chill room glow with a cheerful fire, to cover the shivering child with a warm frock, and supply her with food—ah! these would be joys that would have no sorrow in them—pleasures that would last.

"Papa," said Lily that evening, "mamma has told me what the party would cost—I don't care any more about the party—but oh! papa, if that

money might go instead to little Annie and her mother—mamma gave them a little to-day, but they want so much!"

And gladly, thankfully, the request was granted. Instead of preparing for a birthday party, time, and trouble, and money were spent in making two human beings happier, and in putting them in a way to help themselves for the future. It was the pleasantest birthday Lily had yet had. For the first time in her life she had clearly seen that the commands and words of Jesus had a message for her, child though she was; and in denying herself to please Him she experienced a pleasure and a peace that no worldly joy could possibly afford.

Dear young readers, the words of the blessed Saviour have a message to each one of you. May you be led, by His Holy Spirit, to listen meekly and lovingly to His voice, and to gladly receive His words into your hearts and lives.

E. CLACY.

THE GOSPELS.

No. II.—*Of the sources from which the authors of the Gospels derived their materials.*

LET us now turn to the brief introduction to Luke's gospel, which has an important bearing on our subject; giving, first of all, a revised translation of the passage, which seems to me not very happily rendered in the authorized version. "Since many tried to arrange a complete (or continuous) narrative of the statements that have been currently circulated amongst us, even as they delivered them unto us who from the beginning were eye-witnesses and became ministers of the word, it seemed good to me also, having carefully traced all things from the first, to write (them) in order to thee, most excellent Theophilus, that thou mightest know the trustworthiness of those things wherein thou hast been instructed."

I will endeavour, first of all, to clear away what I judge to be a common misapprehension of the passage; viz., that Luke here affirms that several persons before him had written gospels, and that consequently several were in existence when he began his. Now this, it seems to me, is just what Luke does not say: he only says they had tried to do it. Every one who does anything intentionally begins by trying to do it: and when the work is done, we simply say that he did it, that assertion including or implying the attempt to do it. But as the attempt by no means includes or implies the completion of a work, we hardly say that a man tried to do a thing except when the attempt was a failure. What Luke's words, then, really show is that, though many had tried to compile gospels, they had not succeeded: and this interpretation is at once in accordance with his use of the original word elsewhere,* and suited to the context. His mention of others' previous attempts was a justification of his own effort, while their failure furnished a reason for his making it. Had they succeeded, their gospels would have superseded the necessity of his writing another, unless indeed theirs had been unsuited to his purpose, of which he gives not the slightest intimation.

Again, his expression "to arrange a complete (or continuous) narrative" implies that his materials were detached, and needed to be put together; and seems also to indicate that they were in writing; but whether written by the apostles and others who had been "eye-witnesses and became ministers of the word," or written down from their discourses by their hearers, is not stated. Neither are we told whether his materials were all in their original detached form, or whether he had access to any of the unfinished attempts of his predecessors and followed the arrangement which he found therein. But we are assured by him that he had carefully scrutinized his materials and traced them to their original apostolic or other trustworthy sources.†

* Luke is the only one of the sacred writers who uses the word here employed in the original. It occurs twice in the *Acts of the Apostles*, viz., ix 29, "but they went about (tried) to slay him;" and xix. 13, "took upon them (tried) to call over," &c. In both cases the attempt was a failure.

† Luke's description of "eye-witnesses and ministers" includes the Apostles, but is not necessarily limited to them.

Now let us turn again to the accounts of the cure of the leper, given above,* and see how far it harmonizes with our understanding of the introduction to Luke's gospel. That it was a detached record appears from the different place which it occupies in the arrangements of Matthew and Luke, one placing it immediately after the Sermon on the Mount, the other before it. Matthew, in accordance with his arrangement, links it with the preceding context by the words, "and when He was come down from the mountain, great multitudes followed Him:" but Luke has merely the indefinite statement, "and it came to pass when He was in one of the cities," he not having, like Matthew, the advantage of personal recollection, and apparently not knowing its correct place in the succession of events. Indeed the different arrangement of the incidents of the gospels, and their manifestly anecdotal character, evinced by the frequent use of such indefinite expressions as "and it came to pass," "now at that time," "in those days," and the like, are a general corroboration of this hypothesis of the originally detached form of these sacred records. It is not, however, to be inferred from this that every separate incident formed the subject of a separate document. Some documents would, it is probable, include several incidents; and this would be indicated by their occurring together, and in the same order in all the three gospels. Thus the stilling the tempest, and the healing of the Gadarene demoniac; again, the cure of the man with the palsy, the call of Matthew, and the vindication of His disciples for not fasting; and again, the raising of Jairus's daughter, and the cure of the woman with the issue of blood, are instances of this constant succession; none of the evangelists choosing to break the connection which they found existing; while the variations of the several narratives in other respects show the freedom with which these early documents were treated, and bring out the respective characteristics of the several evangelists. We have seen, for instance, that we have in these narratives the brevity of the bookish unobservant Matthew, the picturesque details of Mark, and indications of the Gentile training and higher literary culture of the physician Luke.†

This free handling shows that the several documents were regarded as a private possession which the owners were at liberty to alter, when they could thereby improve them. There would be no desire to omit anything, or to abridge except by condensing what was diffuse: but there would be every desire to amplify, as fresh information was obtained from sources as worthy of credit as the original writer. One eye-witness would add some fresh details to those which had been given by another. It is, then, a fair inference that the shortest document was the earliest, and the longer ones transcripts of it with various enlargements. We have already seen that where the documents existed in a twofold form, Hebrew and Greek, the Hebrew form (employed in the Hebrew gospel of St. Matthew) was the original form: and as Matthew's narratives are also the shortest, our two deductions as to the original form of the documents, one from its brevity, the other from its language, confirm each other by this coincidence.

On the whole, then, the following conclusions appear to me to be clearly established by a comparison of Luke's introduction with the internal evidences afforded by the Gospels themselves. (1.) That the first three Gospels were compiled from a number of separate documents, which are, in each of them, arranged "so as to form a continuous narrative." (2.) That these documents rested on the authority of the Apostles and other "eye-witnesses and ministers of the word," being either written by them, or embodying their oral statements. (3.) That most, if not all, of them were originally in Hebrew, the language used by our Lord; and in that language formed the basis of the original Hebrew Gospel of Matthew. (4.) That having got into circulation among the early Christians, they were translated into Greek. This would be requisite in order to their use by the Hellenists or Grecians, (foreign, Greek speaking Jews,) who were numerous in the primitive church, even in Jerusalem. (5.) That when they were translated, or afterwards, they received various additions, as appears from the Gospels of Mark and Luke, in which the translations

* See No. I., p. 181.

† This culture of Luke is seen in the more methodical and compact arrangement of his narrative of the tempest and the demoniac, which will be apparent, I think, to a careful reader of the original. It appears, even in the translation, in the earlier notice of the demoniac's nakedness (ch. viii. 27), and of the age of Jairus's daughter (ch. viii. 42.) Observe, too, his use of the more accurate word "lake," instead of "sea," as applied to the Lake of Galilee; and his exact description of the country of the Gadarenes as being "over against Galilee" (ch. viii. 22, 23, 26, 33.)

are embodied.* This freedom of treatment shows that they were regarded, not as public or ecclesiastical, but as private documents, which those who possessed them were at liberty to alter. (6.) That several abortive attempts were made to arrange them before our third Gospel was written. It is not unlikely that these abortive attempts may have influenced the arrangement found in our present Gospels.

If these conclusions are right, the older modes of accounting for the frequent manifest accordance of the synoptic Gospels must be given up. Of these modes the earliest was, that the evangelists copied one from the other. But the nature of the accordance between them is at variance with this. It is not so close or so continuous as in such case it would have been. The later evangelists would never have treated the work of their predecessor with the freedom which alone could have produced the existing diversity. Neither have the advocates of this view been able to agree as to the order of composition. Every possible arrangement has found its advocates, and each of the three evangelists has been placed first. To which it may be added, that the early traditions of the church are not favourable to the view, and that the introduction of Luke's Gospel is hardly to be reconciled with it. It has, I believe, but few advocates at the present time.

Another supposition is that a yet earlier Gospel was the common source of the three which we now have. It has been supposed by some to have been in Greek, by others in Hebrew, with a Greek version, or rather several Greek versions, which received various additions. The objection to this supposition is that a work of such weight and authority as this original Gospel must have been, would never have been lost; and that so early and so completely, as to have left no trace or record of its existence in any of the extant remains of Christian antiquity. Beside, it is as much at variance as the former supposition with the statements of Luke, and with the free usage which the original must have undergone.

We have a third hypothesis which, supported as it is by the weighty authority of Professors Norton and Westcott,† is entitled to respectful consideration. It is, that the Apostles in their public teaching were largely occupied with narrating the incidents of the Saviour's life; that in this work each would, in repeating over and over again the same incident, come to use the same form of words which he had previously employed; and that, from their teaching conjointly, their several narratives would become assimilated, and so a single definite form of relation would at length be established. The hypothesis is thus clearly stated by Professor Norton.

"We conclude, then, that portions of the history of Jesus, longer or shorter, were often related by the Apostles; and it is evident, that the narrative, at each repetition by the same individual, would become more fixed in its form, so as soon to be repeated by him with the same circumstances and the same terms of expression. Especially would no one vary from himself in reporting the words of his Master.

"We have next to consider, that the Apostles, generally, would adopt a uniform mode of relating the same events. The twelve Apostles, who were companions of our Saviour, resided together at Jerusalem, we know not for how long a period, certainly for several years; acting and preaching in concert. This being the case, they would confer together continually; they would be present at each other's discourses, in which the events of their Master's life were related; they would, in common, give instruction respecting His history and doctrine to new converts, especially to those who were to go forth as missionaries. From all these circumstances, their modes of relating the same events would become assimilated to each other. Particularly would their language be the same, or nearly the same, in quoting and applying passages from the Old Testament as prophetic, and in reciting the words of Jesus, whose very expressions they must have been desirous of retaining. But the verbal agreement among the first three Gospels is found, as we have seen, principally where the evangelists record words spoken by Christ or by others, or allege passages from the Old Testament. Elsewhere there is often much resemblance of conception and expression, but, comparatively, much less verbal coincidence."‡

J. C. MEANS.

* That the latter portion of the parallel passages from Mark and Luke given above (No. 1, p. 181) shews by its substantial agreement (though one of the evangelists has transposed the clauses,) that it was in the Greek document which they both used. But the entire omission of it by Matthew shows that it was not in the Hebrew record from which he got his narrative. Had that record contained the portion, we cannot suppose he would have omitted it.

† Norton, *Genuineness of the Gospels*, vol. 1, p. 234, &c. 2nd edition; London, 1847: Westcott, *Introduction to the Study of the Gospels*, p. 174, &c.; London, 1860.

‡ p. 238.

THE LATE REV. J. SUTCLIFFE.

THE Rev. John Sutcliffe, of Rocester, in Staffordshire, was a native of Wadsworth, near Hebden Bridge, in the county of York. His father appears to have united in himself the two businesses of farmer and shop-keeper. Mr. Sutcliffe and his wife were pious people, and members of one of the General Baptist churches in the vicinity, probably of that at Birchcliffe as being the nearest to their residence. It will be seen, therefore, that the subject of this sketch, from his earliest years, was brought under influences favourable to the origination and development of early piety. It does not appear that John was put to any trade, or intended for business, but for the profession of a schoolmaster. Hence, on his leaving school, he removed to Leeds in the capacity of assistant to a Mr. Hargreaves, the principal of a seminary in that town. In this situation the young man continued some two or three years, doubtless improving himself, as well as subserving the interests of his employer. During his residence in Leeds Mr. Sutcliffe enjoyed the ministry of Dr. Ackworth, who was at that time pastor of the Baptist church in that town. He united with the church, and at once devoted himself to active service in the cause of his Redeemer: the consequence was that, though young, he was in high esteem among his brethren.

From Leeds Mr. Sutcliffe removed to Keighley, where he was again engaged in scholastic duties. His stay at Keighley was short. It seems that about this period he came to the conclusion that he had devoted sufficient time to preparatory work, and that the proper season was come for him to commence a school on his own account—but to discover a suitable opening for his purpose proved no easy task. Eventually, however, it was found in a somewhat unexpected and circuitous way. At this juncture the late Rev. R. Ingham, then of Heptonstall Slack, happening to call at the elder Sutcliffe's, their son and his anxiety to find a suitable opening for a school became the subject of conversation, the result was that Mr. Ingham gave his young friend a letter of introduction to Mr. Fogg, the Baptist minister at Ashbourne, in Derbyshire, who received him kindly. Here he sojourned for a few days, enjoying the society of his hearty and hospitable host, and making such observations and enquiries as concerned the main purpose of his visit. Mr. Fogg strongly advised his visitor to try Ashbourne as the scene of his projected experiment; but, after due consideration, he notwithstanding deemed it best to decline doing so.

About this time Mr. Sutcliffe was apprised of the death of a schoolmaster at the village of Rocester, a few miles distant from Ashbourne, and after personal observation and consideration he came to the conclusion that the vacancy occasioned presented a suitable opening for himself. In due course, therefore, he opened his school, with fair prospects of success. It may be added, that he continued his scholastic engagements for a number of years: eventually, however, several circumstances concurred to induce him to relinquish them; one of these circumstances was the fact that the close confinement began to affect his health and to injure his sight.

But it is time that we should contemplate the subject of these remarks in the capacity of a preacher of the gospel and pastor of a Christian church. His introduction to the ministry was on this wise: a certain person, with whose name I am unacquainted, a member of the Independent church at Uttoxeter, but who resided at Rocester, had been for some time accustomed to read a sermon to his family on the successive Sunday evenings, and to invite such of his neighbours as were willing to share the benefit of these engagements. The result was that gradually there was collected a larger congregation than could be conveniently accommodated in a dwelling-house. Hence, for the use of this increasing congregation, a school-room was engaged—whether the one occupied by Mr. S. I am not aware. The field of operation thus appearing to open before him, the individual in question became emboldened to lay aside his practice of sermon reading and to begin to preach. Such was the position of affairs in March, 1831, when opportunely, as it afterwards appeared, John Sutcliffe took up his abode in the village. It may be remarked, as a singular coincidence, that this person, in the following August, removed to Oldham, in Lancashire, leaving his newly gathered congregation to look for their edification and supervision to some other of the Lord's servants. Prior to this time, though our friend had made himself acceptable and useful as a member of the church both at Leeds and at Keighley, yet he had never attempted to preach, whatever may have been his thoughts and purposes on the subject. Now, however, it seemed that his way into this higher sphere of Christian labour was opening before him quite providentially

and clearly. Accordingly, before his friend removed to Oldham, he urged him to make the attempt to preach. He did so, and was successful. Mr. Sutcliffe realised that now a really serious emergency had arisen in his religious life, and he prepared to meet it like a good soldier of Jesus Christ. He was left in charge of a congregation, comparatively small it is true, with no one to whom he could look for help; but, like a devout man, he remembered his dependence upon God, and betook himself to Him in prayer; nor was it in vain, for in answer to prayer he obtained such aid from on high as enabled him to break the bread of life profitably to those who attended his ministry.

He was a Baptist, but uncertain as to remaining permanently in the neighbourhood; and as, moreover, the cause had been originated by an Independent, he felt some hesitation as to the propriety of immediately declaring his sentiments relative to baptism and church fellowship. But, as time passed on, and the congregation increased under his ministry, and there was every prospect of its continuing to do so, he came to regard himself as fully justified in stating his convictions upon these important matters—and the more so as no church had hitherto been formed, so that there was no fixed organization to be disturbed. Under these circumstances, therefore, the Lord having by his instrumentality stirred up a few to ask the way to Zion with their faces thitherward, he exhorted them first to give their own selves unto the Lord, and then unto one another, according to His will. These friends, eleven in number, having given satisfactory evidence of that faith in Christ which purifies the heart and transforms the life, were baptized by their minister in the river Dove on Lord's-day, August 17th, 1834, after an able sermon preached at the river side by the Rev. J. G. Pike, of Derby; in the afternoon of the same they were recognized as a Christian church by the same esteemed minister, who afterwards united with them in the celebration of the Lord's supper, solemnly admonishing them respecting the responsibilities which they had taken upon themselves both towards their Divine Master and towards each other. In the evening Mr. Pike preached an impressive sermon in the open air. It cannot admit of a doubt that, to the young minister and his friends, ardent with the fervour of their first love, this must have been a joyful day.

Ere long, however, this infant church became involved in some difficulty relative to the regular observance of the Lord's supper. Brother Sutcliffe had received his early training amongst those who held strict ideas concerning the order to be observed in Christian churches, and who considered that the celebration of the Lord's supper should be presided over by a pastor regularly ordained. He, therefore, refused, as unordained, to undertake this department of ministerial duty. This being the position of their affairs, the church invited their youthful evangelist to accept the pastoral office over them. The ordination services were held on Tuesday, October 18th, 1834. On that occasion the Rev. S. Ayrton, of Derby, commenced the proceedings by reading appropriate portions of scripture, and offering prayer. The Rev. J. Cooke, Independent minister of Uttoxeter, delivered a suitable introductory discourse. He then proposed the usual questions to the church and the pastor elect, and received their respective answers. The Rev. J. G. Pike, of Derby, then offered the ordination prayer, and addressed a most solemn and affecting charge to the pastor, founded on the words, "They watch for your souls as they that must give account," Hebrews xiii. 17. In the evening Mr. Ayrton preached on the personal and relative duties of church members, from the words, "What saith the scripture?" It may be mentioned, as a circumstance calculated to increase the deep interest felt on this occasion, that the young minister expressly alluded to Pike's Persuasives to Early Piety as the principal means employed by the Holy Spirit in awakening him to a sense of his danger as a sinner, and in directing him to Christ as his Saviour. Thus auspiciously did the subject of this sketch begin his ministerial course.

Long after this promising commencement the cause continued to prosper, and the influence of the minister to deepen and extend, so that he and his people were very harmonious and happy together. The happiness of the youthful pastor was, for a brief period, very brief as the event proved, much enhanced by his marriage to an amiable and excellent wife in the person of one of the members of his church—the youngest of the eleven friends whom he baptized on the day that the church was formed. They were married by the Rev. J. G. Pike, on Thursday, December 27th, 1838. Had this interesting and devoted young person been spared to her husband and to the church there was the best reason to believe that she would have been indeed a helpmeet for him. But it was not so to be. How inscrutable to short-sighted mortals are the dispensations of God,

who giveth not account of any of His matters, but whose glory it is to conceal a thing. After the lapse of only five short months it was, in effect, said to the stricken husband, son of man, behold, I take away from thee the desire of thine eyes with a stroke, for the much-beloved young wife sickened, and after an illness of a few few days' continuance, died on the 19th day of May, 1839, in the twentieth year of her age. This blow of the Divine hand appears to have been as crushing in its effect upon the bereaved husband as it was unexpected in its occurrence. It appears probable that the early and sudden removal of his wife exerted upon Mr. Sutcliffe a depressing and embarrassing influence through his whole remaining course, and that he was, to some extent at least, different and less effective both as a man and a minister from what he would have been with such a helper at his side. It may be sufficient to add that he continued a widower to the end of his days.

In about a year from the death of his wife Mr. Sutcliffe and his friends obtained a site and proceeded to the erection of a new place of worship, in which, as being their own, they could feel at home. In this undertaking they were materially aided by the late Mr. Evans, senr., builder, of Ellaston, near Rocester, who, in his declining years, connected himself intimately and heartily with the Baptist interest in the last-named place. In proof of this it may be stated that the writer of these lines officiated at several anniversaries of the opening of the chapel, and found that Mr. Evans invariably contributed half the amount collected on these occasions. The chapel was, in due time, entirely freed from debt, and occupied by the minister for whose use it was erected as long as he lived.

The narrative of our departed brother's life during the thirty-two years that followed may be very briefly given. His henceforth was a very even and uneventful career. He held on his way, swerving neither to the right hand nor to the left, either in doctrine or practice. He continued to bear his decided and unequivocal testimony to the truth and efficacy of the gospel from week to week, ministering to his people for their edification and comfort. It does not appear that his congregation was ever large or his converts numerous; so that time and its vicissitudes rather weakened than strengthened the church. Still Mr. Sutcliffe retained around him a circle of attached friends, who knew his worth, and who valued his services. For the state of things in relation to the cause at Rocester for many years prior to our friend's death, several reasons might be given. Probably the religious privileges of the neighbourhood were increased, so that there arose keener competition. Then Mr. Sutcliffe's ministry had not in it sufficient of the popular element to render it very attractive to the less reflective. It was more solid than showy. It may be said with truth of some preachers that they are too good to be popular. Moreover, there can be no doubt that our esteemed brother's constitutional temperament had much to do with his want of ministerial aggressiveness. He was naturally timid and retiring, averse to crowds and to excitement. A temperament like his could not but be depressingly affected by the domestic solitude in which he chose to live; and this influence would be felt in the pulpit as well as elsewhere. But if the subject of this paper did not much display the bolder and more active virtues, yet he was far from being defective in the sterling and essential graces of the Christian character. He was an amiable and excellent man, and his life adorned his profession. It is probable that, as regards the weight which consistency of character, exhibited through an extended period is certain to secure, Mr. Sutcliffe was, to say the very least, one of the most influential men in the neighbourhood where he resided. He had become one of the institutions of the place. He was generally esteemed by all classes. It was to him that they looked for advice and assistance in their emergencies; and he was usually equal to the occasion. That he did not appear more frequently in public and associate more intimately and freely with his brethren in general, and his ministerial brethren in particular, is to be regretted, inasmuch as it abridged both his usefulness and his happiness. It will probably be anticipated that our friend's services in the ministry were nearly, if not entirely, gratuitous, so that he depended upon business for his support, and as he possessed business qualifications his hands were sufficient for him.

Thus evenly the years of his life passed away until the fixed bound was reached that he could not pass. The autumn of last year found him in impaired health, and he had to avail himself of medical advice; but, as the issue shewed, without much real benefit. However, on the morning of the day on which he died he arose as usual, and considered himself somewhat better; went out for a short time, and returned to his home, where he lived alone; and in an hour or two afterwards was found lying upon the floor quite dead, having fallen out of his chair in a fit of apoplexy. His death gave a great shock to the village which had been so long favoured with his

preaching, his various other services, and his truly Christian example. The date of his death was November 11th, 1872, in the sixty-third year of his age. It may be added that Mr. Sutcliffe was interred beside his wife in the parochial burying ground, amidst many demonstrations of respect on the part of the inhabitants of the village generally. The clergyman who officiated on the occasion delivered a short address expressive of his own personal esteem and appreciation of the character of the deceased, while Sir Percival Heywood and his lady came purposely to the funeral service to testify their regard for him as one whom they had known intimately and valued highly. The lady brought a wreath of immortelles to place upon the coffin. His funeral sermon was preached by the Rev. J. M. Hodgson, M.A., Independent minister, of Uttoxeter, to a crowded congregation.

It will behove us, dear reader, to derive from the upright life and sudden death of this good man those lessons which it is so well fitted to teach. Let us reflect that in reference to him it may be said, "Many die as sudden, not as safe." "Be ye therefore also ready, for in such an hour as ye think not the Son of man cometh."

RICHARD KENNEY.

MR. MIALL'S MOTION.

It is quite fair to say that although Mr. Miall's motion has been brought before the House of Commons and rejected by a large majority, it has not had so much as the breath of debate upon it. Summarily, and impetuously, the impatient Establishmentarians cast it out as ill-timed, impracticable, and offensive. With his usual moderation, fairness, and force, the junior member for Bradford stated the case of religious equality, laid bare the "hopeless helplessness" of the state-fettered church, and urged the necessity, in the interests of religion itself, of the speedy separation of Church and State. Mr. Maclaren followed, showing that the propositions embodied in the motion lacked neither force nor truthfulness as applied to the country beyond the Tweed.

But not a word fell from the lips of Mr. Gladstone to show that "the establishment by law of the churches of England and Scotland" does *not* "involve a violation of religious equality." That was not touched. The injustice was virtually admitted. Not a line of argument in defence of the utter helplessness of the Church was advanced, beyond a quotation (which sounds in English ears more like a satire) eulogistic of the *unity* of the English Church as shown at the Nottingham Congress from the writings of Dr. Döllinger. The sheer incapacity of Parliament to legislate for the Church was allowed; and indeed had been too well illustrated in the discussions on the Occasional Sermons Bill a day or two before to be questioned. What, then, remains in the Premier's eloquent oration? First and mainly, the statement that the propositions are brought forward too soon; that in fact the majority of the people are at present disinclined to perform this act of justice. It may be a future question. It is not a present one. It is probable that such is the case. If England were polled tomorrow the vote might go against us. But that does not invalidate Mr. Miall's position, or convict him of imprudence for seeking to prepare the people to perform an act that is just and right, and fraught with highest good.

Next there came the assertion that the *majority* of the people are bound by ties of some kind or other to the National Church; an assertion largely based on the marriage returns. Doubtless: but not necessarily to *quæ* State-endowed Church. We admit the immense power of *sentiment*, and know the difficulty of moving it with the ice of logic. But if the strength of the Church Defence Association is in the attachment of the people married at churches, Samson will soon lose his locks. Many go there as they go to a post-office with a letter. On the other hand it is only recently that some English folk have really learnt that a marriage is as valid at a registrar's office or a dissenting chapel, as at the parish church: and even now anxious spirits are not altogether sure about it. If this is the majority Mr. Gladstone trusts to we give it him gladly.

But this is not all. "Take the Church of England out of the history of England, and the history of England becomes a chaos without order, without life, and without meaning." But again we ask, has this order, life, and meaning been put into English history because of the connexion of the Church with the State? Unhesitatingly we say, and could cite pages of evidence without end to support the assertion, that had that union been severed, the "order" would have been more perfect, the "life" richer and fuller, and the "meaning" more sublime than it is.

Finally, the overwhelming argument against Mr. Miall is the tremendous difficulty of dealing with the sum of £90,000,000 sterling. Doubtless this is a formidable task, but the very magnitude of the sum makes it all the more urgent that a way should be found of dealing with it on principles fair and equitable to the entire nation. Is it not an additional reason for disestablishment? Why should the faith of a portion of the nation be weighted in this way? Is it right, is it just? If difficulty is to prevent the realization of justice then where is British pluck, what has become of British daring?

We do not bate a jot of heart or hope in our just cause. The truth is great and must prevail.

EDITOR.

THE MODE OF BAPTISM AND CRITICISM.

IN reference to a discussion which took place in a contemporary a short time ago, a friend forwards a letter of the Rev. Robert Robinson, of Cambridge, to Dan Taylor, in our Magazine of Oct., 1807. It is so good throughout, and so many of our readers have not the old volume, that we give the greater part of it:—

“Among other (books) here is ‘The Obedyence of a Chrysten Man, by W. Tyndale.—Prynted at Malborowe, in the lande of Hesse; by Hans Luft. The viii. day of Maye. Anno MDVIII.’ Remark this one sentence, folio lxxvi. ‘Baptym. The *plungynge* into the water sygnifieth that we dye, and are buried with Chryst as concernynge the olde lyfe of synne which is Adam. And the *pullynge out agayn* sygnifyeth that we ryse agayne with Chryste in a newe lyfe.’ This is one of the many proofs beyond all contradiction which I have of the fact, that immersion in ordinary baptism was the invariable practice of the English till the Reformation. This is dated 1528, and by the man who translated the Bible. I have now received thirty-four volumes. Several are old farthing tracts, and one hath forty-seven of these jewels in it.—I was speaking of Sykes. I think him an incomparable writer, and therefore I suppose his piece on the innocence of error is excellent, but I do not affirm that it is, for I never saw it. This writer, and numbers more, the first in learning, piety and critical taste, lie wholly unknown to most of our ministers. Why? They have mistaken their true and real characters, and instead of considering themselves disciples of truth set up for defenders of faith. Hence it is, you may ride a black horse white among that class of men, and not find a single *critic*. I do not call a snarling pickthank a critic. I call him so who hath the talents and the temper which constitute critical abilities. One is not a critic: he hath no brains. Another is not: he is too idle, he will not labour. A third is not: he is

too poor he cannot procure books and tutors. Another durst not be one: he is so afraid of his reputation. A very great fund of both folly and vice is at the bottom of all such cases, except the first; for if a man have no natural talents, if he be nothing but a bundle of sheer boobyism, blubber for orthodoxy he may, but criticise a sentence he cannot; and if his temper were as soft as his brain, I should hold him innocent.

It is the critical study of the New Testament, not of single words and phrases, but of the *whole* in connection with geography, chronology, eastern customs, languages, &c., that I think is the peculiar business of a disciple of *truth*. It is easy to make of boys defenders of faith. It is not easy to make even men sound critics. A man who affixes guilt to any mode of thinking must not so much as suspect some popular notions which are called fundamental to be false, or only true in part. He must not even be known to buy or read heretical books. He must never examine more than one side; that is to say, he must renounce all pretensions to that *perfect* liberty in which his Lord placed him by his gospel, and he must declare for some species of tyranny. You hold *general* redemption: another *particular*: you hold one another guilty, so you begin in coolness and end in enmity. I hold you both innocent in regard to me as long as you differ only in thinking of this subject, and whether either of you be guilty, or which of the two, or in what degree, I leave to the great Judge to determine. Both innocent in my eye, I admit you to all Christian privileges, baptism, the Lord's Supper, the alms, and the offices of the church. The moment you break the King's peace by any unjust action one to the other on account of your different sentiments, I hold you both guilty, not of believing error but of overt acts which disturb society. A man, the other day, a man of God too, and more than either, a Londoner, wrote us word he was not sure he understood Robinson's Notion of the

Innocence of Error, but he and his brethren condemned it. Now is not this abominable, friend T.? This genius doubted whether he understood what he had heard of, but he did not hesitate to censure it!

I beg your pardon for scribbling on at this rate. It snows very fast. I query whether I have any company to day. It is a popish festival, but I being a protestant leave the pope to countenance his own frenzies. I will not disgrace myself by stooping to preach to them, who would not hear if they had anything else to do. However, I do not mean to persecute you all day by writing. As to what I have written, pray don't answer till you do so in this room, and then I should think a week well spent in proving that where a man doth not affix immoral consequences to his modes of thinking, he ought by

us to be held innocent, think what he will.

Last week I had the happiness of seeing six of my children received on their own profession of faith into this church. I baptized them, not in the church baptism, but in my family bath at the bottom of my garden: for I had a mind to try the primitive eastern mode of immersing. I led one down the steps, turned her about, and set her face toward the steps, placed myself on her left side transversely, and putting my right hand on the back of her head, bowed her forward into the water, and effected a perfect immersion, while I pronounced the baptismal words. We are all so satisfied with this mode, (for the rest followed the first, one ascending, another descending) that I think I shall never use any other in future."

SCRAPS FROM THE EDITOR'S WASTE-BASKET.

I. OUR ASSOCIATION.—The out look is full of interest. Reports of church work will be full of cheering signs of progress. The good gift of God to our Foreign Mission will gladden all hearts. The prospect of sending speedy help to our weakened staff in Orissa will be hailed with delight. The increased additions to our churches, and the improvement of our machinery—chapels, schools, &c., will, it is hoped, be manifest. Business of great importance will require devout and vigorous attention. Let us pray before we meet. Let us meet in *large numbers*, and all in the spirit of prayer, and of intense desire for the glory of Christ, and as before, so again, we shall find it good to be there.

II. *The Baptist Union* can scarcely be said to have had a very fruitful session. Not a "paper" was read, though we were promised "Papers on several subjects." Not many grave questions affecting the spiritual life and usefulness of the churches discussed. The constitution "blocks the way." Sir James Macintosh said, "Constitutions are not made; they *grow*." The Baptist Union will find that Sir James is right. What is needed is to state in as clear words as possible what the constitution has grown to *now*, and leave the future to take care of itself. Moreover, is not the Baptist Union getting too big for deliberative purposes, It should have its deliberation done for it, done so wisely and so comprehensively that the session will have little to do besides endorse and execute.

III. SACRAMENTAL CONFESSION IN THE ENGLISH CHURCH.—There is no manner of doubt that the practice of Sacramental Confession is the most distinctive feature of

the Roman Catholic Church, and furnishes the principal instrument used by its priesthood for leading captive the minds of "silly women" of both sexes. Without this terrible machinery Romanism would be comparatively ineffective. And yet the spectacle has lately been afforded us of 480 "priests of the Church of England" petitioning the Bishops in Convocation to legalise, as far as convocation can, the revival of this phase of sacramentarianism in the English Church. Archbishop Canterbury, and most of the right reverend prelates, denounced the practice. But what does this fact mean? 480 priests daring enough to ask the episcopal parliament to sanction this intensely Romish rite. It means that it is practised, that it is spreading, and that national property, our property, who abhor Popery with all our soul and strength, is used directly, openly, and flagrantly for its introduction. How long shall those things be? Let the Papists preach and teach and work with the utmost freedom: but not with the property of a nation that is Protestant at heart. Dr. Tait said the other day that the Church of Rome is the only one that will gain by disestablishment. Can she gain more, or at a speedier rate, than she is doing now?

IV. JOHN STUART MILL.—Though not ranked amongst the foremost friends of Christianity, yet we venture to say that few scientific men have exhibited, with more distinctiveness, some of the finer qualities of the Christian character. Those who were fortunate enough to know him appreciated his goodness quite as much as they admired his greatness. He was ardent

and self-denying in his devotion to truth, and conquered personal vanity in a degree that is not common amongst men of science. He was forward to confess a mistake. He laboured hard to expose the snares and pitfalls of error. He widened the domain of science, and sought to apply its methods to all human interests. His "Logic," "Political Economy," "Representative Government," are our text books on the sciences of evidence, wealth, and politics. His attitude to the Christian religion often appeared to be that of an enemy; but apart from a few passages in his books on "Liberty," "Auguste Comte," &c., and the "Materialism" of his philosophy, his work has been that of a friend; for though not "following with us," he has helped, more than many, to cast out the "demons" of error and selfishness that stop our way.

V. TRUST DEEDS.—The Rev. D. Loxton, of Sheffield, speaking at a meeting of the Congregational Union of Yorkshire, made this doubly significant admission; significant of the progress of theological opinion and Christian unity; and both significant and suggestive as to the future action of the church with regard to trust deeds. One generation cannot fully determine the forms in which its successors will seek to mould and shape its convictions of the light that breaks forth from God's Holy Word. "The old Calvinistic dogmas of our fathers remain in our title deeds, but it is very questionable whether there are not more Arminians than Calvinists amongst our church members. And the Calvinism which still exists amongst us is of that modified and softened nature which results from the union of Calvinism and Arminianism in the same church and in the same doctrinal system."

Reviews.

BIBLICAL MUSEUM. By J. C. Gray. Vol. V., Hebrews to Revelations. *Stock.*

It affords us great pleasure to record the completion of this valuable commentary upon the New Testament. We have so often stated its method and spirit, and characterized its prominent features, that our readers will only need to know that the work, so far as the New Testament is concerned, is finished. Two new features not characteristic of commentaries are added: an index of the *subjects* more fully expounded, and of the *anecdotal* illustrations given. This increases its usefulness immensely. It gives it the value of a double dictionary—one of pithy, pertinent, and striking anecdotes; and a second of Biblical subjects, geographical, botanical, theological, ethical, and spiritual.

We are glad to learn that the skilful author intends to expound and illustrate the Old Testament in the same way.

WONDERS NEAR HOME. By Rev. W. Houghton, M.A., F.L.S. *Religious Tract Society.*

Now boys, June is here again, and nature offers, under sunny skies, and in pleasant fields, and by the water's edge, ten thousand "wonders" for those who will use their eyes.

But every "wonder" has its question or scores of questions, and you cannot always find the answer so soon as you would. Got this book of Mr. Houghton's, and you will see more than you saw before; and what you saw then, and will see by its aid, will all be explained to you. This is a capital boys' summer book; a book for the fields

and streams and ponds. The science is all given in a very pleasant way, and is as reliable and accurate as it is pleasuring.

OUR DAILY TRIALS, AND HOW TO BEAR THEM. *Religious Tract Society.*

A WORD of "strong consolation" that will fall on the chafed and jaded spirit like strains of sweet music, and give more than a momentary cheerfulness, even an abiding courage and a calm yet quickening joy. It is a genuine Barnabas. God speed it to many wounded hearts.

PAMPHLETS, SERIALS, &c.

Is the Church of England State-supported? By Charles Williams. (*Liberation Society.*) This is a question constantly cropping up in private conversation and in public discussion. Mr. Williams deals with it in a fresh and forcible, fair and logical way; basing his arguments on facts and authorities beyond dispute. It would be a timely and valuable service to give a copy to each of our church members.

Disestablishment; what good will it do? By Dr. Mellor. (*Liberation Society.*) Canon Ryle's enquiry is treated with trenchant and searching reasoning; and the whole question is put on a solid and practical basis. We heartily commend it.

The Principles and Practice of Baptist Nonconformists. By W. Jarrom. (*Marlborough.*) Price 2d. This address, delivered by the senior pastor of the Barton church on the ordination of the Rev. H.

Wood, is marked by a clear scriptural exposition of the New Testament church, and pertinent replies to recent objectors to our faith and order. It is well adapted for circulation amongst the younger members of our churches.

The Phrenological Characteristics of the Rev. C. H. Spurgeon. By Nicolas Morgan. (*Passmore and Alabaster.*) For three-pence you have a portrait of Mr. Spurgeon, a phrenological measurement of his head, and the relative size of forty-two "bumps" or "organs," the circumference of his chest, with much more of the same kind; all

capped by an explanation of his success as a preacher. Notwithstanding "callipers and tape lines," and the like, there is some good sense in this pamphlet.

Catholic Sermons, (Curtice, 12, Catherine St., Strand.) is a new penny monthly, and contains characteristic sermons by Newman Hall, Arthur Mursell, A. G. Brown, etc.

Sixpenny Coloured Picture Books. (Religious Tract Society.) One packet is for Sunday, and another for week-days. The subjects are well chosen, and the pictures are bright and numerous: just "the thing" for the little ones.

Church Register.

BURNLEY ASSOCIATION, 1873.

I. HOW TO GET THERE.—Mr. Allen says: It has been suggested that I should furnish information to intending visitors as to the best routes to Burnley. I do not know why, unless it is imagined that Burnley is the fag-end of the world. However, for the help of those who have a horror of the bewildering mazes of "Bradshaw," let me say there are two ways of arriving at Burnley, either of which will be convenient for friends from Lincolnshire and the Midland districts. The first is by way of Manchester; in which case travellers will have to cross Manchester from London Road to Victoria stations, and thence by train to Burnley via Todmorden, or if preferred (though the route is not so direct from Victoria station), via Bury and Accrington to Burnley.

The other way is by Walton Junction (Wakefield) and Halifax to Todmorden, and thence to Burnley. There are several fast trains from Leicester and the Midland districts advertised by this route, and our Lincolnshire friends may have the choice of either Great Northern or Midland Company's trains by either road—Manchester or Halifax. The Lancashire watering places—Blackpool, Lytham, Southport, &c., are within easy reach of Burnley, and may be comfortably visited by the delegates. I need hardly remind travellers that *all* trains now carry third class passengers. By whatever route our guests may come, we will do our best to give them a hearty welcome.

Our friend J. Roper, of Leicester, kindly forwards the following information:—It may be that some of your many friends will be a little puzzled to know which of the routes is the best by which they can reach Burnley early in the afternoon of Monday, June 23rd. For the information of those who need it, let me toll intending visitors from the Midland district that they

should go via Derby and Manchester as the best, as well as the most interesting route. Those from the London district may travel either by Midland, Great Northern, or London and North Western Railways, but all should go via Manchester. The Lincolnshire General Baptists also should go through Manchester, although they have the option of going via Leeds, the distance being much the same. For all, at Manchester, there will be a change of stations, distance from each other about an Irish mile: cab fare 1s. 4d. Passengers must leave adjacent places to meet the trains leaving Leicester 9 a.m. or 12.21 noon; Loughborough, 9.27, 11.57; Nottingham, 9.25 or 12.35; Derby 10.20 or 1.20, arriving in Manchester 12.30 and 3 p.m., Peterborough 8.20 or 11.48 will also be in time to leave the Victoria station, Manchester, 2.15 or 5 p.m. via Todmorden, where they will change for Burnley, arriving there at 3.35 and 6.35 respectively. In all cases book to Manchester, and re-book there for Burnley.

II. SLEEPING ARRANGEMENTS.—Mr. Needham writes—Friends wishing to be accommodated with beds at the Association, will please apply (not later than June 12th) to Mr. Councillor Whittaker, No. 6, Elizabeth Street, Burnley, Lancashire.

III. The Association Secretary writes:—I believe I have forwarded a Schedule in which to insert Report and Statistics for the Burnley Association to every church. Should I have overlooked any, or should any have missed their destination, a line to me will be enough to cause one to be sent immediately. Returns are to be made not later than June 12; as much earlier as possible; and all Cases should be in my hands before Wednesday the 18th June. May I ask that each report may have one or two signatures; it so facilities correspondence hereafter, especially where there is no stated minister. S. S. ALLSOP.

CONFERENCES.

THE MIDLAND CONFERENCE.—The next conference will be held at Hugglescote, on Whit-Wednesday, June 4, 1873. The Rev. J. Fletcher to preach in the morning. A paper on "The Scripture Doctrine of the Lord's Supper" to be read in the afternoon: writer—the Rev. W. Underwood, D.D. The annual collection will be made.

C. CLARKE, *Secretary.*

THE WARWICKSHIRE CONFERENCE was held at Stafford Street chapel, Walsall, on Tuesday, April 29th. In the morning an excellent paper on "Spiritual growth" was read by the Rev. Ll. H. Parsons. Conversation followed, in which several brethren took part.

The afternoon meeting commenced at half-past two. Rev. E. C. Pike, B.A., prayed. Rev. W. Lees, presided. The reports were very pleasing, and especially from the churches at Cradley Heath, and Cinder Bank, Netherton. Eighty-five had been baptized since the last conference, and there were thirty-nine candidates.

I. That the churches of this conference be earnestly requested to make annual collections for the Midland Home Mission Fund.

II. That a petition from this conference be sent to the House of Commons in favour of the repeal of the Contagious Diseases Act—to be signed by the chairman and secretary.

III. That a similar petition be sent in favour of Henry Richards' motion on International Arbitration. The petitions to be forwarded for presentation to Charles Foster, Esq., M. P. for Walsall.

IV. Next conference at the new chapel, Longford, the second or third week in October. The Rev. W. Lees to read a paper on "The relation subsisting between prayer and the success of the gospel." Preacher, Rev. E. C. Pike, B.A.

Business committee, brethren Barnett, Richardson, Carpenter, and Cross.

In the evening the Rev. J. P. Barnett preached. HENRY CROSS, *Secretary.*

CHAPELS.

DERBY.—The thirty-first anniversary services in connection with St. Mary's Gate chapel, were held on Sunday and Monday, April 27 and 28. On the Sunday two sermons were preached by the Rev. J. T. Brown, of Northampton. On the Monday a public tea was provided, attended by about 270 persons. A public meeting followed, presided over by Mr. Councillor Dusautoy, when addresses were delivered by the Revs. C. Clarke, B.A., J. Wilshire, T. Goadby, B.A., and Mr. William

Hall, one of the deacons. These services were specially interesting, inasmuch as, besides being the chapel anniversary, it was the first anniversary of Mr. Wilshire's settlement as pastor of the church, and the re-opening of the chapel after being closed for several weeks for painting, &c., at a cost of £150. It appeared from the address of Mr. Wilshire that during his pastorate fifty-seven had been baptized, eighteen had been received from other parts by transfer, and eight had been restored. The proceeds of the anniversary were very satisfactory; fifty pounds had been collected by the ladies of the congregation for "trays," the collections on Sunday were over forty-four pounds, and with the profits of the tea the whole amount would be little less than one hundred pounds.

LEICESTER, Dover Street.—On Tuesday, April 22, a tea meeting was held, after which a testimonial was presented by the church to the retiring organist, on her leaving Leicester for Norwich. The lady has presided at the harmonium gratuitously for some years.

LONDON, Church Street, N. W.—On Lord's-day, May 11, Dr. Burns entered on the thirty-ninth year of his ministry. He selected his subject from Deuteronomy ii. 13, 14. In referring to the public men, "the warriors" who had wasted away during the thirty-eight years, he took notice of the two monarchs of England and France, William IV. and Louis Philippe; of statesmen, Sir Robert Peel, Earl Gray, Lord Melbourne, Lord Brougham, and the Duke of Wellington. With regard to the clergymen and nonconformist ministers of the district, not one survived. In his own congregation there were two survivors who were present on his first day's ministry in May, 1835. Since that period they had reduced a debt of £1400, and laid out about £1200 more. There had been baptized upwards of eight hundred persons, and from twenty-one members on the church roll in 1835, there were now more than five hundred. In the afternoon the Dr. invited the Sunday school teachers to tea with him in the vestry, where a most happy and cheering season was enjoyed.

PETERBOROUGH.—On Tuesday, May 13, the Rev. J. P. Chown, of Bradford, preached two sermons in the Baptist Chapel, Queen Street. A public tea was provided, which was attended by about 550 persons. On the following Lord's-day the Rev. H. B. Robinson, of Chatteris, preached twice. The congregations at all the services were large, and the amount realized was over £80, reducing the chapel debt to £530.

WHITWICK.—The annual sermons on behalf of the debt were preached, April 13, by the Rev. E. Stevenson, and on the following Monday a public tea and after-meeting was

held, at which a larger number than usual assembled. The amount realised by donations, collections, tea, &c., was £43 4s. 7d. This year being the jubilee of the church, the effort will be continued for several months, in order to raise as large an amount as possible.

NEW CHAPEL.

KIRKBY WOODHOUSE AND KIRKBY.—On Monday afternoon, May 12, the ceremony of laying the memorial stone of a new chapel at Kirkby Folly was performed, in the presence of a large assembly. This has become a rapidly increasing locality, and several years since a room was hired, and a Sunday school commenced. A deep need has long been felt for a place which would be suitable for Sabbath School instruction, and the purposes of religious worship; and the church, after mature deliberation, has decided to build a "house for God." The proceedings commenced with the Rev. E. Stenson, of Kirkby, giving out an appropriate hymn. After singing, Mr. A. Brittain, of Nottingham, gave an outline of the circumstances which had led to the present movement, and the necessity for such a provision. Mr. W. Scothern, of Kirkby, read a paper of the articles and memorandum placed in a bottle in a cavity of the stone, viz., the names of the deacons, the date of this ceremony, and the architect and builder, together with a copy of the Nottingham *Daily Express* newspaper, some current coins of the realm, and a financial statement. Rev. W. R. Stevenson, M.A., of Nottingham, then followed with an address upon the doctrines that would be taught therein, and concluded by presenting to Mr. T. Bayley, jun., of Lenton, a mallet and silver trowel on behalf of his father, Thos. Bayley, Esq., of Lenton Abbey, whose illness prevented his being present, as previously arranged, to lay the stone. Mr. Bayley, jun., having laid the stone, Mr. W. Richardson, of Nottingham, offered prayer. Mr. J. S. Lacey, of Loughborough, then addressed the audience, and the proceedings were closed with the children of the Sunday schools singing a hymn and the benediction. The scholars were each presented with a bun. The offerings laid upon the stone amounted to the munificent sum of £42. Tea was provided in the chapel at Kirkby, of which a large number partook. In the evening a very enthusiastic meeting was held. After the usual preliminaries, W. Brogdale, Esq., of Nottingham, was voted to the chair, and appropriate addresses were delivered by Rev. W. R. Stevenson, M.A., Messrs. W. Richardson, J. S. Lacey, and A. Brittain. Contributions laid on the memorial stone, proceeds of tea and collection, realised £52. The edifice

is to be of plain stone with brick dressings, and will give accommodation for about 300 persons, with a vestry at the back. The cost of land, building materials, contract for building and furniture, will be £500, or thereabouts. The architects are Messrs. W. F. and R. Booker, of Nottingham, and the builder is Mr. Edward Marshall, of Lenton.

SCHOOLS.

DENHOLME.—School sermons were preached, May 11th, by Rev. G. Needham, Burnley. Collections over £54.

NOTTINGHAM, Stoney Street.—Sermons on Sunday, May 11, by Rev. H. Platten and Rev. T. Ryder, and on Wednesday, May 14, by Rev. T. W. Handford, of London. Collections, £42 6s. 2½d.

SHEFFIELD, Cemetery Road.—Two discourses were preached, and a service of song conducted, on Sunday, May 11th, by the Rev. J. H. Atkinson, on behalf of the Sunday schools. On Monday evening, Mr. Atkinson lectured on "Dust," for the same object. Alfred Allott, Esq., was to have presided, but having been called from home, his place was kindly supplied by Mr. Councillor J. W. Pye Smith. The congregations were good, and the collections amounted to £31 3s. 0d.

MINISTERIAL.

REV. W. J. STAYNES.—The ordination services of the Rev. W. J. Staynes took place at Quorndon, May 5, when services of a deeply interesting and spiritual nature were held. At the ordination service the Rev. J. C. Pike read the Scriptures and prayed; questions were asked by Dr. Underwood. Mr. J. Smith replied on behalf of the church, and Mr. Staynes gave an account of his conversion, and the causes which led him to enter the ministry, and a brief statement of his religious opinions. The ordination prayer was offered by Rev. T. Goadby, B.A. The charge to the pastor was delivered by the Rev. W. Underwood, D.D., and to the church by the Rev. W. R. Stevenson, M.A. Tea was provided in the school rooms, which were crowded. Rev. T. Goadby, B.A., took the chair at the evening meeting. The chapel was full, and the meeting was addressed by Revs. E. Stevenson, J. Alcorn, T. Bumpus, J. Lemon, and Mr. Marshall, Mr. Greenwood, Chilwell College, and Mr. Smith and Mr. Webster, of Quorndon.

REV. JAS. HARCOURT, of Borough Road, London, has accepted the unanimous invitation of the church at Berkhamstead to the pastorate.

THE COLLEGE.

THE spring meeting of the College Committee was held in the library, May 6th, when the attendance was large and the business pleasantly conducted. A letter of grateful acknowledgement was read from Mr. Staynes for the benefits of the institution. He is happily settled at Quorndon. A similar letter was read from the senior student, Mr. Greenwood, and at the same time asking the consent of the Committee to his settlement at Swadlincote at the end of the session. This was readily given.

Six applications from young brethren for admission were favourably received, and arrangements were made for their preaching in various places. Information was communicated respecting others with whom correspondence had been held, and who are likely soon to apply.

At the close of the business the president stated that it was his intention to tender his resignation at the Annual Association, and to retire from office at the termination of his sixteenth year's service. The Classical Tutor then said that in the event of Dr. Underwood's retirement he also should resign his appointment.

BAPTISMS.

- ARNOLD.—May 7, five, by W. Bown.
- BOSTON.—April 27, one, by J. Jolly.
- CHESHAM.—May 2, six, by D. McCallum.

- LANGLEY MILL.—March 30, six, by W. Bown.
- LEICESTER, *Dover Street*.—April 28, thirteen, by W. Evans.
- LONG WHATTON, (*for Belton*).—May 4, two, by Mr. Spendlove.
- LOUGHBOROUGH, *Wood Gate*.—May 4, five, by T. W. Marshall, three being his own daughters. May 18, five, by J. Alcorn, two being his own daughters.
- NOTTINGHAM, *Stoney Street*.—May 7, four, by T. Ryder.
- PETERBOROUGH.—April 27, three, by T. Bartass.
- PROSPECT PLACE.—April 13, six by A. Brittain.
- SHEEPSHEAD.—March 9, seven, by W. Bown.
- WALSALL.—April 27, two, by W. Loes.

Total reported baptized,	
second quarter, 1872.....	211
Do. do. 1873	313

MARRIAGE.

PEGG—ANDREWS.—April 30th, at the General Baptist Chapel, Chesham, by Rev. D. McCallum, J. W. Garrett Pegg, Esq., of Blackwell Hall, son of the late Rev. G. W. Pegg, and grandson of J. Garrett, Esq., to Elizabeth Knowles, only daughter of the late W. Andrews, Esq., Chesham.

Obituaries.

ARNOLD.—Joseph Arnold was born March 21, 1795, and departed this life August 19, 1872, in the 78th year of his age, at Shackleton, a village near to Barton-in-the-Boans. Here he was baptized in the year 1828, and living at the place of his nativity until his decease, he retained his connexion with this church throughout his prolonged course. Though never rising above the condition of an agricultural labourer, he was a man of good sense, great industry and economy, and of sincere and consistent piety. He was diligent and exemplary in his attendance on the services of God's house, took pleasure in them, and derived great advantage from them. He was a hearer of some discernment; he knew when he heard a good sermon, and rejoiced in an intelligent and faithful exhibition of gospel truth. Living amongst, and having to do with some who had little sympathy with religion, and who foolishly hated dissenters, and especially Baptists, he suffered a good deal of persecution. But he remained firm in his attachment to the principles and

practices of the church which he had joined. He was not ashamed of the colours which he wore; and probably became the more attached to them, the more they were assailed. The cause of Christ he loved, and it may be truly said of him, as it was of one whom our Lord commended, that he did what he could to support it. The last few years of his life, he was, through increasing feebleness, seldom able to reach the sanctuary, or even leave his home. His end was peace. His career was parallel to, and nearly as extended as that of his friend the late Mr. G. Norton, whom he greatly esteemed, and by whom his funeral sermon was preached. They began their Christian course within a very few years of each other; and, as occurs sometimes in the case of friends between whom in life a true friendship has subsisted, in death they were not long divided. They are now rejoicing together "before the throne of God," having "washed their robes and made them white in the blood of the Lamb." Our friend was once married; and his wife, by whom he

had four sons and three daughters, survives, but anticipating and prepared for a reunion with him in the skies. May the reader and writer of these lines be "followers of them who through faith and patience are inheriting the promises." W. J.

Cookson.—We regret to announce the death of our beloved brother, the Rev. John Cookson, M.A., of Lincoln, at the advanced age of seventy-three. His remains were interred in the public cemetery in the presence of a large concourse of persons of all denominations. The Rev. W. Sharman, of Coningsby, conducted the funeral service. Funeral sermons were preached in all the Dissenting chapels in the city on the following Sunday evening, when affectionate testimony was borne to the memory of the deceased. For nearly forty years he was a successful Baptist minister in the United States. In 1862 he returned to his native land, and for the last ten years has been the beloved pastor of the Baptist Church, St. Benedict's Square. His end was peace.

Fox.—Henry Fox was born at Belper, Derbyshire, on the 8th of October, 1802. He was sent early in life to church; but when about sixteen years of age he began to attend the services of the General Baptist meeting-house, and became a member of the choir. Sometime afterwards he removed to Nottingham, and at Broad Street chapel he enjoyed, as at Belper, the ministry of the Rev. Richard Ingham, for whom he always cherished a high regard. Mr. Fox was baptized at Brown Street on October 28, 1832, and remained for some years a useful member of the church. His connection with the Lenton church dates from, or very near to, the commencement of the Baptist cause there. From the first he made himself useful in the choir and in the Sunday school, and afterwards he was elected a deacon, in which office, either actively or nominally, he remained to the time of his death. Some seven years ago he was afflicted with paralysis, and though after some time he was able to get about, was totally unable to work, and he never recovered the full use of speech. Perhaps the most appropriate estimate of his character which can be given in a sentence is that he was "a devout man, and one that feared God." His sisters cannot remember the time when he did not regularly attend a place of worship; indeed such was his reverence for the Lord's-day that he could not feel satisfied unless he had spent it in public worship with God's people. For a number of years before he died he could not be prevailed upon to visit even the dearest relative on the Sabbath, except in case of serious illness. He was naturally of a still and thoughtful disposition, though by no means given to despondency. Under the most trying circumstances he preserved

a calmness of spirit which would have been inexplicable but for the devout trust he placed in God. He did not pray much in public, but when some members of the family accidentally went into his room he was often found on his knees; his children will never forget the reverent manner in which he always took off his hat (which he wore in the house) to give thanks either aloud or silently before partaking of his meals. He would suffer wrong quietly rather than avenge himself. A day or two before his death, speaking of a circumstance which caused him considerable pain, he said he wished no unkindness to be shown; and added, in a most impressive tone, "My Lord tells me I must forgive." When told by his medical attendant that there was no hope of his recovery, he manifested no emotion. It was quite evident that he had made all the preparation he could for the change. The day before he died he said that his mind was at peace; and he made reference, with evident joy, to the opening words of the 14th chapter of John's gospel, "Let not your hearts be troubled," &c. He died on April 2, 1873, at the house of one of his daughters at New Basford. Sorrow for our departed brother is relieved by hope, and in the language of Miss Jewsbury, we may say—

"Tears for the dead who die in sin,
And tears for living crime:
Tears when the conscience wakes within
First in expiring time:
Tears for the lost—but heaven's own voice
Says for the Christian dead—rejoice!"

J. FLETCHER.

WILSON.—Mrs. Wilson, relict of the late Joseph Wilson, of Louth, fell asleep in Jesus, April 22, 1873, aged 82. She was baptized and received into the Northgate church, June 9, 1816. She earnestly sought to adorn the doctrines of God her Saviour by the purity of her conversation and the integrity of her life. One of her former pastors says, "She was a good woman; and, while I saw in her undoubted marks of the true Christian, I never saw one thing unworthy of the Christian name." Honouring God, she was greatly honoured by Him; and as time rolled on she had the joy of seeing her children and grandchildren giving their hearts to the Saviour, and becoming useful members of His church. She loved the courts of the Lord, and availed herself of every opportunity to appear before God in Zion with those who revered His name and delighted in His service. This she was able to do till within a few weeks of her death; when her health, hitherto remarkably good, failed; and, after a brief, but painless illness, she passed peacefully away to that land where the worship is unwearying, and the joy pure unbounded, eternal.

G. P.

THE
MISSIONARY OBSERVER.

JUNE, 1873.

GOOD NEWS FOR THE MISSION.

LEGACY OF THREE THOUSAND POUNDS.

ON the morning of Saturday, May 10th, the Secretary was sitting alone at Eastbourne, reading one of the London daily papers. His eye caught upon a paragraph referring to the death, a few days previously, of Miss Harrison, of Weston House, Sheffield. He felt concerned, remembering that this lady had been an occasional contributor to the Mission, and that he had for many years regularly sent her a copy of the Annual Report. The reader may judge his surprise and gladness, when, as he read on, he came to the following item, "*Wesleyan, London, and General Baptist Missionary Societies, £3000 each.*" For a time he was almost beside himself, and felt as if he must jump and shout, and rush into the street to tell everybody the good news. In a post or two letters came from different friends with the same intelligence, but some were unbelieving. A letter from Sheffield stated that our excellent treasurer, "like another Thomas, whom we read about, could not believe." He is, however, quite satisfied now, and reports, as the result of inquiries that he has made, "It is all right for the *General Baptist Mission*, so there is now no doubt." It ought to be stated that there was reason for doubt, as some of the papers, and among them, *The Freeman*, mentioned—the Baptist Missionary Society. Of course in that case the legacy would belong to the older and sister society, but happily the little and distinctive word "GENERAL" is in the will, which makes all the difference. We have often been disposed to ignore and depreciate that word, but shall never do so again until there is a complete amalgamation of the two sections of the Baptist body, for to say the least, it has proved itself worth to our needy society three thousand pounds! By the way, it is important that our friends who intend to leave legacies to the Mission should give the *full name of the Society*. One or more cases have recently occurred in which the money has been nearly lost through the omission of the word "General;" as it happened the amounts were not large, and circumstances clearly showed for which society they were intended.

Ought not this timely legacy to be regarded as an answer to prayer? The Lord is giving the money, where are the men? Shall we not, with heartfelt gratitude, turn to Him again and say, "O Lord Thou art very good; Thou dost by the riches of thy bounty rebuke the smallness of our faith; give us henceforth largeness of heart, and guide us in the choice of the men whom we may send forth as missionaries to Orissa. Send, Lord, by whom Thou wilt send."

The following is the list of the munificent bequests that have been left by Miss Harrison: The Church Missionary Society receives £10,000; Religious Tract Society, £6,000; Colonial and Continental Church Society, £5,000; Church Patronage Society, £4,000; London Association in Aid of Moravian Missions, £4,000; Wesleyan, London, and General Baptist Missionary Societies, £3,000 each; Church Pastoral Aid Society, £1,000; Society for Promoting Christianity amongst the Jews, Turkish Mission, and Foreign Aid Society, £2,000 each; British and Foreign Bible Society, Seamen's Missions, Sheffield Scripture Readers, Sheffield General Benevolent Society, Edinburgh Medical Missionary Society, and Christian Vernacular Education Society for India, £1,000 each. The Army Scripture Readers' Society, the Society for Promoting Female Education in the East, the London Hibernian Society in aid of the Church Education Society for Ireland, the Hibernian Female Society, the Irish Society for Promoting the Spiritual Education and Religious Instruction of Irish Roman Catholics, and the Scripture Readers' Society for Ireland, £700 each. The deceased lady has also left legacies of £500 each to eight other societies; a legacy of £400,—four legacies of £300 each, seventeen legacies of £100 each, making a total of £63,500.

ARRIVAL OF REV. W. BAILEY.

THE friends of the Mission, will, I know, be glad to learn that I have reached England in safety. Two months ago there seemed little prospect of this. The sea voyage has proved beneficial, and with a term of rest, the bracing air of one's native country, and the comforts of home, I trust I shall regain my health. It was sad to me to leave beloved brethren and sisters so overwhelmed with work, and a field of labour so painfully destitute, but there was no alternative. Though we cannot lift the veil, yet we are sure God has some gracious purpose to answer in these trying dispensations of His providence. Man may fail and die, but the cause will live. We have had a pleasant and rapid passage, only thirty-five

days from Madras including all stoppages. We had no storms, and not a single shower after leaving the coast of Ceylon. On the overland route there are so many places of call and objects of interest that you never get weary. Horeb and Sinai, on our passage through the Red Sea were in sight for several hours. The highest peaks on this gigantic range are 7,500 feet above the level of the sea. We were much interested with the snowy ranges on the coast of Spain, 14,000 feet high, but there is a charm about the chaste and quiet scenery of England with which nothing else can be compared. The lateness of the month prevents me writing more.

W. BAILEY.

Leicester, May 20, 1873.

DAY OF SPECIAL PRAYER FOR THE MISSION IN INDIA.

Berhampore, Gangam, India,

March 24, 1873.

My dear Mr. Pike,—Your letter of Feb. 21st, informing me that the committee had agreed to request all the churches to set apart Sunday, March 23rd, as a day for special prayer to God in reference to the interests of the Mission, reached me on Thursday morning, March the 20th. We were thus able to unite our supplications with those of friends in England, and in answer to our prayers let us hope and believe that the Lord will still be gracious to Orissa.

On Lord's-day morning Tama preached from a suitable text, (Luko x. 2), and one which I dare say would be selected by

many ministers in England. Considering that our brother had very short notice the sermon was well thought out and adapted to the occasion. In the introduction he noticed that by man, sin and death had entered into the world, and that God had ordained that by man sin and death should be removed: that in accordance with this plan Jesus became incarnate and sent forth His disciples; and that it was in furtherance of this plan that we were directed to pray that labourers should be sent into the field of the world, and particularly into Orissa. He then enlarged upon three main ideas.

(1.) That our prayers must be presented to the *Lord of the field*—the field, or the

garden, or the jungle of humanity : that he owned the field, and that he only could raise up, qualify, and send forth men of the right stamp. The Queen, it was observed, could establish schools, and qualify men for various departments of her service, but that not even the great Queen could raise up labourers for the spiritual harvest field.

(2.) That the purport of these prayers must be for *labourers*—real men and women—*labourers*, not loiterers—*labourers*, who, notwithstanding sun, and rain, and cold, would pursue their toil—*labourers*, who were bold and fearless in the face of opposition—*labourers*, who were well skilled in the science of spiritual husbandry, who knew how to cut down and up-root the weeds, tares, and jungle of human souls—to prepare those souls for the seeds of the gospel—to watch and care for them till they should bring forth the fruits of righteousness—and flourish as the garden of the Lord.

(3.) That these prayers must be presented in humility, in faith, and in hope.

One of the hymns seemed to be selected on account of its agreement with the introductory parts of the sermon. To purely English understandings the ideas may seem excessively strange, but to those who have been nurtured in heathenism they are appropriate and telling. It has occurred to me that a translation may not be without interest—a translation which I will give literally, without any attempt at either poetry or beauty, though there are both in the original. The chorus with which the hymn begins (and nearly every hymn in Oriya begins with a chorus) is as follows:

Jesus Christ is the only true incarnation ;
Apart from Him sinners have no salvation :
Such incarnations as the fish,* the tortoise,* the
boar,* and the dwarf,* are all false and
worthless.

Then the hymn proceeds :

Jesus Christ was the essential God, but He assumed the form of man ;

To bestow upon sinners His great salvation, He entered this world incarnate.

As evidences of His being the true incarnation, He performed various wonderful works :

To the blind He gave sight, to the dead life, and did miracles without number.

And in the end, for the sake of sinners, He gave His own life.

The punishment of sinners He endured ; what an ocean of mercy is here !

But as regards Rama,* and Krishnu,* and the man-lion,*

Among these there is no true incarnation, not one to save sinners.

For their own crimes they all suffered, and none for sinners gave his life.

From the way of salvation they all wandered and perished,

And by their own wickedness they were all destroyed.

Then, as to the incarnations of the tortoise,* the fish,* and the boar,*

They are incredible and hateful, and not able to afford salvation.

In the afternoon, at 4.30, (which would be about the time of your morning service), we had a special meeting for prayer. Portions of scripture suitable to the occasion were read, and four of the brethren led the prayers of the congregation. Prayer was offered that the Lord would raise up suitable men—that He would enable them to leave the comforts of England, and strengthen them to endure the heat and debilitating effects of an Indian climate. "And, O Lord," said one, "if on account of any unworthiness on our part labourers have been kept out of the field, do Thou help us to examine ourselves, and make us more worthy of Thy servants." Altogether it was felt that it was good to be there. May the Lord answer the prayers of His servants, whether in England or this country, and send us speedily an increase of labourers to carry on His cause in Orissa.

You will be grieved to hear that our fears respecting Mr. W. Bailey have been realized, and that after trying changes and rest in vain, he has been compelled to leave the country. Piplee and the Pooree district are thus left without a single missionary brother, and Miss Packer is left in charge of the Famine Orphanages. For carrying the work on, therefore, at Piplee, we are indebted to the Ladies' Society for Promoting Female Education in the East. As regards the Gangam Zillah—with a population as large as the united counties of Derby, Leicester, Nottingham, and Lincoln—Mrs. H. and myself are the only missionaries. Moreover, in the hill tracts of Orissa, extending over hundreds of miles, there is not a single missionary. Our nearest associates are at Cuttack, and we are separated from each other by a three days' journey. Let these facts be duly pondered : and let it be remembered how inimical the climate is to English constitutions, and the need of young vigorous labourers will surely be admitted.

Your letter informing us of the death of Mr. R. Wherry and of Dr. Haycroft took us by surprise ; "How many fall as sudden, not as safe." In the death of the former our Mission loses one of its earliest and best friends. Moreover, his deeds of kindness displayed towards the missionaries and their wives—deeds which have no records in the reports of the society—will not be forgotten in the great day of account. As the Lord is thus calling first one and then another of His servants home, may there not be wanting those on whom the habit of their life, and mantle of their love, shall fall.

By degrees, I am happy to say, the wrongs of the Oriyas in the Gangam Zillah are being redressed. Though they constitute, perhaps, two-thirds of the population of the district, their language has to a great

* Said to be incarnations of Vishnoo.

extent been ignored by government in the schools, the courts, and also in the Madras University. In all government offices the Telegoo people and Telegoo language were supreme. Even when the Oriyas were put upon trial for their lives the proceedings were conducted in an unknown tongue to the end of the trial; when, by a bungling translation, the poor wretches were made to understand, in mongrel Oriya, that they were to be hanged. To any alteration, however, in favour of the Oriya language and people, European officers (with some few honourable exceptions) magisterial, judicial—and educational—have been alike opposed. "Let the Oriyas," they have said, "learn the Telegoo language." That your missionaries have felt it incumbent upon them to protest against such unjust pro-

ceedings I need scarcely inform you, and I am thankful to say that, with the aid of a few unselfish officials, the desired object has been gained. By the Madras government it has been decided that the trials of Oriyas are to be conducted in the Oriya language; and that as regards education and examinations, the Telegoos and Oriyas are to be placed on the same level. As the Telegoo interlopers have a monopoly of nearly all the government offices and pay, the Oriyas will have, for years to come, an unequal struggle; but as their prospects of success are now better than they have ever been since they came under British rule, it is hoped they will rise equal to the occasion.

Yours affectionately,
W. HILL.

PIPLEE AND THE PILGRIMS.

THERE is a very general impression that the number of pilgrims to the shrine at Pooree is considerably declining. I confess to have shared in this belief. The attendance at the Car Festival is unquestionably smaller, but from personal observation during the last fortnight, I am disposed to think that at other seasons the number cannot be much less. The readers of the *Observer* will, no doubt, remember that Piplee is midway between Cuttack and Pooree, and that the Mission house is close to the great Juggernath road. Here is the junction where all the pilgrims meet from Bengal, Oude, Northern and Western India, the Punjab, and the Central Provinces. There is no point on the whole line of route where so correct an estimate could be formed, at least with the exception of Pooree itself. For a fortnight I have been staying at Piplee; and as the room I occupy commands a full view of the road, I have watched the crowds that every day have passed on to the shrine. The different nationalities cannot fail to attract the observer. They are all, it is true, devotees of Hindooism; but in language, physique, and attire, there is as much difference as there would be between the French and Poles, and the English and Neapolitans. Their homes are hundreds of miles apart, and there is no social bond of sympathy between them. One comes from the high land of Central India, where wheat, and barley, and oats, form the staple produce of the country; another comes from the great rice swamp where wheat is never grown. One from the sultry plains of Bengal is clad in thinnest cotton; another from beneath the shadow of the Himalayan range, where frost and snow come with every winter, is clothed with thick padded gar-

ments. But whatever distinction there may be in their nationalities, habits, and customs, and language too, there is an unmistakable oneness of feeling in their devotion to Juggernath; this overrides all peculiarities, and makes all feel that their hopes and aspirations are the same. They have never seen each other before, will never meet again, but they greet each other as the worshippers of the same God, and by adoration and song inspire each other on their long and wearisome journeys. Since my arrival here I have spoken to many groups, and have been more than ever impressed with the devotion of the people. If the zeal of former days for missions is dead, the zeal for Hindooism is not. *That* seems as fervent to-day as it did a century ago! It has been thought that the civilizing influence of the rail and steam would tend to the decrease of pilgrimages, but facts prove the contrary. Nearly all the up-country pilgrims have told me that they came by rail as far as Raneegunge, and the Bengalees came by the cheap and easy sea route that has just been opened to the Orissa coast. Two steamers packed with natives leave Calcutta every week. It has been said that a desire to see strange lands may influence some to visit the shrine; but any one acquainted with the Hindoos knows that very few of them ever leave their homes except for gain or purposes of devotion. It is not the young and athlete only that come, but old men and women bending with years; not the rich only, but those who have to beg their way. The merchant, greedy of gain, can leave his store to see Juggernath, even though the journey takes him months to accomplish, and absorbs the earnings of several years! The native prince, so fond of ease and luxury, will

leave his palace, will endure fatigue to which hitherto he has been an entire stranger, to eat of the sacred food, and see the glories of the shrine! Last week a poor creature was seen entering the temple who had been measuring his way for fifteen months a distance of a *hundred and twenty miles!* Neither heat, nor cold, nor rain, nor pestilence, checks the daily and hourly stream. Long before break of day, on—on—the crowd presses along, and the shout of “Victory to Juggernath” passes along from one group to another like an electric current, and scarcely ever dies away.

The scenes witnessed during the past few days have more than ever impressed me with the importance of our work, and the facilities we have for the wide diffusion of the gospel by the help of tracts and scriptures. The states and kingdoms from which pilgrims come contain a population, according to the last census, nearly equal to the entire population of Europe, and from every part of this immense area of country pilgrims come every year, and pass within two minutes’ walk of the mission premises at this station. Last year during my wanderings in the central provinces, I was most anxious to go to “Paddampore,” several miles west of Sumbulpore; but this morning I came in contact with a crowd of pilgrims from this *very place*, and gave them books which they were most delighted to

receive. To get books into the state of Nepal would be a most difficult task; but a day or two since I met with pilgrims from this state who would have been delighted to receive books in their own language had I been able to supply them. Whatever may be done in planting churches, the wide diffusion of God’s truth is of *the first importance*. It is the “holy shastre” to which the brahmins ever appeal, that has from time immemorial been the strength and stay of Hindooism; and it is in God’s “Holy Book” that our hopes rest for the evangelization of this great continent. God’s written word will find an entrance where the missionary cannot, and will abide when the voice of the preacher is silent in death. I know of no single spot on the whole line of country where Bibles in many languages could be more advantageously given away than at Piplee. The end of translation and printing is *the dissemination of the Word*, and for this purpose we know of *no spot equal to this*. Would that we had a man located here whose whole life should be given to this special work! He would find enough to absorb his whole time and energy, and in the end every Missionary Society would reap the advantage. Such an effort would seem to speed the flight of the angel which John saw in vision carrying the everlasting gospel “to every nation and kindred, and tongue and people.” W. BAILEY.

THE CENSUS OF ORISSA.

We have now, for the first time, a substantially accurate statement touching the population of Orissa, or rather that part of Orissa which is under the rule of the Lieutenant-Governor of Bengal. In the course of a few weeks it is hoped that official documents will be forthcoming, showing the number of Oriya-speaking people in northern Madras and the central provinces, i. e., Orissa in its ancient and missionary sense, and we shall be greatly surprised if, in these latter districts—districts which have been lopped off from Orissa proper and placed under different local governments—there are not from two to three millions of people, bringing up the total population of Orissa to between six and seven millions.

In the meantime, thinking they may prove interesting to the friends and supporters of the Orissa Mission, I will furnish a few of the results gleaned from the census taken in the early part of last year. According to the official report, in modern Orissa, or that part of Orissa subject to the control of the Lieutenant-Governor of Bengal, there are

Males	...	...	...	...	2,140,061
Females	...	...	...	...	2,177,938
Total,					4,317,999

The following describes their *race or nationality*:

Europeans, Americans, and other non-Asiatics	...	...	...	...	239
Eurasians, or East Indians	...	...	...	...	271
Non-Indian Asiatics	...	...	...	...	6
Aborigines, pure	...	...	...	...	367,308
Semi-Hindooised Aborigines	...	...	...	...	572,595
Hindoos	...	...	...	...	3,231,799
Mahomedans	...	...	...	...	74,466
Native christians	...	...	...	...	3,213
Others	...	...	...	...	68,102
Total,					4,317,999

The *occupations* of the adult part of the population are returned as follows:

Agriculture	...	...	...	...	819,251
Public Service	...	...	...	...	28,022
Professions	...	...	...	...	47,466
Private Service	...	...	...	...	63,318
Commerce and Trade	...	...	...	...	50,086
Manufactures, including Artizans	...	...	...	...	205,349
Labourers not classed as Agricultural	...	...	...	...	71,695
Miscellaneous	...	...	...	...	41,108
Total non-Agriculturalists					507,044
Total,					1,326,295

The population having *infirmities* are classified as under:

	Males.	Females.	Total.
Insane	506	117	623
Dumb	302	78	380
Deaf and Dumb	939	293	1,232
Blind	2,125	1,405	3,575
Lepers	958	119	1,077
Total... ..	4,830	2,057	6,887

As previously stated, the statistics above given refer simply to that part of Orissa under the control of the Lieutenant-Governor of Bengal, *i. e.*, to the districts of Balasore, Cuttack, Pooree, and a portion of the tributary hill states. They do *not* include the Oriya-speaking people of Sumbulpore and other parts of the central provinces; nor do they include those of Gangam, Vizagapatam, and other parts of the Madras presidency. Originally all these people were included in the kingdom of Orissa; and, by splitting up the kingdom into several parts and placing the population under the control of officials ignorant of the language, no doubt the country and people have laboured under great disadvantages. In some of the courts, surrounded by tens

of thousands and hundreds of thousands of people, the Oriya has been barely recognised. Alterations for the better have taken place during the last few years, but if the whole Oriya country were placed under one responsible head—if the court language were Oriya—and if all the officials were compelled to pass in the language, the province would have a far better chance of improvement than it has yet had.

As regards the native christians—returned as 3,213—it may be observed that those in Gangam are not included; though the above return includes those belonging to the Northern Orissa Mission in the Balasore district as well as the Roman Catholics.

It will be noticed that the numbers of the two sexes are nearly equal; while of those having infirmities the number of men is more than *double* that of women. Query: Is it because imbecile female infants are destroyed?

With more than a million of people (scattered over immense districts) to each missionary we may emphatically say, "the harvest truly is plenteous, but the labourers are few." W. HILL.

INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

BY THE REV. W. HILL.

No. VII.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—*Exodus* iii. 5.

THE Hindoos would never presume to enter a temple or sacred enclosure without first putting off their shoes or sandals. Nor would they think of entering the house of another person, or even their own house, without observing the same custom. That Europeans should enter churches or chapels, and that ministers should enter pulpits, read, and preach, and pray, without first taking off their shoes, appears to the heathen very irreverent and disrespectful. Even native christians entertained the same opinions in the first instance, and though their views have been modified, they generally leave their sandals at the door of the sanctuary before entering. A few weeks ago a native preacher was asked to engage in prayer, but I noticed that before doing so he put off his shoes. Thus to remove the shoes is considered an act of respect, reverence, and submission among the Hindoos. Moreover, leather, or skins of dead animals, is considered ceremonially unclean, and on this account no respectable native would take shoes, or allow them to be taken, into certain parts of his house. Moses was commanded to take off his shoes because the place whereon he stood was holy ground. If any *leather* or *skin* were

used in their manufacture, and if it were regarded unclean, as among the Hindoos, the reason for the selection of the *shoes* would be obvious. That the *skin* was regarded as unclean in connection with the sacrifice of consecrating priests is, I think, plain from the fact that it was not to be laid upon the altar, but to be *burnt* with fire without the camp.—*Ex.* xxix. 13, 14.

In entering the sanctuary and approaching the presence of God, how important that we should endeavour to divest ourselves of everything that is unholy and unclean; and that our external conduct as well as internal reverence should become the Lord's presence, His house, and His worship.

No. VIII.

"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit."—*John* xiii. 10.

"THIS," says Barnes, "is a difficult passage, and interpreters have been divided about its meaning." To the Oriyas, however, it is perfectly plain, and needs no expostitor whatever, beyond their daily manners and customs. The almost invariable practice of the people is to bathe once a day, and that before partaking of their morning meal. It often happens, however, that the tank or river where they bathe is some distance from their house, so that on

reaching their dwelling it is necessary to wash their feet again, in order to cleanse them from the dust and dirt contracted by the way. Moreover, it may be necessary for a person on entering his house to wash his feet a dozen times a day, though his custom is to bathe only *once*. On returning from a market to my tent one afternoon, I asked a native preacher whether he would go with me to the river to bathe? His reply was, "I bathed this morning; and our Lord says, 'He that is washed, or bathed, needeth not save to wash his feet. I have only my feet to wash, and then I shall be 'clean every whit.'"

Happy they who have been washed from

the sins of their past life. Such sins, no matter how numerous or heinous, are gone never to return—are cast into the depths of the sea. As regards *them* the believer needeth not to be washed again. There are, however, *daily* sins—sins which cling to us, and defile us, through contact with the world—which we need to have washed away. We require a *continued* as well as a *complete* cleansing, and must have recourse to the same fountain for the one as the other. Only then shall we be "clean every whit."

"My dying Saviour and my God,
Fountain for guilt and sin!
Sprinkle me ever with Thy blood,
And cleanse and keep me clean."

REV. W. C. VAN METER'S WORK IN ROME.

BURNING THE SCRIPTURES IN FRASCATI.

New and rich harvest-fields are opening, and inviting us to enter them. *Frascati* is a beautiful town of several thousand inhabitants, about thirty minutes by rail from Rome. The Scriptures were distributed there not long since. The priests denounced them, and gathered and burned every copy they could lay hands upon. This set the people to thinking and talking. One evening I was in a meeting in Trajan's Forum (Mr. Wall's preaching-place); a teacher from Frascati came in, and with great earnestness told us that he had come to ask some one to come and give them the *truth*. It seemed more like a messenger from *Cornelius* than anything I ever heard or saw.

Then the district attorney urged me to come immediately and open an evangelical school.

But what could I do? I had already expended my work to the extent of the means promised me for 1873. Rev. Messrs. Wall, Gioja, Cote, and I, met and considered the whole matter. We dared not say "no," yet what could we do?

At length I said, "If you will do the preaching, I will rent a suitable place for school and preaching, and pay the salary of the teacher. To this they cheerfully agreed. Mr. Wall and I went, made the necessary arrangements, and the work began.

Did I do right? True, I had not a shilling to spend upon it, but could I not safely trust that *you* would at once help to provide the six hundred dollars (£120) to meet the *entire expenses for one year*?

OPENING OF THE VATICAN MISSION.

THE *Leonine City* is that part of Rome across the Tiber in which are the *Vatican*, *St. Peter's*, and the *Inquisition*.

For centuries this place has been the seat of the "*man of sin*." From it have gone forth edicts and influences that have cursed

the world. By a sort of common consent, it has been treated as if it were "*holy ground*," and whoever should dare to enter it for any purpose, other than to do the will of the pope, and specially he who should dare to give the *Bible* to the people and gather the children into Bible or Evangelical schools, would merit the "tender mercies of the Inquisition."

A man—not a christian, nor any longer a papist—sent word to me that if I desired to open a Bible or Evangelical school or a preaching place, I might have rooms at his house at small cost.

I hastened over to No. 130, *Borgo Vecchio* (the middle one of the three streets from the castle of St. Angelo to St. Peter's. The house is in view of St. Peter's, and about a hundred and fifty yards from the square in front of that church and the Vatican.)

There, on the ground-floor I found a nice front room, about twelve or fourteen feet by forty-five, back of it a court, about twenty by twenty, with a small fountain; and back of it a nice hall, eighteen by thirty-six feet, for school, preaching, etc., etc. I stood and looked with silent and grateful wonder. Such rooms in such a place, and for such a purpose!

As I thought of being permitted to gather around me the children, and lead them to the Saviour, and of their sweet songs that would rise up and enter into the very chambers of the pope and cardinals,—

"I trembled with delicious fear."

True, I had not the thousand dollars (£200) to meet all the expenses the first year, and I knew also that I was in an enemy's country and far from home; but I also know that God had made a breach in the wall and opened the way into this *citadel*. To have even *hesitated* to go in at such a time, would have been base cowardice. The plea that I must wait until I could write to England or America and raise the money (and thus let this opportunity pass) before assuming such responsibility would

have shown a want of confidence in my brethren that would have been most offensive to them and covered me with shame. *In an hour the lease was in my pocket.*

I immediately employed a christian man and woman to go from house to house to tell the "old, old story." On Monday, Nov. 4th, two schools were opened. At night the place was dedicated by a union meeting of the Italian pastors and congregations. The hall was packed, and a crowd stood silently and orderly at the door, evidently profoundly impressed by this strange and "impious intrusion."

We hoped to begin with fifteen or twenty pupils; but *over eighty were received the first day.* During the week parents came and registered the names of 224 as applicants for admission. Alas? for want of means I could receive only 100, and was compelled to beg the parents to wait patiently until I could obtain sufficient means to secure more room and employ more teachers. *How long shall they wait?*

"WHY WERE THE SCHOOLS CLOSED?"

FROM the beginning I have had the advice and co-operation of some of the most judicious christian men who know Italy and the Italians.

I did not seek to evade the law, nor ask to be exempted from its requirements. On the contrary, *before* I opened my schools I took special pains to know what I must do in order to conduct them wisely and efficiently. I well knew that the old enemies of true progress—of civil and religious liberty and freedom of conscience, would watch and take advantage of the least mistake I might make, and hinder if they could not prevent my work. Therefore I was the more anxious to know just what to do.

I called upon the minister of public in-

struction, but failing to obtain an interview with him, I explained carefully to a gentleman in his office the work I had been doing in New York, and the work which I proposed to do in Rome. Not being familiar with the customs, language, and laws, I requested him to make any suggestions that he thought would aid me, which he very kindly did: *but he did not mention one thing which is now alleged that I ought to have done.*

I did not know that an authorization from the government was required for such a work as mine, nor that I must *cease to be an American citizen* before I could open a school in Rome!

I therefore had not complied with these frequently neglected requirements.

This my enemies ascertained, and at once compelled the government to enforce the law. *Without the least intimation being given to me,* the police were sent, the schools closed, and the pupils dispersed.

MORE LIGHT ON THE SUBJECT.

AN eminent legal adviser of the government with whom I was remonstrating said, "*Distribute no more Scriptures and tracts, discontinue the visits of your teachers and missionaries among the families, and you will have no trouble.*"

I replied that I had come to do just such work. "Then," said he, "you must accept the consequences." I replied, "I do accept them, whatever they may be."

Another gentleman (unofficially) said, "Give up your *Vatican mission* and withdraw from the Leonine city, and you may work where you like." I replied, "I cannot do it. If it be *lawful* to have a mission in Rome, I will locate it where I think best; and since God has opened the way for me by the Vatican, St. Peter's, and the Inquisition, I will not withdraw from it, but will succeed or fail just there."

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Hill, March, 24, April 12, 19. | CUTTACK—J. Buckley, April 1, 21.

CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Birmingham, Longmore Street	5	10	9	Llantrissant	0	8	10
Boston	31	16	5	London, Commercial Road	22	5	1
Broughton	18	9	3	" New Church Street	37	1	10
Burnley Lane	4	0	8	Nazebottom	1	10	6
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Llangollen	1	0	0	a sincere friend of the Orissa Mission	31	17	6

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THE
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JULY, 1873.

DIGGING FOR WATER.

SOME of the "out-of-the-way" passages in God's Word contain precious teachings, which will repay us for hunting them out and turning them up. There is a rich ore of truth hidden under them. For example, there is an historical incident narrated in the third chapter of the Second Book of Kings which is very seldom noticed. We read that the kings of Judah and of Israel were at war with the heathen armies of Moab. The armies of the Lord were suffering from the want of water. Within the compass of a seven days' journey they cannot find a drop. In their straits they send for God's prophet, Elisha. He becomes God's oracle, and gives them this message from Heaven: "Thus saith the Lord, *make the land full of ditches.*" The word may be better translated *trenches*. How shall they be filled? That is not their concern. It is the duty of faith not to question but to obey. "For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet this valley shall be *filled with water*, that ye may drink; both ye, and your cattle, and your beasts." The trenches were dug, and presently the water began to steal into them from some mysterious, invisible source. It was not an ordinary process of nature; but a supernatural process, accomplished by the direct agency of God. All the awakening, converting, and quickening power that operates on human souls is really supernatural. Up to a certain point human agency acts, but not one hair's breadth further. "Paul may plant," and there he stops; "Apollos may water," and there he must stop. Then comes in the Divine agency, when "God giveth the increase." All that the thirsting Israelites could do, or were asked to do, was simply to dig the trenches. And then a supernatural power filled them mysteriously with water. There does not appear to have been any Huxley, or Tyndall, or Darwin in the camp, to teach God's people that *supernatural* agencies are never exerted, even for a good object. The simple-hearted Israelites wanted water, and they dug channels for God to pour it in. They prepared for a blessing, and the blessing came.

This is the pithy and practical truth that we find by lifting up this text and looking under it. It is a suggestive one to hundreds of our churches, which have long been languishing in spiritual drought. If we want spiritual blessings, we must dig the trenches to receive them.

The first trench that ought to be opened in some churches is a deep, broad channel of mutual confidence and BROTHERLY LOVE. When Christians grow cold and neglectful of their own duties, they grow censorious toward each other. As love declines, the critical temper increases. All along the eaves of a cold church hang the sharp, piercing icicles of criticism and censoriousness. Then everybody suffers. The pastor catches his share; his most honest efforts are the most censured. The officers of the

church are blamed roundly, and those who happen to be unpopular are made the luckless scapegoats on which to load the failures of the church. Each blames the others; but no one goes down in the dust of contrition and blames himself. Sometimes this censoriousness is born of very impatience at the want of success. Sometimes good men and women, vexed that things do not go better, fall to hitting right and left their fellow-members, their officers, the pastor getting a blackened eye among the rest. It is as if a rifleman on the battle-field, seeing the fight go badly, quits firing, and takes to battering his comrades with the butt of his rifle. Whereas his own *example*, in just standing firm and taking sure aim at the foe, would do more to restore the battle than all his disorderly assaults on his fellow-soldiers. The charity that "thinketh no evil," and is "not easily provoked," and that "seeketh not her own" (way), is the first grace to be exercised in many a cold, discordant, fault-finding church. How can Christians expect the outside world to put confidence in them when they put so little confidence in each other? The first duty in such a church is to run a deep, broad trench of cordial charity and brotherly love right through the whole congregation. This trench must be dug by every one *before his own door*.

Another trench to be opened speedily is earnest, penitential PRAYER. This is God's appointed "channel to convey the blessings He designs to give." I sometimes think that there are no equal number of utterances by reputable people in which so many falsehoods are told as in public prayers. Loving words are often spoken by people whose hearts rankle with mean spites and malicious grudges. Sins are glibly confessed in prayer which, if anybody else should charge upon the speaker, he would grow red in the face with wrath. Words of solemn self-consecration are fluently uttered by persons who are living to themselves, and not to Jesus Christ. Such prayers are a mockery. They cut no channels for God's blessings. But genuine prayer—born of contrition and soul-thirst, poured out with faith and wrestling importunity—breaks its way up to the throne of infinite love. Such prayer always brings a revival; nay, it is itself a revival.

A third work of preparation for the Divine blessing is equally indispensable. It is PERSONAL REPENTANCE of sin. Not of other people's sins, but of our own. The best draining of a farmer's field is sub-soil drainage. In our churches we need a sub-soil repentance. It must cut deep. It must cut up sin by the root. If the ploughshare run through the flower-beds and melon-patches of our self-indulgence, so much the better. The trench that drains off our sins will be a channel for the sweet, life-giving waters of salvation.

We might mention other trenches that are needed—such as HARD WORK and LIBERALITY IN GIVING FOR CHRIST. The wider we cut these channels the broader and the fuller will be the stream of God's blessings. Thus saith the Lord to His people, "Make your valley *full of trenches*." We may "see no wind nor rain." We may hear no sounds of violent excitement. But silently and steadily the tides of spiritual influence will flow into our souls. As the tides rise from the ocean over bare and slimy ground, and lift up the keels of grounded vessels, so shall these blessings of the Holy Spirit flow into our churches. Not by might, nor by human power, but "by My Spirit, saith the Lord."

Brethren, this plain-spoken article may reach scores of churches who are so dry that there is "no water within a compass of seven days' journey." God's command to you is to *prepare for blessings*, or they will never come. When your trenches are ready, the currents of spiritual power will flow in. If you want water, *dig for it*.

T. L. CUYLER.

MODEL CHRISTIANS.

Is it possible that any of the languor and feebleness of the church of Christ, so commonly deplored amongst us, is due to inattention to His clearly expressed preference for a free, generous, and enthusiastic devotion? Does the current of love and of life move with a sluggish flow because we are ignorant of His demands, and content to put in their place the maxims and standards stamped with the image and superscription of our fellow-members? Have we taken our ideal of discipleship from those who sit with us on the same form, and read from the same book, and bear our own faults, instead of looking directly to Him who is our Example as well as our Teacher, and the Pattern to which we are to be conformed as well as the Voice we are to heed?

Certainly our Lord expects enthusiasm in His followers. He demands the passionate heat of a self-consuming love. The stony heart is His intensest abhorrence. His most scathing sentences fall on souls dead to feeling, callous with indifference to all interests except what they mistakenly regard as their own. Hard, calculating, cold Pharisees, cutting and figuring their phylacteries without a flaw, measuring their prayers to half a word, and repeating them to the strike of the clock, are withered with the sharp blast of His rebuke, like the big-leaved but fruitless fig-tree, notwithstanding the superior correctness of their theological notions and the elegance and taste of their religious ritual. Could any other parable so vividly teach that there is no more damnatory feature of character than an ice-bound, selfish heartlessness, as does Christ's matchless picture of the gay purple-robed worldling faring sumptuously every day, and yet leaving the poor beggar, a mass of sores, covered with rags, to the greater kindness of his dogs? The man who will not lose his life, hazard its wealth and pleasure, or hold it and care for it, ever ready to fling it away at His bidding and for His sake and the gospel's, may have a respectable position and good repute, but he is not worthy of Christ. The severest sentence uttered by the risen Saviour to the defaulting churches of Asia Minor is not against those who fraternized with heretics; though His threat against the heretics is big with fearful woes; nor even against the lawless and lustful members of the church at Thyatira, and yet an awful doom is denounced on them; but the heaviest judgment of all falls on the flaccid, vigourless, lukewarm Laodiceans, who, in their blindness, regarded their poor shrivelled nature as nobleness, and their tattered and filthy garments as the robes of princes. Hear Him! "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I shall soon spue thee out of My mouth." Can anything exceed that in fearful severity? Could volumes of reasoning more conclusively show the deep displeasure with which Christ regards a life that takes its name from Him, but has none of His calm intensity of love, none of His sublime self-sacrifice. Within hearing of that word is it not a marvel we can ever suffer the fires of love to burn low?

See, too, how pleased He is with the "fervent in spirit." Hot tears of penitence and faith bursting from a broken-hearted sinner on to his feet are refreshing as water to the thirsty soul, or good news from a far country. John, the man whose fervid, woman's love gets him the place nearest our Lord, it is, that comes down to us as *the* disciple whom Jesus loved. Even Peter, rash and indiscreet as he is, takes first rank amongst the apostles,

both in leadership and in work, partly because of the constant fervour of his soul. Mary, of Bethany, is the ideal disciple amongst the women of the four gospels. She is the pattern believer. It is on her Christ lavishes His warmest praise, and in her spirit He finds the model He can hold aloft to all her fellow-disciples. Martha shares His love as really as her sister, but is never lifted out of herself, and above the low current of her household devotion, by the ardour of her affection for Him. *She* is not impelled to leave her work and go with hungry heart to feast on the words of her Lord. Christ's presence does not magnetize her spirit. She is still careful and troubled about many things. She is busy, restless, even petulant, and such is the weak hold the love of Christ has on her, ready to flame out in anger against the divine Guest for whom she has been eagerly toiling half the day. True she is serving Him, and with love to Him; but not in the spirit that leaves everything else for Him, and rests on Him, and loses itself in adoring Him; and therefore Christ, with mingled sharpness and gentleness, rebukes the cold, bustling, zealous servant, and warmly commends the disciple that chooses Him with a choice that knows no change, and a fulness that leaves nothing behind.

And, as if to make more evident who they are whom He delights to honour, our Lord places before us the companion picture of the feast in the house of Simon the leper. For love gives and works as well as listens with open ear and fixed gaze. It does not sublime itself in idle reverie or wasteful feeling; but yokes itself to the hardest service with a cheerful heart, and finds occasion for jubilant song in endless sacrifices. It does all Martha's work if it is really wanted; does not shirk a bit of it, yea, goes even beyond in fond anticipation, but does all with Mary's spirit of quiet trustfulness, sweet serenity, and holy, fervid self-forgetfulness. It has not only an ear to hear Christ's words, but an alabaster box of precious ointment for Christ's head. It can sit at His feet when, wearied with work, and burdened with real sorrows, He craves communion and sympathy more than food; and it can take up His cross and carry it, or be nailed on to it, if His gospel requires it. Hence it is Mary only whose love-quickened eye sees (for love takes highest rank amongst the seers) the shadow of the cross stretching across the path of her chosen Lord, and brings the pure nard for His anointing beforehand; and it is of this expression of glowing devotion, apparently wasteful, and to the eyes of careful, prudent, shrewd, and bagholding Judas, a wilful extravagance, that Christ says, "Let her alone. She hath done what she could." Love has laid its best offering at its shrine. "Wherever this gospel is preached this act shall be spoken of for a memorial of her." Nothing pleases Christ more than the all-surrendering generosity, and the sublime rich-heartedness of love.

Such are the model Christians. Such followers Christ looks for. Absence of feeling is utterly distasteful to Him. He seeks largeness and nobleness of devotion; intense, adoring love: a love that keeps back nothing, but gives Him all, and makes Him all and in all.

And such a love brings serenity and strength. Tennyson sings—

Love is and was my Lord and King,
And in His presence I attend
To hear the tidings of my friend,
Which every hour his couriers bring.

Love is and was my King and Lord,
And will be, though as yet I keep

Within his court on earth, and sloop
Encompassed by his faithful guard,

And hear at times a sentinel
Who moves from place to place
And whispers to the worlds of space,
In the deep night, *that all is well.*

JOHN CLIFFORD.

THE INSTRUCTION OF THE YOUNG IN RELIGIOUS KNOWLEDGE BY THE PASTORS OF THE CHURCHES.

BY REV. R. Y. ROBERTS. .

THE title of this paper refers to what is a great need in the present day; and prescribes the remedy, or one part of the remedy, for that need. The first question is that of possibility! Can the pastor undertake this work, and if so, in what form can he operate? It is necessary to ask this because of the state of the case. There is no reason to suppose that the pastor will be released from any other thing in the shape of pastoral duty: and what is he to do? He is to get hold of the young of his congregation, and to get hold of them so that he may influence them, train them, educate them. Are all things ready for the pastor's hands in this matter? Lamentably they are not; and that makes his work the more Herculean in the courage required and the strength necessary.

This work is expected to be additional to any that is done in the Sunday school; additional in that it is, perhaps, to be of a higher character than the teaching there—and so supplemental; and also that it is, perhaps, to include those who do not attend the Sunday school.

The first consideration is, that of the pastor's time for the work. A vigorous and restless glutton for work may say, "He must make the time;" but are there no churches and congregations whose ministers are so worked that they need less work rather than more? If the pastor be not expected to work in pastoral supervision at all; if he never be expected to preach two fresh sermons on the Sunday; if he never be required to take part in public movements or in social gatherings, there is a chance for his taking some work of this kind. But supposing that his time is ample for work, and that he ought to set to work at once, then how is he to occupy the time for the best both for himself and the young? He has his Bible class, and his preparation class with the Sunday school teachers; he works in these, he acquires certain influences in these, but these are in only comparatively limited circles; there is a wide field outside these, in which are those who belong to neither the one class nor the other. And he must so map out his time as to comprehend these! How is he to get them together? He has adverse influences to contend with, the greatest of which is the comparative indifference to the necessity of religious education, as well as of spiritual training. Still, despite adverse influences, a pastor *may* work and work successfully. There are men who are inspired to action only as they find that difficulties are inevitable. And the demands of the future upon the pastors of the future, as well as of to-day, are of this characteristic. Greater work is inevitable! Greater skill in planning that work is inevitable! Greater personal adaptation for that work is inevitable!

Let us for a moment look at what has been done in this way of education by the pastors of churches. There are instances where pastors have established classes of a certain character among their young people, and when those classes have been tolerably successful. Those of Messrs. Macfadyen, of Manchester, and Picton, of Leicester, are cases in point. But we must remember what there is to be said in favour of these classes. The congregation at either church is very large, and of the higher class of Non-conformists. They are quite exceptional in character, and the Manchester congregation is of the most respectable in position, and it is suburban in situation: the congregation at Leicester has almost equal advantages in its favour. But what is the attendance at these classes? At Manchester the

highest number given as in attendance is only about two hundred, and at Leicester only about one hundred, and at the latter place only thirty are seniors. It may be said that this is a very fair proportion of the young of the congregations, and that such a fact is in itself a crushing defeat of any objections which may be raised. But these do not represent the mass of congregations in the country, and certainly not at all those in the country districts. If these numbers found their comparative parallel in only half of the churches of the great Nonconforming body, then there would be a measure of satisfaction, and an earnest of future strength and stability of religious principle among us.

In Mr. Macfadyen's paper upon this subject, read before the Congregational Union Meeting at Nottingham last October, he says, "We ought not to be content till some plan has been devised by which an opportunity will be provided for every child in the congregation to come into personal contact with his pastor as his teacher." We can see at once that this is the thing to be desired; and more, it is what must be accomplished. It is a difficult task; but if we are men, Christian men, the fact of its being a difficulty will only give us a desire for encountering it, and a determination to be conquerors. It is an absolute necessity of the circumstances of the times in which we live; our present condition demands, and our future prosperity, that the thing be bravely and discreetly encountered.

There are two ways, it seems to us, in which the pastors of our churches may have the direction and oversight in this matter of instruction—by direct contact with our young people, and by general supervision of all the different organizations of the church which have to do with the young. It used to be a favour and a surprise when the pastor of the church appeared among the teachers of the Sunday school. It was talked of for weeks after. And in these days, there are excuses made for the pastor. "He cannot talk to young people; he is too much of a student to be able to come down to the young." These times for the pastors are fast dying out. They are not good old times to be remembered with pride. They were deficient in those very things which would have made us ten-fold better in principle, in understanding, in denominational characteristic than we are. Because of the comparative idleness in those days that are gone, we have the prospect and the necessity of work made doubly hard in its demands, and imperative, in that no time must be lost, ere we set about the work.

Take the general superintendence and supervision on the part of the pastor first. He might make use of the general materials of the church somewhat in this way. There are in our congregations, men and women of comparative intelligence—comparative according to the character of the congregation. In very many places, and indeed where it is otherwise it is regarded as a most remarkable exception, these good friends have no settled, defined work in either church or congregation. So far as intelligence is concerned, they are able to give ample and most useful help to the pastor. They could make themselves district visitors to gather young people together; they could become assistant teachers to work under the supervision and direction of the pastor; they might take classes with tolerable regularity, the pastor alternating, by some settled plan, from one class to another for the purpose of inspection and examination. In this way there might be some general and useful instruction in the things needed, imparted weekly, while the pastor would at certain set times see every one, whether child or youth, receiving instruction, and see each one for the important purpose of testing the value and the influence of the instruction given.

Bearing in mind another very serious and crying necessity in the condition of our young people, and especially of the young people in the south of England, we mean the ignorance of young professing Christians, of their religious responsibilities as citizens, we have another suggestion to offer. The intelligent help in our churches might be utilized in it, the pastor should direct it, and that is the establishment of what might be called "a young members' class." As we are at present governed—at least in the greater number of our churches—the boy or girl of eighteen has as much individual power, so far as voting is concerned, as the sage and experienced member of sixty or seventy years. Does not this put our young people in a false and dangerous position? They are led to regard themselves as fully equipped for the battle of the church; they are blinded to their actual position and tendencies by their power of election; and, though they cannot help a member of parliament into place, they can and do often help largely and sadly to hurl a minister out of peace and usefulness. On this account we think "a young members' class" a great necessity. It should be comprised of young members of the church, or if thought more advisable, of young members of the congregation (though, if conducted efficiently, it would be very beneficial to members not young), and their training should be in scriptural principles, and denominational policy, until at least they are of the age of manhood, as settled by law. With such means of instruction, there would be at least a chance for learning intelligent reasons for being a Dissenter, a Nonconformist, a Baptist, and if need be, not a Calvinist. This might be conducted in the manner before suggested: intelligent members its regular leaders, the pastor systematically and regularly testing its efficiency.

In large churches, where the numbers of additions from the young are comparatively numerous, there might be one of two courses adopted or possibly both. They have been suggested by those who have had much experience in the instruction of the young. They might be combined. A "children's church," as a kind of midway between the school and the church, might be instituted, having its own organization, officers, rules, modes of discipline, etc. Such an institution has been originated by the Rev. James Comper Gray, of Halifax, and he writes concerning it, "This junior church is pronounced by my deacons a very great blessing. It has quickened the teachers; they have an immediate result to aim at. In addition to my church of about two hundred members, the junior church contains about forty-five young people of from ten to fourteen or fifteen years of age. It has been established a little over two years, and has worked well. I am quite sure, and all of us here are sure, it is a step in the right direction." Of course there may be such arrangements and modifications of this institution as shall be deemed desirable by the pastor and church where it shall be established. There have been many and strongly worded expressions of disapproval of this institution, but still we think that its being acknowledged as a "step in the right direction," by one pastor and his deacons, is some proof of its utility.

The other course is, the engagement of a second minister whose "special duties should be the shepherding of the lambs of the flock." This is a suggestion of Mr. Macfadyen's, and should certainly recommend itself to the members of our larger churches. He might be the pastor of the children's church, or "junior church," as some prefer to call it, when one was established, and such a help might be exceedingly useful, especially when we consider that to teach and to minister to the young require to a

very great extent special gifts as well as earnest and intense special preparation. As to the special manner of the teaching, and the exact character of the instruction, we cannot lay down any unalterable rule. These things must be left to the discretion of those who work, and be contingent upon the place and circumstances.

The pastor may also be allowed to have the direction of the instruction of the young in Christian families. There may be objections urged against this, because it may seem to savour somewhat of priestism on the part of the pastors. We appreciate the objections; but at the same time we think that such an oversight would be useful and beneficial not only to the young, but to the parents and heads of households themselves. This may be performed in the way of simple elementary lectures and catechisings; and would, if it did nothing more, operate as a test of the way in which parents and heads of families remembered their spiritual and religious responsibilities. It would tend to decrease the comparative irritation there is between pastor and families in so many instances, and might give some pastors an excuse for visiting where now they feel they are sadly in want of one.

The other suggestion is, that the pastor shall have some defined control over the circulation of religious literature among the young people. In most of our churches there is what is called a "book secretary." Through him, for the most part, are ordered the divers magazines and periodicals and tracts, &c., for the young of the church and congregation. One reason for this being, that some gain thereby accrues to the funds of either the church or the Sunday school. It is simply an independent business which very benevolently gives up its profits for the general good. But who has the slightest control or oversight of it? generally speaking, not an individual. And the book secretary, if he please, can take orders for the "Police News," "Sunday at Home," "Good Words," or "Bow Bells." It is not enough to say that such a medley cannot be found in the books of any secretary throughout the land; that is not the question. The question is, "What right of control is there? To whom is the secretary responsible? and we cannot get any fair answer. We have applied to several Sunday schools in years past concerning their rules, and we have never yet seen any provision for proper regularity in this matter. A wide contrast has been intentionally drawn in the character of the books which the secretary *may* circulate in order to show not probability, but simply possibility. And the very fact of a possibility is ample reason for careful provision in such an important means of diffusing literature. We think the proper authority should be vested in the pastor; not that he be paramount by any means, but that he be the president of some properly authorised and constituted committee of management.

There is then remaining what seems to us an exceedingly difficult question to deal with—the pastor's direct contact with the young people of the church and congregation. If we may use very plain words we shall say that this means that the pastor is to do this work of religious instruction single handed. He is not only to be the spiritual guide of the parents on the Sunday, but the religious teacher of their children in the week. But wherever there be this necessity, and it does exist in some places, the pastor must accept the position, and seek to improve this state of things. In addition to the Bible class for the young of from fourteen to twenty, the pastor may have a preparation class with the teachers of the Sunday school. *This* plan has been adopted in the writer's own church. There is one week-

evening service only, which is essentially a prayer meeting, with this exception, that instead of the "sermon" or "discourse," a short exposition is given of one of the lessons to be used in the Sunday school the succeeding Sunday. By this the preparation class is in a measure incorporated with the service, and time is left for an additional Bible class which is held after the close of the service.

Another kind of class might be conducted by pastors in some churches. A class not as advanced even as a juvenile Bible class, its members the children of those parents who do not send their families to the Sunday school. The children, of from six to twelve years of age. The class meeting on some holiday afternoon weekly, or as near mid-day as possible. The instruction quite elementary in character, and having for its purpose, that of the children growing up acquainted with the pastor, and gradually becoming subject to spiritual as well as religious influence from personal contact with him. A class of this kind was continued for some time, and with very beneficial results, at Derby Road, Nottingham, under the pastorate of the Rev. Jas. Martin.

There are churches where it would be very beneficial, but the ability on the part of the pastors to do it for any length of time is possibly limited to very few men indeed, for the pastor himself to have the control and superintendence of the Sunday school. This supposes that the pastor must be adapted to the Sunday school, which indeed is fast becoming a necessity in our pastors. It also supposes a complete cordiality between the church and school; and this also is an increasing necessity upon us as Christians. But if there were a fuller entering into the spirit of true Christianity, in such an arrangement there could never be room for either envyings or jealousies, and no fear of anything like priestliness on the part of the pastors. The truth of a common responsibility would be recognised more and more, and the duty of the sterner more diligent remembrance of personal obligations would be realised, and hence the whole of the church, pastor and people, would work together, and be a stronger force against an attacking evil, and a mightier influence in the spread of truth.

There are other means of bringing the pastor into direct contact with the young, such as the establishment of mutual improvement societies upon religious bases, a kind of Christian association for the young in the church, in each church, with their auxiliaries of classes, lectures, &c., the pastor conducting or presiding over their classes and lectures, according to convenient arrangement. This might be the same, or somewhat of the same character, as the young members' class, only that the pastor should have more direct personal share in its working. There are other things which suggest themselves at the bidding of each one's personal circumstances, for one mind cannot lay down an unalterable plan for the direction of all others. There is one conviction which seems impressed only the stronger, the more this subject of instruction is examined; the increasing necessity there is for individual effort in our churches. The very nature of our nonconformity, the constitution of our churches, and the relative position of members and ministers demand that there be more individual effort among the members of the churches. With this, the pastor's influence over the young would be greater; he would have freer and more certain access to them; he would be placed in a higher and more useful post of command. As pastors, we have not the power to force the members of the churches and congregations to help in this great work. Pastors are but men, and they are able to do only an individual work. The teaching is not yet worn out

that "in union there is strength," and we cannot believe that the strength of the future, as to spiritual principle and religious understanding, is to be secured by the work of the pastors simply and only. The pastors are ready and willing to hold up their hands to any work which may be demanded of them, and which they can perform, but they must not be left to work alone. The work of instruction is the work of the church. It is not simply and only the work of the pastors. The pastor's share in the work is to stimulate, to counsel, to supervise; but it cannot be that he shall have to perform every process, and be alone responsible for its proper management through every phase and crisis. The church, instead of making this subject simply a question for the pastors to discuss, and to lament over, must realise that the subject is for her consideration. Its claims bind tightly upon all who call themselves either Christian brothers or sisters; and the future of our people will demand, in no mild interrogatories, the reason for neglect and blindness in the past. Let our pastors work at their hardest, of themselves they are insufficient for the need. In every phase of our present organization there are required greater care and keener examination of the ability employed. Our Sunday schools must be raised in intelligent and spiritual power; our church organizations must be united with more of Christ's keen perception of every kind of evil; and our whole policy must be more strictly based upon recognition of spiritual weakness, and the imminent danger of spiritual decline. We must not forget that fighting for religious liberty is not to be a cloak for religious license; and we are running into wild and sinful license as we are forgetting the pressing needs of the rising race around us to-day, while apparently busy about their condition in the future. The whole church must work to-day among the young, that they may be ready for the future; and if the church will not arouse herself to the fulfilment of the responsibility upon her, she will find that her future freedom, mirage-like, continually recedes from view.

A HOME ON THE SHORE.

BY E. HALL JACKSON.

WHEN the vessel is pitching on billows afar,
 In the stormy and desolate nights,
 With the merciless ice hanging sharp on her spar,
 While the snow-flakes are blinding her lights:
 Then the mariner thinks of his home on the shore,
 As with wind and with wave he must fight,
 And o'er leagues of wild billows that darken and roar,
 Sees it shining there starlike and bright.

When she wearily creeps over tropical seas,
 With the sail and the swell flashing light,
 Where the sky seems to scorch and to wither the breeze,
 And the brine on her prow sparkles white;
 Then a cool finds its way to his heart and his brain;
 As he thinks of his home on the shore
 He forgets the long thirst, the fierce blaze, and the main,
 For the love and the rest on before.

Brother man, thou art battling the dark icy storm,
 Where the hope that soon shivers will freeze;
 Or perchance thou art parching on ocean forlorn,
 Where the soul seems to sigh for a breeze;
 Have a cheer, brother sailor, and trim thy broad sheet,
 For thou, too, hast a home on the shore;
 But a shore where the storm, and the cold, and the heat,
 And the night and the sea are no more.

J A B E Z.

"A violet by a mossy stone,
Half hidden from the eye;
Fair as a star when only one
Is shining in the sky."

So the name of Jabez arrests our attention as we read the long genealogical records which the books of the Chronicles contain. As we read them we feel half sorry that the historian did not devote a little more space to the biography of this eminent and distinguished man. Many interesting questions start in the mind as we pause: we would fain draw aside the veil, but our interrogatories are all in vain. The secret of his illustrious career, if not of his life, died with him. The epitaph, brief and concise, is mute. "And Jabez was more honourable than his brethren."

Tradition has sought to supply what the sacred oracle omits; we learn from another source, "that being a man of extraordinary endowments, mental and intellectual, he became a noted doctor among the Jews, and that the city called after his name was thereupon afterwards the residence of such as were most learned in their laws."

But it is of moral endowments that the Bible takes chief cognizance, and to which it accords the first place; and we think the sacred writer wishes us to regard Jabez as having these in a pre-eminent degree, and as distinguished from his brethren by them when he tells us that Jabez was more honourable than they. The root idea of this brief record is, "*character.*"

Character is the "*one thing needful.*" Its right formation and successful development, "that good part which shall not be taken away from us." In the social world, the commercial, the political, the ecclesiastical, character is the integral of our existence; it enters into everything,—everything is dependent upon it and regulated by it. In a word, character is *the* man. The true estimate of a man is his character. Not his natural talents—his mental acquirements—his social distinctions, or his secular possessions, but his reputation for truth, integrity, sobriety, industry, and benevolence. The true joy of a man is his character. Not his temporal comforts, his successful enterprises, his brilliant achievements, or his splendid accumulations, but his sense of honour, of fidelity and moral uncorruptedness. The true service of man is his character. Not the opinions that he circulates, the talents he displays, or the gifts that he scatters, but his influence in fostering truth and crushing error, in promoting the good and repressing the evil. The one essential for an eminent, happy, useful life is character. The moral position of a nation may be correctly determined by the national estimate of character. In the higher realm of religion the same law holds. If the Bible teaches anything it is that the integral life of true religion is character: that man's relation to God, to Christ, and to eternity is, as is his character. Consult, among other passages, Psalm xviii. 20-27; Isaiah lxvi. 2; Hebrews xii. 14; 1 John, iv. 16; Revelations ii. 10; Romans ii. 6, 11. The beatitudes and the parables of Christ distinctly teach the same truth. For friendship and fellowship with God—for peace of soul and joy of heart—for positions of honour and distinction in the kingdom of Christ—for a life of usefulness on earth and an eternity of illustrious reward in heaven—character is indispensable.

The formation of character is the great work of life. Our character is not fixed for us. We are not what we are by irresistible decree or by

inevitable fate. It would have been no honour to Jabez if it had been by some irresistible coercive agency that he had risen to a position of pre-eminence and distinction among his brethren. He would have been more fortunate, but not more honourable. The word "honourable" implies virtue, moral excellence, in contradistinction from necessity, natural instinct, or fortuity of circumstance. He wrought *out* what God wrought *in* him. He is commended for what he *was*, not for what he *had*. If the fact was borne in mind that the formation of character is the great work of life it would do much to explain and to reconcile us to some of the dark mysteries of life. Nothing of worth can be accomplished without patient thought and arduous toil. Things are valued for what they cost us. If the cabinet maker would have a fine feathery grain and a glassy polish on his furniture he must select a hard, gnarled, cross grained piece of wood, incurring hard, careful, patient toil. So with character, no eminence of character can be reached without an arduous and even painful struggle with the difficult, embarrassing, stern, and perilous circumstances and duties of life. "No cross, no crown." No royalty of character can be attained without a severe taxing of all the energies of our nature. It was from this view of the dark and adverse events of life that the Apostles drew their highest encouragement and strength. "We glory even in tribulations also," &c., Romans v. 3. "Count it all joy when ye fall into divers temptations," &c. "Blessed is the man that endureth temptation," &c., James i. 2, 12.

This formation of character is and must be our own work. Our character has not been fixed, nor can it be formed for us. Everything may be provided for us, but we must be the free, unrestrained workers. The design is God's. He has given it to us in His holy word, with all necessary instructions and directions, accompanied with the promise of His own superintendence and help. The materials, some of which may require great skill in working and great care in laying, are the daily duties and circumstances of life. The way in which we work these up—the moral skill and workmanship that we display in meeting these—in fulfilling and disposing of them—the measure in which, by their means, we reproduce God's plan of a true and godly life, is exclusively and inalienably ours. This no one can do for us. In this we must be without restraint. In this consists our moral character, and for this we alone are responsible. This is "working out our own salvation."

In prosecuting this great work of life, distinction is possible. Our character is not fixed for us, nor is there a standard fixed short of perfection, beyond which we cannot go. There is no finality. At no period in our history shall we be able to assume an attitude of inactivity and repose, and say, "we have attained." "Excelsior" must be our life long cry. "Jabez was *more honourable* than his brethren." There may have been much that was commendable and honourable in them, but he had reached a higher platform of high, noble, generous life than they. The light of their moral excellence shone with different degrees of brightness, but his shone with more effulgence than them all. On the one hand we may sink into lower and lower depths of depravity, ignominy, and crime, in the pit that is bottomless; on the other hand we may rise higher and higher in holiness, truth, magnanimity, and virtue, until we reach the precincts of divinity itself.

This distinction of character is within the reach of every man. Like the rainbow, character has its many coloured glories. Some may excel in one virtue, and others in another; but the superior excellence of one does not

detract from but adds increasing lustre and glory to the rest. So that were even the highest possible standard of character attained by all, there would be no danger of monotonous uniformity; every man would still have an opportunity of distinguishing himself from his contemporaries; for on the great theatre of human life each man has his own part to play, and which, if he has properly qualified himself, he can perform better than any one else, and so obtain a position of eminence above his compeers. These distinctions, or gradations of character, exist. In the world we know men noted for their sterling worth—their unflinching adherence to truth—their unfailling allegiance to justice and righteousness—their large hearted benevolence—men of whom it may be truly said, “They are more honourable than their brethren.” And in the church we know of Christians who, compared with their fellow-members, are Christians of stalwart growth, of gigantic faith, of colossal strength, of mighty deeds. Their brethren may be men of honour, but these, like Jabez, are more honourable than their brethren.

This distinction of character is one to be coveted by us. “More honourable than our brethren,” should be *the* object of our ambition—the subject of our highest aspiration—the pursuit of life. There is nothing else that we can covet without danger. To covet higher talents, wider fame, wealthier possessions, costlier furniture, additional comforts, is to fan the flame of pride and to nurse the spirit of selfishness. It engenders a spirit of discontent and envy. But to covet moral glory, to aspire to pre-eminence in everything good and pure, noble and truthful, virtuous and benevolent, is not only legitimate, it is the highest life and glory of man. It invests him with the truest superiority and the noblest dignity. This is “the mark for the prize of our high calling of God in Christ Jesus,” that fired and animated the soul of the apostle when, leaving the things that are behind, he reached forth to the things that are before. For what is this but aspiring to the life of Christ—coveting conformity to the image of God’s Son—pressing towards God’s own ideal of man—shining as lights in the world? With no standard of character that we have yet reached or seen must we be content. High as may be the elevation which, by God’s grace, we have already attained, if we cast our eyes around us we shall see others above us. The sight should fire us with higher aspirations and with nobler resolves. “Second to none” must be our motto; and by a still more earnest and resolute struggle with the evil—by a still more diligent and judicious cultivation of the good—by a still more devout and thoughtful study of God’s word—and by a still more copious effusion of His grace and Spirit, we must seek to plume the pinions of our spiritual life until leaving even these behind we can bask our spirits in the fuller sunshine of His glory, and bathe our souls in the fuller ocean of His joy.

This distinction of character can be acquired only in Christ. For in this, as well as in every other thing, Christ has and must have the pre-eminence. It is Christ that has supplied us with the truest and the noblest model of moral excellence. He was more honourable than His brethren, for His life was a life of moral perfection. “He did no sin,” &c. “He was holy,” &c. Every shining virtue that constitute character met in Him and blended their resplendent rays, constituting Him, emphatically, “The light of the world.” The moral grandeur of His life towers far above anything that man has ever reached. He stands out in sublime isolation from the rest of mankind, but still “leaving us an example that we should follow His steps.” It is only as His character and life are copied and reproduced in ours that

we can travel the road to moral excellence ; and it is only as we are more earnest and active in that pursuit than our brethren that we can be more honourable than they. Then Christ has removed all impediments to the formation and development of this distinction of character. Among other passages consult Titus ii. 11, 14. Then it is Christ that has provided all necessary helps and aids for the acquisition of this distinction of character. He has given us His words, and He tells us that he that hearth His words and doeth them is more honourable than his brethren ; for he is the wise man that builds his house upon a rock. Christ is the foundation upon which the superstructure of character is to be erected. " For other foundation can no man lay than that is laid which is Jesus Christ." Then He has given us His Holy Spirit, and so made us " partakers of the Divine Nature." With the love of Christ filling our hearts and pulsating through every vein, and with the Spirit of Christ inspiring our whole nature and throbbing in every nerve, we may attain a height of spiritual excellence and moral honour that will invest us with the highest glory, call forth the loving approbation of God, exalt and glorify the redeeming work of Christ, and prove of the highest benefit and service to our fellow men. The Christian character, as set forth in the teachings of the New Testament, is one that far transcends every other.

"The Christian is the highest style of man."

This distinction of character can be acquired under very disadvantageous circumstances. Jabez was a child of sorrow. " And his mother called his name Jabez, saying, because I bare him with sorrow." We are not told what was the cause of her grief, but this was apparently a poor beginning for Jabez ; for doubtless it would, in many ways, affect his physical constitution and his mental and emotional temperament. We can imagine him to be a weak and sickly child demanding all the loving attention and the tender care his mother could devote to him to keep the feeble spark of life alive. But were we permitted to search out the truth we should perhaps find that these apparent adverse circumstances were the very things that contributed most to that nobility of character which afterwards distinguished him from his brethren. The tender solicitude, and the careful and patient training of his mother, laid the foundation and planted the germs of those virtues which bore such rich and illustrious fruit in after life. Here we have a case of that vicarious suffering which is so conspicuous throughout every part of God's government. Every good has to be travailed in birth for by some one. Its price has to be paid.

Further, we see, a life began in sorrow may end in highest glory. A life commenced in infantile weakness may terminate in moral strength. Encouragement for mothers is here. Your Jabez, born into the world with sorrow, nursed with anxious solicitude and tender care, your weak and sickly offspring that seem scarcely able to survive one gust of wind, may, under your fostering care and gentle guidance, grow up to be a robust and stalwart man, " more honourable than his brethren." 1 Chronicles iv. 9.

BENJN. PREECE.

WOMAN AND THE GOSPEL.—The female sex, in which antiquity saw nothing but inferiority, which Plato considered intended to do the same things as the male only not so well, was understood for the first time by Christ. His treatment brought out its characteristics, its superiorities, its peculiar power of gratitude and self-devotion.—*Ecce Homo.*

TALKS WITH THE CHILDREN.

WHEN I have something to read of great importance I like to go away quietly to some place where I can be alone that I may read the communication very carefully and thoughtfully. Suppose now *you*, the child reading these words, were to place yourself in some quiet room or corner, and there read slowly and thoughtfully, I think you would understand what I write better than if you simply read in a hurry and without any thought or care.

Supposing, then, that we are alone, and intent upon our subject, we will begin to try to learn a very important lesson. The Lord Jesus Christ said, "*Behold I am alive for evermore.*" He said these words to John, the beloved apostle, the loving disciple of Jesus, (Rev. i. 18); He said these words to John while he was banished to the island called "Patmos," banished by a cruel emperor because he had been faithful to his heavenly Lord. Wicked men may persecute us for being disciples of Jesus, but He will not forsake us in our trouble; no, He will rather come to us and give us His help and His blessing. The Lord Jesus had been crucified and buried a long time before this scene occurred at Patmos; but He rose again from the tomb in which they placed Him, and then ascended into heaven. The Lord Jesus Christ appeared to two persons besides John after His ascension: was it not kind of Him to show Himself thus, that they, and we, may know He is alive still? You have read about Stephen, have you not? The people to whom he spoke so plainly were very angry with him, and they "gnashed on him with their teeth," and then they stoned him to death. The angry looks and words of abuse and stones were poor substitutes for arguments, were they not? but Stephen? well, he "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus *standing* on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." That must have been a sight full of encouragement to the martyr Stephen, proving to him and to us that Jesus lived again.

You have also read about Saul of Tarsus, the great persecutor, and you remember that as he was going to Damascus the Lord Jesus appeared to him, demanding from him an answer to the solemn question, "Saul, Saul, why persecutest thou Me?" These appearances to Stephen, to Saul, and to John, are proofs to us that Jesus lives now, for these things were done and said years after He ascended into heaven, and when once received into that happy place there is no more death. So Jesus says to us, "*Behold I am alive for evermore.*"

When Jesus lived on earth He was constantly doing good to some one. He healed the sick; He cured the lame; He gave sight to the blind; He raised the dead! He taught the people very many important lessons about His Father, and about themselves, showing them that the way to be happy was to live a loving and holy life. He lived a most holy and perfect life, showing men how to act so as to please God. Then He was crucified by wicked hands, and then buried in the tomb. We too often think of Jesus as dead, but He is alive for evermore.

I want you, dear children, to think of Jesus as LIVING to-day! When on the earth, going about doing good, He met on one occasion at Bethesda a very sickly and poor man, and asked him, "Wilt thou be made whole?" Another time He met a man that was a leper, and said to him, "I will, be thou clean!" Another time He saw a blind man, and said to him, "Receive thy sight!" At another time He commanded the dead to rise and

come forth, and those who were dead heard and obeyed His voice. Now, dear children, think of these things, and you will see that Jesus must have had great power, great love and compassion, and that He must have gone really to these afflicted ones and exercised His might on their behalf. These are proofs of His power over the *bodies* of the people. It was just like Him, was it not, to make these afflicted ones happy by making them healthy? Then, besides these things, He talked with the woman of Samaria until she felt that He knew all about her, and she was obliged to confess her sins to Him. He enlightened people who were ignorant, giving them peace in their minds who before had been very sad. He made even the poor thief upon the cross, when He saw he was sorry for what he had done, happy in the prospect of being with Jesus in His own heavenly paradise. Think of these things, and things like them, and you will see that Jesus had great influence, great love and compassion, and that he must really have looked upon such and felt interested in them, to act thus toward them. These are proofs of His power over the *minds* of the people. Since He has gone to heaven, He has used this loving power over the minds and souls of multitudes of people, yes, over many dear children too. He has spoken to them, saying, "*Lovest thou Me?*" "*Follow Me;*" and very many have heard His voice, and followed Him. I have seen and talked with many lately, as young as you are, who love the Saviour, and are trying to follow Him and serve Him. Dear children, I want you to *feel* in your mind and heart that Jesus is **LIVING TO-DAY!** that He is looking upon you to-day.

I. JESUS LIVES TO LOVE US TO-DAY.

Many a child thinks that it is impossible for Jesus, the great King of kings and Lord of lords, to take any notice of children: and for Him to *love* children seems altogether too good and wonderful to be true! I have heard many little ones sing lately,

"Jesus loves me! this I know,
For the Bible tells me so."

And it is quite true! What brought Him down from heaven to earth, but love? What led Him to suffer, and die on the cross for sinners, but love? What constrains Him to seek after the little wanderers now, but love? When upon the earth He said to His disciples, who were forbidding the mothers to come with their little ones to Him, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven!" Think of that! If He said so then, He says it now much more, and you may therefore, with loving confidence, sing:

"If I come to Jesus,
Happy I shall be;
He is gently calling
Little ones like me."

Yes, "*Little ones!*" He would not call you if He did not love you, if He did not mean to receive you and bless you if you did come to Him. Yes, He loves little children as much to-day as when He said, "Suffer the children to come unto me;" as much as when He put His hands upon them and blessed them. Dear children, do you not wish to love and serve Jesus? He lives to love those who love Him, He claims now your young love.

II. JESUS LIVES TO SAVE US TO-DAY!

Do you remember why they called Him Jesus? The word means "Saviour," so they named Him Jesus because He should save His people

from their sins. We are told in the Scripture that "He is able to save to the uttermost them that come unto Him, seeing He *ever liveth* to make intercession for them." He is constantly inviting you to Him, "Come unto Me," He says. "Whosoever will, let him come unto Me." Do you ever think, "Jesus does not mean *me*?" Do you ever say, "How can I tell He means *me*?" Do you sometimes wish you could see your own name in the Scriptures that you may be sure He meant you? A great many years ago I had a sister who was very ill. I did love her so much, and I wanted her to love Jesus and go to heaven when she died. I used to write her letters about Jesus to try to get her to think of Him, and to seek Him. Well, after a long time, she began to enquire how she might be saved, and she was so afraid Jesus would not accept and save her. I wrote to her everything I could think of to show her the love of Jesus, and all seemed to no purpose. I then thought of this plan, and being many miles away from her could not speak to her, I wrote to her thus: I said, "Jesus must mean you! You say, 'How can I be sure He does?'" I replied, "If Jesus had said, Let Anna Wilshire come to me and she shall be saved, you would not know which Anna was meant, because our dear mother's name is Anna, and a cousin we have is named Anna; but He says, 'Whosoever;' and that must mean you. 'Him that cometh to Me I will in no wise cast out.'" Then she saw it all plainly; she came to Jesus and was made happy. Dear children, do you not wish to be saved from sin, and made happy? He lives to save you to-day if you will but come to Him.

III. JESUS LIVES TO TEACH US TO-DAY.

When Jesus was here among men, He taught His disciples, and the people who flocked to hear His words, many important lessons. "No man ever spake like Him." Those words, at least many of them, have been gathered up and put into the New Testament, so that we can read His thoughts and treasure them up in our minds. Then He has given us the Holy Spirit to help us understand His teaching. While we read His holy word we feel as if light were entering into our minds; He makes us realise the beauty and the force of His doctrine. It is so good to have a Teacher to instruct us in things we are ignorant of. By His word and Spirit He teaches all who love and trust Him. Many little ones to-day feel the influence of Christ's presence with them. They try to think, and speak, and act as He would have them; and He sees their endeavour and teaches them how to do these things. Dear children, do you not wish to be taught by Jesus? He lives to teach you, if you will only search the Scriptures, for they testify of Him, and He helps to the understanding of His will.

IV. JESUS LIVES TO GUIDE AND GUARD AND TAKE US TO HEAVEN AT LAST.

He is the Good Shepherd! He gathers the lambs with His arm, and carries them in His bosom. There may be many dark paths and dangerous ways to pass on the way to the better land, but if we trust in Him we shall safely arrive at home. Even you can look to Jesus and ask Him to guide you.

"A little pilgrim on life's way,
Bearing his cross from day to day,
When faint and weary used to say,
 Jesus my Saviour!
If Satan tempted him aside,
He never on himself relied,
But closer grasped the cross, and cried,
 Jesus my Saviour!"

So you must do, dear children; and you may soon find that young as you are the Lord Jesus will bless you and lead you safely home at last to the heavenly land.

Dear children, think of Jesus as LIVING to-day. Go really to Him and tell Him you are glad that He lives; ask Him, in your own words, to take you, a little lamb, into His fold; tell Him you do love Him, and want to love Him more; and you will be so happy, happy like many I know to-day, and sing:—

“I was a wandering sheep,
I would not be controlled,
But now I love the Shepherd’s voice,
I love, I love the fold,
I was a wayward child,
I once preferred to roam,
But now I love my Father’s voice,
I love, I love His home.”

Derby.

JOSEPH WILSHIRE.

THE GOSPELS.

No. III.—*Of the sources from which the authors of the Gospels derived their materials.*

Now this statement that the parallel passages in the Synoptic gospels originated in the verbal accordance, more or less complete, of the oral relations given by the apostles of passages in their Master’s history, seems to me to involve several very questionable assumptions; especially the supposition that the apostles were so much together, while engaged in teaching, that their several modes of relation became assimilated to each other. This would imply a waste of teaching power which the urgently pressing wants of the primitive church could not have allowed. Only one speaker at a time could have addressed an assembly; or if it had been divided into sections for instruction like classes in a school, each teacher would have been too much occupied in his own work to be influenced by the others. That the apostles individually, in successive narrations of the same incident, would come to repeat themselves, is not altogether unlikely; but that men so deeply in earnest should have merged their several individualities in some common form, through mere imitativeness is, I think, utterly unnatural. That their oral teaching was substantially harmonious, and that it was the source from which the early church derived the greater part of its first knowledge of our Lord’s history, is no doubt true; but that it had that kind of sameness which would account for the accordance in the Synoptic gospels, is a supposition which all my respect for the learned writers by whom it is supported, cannot make me accept.

Professor Norton indeed scouts the idea of such separate written documents, as I suppose to have been the materials from which our present gospels were compiled. He says, “Let us consider of what character those documents must have been. They were not separate narratives of single events, real or supposed, in the life of Christ. It cannot be believed, that after the apostolic age the history contained in the first three gospels was, before their composition, circulating among Christians in many separate written fragments.”* It may be unlikely that such a state of things would exist after the apostolic age; but we are considering what was the case during part of that age, the earlier and probably the greater part, for our gospels were, I apprehend, not written till near its close. During the apostolic age that state of things which, the Professor says, “cannot be believed to have existed was just the natural state. We are continually misled by transferring the ideas and conceptions of our own time or condition to an entirely different one. Our knowledge of the events of our Lord’s life is derived from the collection of them in the gospels, which are in our hands, in early childhood: but the primitive believers had no gospels to go to, and had to learn the events contained in them separately and as opportunity was given them. We have in a nosegay the flowers which they had to gather from the banks and hedgerows where they grew. Our Lord’s ministry

* *Genuineness of the Gospels*, Vol. I., p. 110.

was itinerant; His works and discourses would at first be only locally known; other places would learn them only by report diffused from the places where they had been wrought or spoken; often, it is likely, a confused and uncertain report.* Beside which, while to us the interest of those several events and discourses is nearly equal, it would, to believers of that age and country, be very unequal, being intensified in particular instances by connexion with persons and places familiar and beloved. And to those who derived their knowledge entirely from the oral teaching of the apostles, even if that teaching had ever attained that fixedness of form which Professor Norton supposes, it must often have come irregularly and in fragmentary portions. How much, for instance, of the history of Christ could the deacon Philip have taught the Ethiopian?†

That knowledge, which thus was often fragmentary, should have found fragmentary record, seems to me far more likely than that it should have passed at once from an oral form to the comparative completeness of our present gospels. Whether intended for the writer's own use, by enabling him to retain a clear remembrance of what he had recently heard and seen; or penned for the benefit of some friend, who, not having been an eye witness, had received a less vivid impression and feared to lose it; or taken down by some diligent and conscientious disciple from the lips of his apostolic teacher; such fragmentary records seem to be a perfectly natural production of the time and the circumstances. That having been originally written in Hebrew, they should have been transcribed, circulated, and translated into Greek, with such variation and enlargement of detail as the translator or transcriber saw fit, was merely a continuance of the same natural process. They had no other sacredness than what resulted from their subject and their source; and as further details, resting on apostolic or other equally good authority, would be like them in these respects, there could be no scruple as to their incorporation. The subsequent steps in their growth are so well described by Professor Norton, that I will give them in his words: "Whoever was desirous of obtaining one written account of an event, or supposed event, in the life of Christ, would be desirous of obtaining more. He would extend his collection, and arrange it if he did not find a collection arranged to his hands. The coincidence between the gospels ascribed to Mark and Luke in the order of the events which they have in common, shows that the authors of these gospels, if they followed written documents, must have copied documents in which the events were already thus arranged. The writer of the gospel ascribed to Luke says, that many before him had undertaken to prepare accounts of Christ; and whether we do or do not believe the gospel to be the work of Luke, there can be no reason for doubting the truth of this information."‡ As compared, then, with other modes of accounting for them, the supposition that the accordances in the synoptic gospels had their origin in the separate documents, used in common by the evangelists, seems to be not only most consistent with the indications in the gospels themselves and with the statements of Luke, but also the most natural in the circumstances of the primitive disciples.

As to the author or authors of the original documents, we can only form a conjecture; and any conjecture on such a subject should be offered with modesty and diffidence. Yet even here, we may perhaps glean a few hints for our guidance. Luke's statement restricts our conjectures to the apostles and other "eye-witnesses" of the events recorded who "became ministers of the word." Of these, we know that several were fishermen on the lake of Galilee,§ and it is probable that except Matthew, the rest followed either that or some other manual occupation. Now such pursuits commonly unfit or indispose those engaged in them to the use of the pen; so that, even in communities where reading and writing are common acquirements, they are reluctant and unfrequent writers. The apostolic letter in Acts xv. 23-29 is very brief, though the occasion would have justified, and indeed required, ample discussion: and the epistles of Peter, John, James, and Jude, are short as compared with those of Paul. Matthew alone was, by his calling as a publican, accustomed to the use of the pen, and his "bookish" habits|| would dispose him to employ it; and when we remember that these documents were, many or most of them, written

* Compare Matt. iv. 24; ix. 31; Mark i. 45; iii. 7, 8; v. 20; vi. 56; vii. 24, 36; Luke iv. 14, 23, 37; v. 15; vi. 17; vii. 17; ix. 7-9, &c.

† Acts viii. 26-30.

‡ p. 110.

§ Peter, Andrew, James, John, and Thomas (John xxi. 2) were fishermen; and if we identify Nathanael and Bartholomew, as some do, and suppose the "two other disciples" in John xxi. 2, to have been apostles, we have eight fishermen among "the twelve."

|| See Mag. 1872, No. VI. p. 179.

in Hebrew, in which also his gospel was written, and that the writing of the shorter records would be a preparation for the compilation of the larger work in which they are embodied, it is surely a legitimate conjecture which names Matthew as their writer. And if that conjecture be admitted, it is not unreasonable to suppose that many of his notes would be contemporaneous with the discourses and events recorded in them. As to the author or authors of the amplified Greek versions, and of such documents as were first written in Greek, we have nothing to guide us.

Whether Luke made any use of the unfinished labours of those whom he speaks of as having failed,* must also be matter of conjecture. I think that there is considerable force in the argument from the coincident order of events in Mark and Luke, alleged by Professor Norton in the passage cited above; but I should hardly have affirmed the conclusion so positively as he has done. All that can be said beside is, that two passages peculiar to Luke's gospel, chapters i. and ii.† and a longer passage, extending from chap. ix. 51 to chap. xviii. 14, in which are imbedded several incidents and sayings given by the other evangelists, especially by Matthew, in another connexion, may have been borrowed in this way.

That the second of these two passages (viz. ch. ix. 51 to xviii. 14) was found by Luke already in the connected form in which he has given it, is likely from the place which it occupies in his gospel: it makes a long break between the two parts of his gospel (ch. iii.-ix. 50, and xviii. 15-xxiv) which are parallel to the other synoptic gospels. This long passage, thus interposed, presents two remarkable features. One is, that those numerous sayings of our Lord contained in it, which are also in Matthew, are given by the latter in quite a different connection: for instance nearly all the charge to the seventy, whose mission is given by Luke alone, (x. 1-20) is contained in the charge to the twelve, or in the rebuke to the careless cities of Galilee, as given by Matthew (x. xi. 20-24). Again considerable portions of Luke xi. and xii. are given by Matthew in the sermon on the Mount (ch. v.-vii.) or in the rebuke of the Pharisees (ch. xxiii). But the more remarkable feature is the number and beauty of the parables, the good Samaritan, the rich fool, the barren fig-tree, the lost piece of silver, the prodigal son, the unjust steward, the rich man and Lazarus, the importunate widow, and the Pharisee and the publican, which have been preserved and handed down to us by Luke alone. It certainly does seem extraordinary, that teachings so precious should have been omitted by Matthew and Peter, (the source of Mark's information,‡) two of our Lord's immediate companions and disciples.

J. C. MEANS.

* See Mag. 1873, No. I. p. 180.

† Although these chapters have the same general subject as the first two chapters of Matthew's gospel, viz. the miraculous birth of our Saviour, they can hardly be considered as parallels, so entirely different are the particular incidents they give. I have remarked one very interesting point of distinction. Matthew relates the visions granted to Joseph, and his thoughts and purposes; thus showing that the account rested mainly on information derived from him: while Luke's account contains the like indications of having originally come from Mary.

‡ Mag. 1872, No. VII. p. 207.

PAPERS ON PREACHING.

No. IV.—*Bad Habits.*

"TAKE care you don't do too much," is the affectionate counsel repeatedly addressed by fond mothers to their sons at college, and by ladies of long experience to young men just commencing their public ministerial life. Nobody questions the good feeling from which such advice springs. But it must be objected, in the first place, that the warning is not needed; and in the second, that it is based upon a total misconception of the results of hard work. Few people really do work hard, and those who do find their reward in a vigorous flow of health, and mostly a long and useful life. Idleness kills its thousands, and anxiety its tens of thousands; but industry, downright steady industry, is full of benediction, and brings a sweet solace to the mind and increasing strength to the body.

Far wiser, therefore, would it be to say to the student, "Work away with all your soul and strength. Spare no pains. Give yourself wholly to your vocation: but take care that you do not drift into bad habits of living and working or you may permanently enfeeble your health, and seriously prejudice your usefulness." The evils attributed to over-work, are unquestionably due to bad habits and mistaken methods of labour, and are neither more nor less than punishments inflicted by a wise and loving Father, for the violation of His beneficent laws. When we were at

college certain names were floating in the academic atmosphere as beacons to any man who should dare to carry a pale face and yet work with a will. "You'll soon follow poor A. He worked himself to death, and you're doing the same :—" and again, "You'll never be an old man; you won't even live as long as Z., if you do not slacken your speed." Naturally we were curious to gather some of the biographic incidents of these martyrs to the sacred calling of the preacher. How came they to make "their quietus with the bare bodkin" of overwork so soon? Enquiry revealed the well-authenticated fact that A., in the full swing of his popularity, graced two or three evening parties a week, and with his flashing wit and keen repartee, kept the company alive till midnight: and then hastened to his study to toil at literary work till three or four o'clock in the morning. The marvel was he lived so long. Such folly ought to have had an earlier end. Not so with Z., however. Calmly he kept the even tenour of his brief way, more solemn than a judge, and gloomy as the deep grave. He looked upon a romp as an unpardonable sin; would as soon have clasped a serpent's fang as gripped a bat handle; and, like a blind heathen, he flung himself under the wheels of the Juggernaut of "ministerial dignity," and was crushed to death. And these men, forsooth, were the victims of overwork. Never! We are prepared, in a spirit of profound homage to real worth, to travel a hundred miles to see the grave of any man who died from downright hard work, and nothing else.

If you pay little or no attention to the study fire, you are not surprised if the coal becomes clogged into a dull mass, and blaze and heat wholly disappear. Ought you, then, to marvel if, having fed the fires of the brain with bad fuel, or with good fuel in excess, or at irregular intervals, or without regard to its condition, it should fail to respond to your summons, and neither give the light nor warmth you expected from it? All work is combustion, and brain-work is the combustion of the most precious material, and therefore it requires good sense to keep the flames bright, and the heat intense but regular. The mind must be fed if it is to work. The blood must be perfectly oxygenated, and nourished with strengthening food. The more a man works the greater the need that his food should be supplied at regular intervals, and of the right quality, and that it should be completely digested. Wendell Homes says, "So much logic, so much beef; so much poetry, so much pudding." And the quality of the "beef" has a connexion not very remote with the force of the logic; and the beauty of the poetry is determined by the degree of assimilation of the "pudding." Never can we forget the fierce energy of hate displayed by a preacher after having failed to deliver with effect, what he considered, one of his best sermons. Not Hamilcar could have shown a more bitter hostility towards the Romans than the enraged divine against the ill-cooked but highly seasoned swine's flesh on which he had somewhat freely dined. It would be easier to get that man to the moon than to get him to eat pork on a Sunday. A good breakfast, much enjoyed, at nine o'clock on Sabbath morning, has in many cases been a serious clog on the brain in the study, and has sent the minister to the pulpit, at eleven, in a fit of fear and depression, and back again to his study lamenting, perhaps, his coldness of heart, or his want of devotion, when he should really have been blaming himself for the ignorance displayed in drawing off the blood of the body from the brain, where it was most required, to do the work of digestion instead of thinking.

Of course rules on such a subject as this cannot be of much use. What is required is a quick observation of one's own symptoms, a knowledge of physiological laws, and a fixed resolve not to eat as a habit merely, nor yet as a pleasure, but as a means to an end, that end being the acquisition of brain force sufficient for the easy performance of the work in hand. The experience of preachers differs. Some commend the policy of a liberal breakfast at seven or half-past on the Sunday, followed by a brief interval of rest, then very little more food for the rest of the day. Exceptional men eat heartily at each meal. Others have a feast at the day's close. Beecher, with great good sense and discrimination, describes his plan thus:—"Men are divided into two great classes. There is the sanguineous class, who cannot eat much if they are going to think or speak. There is another class who have the extreme nervous temperament, who cannot speak unless they do eat. On Sunday morning, when I wake, my first thought is that it is Sunday morning, and the very idea of it takes away my appetite, I go down, drink a cup of coffee, and eat an egg and half a slice of toast. That is all I can eat. There is just enough to sustain my system. Then I preach, and if I have not done very well I am hungry, but if I have done very well I cannot eat much dinner. That is because there is a reaction of the nervous influence of the system. The whole

system is working so much by the brain and the nerves that the stomach does not crave anything. Just as great grief or fear, or any other extreme passion, takes away appetite, so does active preaching. Ordinarily I take but a moderate dinner on Sunday. Supper with me is at five o'clock in the afternoon, and I usually take a cup of tea and a small piece of cracker. That is all I can take. Then I go to my evening work; and when I get through, I sometimes am satisfied to take nothing but an orange, which I eat to give my stomach something to do until morning, and to keep it from craving, for often a fit of craving will give you a nightmare as quickly as over-feeding will. At other times I feel a strong appetite, and then I eat. Perhaps once out of five Sundays I eat more just after preaching morning and evening than I do all the rest of the day put together. The system indicates it, and therefore I am not harmed by it. It does not disturb my sleep, and digestion goes on perfectly."

But it is in the matter of exercise the most serious errors are committed by men of sedentary occupations. Thinking and preaching give play to a limited part of a man's nature; and nothing is more conclusively proved, or more generally admitted, than that exercise must be afforded to every part of the body if growth, development, and efficiency are to be maintained. Men who row in the races between the Universities of Oxford and Cambridge go through a full and varied course of gymnastic training in order to be able to row without danger: for if one part of the body is under-trained, that may fail in the contest, and so the man and the race be lost. Large and deep chests, strong hearts and lungs, capable of bearing any strain, are only obtained by a systematic course of physical education under a skilled director.

The preacher's work holds him in doors; fastens him to his desk. His muscles are mostly still while there is a fervid movement in the brain, and deep draughts are being made on the nervous system. Somehow or other, then, he must get exercise, exercise in the open air, on the hill side, or by the river's edge; and exercise in plenteous variety and with every cheerful accompaniment. Swinging dumb bells in the air is better than nothing: and a dismal, solitary walk is to be preferred to perpetual confinement. But more is needed than either of these will supply. Is there not a Naturalists' Field Club at hand, a Geologists' Association, a Botanical Society, one of which you may join and accompany the members in their excursions, and so get plenty of oxygen, invigorating society, and a pleasant and profitable occupation for the brain? Can't you get up a Cricket Club or a Rowing Society amongst the young men of your charge? Is it not possible to have an afternoon's gleeful play with the children of your school, or of your weekly special service? Get the exercise somehow. And take care to vary it. No one form of play or of work uses all the body: not horse-riding, nor rowing, nor cricketing, nor walking. There must therefore be a pleasant and refreshing variety, arranged for as part of "the whole duty of the man" who is a preacher: and, if necessary, entered upon from as solemn a conviction of duty as any part of the manifold work of life. Of course Mrs. Grundy will protest, and her voice will be heard descanting on the proprieties of ministerial life, and the necessity of maintaining the "dignity of the pulpit." Let her shout till she is hoarse. Your sermons will be better; your work will have a healthier tone given to it, and you will do much more good; and even Mrs. Grundy will find her senses bye and bye.

Do not imagine that the minister is to enjoy perpetual holiday. We do not write a word of this for the man, if such there be, who shirks his work, vegetates unanxiously from week to week, welcomes the bright new Sabbath with a dingy and well-worn M.S., and preaches now with less power than when he left college. No. Such men need the pleasant relaxation of hard work, downright and thorough, and a good deal of it: and would be better in both body and mind if they could be forced to undergo it.

But ought a student to work at night? What is the best plan of taking rest and getting strength in sleep? Very wisely the *Lancet* says, "Night work is injurious to the young by the mere fact of its being night work; but for those whose organisms are consolidated we greatly doubt if it be at all injurious *per se*. Students, and men under thirty, ought not to work at night." And those older should always use "a light, very white, powerful and steady, and carefully concentrated by a green shade on to the books and paper. An insufficient, flickering, and too diffused light, is one of the most serious causes of the brain irritation which afflicts some night-workers."

As to sleep, no doubt it should be had by persons who enjoy a high degree of intellectual activity in large quantities. No man should have less than six hours. Eight would not be too much for most ministers; and the sleep should be continuous and easy, not broken or disturbed.

But we need not prolong these details. Let every one heartily believe that his health is in his own hands, and that his efficiency as a thinker and worker depends upon the way he deals with it. Immense is the power of the will. A leading American physician of large practice asserts that the few cases of pulmonary disease which have ultimately recovered within his experience have all been of persons of strong will who have determined to get well. They appreciated the danger they were in, and persistently and bravely fought with the disease till they gained the victory. It is stated, on high medical authority, that a man cured himself of the bite of a mad dog by a strong effort of the will. Every one is acquainted with the disturbing action of fear and the curative power of hope. A "merry heart doeth good like a medicine," says Solomon; and a strong will may hold disease at bay and make even a weak body mighty, through God, to the accomplishment of much good.

A case of the conversion of a minister from the error of his ways will fitly close this paper—

Dr. Patton says, "During the first twenty years of his ministry, in which he always had a pain in his chest, following each sermon, the writer was careless of his habits of study. Under the impression that he could write more easily and effectively at night, he fell into the exhaustive and destructive habit of being in his study until from twelve to two o'clock. Then, fatigued and his nerves all excited and his brain at unrest, he gave himself to sleep—not sweet restoring sleep, but restless, dreaming, wearisome sleep. So far from waking up refreshed and invigorated, the morning light found him tired, weak, yawning, and energyless. Add to this that such a habit easily induced another, that of deferring his preparations for the Sabbath until the latter part of the week. Monday he felt so blue he could not think, Tuesday was not much better. Wednesday he read some. Thus the two sermons and the lecture were all crowded into the last of the week. Hence Saturday, all day and far into the small hours of the night, he was shut up in his study, working wearily, working desperately—nay, almost despairingly, as, unable to write any more, the sermon unfinished, he had to go to bed. Dreaming and restless he lost himself in what he then called sleep. Sabbath morning oftentimes compelled him to write until the bell told him he must go to the pulpit. Thus, languid in body, and not uncondemned in conscience, he went through the duties of the Sabbath. Is it any wonder that the unusual, violent, and continued use of the lungs showed distress? The only wonder is that they could endure such torture and unreasonable usage. This course went on through wearisome years. Though his lungs did not give out, this habit of study which kept him weak induced other ailments which for a while prostrated him and suspended his labours. In his earlier years he indulged in the use of a cigar—under the imagination that it quieted his nerves and helped him in his night studies. Sitting in his study one evening, with his fragrant Havana, the gift of a kind parishoner, and vainly striving to fix upon a train of thought for his sermon, he felt exhaustion of the chest rather than repose, when the conviction flashed upon him, 'This cigar does me no good, but positive injury.' He took the half-consumed cigar from his lips, looked at it, then throwing it into the fire he said, 'God helping me, I will never smoke another.' That resolution he has kept. The balance of the unconsumed box, being full two-thirds, he carefully and annually used, as long as they held out, in keeping the moths out of the woollen clothes during the summer. He found benefit from this abandonment of tobacco, though he was a very moderate smoker. His chest was less exhausted and less painful after preaching. Still, the late night studies and the crowding preparations into the last of the week were undermining. Convinced of this, he broke up this habit, and religiously shut his study from all night work, and used the morning as the time for study. He soon learned that his mind would work as well in the daylight as in the night season. He now found refreshing sleep, and that the Sabbath services were not so prostrating; the pain in the chest grew fainter and fainter, until it passed away. The putting off the preparations for the pulpit to the last of the week continued to be wearing upon him, so that he necessarily entered the pulpit with a conscious languor. He determined to begin his preparations on Monday, and keep Saturday sacredly as a day of rest—thus falling in with the law of his physical nature. The improvement was marvellous and rapid. He had great peace and satisfaction when he left his study on Friday, with the knowledge that his sermons were done. He entered the pulpit on Sunday fresh and vigorous, and enjoyed the privilege of preaching. He slept well on Sunday night, and woke up on Monday morning ready for his work. He had no more knowledge of blue Mondays; his health steadily improved. In

the course of years he adopted the plan of being in his study by five o'clock in the morning, thus securing some three hours of unbroken study, which helped him greatly, and gave him time to attend to the interruptions of visitors and to out-door duties. One more item should be noticed here. Like many others, he suffered from dyspepsia; which, in his case, he found to arise from inattention to his diet. Not so much in the articles of food, as in the time and quantity of eating. Supposing that the exhaustion of the Sabbath services would be recruited by eating, his dinner was hearty, as also his tea. But he found that the stomach could not digest as much on Sunday, when the strength of the system was concentrated on brain-work, as on other days; so he reduced the amount of his diet, and took no hearty meal at the close of the Sabbath. The consequence was that he had sound, refreshing sleep, and his dyspepsia took its departure. Good, sound, refreshing, invigorating sleep is indispensable to the minister who would do his work properly."

J. CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE-BASKET.

I. AN OFT-FORGOTTEN MEANS OF GRACE.

—The following letter calls attention to a means of usefulness not sufficiently appreciated in all Christian churches:

"Dear Brother.—I hope your modesty will not refuse this letter a place in the Magazine. I am pastor of one of our churches in a small town in the Midland Counties. We are always parting with our young people, who leave us for the great towns and cities. Are our churches in large towns sufficiently anxious to care for young members from the country? A few weeks ago a young man left us for London. I had the pleasure of reading his letter home and give you this extract,—'I have often heard Mr. —— (his pastor) speak about being courteous to strangers, but I did not feel the full force of it till this morning. I went out with the intention of going to the first place of worship I came to, but I went to two churches and one chapel and there was no one who took any notice of me or offered to put me into a pew, so I came out of all of them and went on till I came to the chapel I have spoken of before, and as soon as I got there some gentleman stepped forward and placed me in a seat at once, for which I felt very grateful; and then, as I have told you, I thought of Mr. ——'s words, 'Need I add, that chapel, Mr. Editor, was your own. My young friend did not know you at the time. Yours fraternally,

June 6, 1873. A COUNTRY PASTOR."

But is this, after all, much to the credit of Praed Street chapel? "This thing ought ye to have done." "Be courteous," is a direction carrying all the weight of Divine authority, and in no position is it more salutary than that of pew-opener in the sanctuary. Immensely advantageous is that position to one who pants for usefulness. I had rather be a door-keeper, or a pew-opener, than a deacon, an elder, or anything short of the preacher of the living word. The post is only second to that of

the pulpit as a vantage ground for good doing. And if ever I should be unable to preach I shall certainly compete with all my might for the pew-opener's place. I fancy it is Beecher who describes the churches as getting the most stiff, starched, unbending, vinegar-faced creature in the congregation to show strangers into their seats; and he ascribes the policy to the wit of the devil. I would rather get the man whose face shines with a welcome,—whose very eyes twinkle with "Come in thou blessed of the Lord, wherefore standest thou without," and whose ready tact and loving heart will preach a second sermon. Better send the sour-faced men to the undertakers,—better bury them outright, than promote them to the office of pew-opener.

II. OUR LOCAL PREACHERS.—The account of the Nottingham L. P. Union on another page; the record of the formation of another L. P. Union in Yorkshire, and the fact that the Association Letter of the year is on the subject of Local Preachers show at once the great importance we attach to this most valuable agency, and the increasing efficiency that may be expected from it. The need of more evangelistic work in the villages is apparent; and this is one of the best ways of meeting the necessity. Let our churches remember these Unions in their prayers and sympathies, help in the formation of their "Libraries," and do all that they can to promote their usefulness.

III. OPEN-AIR SERVICES.—Here is a timely epistle—

"Dear Sir,—Please to impress on our friends, now the warm weather has arrived, the importance of open-air services. At Bourne we have four or five village stations. At one (Stainfield) the congregation is usually about thirty; now on Sunday evening last we had an open-air service, the congregation numbered one

hundred and thirty. See the difference, people who will go to no place of worship will draw up to an open-air meeting. Brethren, let us remember who was the great open air Preacher, even Jesus, our Master. Go and imitate Him. And again, good arises in another way, as it did last evening. It brings out our young men. A son of the Rev. I. Preston spoke last night.

T. P. ALLATT."

That is the way, let us walk and work in it. Young men may do much good in this manner if they will adhere to a faithful delivery of the gospel message, not going aside for discussions and controversies, but from a warm and loving heart preaching Christ as the sinner's Saviour and Friend. Let them try to get good singing at these services. Some of the best children's voices in the schools might be engaged for this work. It will attract the people. The ad-

dresses should be rich in apt and homely illustration.

IV. THE AUGUST MAGAZINE AND THE ASSOCIATION.—The meetings of the Annual Assembly are held too late in the month to find a place in this issue; but a full description of the proceedings will be given in August by the secretary; and any documents ordered to be published in the Magazine will appear in our next number.

V. MINISTERS' HOLIDAYS.—Under the heading, "A Good Example," this has been sent us—"A few of the friends connected with the Dover Street church, Leicester, have just furnished their pastor with the means of going, with his wife, to the sea side for a few weeks. Might not the well-to-do members in most of our churches do as much for their ministers? A hint to the wise is enough." There are few better ways of helping the church.

Reviews.

PRAYER AND CONTEMPORARY CRITICISM.

Five Sermons by R. H. Roberts, B.A., pp. 110. *Hodder and Stoughton.*

THESE sermons were preached in reply to the proposals and criticisms on prayer offered by two or three scientific men and published in the *Contemporary* and *Fortnightly* last year: and they are in every way a satisfactory answer. The character of prayer, as an expression of the Christian life, is clearly defined; and the reality of help from God in response to such prayer is insisted upon with pungent reasoning based on Scripture, experience, and a sound philosophy. Marked by a spirit of conciliation, and graced with Christian courtesy, it is also firm in its tone, and clear and decided in its ring. A trenchant logic repels the attacks of these modern foes of our faith; and an able exposition defends the time-honoured strongholds of devotion. To young men it will yield salutary and abiding help.

LIVES OF THE BRITISH REFORMERS. From Wyckliffe to Foxe. New and revised edition. *Religious Tract Society.*

AT no time was it more necessary to circulate broadcast true and reliable information concerning the great Reformation, its workers, spirit, teaching, and results. Members and ministers of the "Protestant Reformed" Church of England are constantly attacking the characters of our reformers with furious violence, and falsely charging them with numberless vices: and this, notwithstanding the church from which these aspersions come, was in part founded by the labours, and wholly served

by the lives of these reformers. But it is certain most of them had what it may be supposed their calumniators have not, pure conscience, a noble sense of fidelity to truth, a heroism that could dare even death itself. Wyckliffe and Knox, Ridley and Latimer, Coverdale, Bilney, and their fellow-workers, are men who have made England and the world immensely richer by their lives, and they must be held in everlasting remembrance. Our young men and women should familiarize themselves with their biographies, and catch the spirit of their consecration. We earnestly urge the purchase and study of this reissue on our friends. The work is executed with great painstaking, and is as readable as it is well executed.

SKETCHES IN THE VINEYARD. By William Smith, pp. 183. *Stock.*

THE vineyard is the Sunday school, and the sketches are graphic and truthful delineations of the workers found therein, both competent and incompetent, fit and unfit. Many of the sketches run over the walls of the vineyard into the neighbourhood beyond, and we have glimpses of self-seeking roctors, dispensing toriyism, and baptismal regeneration; country justices brewing beer and lenient towards drunkards, etc., etc. The burden of the little book is the advocacy of a "Juvenile Christian Institute," as a remedy for the principal evils from which our Sunday schools now suffer. Discursive as the work is, it is pervaded with sound principles and is calculated to do good.

LITTLE BOOKS BY JOHN BUNYAN. *Blackie and Son.*

The second volume of this admirable issue of Bunyan's works contains his refreshing discourse on the "Water of Life;" and the profound and searching sermon on the "Greatness of the Soul." Mr. Geo. Offor, whose name is so closely associated with Bunyan literature, is the editor of this series; and gives to each sermon a preface, and a number of useful notes, explanatory of terms passed out of use, or changed in their import.

TALES FROM THE GROVE: a book for youth. A. Withall, F.S.A. *Stock.*

THE "Tales" in this volume have a good moral; and some of them are well told: but the poetry is ineffably poor.

HALF-A-DOZEN BOOKS FOR THE YOUNG.

IF any librarian of our Sunday schools, or paterfamilias, or friend of the young, is looking out for half-a-dozen good books to put into the hands of young people, we can unhesitatingly commend to his acceptance the following recent publications of the RELIGIOUS TRACT SOCIETY. They are all

thoroughly well adapted to their purpose: full of vivacity and sprightliness, rich in incident and illustration, and saturated with the principles of the gospel of Christ. *Fanny's Bible Text* will charm boys as well as girls. It is by the author of "Faithful, but not Famous," a book we noticed a short time since. A more beautiful illustration of the wisdom of resting in the "love of God" we have not lately seen. *Waiting for Sailing Orders* is by Mrs. G. Gladstone, and illustrates, in a racy and captivating way, the perils, joys, and hopes of fisher life at the Land's End. *My Mates and I* is a story of a boy who begins life in a country town, spends some time in London, battles with temptation, and conquers. It is well and simply told. *Little Wavie, the Foundling of Glenderg*, is the story of a wreck, and of the blessedness that came from a loving care shown to a little girl saved from the sea. *Vivian and his Friends*, by G. E. Sargent, is a story of the social and religious life of England two hundred years ago, and will be familiar to many of our readers from having appeared in the "Sunday at Home." *Fireside Stories for Winter Evenings* are brief, but stirring tales.

Church Register.

CONFERENCES.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held at Heptonstall Slack, on Wednesday, June 4th, 1873. At the request of the late lamented Dr. Ingham, who should have introduced the subject for conversation in the morning, the Rev. J. Maden read a paper on, "The Baptists: their relationship to the young; what it has been, and what it ought to be!" Several ministers and delegates freely expressed their opinions on the subject. We trust our churches will be led to seek the conversion of the very young, and to admit them to the fellowship of believers. The attendance, during the whole day, was exceedingly good. The Rev. C. Springthorpe presided in the afternoon, and the following business was attended to:

Reports showed 126 baptized.

I. *Resolution of condolence with Mrs. R. Ingham, of Halifax:*—"That we, the ministers and representatives of the various churches in the Lancashire and Yorkshire district, assembled at Heptonstall Slack, on Wednesday, the 4th of June, 1873, express our deep sympathy with our dear sister in Christ, in the loss which she has sustained by the death of her beloved husband, the Rev. R. Ingham, D.D.; and assure her that entreaties at the throne of Divine

grace will be offered on her behalf to Him who does all things well, that she may be supported in this most trying hour of her life. Also, that we, as a body of Christians, feel deeply the loss of a faithful friend, and of a wise and judicious counsellor in all matters connected with Christ's cause." The above was carried by the Conference rising and standing in solemn silence.

II. That the application from the church at Bacup be deferred, and that the secretary lay the case before the gentleman who has promised £100 on certain conditions.

III. That we very cordially recommend the churches at Nazebottom and at Hyde Road, Manchester, for reception into the Association.

IV. *Home Mission.*—(1.) That the accounts be audited by Messrs. H. Halstead and G. Townsend. (2.) That the report read by the Rev. W. Gray, and the financial statement made by Mr. Lister, be accepted and adopted. (3.) That we tender our thanks to the Rev. W. Gray and Mr. J. Lister, and request them to serve during the coming year. (4.) That brethren Rhodes, Holt, and the secretary, make enquiries about an iron chapel, with a view to the use of it by the Home Mission.

V. That we thank Mr. D. Wilson for his past service, and reappoint him as Conference treasurer.

VI. That we tender our thanks to the Rev. J. Maden for his service as Conference secretary during the past three years, and request him to serve another term in the office.

VII. That brethren W. Chapman, J. S. Gill, and the secretary, form the Conference Committee.

VIII. That the next Conference be held at West Vale, on Wednesday, the 3rd of Sept., and that the Rev. J. R. Godfrey be the preacher.

P.S. The Rev. W. Chapman reported the organization of another Local Preachers' Society, having Halifax for its centre. One or two preaching stations have already been fixed upon, and it is believed this movement will soon bear good fruit.

J. MADEN, Sec.

The LONDON CONFERENCE met at Hitchin, on Monday, May 26. A devotional service was held in the morning, at which brethren McCallum, Towers, Sage, and Quiney, prayed; and an address was delivered by Rev. J. Clifford, M.A., L.L.B., on "The place of prayer in the life of our Lord."

The business meeting was held in the afternoon. The Rev. J. H. Atkinson presided, and the Rev. J. G. Pike offered prayer. The Rev. D. McCallum, who has recently become pastor of the church at Chesham, was cordially welcomed to the Conference.

From the reports of the churches received, it appeared that fifty-one had been baptized, twenty-two received, three restored, and there were twenty-nine candidates.

Brother Pike, instead of brother Atkinson, was appointed convener of the meeting of committee and others at the Association, to consider the proposals of the General Baptist Assembly.

Concerning Rushall it was reported that no communication had as yet been received from the trustees, and the matter was still left in the hands of brother Clifford and the secretary for further investigation.

It was resolved—

I. That we heartily rejoice in the work being done by our friends at Hitchin, and are glad that they have so nearly succeeded in obtaining the money to pay for the land on which their chapel stands, and warmly encourage their appeal to the churches for help in their forthcoming Bazaar.

II. That it is desirable that delegates should be appointed by this Conference to visit the smaller churches in this Conference with the view to holding evangelizing services, and promoting the spiritual life of such churches. And the following appointments were made:—Brethren Clifford and Pike to visit Rushall

and Downton, and brother McCallum to visit Tring and Ford.

III. That the following case be sent to the Association: "Several members of General Baptist churches having been placed in districts where General Baptist churches are not accessible, and having united with Baptist churches outside our Association, we suggest to the Association the desirability of framing rules for the admission of such of these persons as wish it to the enjoyment of the privileges and powers of the Association."

IV. That the next Conference be held at Church Street, London, or in case of failure, at Praed Street,—that brother McCallum write a paper on "The best method of promoting and cultivating the spiritual life of the young in our schools," and that a public meeting be held in the evening, R. Johnson, Esq., to be the chairman, and that addresses be given by Rev. J. Clifford, M.A., L.L.B., on "Why we are Christians;" by Dr. Burns on "Why we are Protestants;" by Rev. J. G. Pike on "Why we are Nonconformists;" and by Rev. J. H. Atkinson on "Why we are Baptists and General Baptists."

The Rev. R. Y. Roberts read a suggestive paper on "The instruction of the young in religious knowledge by the pastors of the churches," for which he received the best thanks of the Conference, and he was requested to send it for publication in the Magazine.

In the evening the Rev. S. Cox, of Nottingham, preached from Psalm cxix. 45, "I will walk at liberty, for I seek Thy precepts." J. SAGE, Sec.

The MIDLAND SUMMER CONFERENCE was held at Hugglescote, on *Whit-Wednesday*, June 4th, 1873. The morning service was opened at eleven o'clock. The Rev. J. P. Tetley read the Scriptures and prayed. The Rev. J. Fletcher preached from 1 Chronicles xiii. 6. Subject,—*"The decline and revival of religion."* The afternoon session opened at 2-15. Rev. H. Wood offered prayer.

I. *Market Harbro.*—Mr. W. Bennett reported that the deputation had not been able to see the trust deeds as yet. Messrs. Bennett and Booker are requested to report to the next Association.

II. *Non-reporting Churches.*—Only five reports were received as the result of the appointment of deputations to the churches which did not report at the Spring Conference.

III. *The Midland Home Mission.*—The three brethren who retired from the Committee were re-elected,—Messrs. T. Hill, of Nottingham; Prince, of Derby; and Burchnall, of Stamford. H. Webster Earp,

Esq., of Melbourne, was re-appointed treasurer; and Rev. C. Clarke secretary.

IV. A vote of thanks was passed to the Rev. J. Fletcher for his useful sermon in the morning.

V. *Finances*.—Balance in hand last year, £3 0s. 5d. The annual collection for Conference expenses amounted to £4 3s. 1½d. Total £7 3s. 6½d. Expenses during the year, £2 16s. 6½d.

VI. At 3-30 Dr. Underwood read his paper on "The Scripture doctrine of the Lord's Supper." Conference followed, in which about a dozen brethren took part. A vote of thanks was carried for the excellent paper, and Dr. Underwood was requested to publish it in the Magazine.

VII. The Rev. J. Wilshire read the Scriptures and prayed at the evening service, and the Rev. T. Stevenson, of Leicester, preached from Acts viii. 39. "He went on his way rejoicing."

VIII. The next Conference will be held at *Archdeacon Lane*, Leicester, on the third Tuesday in September, viz., Sept. 16th, 1873. Papers will be read by the Rev. H. Wood, on "Christian giving," in the morning; and by the Rev. T. Goadby, B.A., on "The relation of the family to the church, and the obligation arising out of that relation," in the afternoon.

The warm sunshine and pure atmosphere, the large attendance, the hospitality of the Hugglescote friends, and chiefly the spiritual topics which engaged attention and elicited most fraternal interchange of thought, made this a very enjoyable and profitable Conference.

C. CLARKE, *Secretary*.

LOCAL PREACHERS' UNION.

THE Twenty-third Annual Meeting of the General Baptist Local Preachers' Union was held on Whit-Monday, at Mansfield Road Chapel, Nottingham. There was an average attendance at the business meeting, one approved candidate for the Union was enrolled, and several of the village stations reported additions by baptism, and progress in chapel accommodation.

Besides the ordinary routine of business the officers for the ensuing year were elected, and thanks accorded to the retiring brethren. Special reference was made to one of the young men, previously proposed, who had presented himself to the College, and stands as a candidate for that institution. Another case was that of an invalid brother, who joined the Union in 1850, and has laboured with unflagging activity and extensive usefulness, but who, through partial paralysis, is a confirmed cripple, the sum of five shillings per week having been allowed him for six months, it was resolved to continue the same, and

appeal to the churches for contributions in his behalf.

An excellent tea was provided at five o'clock, when about one hundred preachers, delegates, and visitors assembled, to assist the library and improvement class recently established. Already nearly two hundred volumes have been contributed, and the committee hereby tender their thanks to Dr. Underwood for the books just to hand, other parcels having been duly acknowledged.

In the evening a public meeting was convened in the upper school-room, Mr. Councillor F. Stevenson in the chair, and very earnest addresses were delivered by brethren from Leicester, Derby, Long Eaton, and Nottingham. The Carrington Baptist choir enlivened the occasion with appropriate songs.

The subjoined statement was presented by the Secretary, in compliance with a request from the Chairman, for the information of those who might be unacquainted with the range and nature of the operations of the above Society.

The Union formerly comprised seventeen village stations, with chapel accommodation for 5,000 hearers; six of these stations have now settled ministers; there are, however, fourteen other churches not on the Nottingham plan without pastors, making in all twenty-five congregations to whom our brethren break the bread of life every Lord's-day. Some of these are branches of town churches; some at the distance of twenty miles from the town, too wide apart for co-operation; others, for local reasons, are indisposed to affiliation.

The necessity and utility of such organizations, and their value to the denomination at large, must be patent to every well-wisher of the Connexion. These brethren, from a deep sense of their personal obligation to Christ, and an actual acquaintance with the condition of the rural populations by daily contact, forego the claims of home, the seventh-day rest, the luxury of a talented ministry, and devote themselves, for a scanty remuneration or a verbal expression, to their evangelistic mission. The eleven stations now comprising this union have, during the year, baptized forty-three, and have seventeen candidates, have also enlarged and renovated three chapels, at a cost of £400, and there is one new chapel in course of erection. W. RICHARDSON, *Sec.*

NEW CHAPELS.

MACCLESFIELD.—The foundation stone of the new Baptist chapel in the above place, was laid on Saturday, June 7th, 1873, by David Holland, Esq. After singing, the Rev. R. P. Cooke read the 122nd Psalm. The Rev. Isaac Watts (pastor) then read a

brief history of the church from its formation to the present time, extending over a period of fifty years; the church having been formed by the Rev. J. G. Pike, and superintended successively by brethren Proston, Kenney, Lindley, Stock, Maddeys, Mudon, Hackett, and Watts, under whose ministries the cause had alternately risen and fallen. This paper was then deposited in a stone bottle, which also contained a copy of the *Macclesfield Courier* and *M. Guardian*, *Freeman*, *Baptist*, *General Baptist Magazine*, and Annual Report of the Denomination, together with a few coins of this year's make. These Mr. Watts placed in the cavity of the stone. The architect, Mr. Horsfield, of Halifax, then presented Mr. Holland with a silver trowel, duly inscribed, and a mahogany mallet, with which Mr. Holland laid the stone, afterwards remarking upon the pleasure he felt in helping on the progress of true religion, by whatever name it might be called. The dedicatory prayer was then offered by the Rev. H. C. Field, of Burslom. Dr. Underwood then delivered an address, in the course of which he remarked on our position and belief as Baptists. Another hymn was sung, and the benediction pronounced, whereupon the friends and scholars proceeded to lay their offerings on the stone. A tea meeting was held subsequently in the old school room and chapel, when a goodly number sat down. After tea a public meeting was held, presided over by Josiah Small, Esq., sen., when addresses were delivered by the chairman, Dr. Underwood, Revs. R. P. Cooke, H. C. Field, G. Hughes (Hyde), T. Horsfield, and Isaac Watts. It was a very pleasant and profitable meeting. On the following Sunday two sermons were preached by Dr. Underwood, and collections made towards the building fund. A gloom had been cast over the occasion by the sudden death of A. Bury, Esq., who acted as chairman of the building committee, and was one of the largest contributors to the funds.

NANTWICH.—As the new chapel and school now being erected in this town under the auspices of the Cheshire Home Mission approach completion the desire increases to be able to announce, when the opening services have been held, that the premises are free from debt. We are doing all we can ourselves to attain this desirable object, and the neighbouring churches at Wheelock Heath, Tarporley, and Audlem, have nobly and generously come to our aid. We have just held a bazaar for two days in the Town Hall, by which we have realized, after the payment of all expenses, the goodly sum of £210. Our much esteemed friend, Mr. Richard Podloy, opened the bazaar with an appropriate address, after devotional exercises conducted by the min-

ister. Stalls were provided by the ladies of the three churches above mentioned, in addition to those furnished by the Nantwich ladies, and contributions were received from friends far and near. Not only has the monetary result been thus satisfactory, but an interest has been evinced in our work by the townspeople which augurs well for the future. The total cost of the undertaking will not be less than £1500, towards which we have now in hand and promised about £1000. The value of the building now in use is not more than £150, so that we need £350. Who will help us to raise this amount? Contributions may be forwarded to the treasurer, Mr. Richard Pedley, Haslington, near Crewe, or to the minister, Rev. Robert P. Cook, Nantwich.

CHAPELS.

IBSTOCK.—£145 have been realized by a bazaar held May 20 and 21 towards the reduction of the debt on the chapel.

MISTERTON.—Received, with thanks, for the Baptist chapel, Misterton—H. Hill, Esq., Nottingham, 10s.; F. Hill, Esq., Nottingham, 10s.; twenty-four postage stamps, per Mr. G. Coltman, Fleckney. J. Fogg.

NORTHALLERTON.—The kind assistance of our brethren in Christ is earnestly solicited in behalf of the debt on the General Baptist chapel, Northallerton, Yorkshire. The church arose through the Divine blessing on the labours of one individual who for twenty-eight years has preached the gospel of Christ amidst a large population, where no other Baptist church exists. At Brompton a chapel has been built, and is conveyed into trust for the New Connexion of General Baptists. The room we occupied at Northallerton being unsuitable on account of its uninviting and forbidding aspect, and the insufficient accommodation it afforded, the chapel lately used by the Wesleyans was purchased and conveyed into trust for the New Connexion of General Baptists. After all our efforts to remove the debt there still remain £90 on the chapel. Mr. Horsefall, of West Vale, near Halifax, has promised £5. We make this appeal to our brethren for assistance. The smallest donation will be most thankfully received, and would greatly aid the cause, and may be sent by post office order to the Rev. William Gray, Birchcliffe, Hebden Bridge, Yorkshire, via Manchester.

RETFORD.—By a bazaar, held May 25, 26, 27, over £100 have been realized for the reduction of the debt on the new chapel.

TODMORDEN.—During the recent absence for two months, on account of indisposition, of our pastor, the Rev. E. W. Cantrell, our public services have been conducted gratuitously by neighbouring ministers of our own and various other denominations; and

at the church meeting held last month, a resolution was unanimously passed thanking all those who have thus rendered their sympathy and assistance.

SCHOOLS.

BIRCHCLIFFE.—June 1, three sermons by Rev. I. Preston. Collections, £80 4s.

GAMBLESIDE.—Anniversary services were held on May 25. The Rev. J. Alcorn, of Loughborough, preached. The place was crowded on each occasion, hundreds being unable to gain admission. Collections over £54.

HUGGLESCOTE.—May. Preacher, Rev. T. Goadby, B.A. Collections, £54.

LEEDS.—On Sunday last, June 8th, the anniversary services were held in connection with the schools of Wintoun Street chapel, when the Rev. R. Silby, the newly-appointed pastor, preached and addressed the children. On the previous Monday the children and teachers had their annual excursion.

PINCHBECK.—Fifty-fifth anniversary, held May 18, 19. Rev. J. C. Jones, M.A., preached.

QUORNDON.—May 27, Rev. T. Ryder preached anniversary sermons. Collections, £14 8s.

SHEEPSHED.—Anniversary sermons were preached by Rev. C. T. Johnson. Collections £15 4s. 6d.

SHORE.—On Sunday, the 15th of June, our school sermons were preached by the Rev. W. Underwood, D.D., to very large congregations. The collections amounted to £74 13s. 8½d.

MINISTERIAL.

GREENWOOD.—Mr. James Greenwood, of Chilwell College, near Nottingham, has accepted the hearty and affectionate invitation of the Baptist church, Swadlincote, to become the pastor, and will commence his ministry on the first Sunday in July.

HARCOURT, Rev. Jas.—A farewell meeting of great interest was held at Borough Road chapel, London, June 17. A well-attended tea was followed by a public meeting, at which numerous ministers and friends and officers of the church gave expression to their high esteem of Mr. H., their regret at his removal, and desire for his prosperity. Revs. J. Doxey, R. Berry, W. C. Stallybrass, J. Walrod, J. G. Pike, &c., &c., took part in the proceedings. A purse containing £60 was presented, in the name of the church and congregation, to the retiring pastor, by the Rev. J. Clifford, M.A., L.L.B. In Mr. H.'s sixteen years' pastorate 666 have been added to the church. The recognition services of Mr. Harcourt as the pastor of the church at Berkhamstead, will take place on Tuesday, July 8th.

QUORNDON.—June 11, the members of Rev. W. J. Staynes' Bible class concluded their first session with a social party, and presented to their pastor and teacher a handsome timepiece with patent aneroid barometer, in solid carved oak, Gothic frame, as a token of the love and esteem felt towards him by the members of his class.

SILBY.—The address of the Rev. R. Silby is 5, St. Alban's Place, Leeds.

BAPTISMS.

BIRCHCLIFFE.—April 13, two; May 25, ten (four of one family, father, mother, and two sons), by W. Gray.

BOSTON.—May 25, five, by J. Jolly.

CHELLASTON.—May 25, two, by G. Slack.

COALVILLE.—May 4, four; June 1, five, by C. T. Johnson.

DERBY, St. Mary's Gate.—May 28, six, by J. Wilshire.

HUGGLESCOTE.—May 25, two, by J. Salisbury.

ISLEHAM.—June 8, seven, by G. Towler.

LENTON.—May 25, four, by J. Fletcher.

LONDON, Praed Street.—May 29, five.

LOUTH, Northgate.—May 29, four, by G. Parkes.

NOTTINGHAM, Prospect Place.—June 8, four, by A. Britain.

PETERBOROUGH.—May 25, four, (and three others who will remain with "Independents"), by T. Barrass.

QUEENSBURY.—May 25, nine, by R. Hardy.

QUORNDON.—June 8, seven, by W. J. Staynes.

SAWLEY.—May 28, two, by J. Stenson.

SHEEPSHED.—May 25, six, by C. Pritchard.

STALYBRIDGE.—May 4, two, by E. K. Everett.

STOKE-ON-TRENT.—May 25, two, by W. March.

TODMORDEN.—May 28, six, by E. W. Cantrell.

WHITLSEA.—June 1, two, by T. Watkinson.

WISBECH.—May 21, ten, by W. E. Winks.

WHITWICK.—May 18, six, by C. T. Johnson.

MARRIAGES.

SOUTHWELL—CRABTREE.—May 24, at Shore chapel, near Todmorden, by the Rev. Jas. Maden, Mr. William Southwell, of Ingbottom, to Miss Martha Crabtree, of Pudsey, Stansfield.

TINKLER—BERRIDGE.—June 18, at the General Baptist chapel, Whittlesea, by the Rev. T. Watkinson, Mr. John Tinkler, to Miss Sarah Berridge, both of the same place.

Obituaries.

INGHAM.—It is with unfeigned regret we record the decease of our dearly beloved brother, Dr. Ingham. He died on the 1st of June, at Halifax, in his sixty-third year. His placid and tender spirit, his calm cheerfulness, his patient but constant work, his fine, conscientious, unsullied character, and long service in the cause of Christ, have given him an abiding place in many hearts.—The funeral took place at Heptonstall Slack. The *cortège* started from the late residence of the deceased, at Halifax, the hearse being preceded by a procession, consisting of ministers, members of the churches of North Parade, Halifax, and of the church at Infirmary Street, Bradford, of which last the deceased was minister. There were three mourning coaches. The procession marched a little beyond the town, and then ministers and others entering the third carriage, some of the processionists returning to Halifax, and others taking the train at Sowerby Bridge for Hebden Bridge, thence proceeding on foot to Heptonstall Slack, where another concourse of friends from Halifax, Bradford, Todmorden, Vale, and other places, joined the procession to the chapel, in which the Rev. C. Springthorpe, resident minister, read the Scriptures and engaged in prayer. The Revs. R. Hardy and I. Preston gave addresses.

HALL.—Mrs. Ann Hall departed this life, April 3rd, aged 79. She was led to Christ under the ministry of the late Mr. Brand, and continued a faithful and consistent member of the church at Sawley 60 years. She was diligent and constant in her attendance on the services of the sanctuary, and her walk as a Christian was exemplary! The last four years of her life she suffered greatly, but to the last she retained her hold upon the Saviour, and died fully trusting in Him.

HARVEY.—Willie, the son of Mr. Joseph Jarrom Harvey, of Leicester, departed to be with Christ, March 12, having completed, within a few days his 19th year. All who knew him feel that we have lost one whom we could ill spare. To a naturally amiable disposition was added sincere piety, so that to know him was to love him. Under the influence of a pious household, and more especially under the care of a godly mother, now in heaven, his heart in early life responded to the call of Christ. He was baptized, and joined the Dover Street church, in Dec., 1870, and a few weeks before his death was proposed and accepted as a teacher in our school. His methodical turn

of mind fitted him to take the oversight of our tract society, and we were looking forward to his taking other and more responsible positions in the church, but our Father had something better in store for him. His illness lasted only three days. The thought of his leaving us had hardly entered our minds; nor do we think that he was aware his end was so near. But we are none the less assured of his safety. As we stood beside his grave we could, without the slightest misgiving, commit his body to the dust "in sure and certain hope of a glorious resurrection to eternal life." May the Saviour who has taken him from us raise up many more who shall be as lovely and useful in their lives, and then live as fragrantly in the memories of those who are left behind. The subjoined verses were composed by one who knew and appreciated his worth:

'Twas in the early morning time, ere thy sun had reached its height,
When many friends were round thee, and thy path with hope looked bright,
When the busy world was calling thee, and duties thronged around,
'Twas then the Master's voice was heard with sudden startling sound.

It was no stranger's voice to thee, for thou hadst found and loved,
In early years, thy mother's God, and His great goodness proved;
His "still small voice" had lured thee on in wisdom's paths to tread,
His watchful eye had guided thee, His hand thy footsteps led.

We know not now what hidden cares the future years might bring,
For round the sunniest spots full oft the darkest shadows cling;
But this we know, our God is wise, He doeth what is best;
His loving arms are round thee, nought ever breaks thy rest.

HESFORD.—Mr. Joseph Hesford, of Langley, near Macclesfield, departed this life, February 9, 1873, at the age of 74 years. Of him it may be said that the memory of the just is blessed, and shall be had in remembrance. In early life Mr. Hesford began to walk in the Christian course, and was baptized at Macclesfield forty-eight years ago. From the day of his baptism to that of his death his whole life was one of consistent piety. Forty-four years ago he was elected to the office of deacon in the church at Macclesfield, which he held unbroken to the day of his death; and also for the greater part of that time, held the office of treasurer to the church. His steady adherence to principle, his habitual kindness and gentleness of manners, and his sterling integrity, obtained for him the golden opinions of all the brethren with whom he came in contact. Let the fact

speak for itself. Nearly fifty years he exerted a moral influence in his own village possessed by few, and in his death was mourned for by all. The distinctive and most prominent feature of his character was his unassuming manners, his uniform kindness and Christian meekness of spirit. The writer intimately knew him for forty years, and can with confidence say that he never saw him betray the slightest indication of bad temper, or give way to hasty or angry feelings. Feeling with him never appeared to usurp the mastery of judgment; and this was the secret of the great influence he possessed in the church. In excited meetings he never lost his self control, but was always ready and anxious to pour oil on the troubled waters. Hence the great deference always paid to him in meetings for consultation, or in the assemblies of the church. For forty years Mr. Hesford took part in the introductory services of the sanctuary with remarkable propriety. Sometime ago the church determined to mark their appreciation of his conduct in that capacity by some voluntary acknowledgment of his services. The result was the presentation of a portrait, and a large handsome Bible. After purchasing these a balance remained, which Mr. Hesford declined to receive, but considerately handed it over to the church funds. Soon after joining the church Mr. Hesford entered into the marriage state with one of its members, but the union was of short duration, for his partner died in the short space of fifteen months, after giving birth to a son. He never married again; and through his long widowhood the finger of calumny was never pointed at him. By his death the church at Macclesfield has lost one of its brightest ornaments, and the denomination a zealous and sincere friend. Though in the humble walks of life, his contributions to the cause of Christ would make many of our wealthy friends blush. He loved the General Baptist connexion, and thought no sacrifice too great to further its interests. He delighted to talk over long bygone scenes, and of those godly men who strove so earnestly to extend its borders, to many of whom he was personally known. Some time before his death it was evident that his days of usefulness were over. His once active frame showed signs of giving way. He was not confined to home long. To the end, however, it may be truthfully and with confidence said, that his soul magnified the Lord and rejoiced in the God of his salvation, giving undoubted proof to his many friends, that to be absent from the body was to be present with the Lord, and expressing his strong and abiding trust in Christ his Saviour. He died just a week before the church, of which he was so long a member, celebrated its jubilee.

Most of those who took part in those services referred to his death, and bore testimony to his great worth. His death was improved on the following Sabbath by his pastor, the Rev. Isaac Watts, from 2 Samuel, iii. 38, and though the weather was very inclement, large numbers attended to show their sympathy and esteem to departed worth.

MIDGLER.—John Midgley departed this life, April 12th, 1873, in the 84th year of his age. The instruction of a fellow-workman was the means of awakening him to a perception of his condition as a sinner, and of effecting his conversion. He became a member of the General Baptist church, Queensbury, in the year 1812. After exercising his gifts in the usual way, he was approved by the church as a local preacher. In 1819, he accepted an invitation from the General Baptist church at Shore, and became its minister, and for a quarter of a century he preached the Word to the people living in that romantic locality. He was highly respected by the church, the congregation, and the neighbourhood generally, and a considerable number of persons were added to the church during his pastorate. Having resigned his office at Shore, he returned to Queensbury, and to a secular occupation, which he followed some years, preaching only occasionally. The latter years of his life were spent in retirement; and, owing to a very painful affliction, they were years of trouble and sorrow. He had a very correct knowledge of the doctrines and ordinances of the gospel, and of the constitution and government of a Christian church; and as his bodily powers were observed to be gradually failing, it was a satisfaction to his friends to hear him, from time to time, not only expressing his belief in the truths of the gospel, but his reliance on Christ for salvation. Speaking of his affliction, a few days before his death, he said, "I have had a hard struggle, but it is said, 'let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'" He repeated the word "perfect," and seemed to lay stress upon it, as if he felt that he had not attained to it. He was reminded of the passage which says, "ye are complete in Him." "That," he said, "will do; that will do; I wish to be submissive to the Lord's will. If he thinks proper to spare me a little longer, I am willing to stay; if to take me, I am willing to go." And thus he waited till the Lord came to take him to that place prepared for His people.

PEGGS.—Norwich, June 4, James Orissa Peggs, chemist, only son of the late Rev. James Peggs, missionary, aged 46, of consumption, beloved and regretted.

THE
MISSIONARY OBSERVER.

JULY, 1873.

DR. HUNTER'S ORISSA.

Two letters by our esteemed brother, Dr. Buckley, appeared a few months since in "The Friend of India," on the above work. The Editor described them as "excellent," and as "valuable contributions to history." It seems only right that our readers should be put in possession of the sentiments of their own brethren on matters of public interest. We have therefore pleasure in giving them the first of these letters.

DEAR SIR,—Will you allow me space for a few observations on Pooree, the worship of Juggernath, and the immolations under the wheels of the car? These subjects have been several times referred to in your paper, and have occasioned controversy; but into this controversy, except so far as relates to Dr. Hunter's recent work, I have no disposition to enter. It will, I suppose, be admitted by candid and reasonable men that the missionaries in Orissa are far better acquainted with Pooree than any of their fellow countrymen; and that the testimony of those who have resided in the Province for a quarter of a century ought in all fairness to have more weight than the opinion of those who have not a tith of their practical knowledge of the shrine.

In one of the extracts from a review of "Orissa," inserted several weeks ago, gross exaggerations were imputed to "ignorant travellers, and the heated minds of bigoted missionaries." I felt strongly inclined at once to challenge the statement, but as I had not then seen Dr. Hunter's book, it appeared on calm reflection that it would be more just to him, and more respectful to your readers, to wait till the whole evidence was before me.

I now ask the attention of your readers to the question in reference to which this exaggeration was charged on the missionaries—the immolations under the wheels of Juggernath's car.

I perfectly agree with Dr. Hunter that the statements generally accepted at home on this point are gross exaggerations, and thank him for correcting them. The quotations he gives are sufficiently startling; but the reader will observe that they are not from missionaries, or from any friends of the missionary cause, but from Thackeray and Charlotte Brontë! In accounting for the circumstance that "the name of Juggernath" is in England "synonymous with organized self-slaughter" he assigns three causes—Mussulman misrepresentations, the credulity of travellers, and "the piety of missionaries." I pass over the first and second, but must deny the truth of the accusation affecting missionaries if it refer to those in Orissa. I have carefully examined our mission literature for the past fifty years, and can find nothing written either by the dead or the living to justify or give any colouring to such a charge. I regret, too, that in such a connection the word "piety" should have escaped the author's pen; because what is implied is abhorrent to our conceptions of practical piety. We are not

of those who believe that the end sanctifies the means, or that the cause of our Blessed Master can be furthered by exaggeration and falsehood.

The truth is we have never felt any inclination to exaggerate the number of immolations under the wheels of Juggernath's car; we have known from the beginning that such suicides were occasional, and not very numerous, while the waste of life from the destructive pilgrimage was very much greater than any in England, or than the authorities in India supposed. Our testimony, solemnly and repeatedly borne, has been to the awful destruction of life occasioned by the pilgrimage to the shrine; and about this we must testify yet again; for no idolatrous shrine in ancient or modern times has occasioned so much misery, immorality and death, as the shrine at Pooree. I trust, too, that the important statement of the author of "Orissa" will receive the attention which, I am confident, it merits, that "every year this homicidal enterprise massacres six times more men than Plassey, which won for us India, and Waterloo, which redeemed for us Europe, put together cost the British troops, in missing and slain." Men are unworthy of the name of christian that can read unmoved the statement that "the evidence goes to show that ten thousand peasants yearly sacrifice their lives to a pilgrimage to Juggernath."*

But there is another aspect of the question. Dr. Hunter in correcting prevalent misapprehension in one direction has, as it appears to me, gone to the other extreme. Cases of self-slaughter were really more numerous than he supposes. I pass over his arguments with the remark, that it is a question not of logic, but of facts, and has to be decided by evidence. The impression conveyed that there have been only three immolations since Orissa became a British province certainly requires considerable qualification.

The Author's reference to Dr. Buchanan's visit to Pooree in 1806 is singularly inaccurate. His words are, "Dr. Claudius Buchanan witnessed the car festival in 1806, but even his clerical denunciations do not record a single case of self-slaughter, (Diary 20th June 1806.)" † The reader will be surprised to learn that Buchanan witnessed two such cases—one, a man, on the 18th June, the other, a woman, on the following day. The Diary of 20th June begins with the well-known lines of Milton,

"Molock, horrid King, besmear'd with blood,
Of human sacrifice, and parent's tears."

It then proceeds, "The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction so that the wheel did not kill her instantaneously, as is generally the case, but she died in a few hours." As Buchanan's testimony has been so unaccountably—but of course unintentionally—misrepresented, I may add to the above that a letter from the Dr. to a clerical friend in London was inserted in the *Christian Observer* for June, 1807. This letter was written at Tanjore, and bore date September 1st, 1806. It describes his visit to Orissa, but is too long for insertion here. After remarking that "Juggernath appeared to him to be the chief seat of Moloch in the whole earth, and the centre of his domain in the present age," he adds, "at Juggernath first saw human victims devote themselves to death by falling under the wheels of the moving tower in which the idol is placed." This is surely conclusive.

The following is as correct an account as I am able to furnish of the number of voluntary sacrifices under the wheels of Juggernath's car since 1803—the year when Orissa came under British rule. I regret that the

* Orissa Vol. I. pages 156, 157.

† Orissa Vol. I. page 307.

list is by no means complete, especially for the first twenty years, and shall be obliged if any of your readers can supply trustworthy evidence of what is lacking in this narrative. The question is now only interesting as an historical one, and as illustrating the results of Juggernath's worship.

In 1806 two immolations were witnessed, as stated in the foregoing, by Dr. Buchanan. In 1811 the number of pilgrims at the car festival was unusually large, and there was a great rush when the doors of the temple were opened; the people trod one upon another, and it is said that "as many as one hundred and fifty or thereabouts were killed in the crowd." It is added, "numbers killed themselves by falling under the wheels of the idol's car: they lay themselves flat on their backs for the very purpose of being crushed to death by it." These particulars are given in the "periodical accounts" published at Serampore, vol. iv. pp. 408—409.

Stirling, quoted in Pegg's History, pp. 127, and by Dr. Hunter, vol. 1, pp. 307, says, "During four years that* I have witnessed the ceremony, three cases only of this revolting species of immolation have occurred, one of which, I may observe, is doubtful, and should probably be ascribed to accident; in the other two instances the victims had long been suffering from severe excruciating complaints, and chose this method of ridding themselves of the burden of life in preference to other modes of suicide."

Ward, in his work on the "Mythology of the Hindoos," observes, "Many recent instances might be collected of persons diseased, or in distress, casting themselves under the wheels of the ponderous car, and being crushed to death." In another part of the work he remarks, "At Juggernath, in Orissa, several† perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, obtain a healthful body in the next birth."

It appears from Parliamentary papers that the attendance of pilgrims at the shrine in several of the years between 1803 and 1823 was very large; and it may be safely assumed, in regard to those years of which no definitive particulars can be given, that fanaticism would have one or more victims, but the above is all that I have been able to collect respecting the first twenty years of our being rulers of Orissa.

The Mission Archives contain a pretty full report of nearly all the car festivals since 1823, and to these I now refer, remarking that I cannot find any well-authenticated case of such sacrifice since 1840. The festival of 1825 presented one of the most appalling scenes of desolation and death ever exhibited at any idolatrous shrine. The number of pilgrims was unusually numerous, and the mortality was frightfully high; but no record is given of any deluded pilgrims throwing themselves under the wheels of the car. In the following year, 1826, the scene was in the general much less appalling; but there was one of these horrid sacrifices witnessed by two missionaries—the Rev. C. Lacey and the Rev. A. Sutton. The description is sickening, and I will not lacerate the reader's feelings by quoting it. "It was one of the most horrid spectacles I ever beheld," wrote one of the brethren, "but some hardened wretches said, see, sir, the glory of Juggernath." The other adverted to the admiration and applause of the people at the "great devotedness" of the deluded self-murderer.

* Probably 1819, 1820, 1821, and 1822.

† The Italics are mine. I quote from the edition of 1822, vol. III, pp. 164 and 337. The work was first published at Serampore. I believe about 1811.

In 1827 a similar sickening scene was witnessed by the Rev. W. Bampton; and in 1832 Mr. Sutton wrote as follows, "Several such sacrifices have occurred to my knowledge within the last seven years." Subsequent records furnish less information on this point, while the particulars given of the awful mortality among the pilgrims is appalling in the extreme. In a report of the festival in 1840, Mr. Lacey writes, "Two wretched men sacrificed themselves under the wheels of the idol's car, and were in a moment crushed to death. The car went over the head of one of them." In a note it added, "And since then nine more." But probably some of these were accidental. This is the *last* notice I have found.

Accidents, attended by an appalling loss of life, have frequently occurred at the great festival, but I think they have been less numerous in later years.

Your readers may be assured that none rejoice more heartily than the missionaries that these revolting sacrifices have ceased; but I hope it will not be supposed that this happy result has been in any way occasioned by the benevolent teaching of Chaitainya, or "the gentle doctrines of Juggernath." No mistake could be greater; the Ethiopian has not changed his skin, nor the leopard his spots. No more have the priests of Juggernath become the patterns of meekness and kindness. It is British authority, and that alone, that keeps these evil-doers in check. Let that be withdrawn—give the votaries of the ugly god license to do as they please, and suttee, immolations under the wheels, and other atrocities of former years would soon be renewed.

At the risk of repetition I must, as a matter of justice, ask your readers to remember that the testimony of missionaries has been to the terrible destruction of life occasioned by the Juggernath pilgrimage; and on this point their testimony has been abundantly confirmed by medical officers, district superintendents of police, and now by the historian of Orissa. Well may the latter say, "We have descriptions, by unimpeachable eye-witnesses, of the streets of Pooree in former times which the most distant generation will be unable to read without a shudder. They are so incredibly horrible that I do not venture to put them into my own words."* The picture of the city in 1841 is said to be from a "letter to Lord Fitzgerald on Juggernath;" but it *must* have been extracted from the report of the late Rev. C. Lacey, then senior missionary at Cuttack. The entire report is in my possession, as well as others from the same pen not less horrible and heart-rending.

Cuttack, September 16, 1872.

Yours truly,
JOHN BUCKLEY.

* Vol. I. pp. 152.

A VISIT TO "BRITISH BURMAH."

BY THE REV. W. BAILEY.

In the month of November last, in consequence of a severe attack of illness, I was compelled to leave the station. Entire rest and change were indispensable to my restoration. For the first time since my connection with the mission, now more than 27 years, I had to go away on "sick leave." My medical at-

tendant advised my going to the Neilgherries. The climate there is admirably adapted for invalids, but the cost would have been more than I should like to have incurred. I resolved to go to Calcutta, and thence to Benares. A beloved christian brother there in the medical profession would have given me a most hearty welcome;

but the long railway journey from Calcutta, of more than 500 miles, was too formidable for me to undertake. I therefore took a passage on one of the British India steamers to Burmah.

The readers of the *Observer* will no doubt remember that Burmah is the chosen field of the "American Baptist Board of Foreign Mission"—that not a few noble men and women have been, and are still connected with it, and that their unwearied labours have been crowned with remarkable success. The first missionaries to Burmah were sent from Serampore. In 1810 the London Missionary Society sent Messrs. Brain and Pritchard; but the former soon died, and the latter removed to Vizagapatam on the Madras coast. The field which for so many years required such patience, self-denial, and suffering, seems to have been reserved. in the providence of God, for the enterprise of the American churches.

"British Burmah," or as it is sometimes called "Farther India," is one of our most important possessions in the East, and though so recently annexed it is said to be more remunerative, according to area and population, than any other part of the empire. It is extremely productive, and has been called "the garden of the East." The teak forests are of immense value, and are carefully conserved by the government. The entire country is rich in vegetable and mineral productions.

We left Calcutta, on Monday the 25th of November, on board the "Himalaya," and on Wednesday, soon after sunrise anchored at Akyab. This is the principal port on the Arracan coast. The bay is extremely beautiful. It is completely sheltered by the surrounding hills, and large enough for all the fleets in the world. In the rice season there are ships from all parts of the world. A very large trade is carried on *via* Liverpool with South America. In India all rice is husked by the same old-fashioned rice-pounder that was in use thousands of years ago. In Burmah, however, there are steam mills for this purpose, but the rice has to be polished in London and Liverpool before it is fit for the English market. A merchant on board assured me that he had seen at one time sixty thousand tons of rice at this port. The town of Akyah is very unhealthy owing to the heavy rain fall. Several missionaries have laboured here, and we saw the cemetery where some of them found a grave. The station is occasionally visited by the Baptist missionaries from Chittagong, but there is not, we believe, any native christian community here now.

Our next port of call was Rangoon, the capital of British Burmah, memorable in

the annals of missions as the scene of Judson's early labours and trials. It was in this city that Havelock's soldiers, in consequence of their steadiness and sobriety, served such good purpose in driving back the enemy when their comrades were helplessly drunk. And it was here too where Havelock and his saints converted the Pagoda into a house of prayer. Rangoon is on one of the branches of the Irrawaddy, and is very accessible from the sea. The trade of the port is rapidly increasing, and a monthly line of steamers has been commenced between it and Glasgow. One of the chief objects of attraction in Rangoon is the Dagon Pagoda, about two miles out of the town. It is the largest and most costly Pagoda in the whole of Burmah, and from the base to its summit is covered with gold. It is said that almost untold wealth has been buried in the foundation. Last year the King and the nobles determined to place a kind of minaret on the top. This is studded with all manner of precious stones, and cost not less than £50,000.

There was, however, nothing in Burmah that interested me so much as my visit to the Karen College, under the care of the venerable Dr. Binney. At present the classes meet in a temporary building, but an admirable site has been chosen for the erection of a college, and a second tutor is shortly expected from America. At present there are eighty-five students; but when more accommodation is secured that number will be considerably increased. The students receive board and lodging, and nothing more. Clothes, books, stationery, &c., they must provide themselves. All kind of work required on the premises the students willingly undertake without any remuneration. A good many of the young men are by trade carpenters, and they will be called upon out of college hours to assist in the erection of the new building. Should any student demur to do any kind of work he is instantly dismissed, for the missionaries maintain that men who are ashamed to work will never succeed as pastors of churches. During the vacation all the students are expected to be engaged as teachers or preachers. They go into the interior, and wherever they find an opening there they abide, and the Karens, whether heathen or christian, give them hospitality.

The late Bishop Cotton visited this institution some years ago, and with the help of Dr. Binney, who acted as interpreter, he examined the students in theology. The iii. chap. of Romans was selected. Dr. B. was not aware at the time of the position Bishop Cotton had sustained as a tutor in England. Such a thorough examination the students had never had. The Bishop expressed his great pleasure with their

attainments, and said he had seen nothing like it in the whole of India. He was most anxious to ascertain the motives of these Karen students in seeking a ministerial education. "What object," said the Bishop, "have you in view?" "The preaching of the gospel to our countrymen." "What remuneration do you expect?" "Food and raiment?" "But what kind of food and raiment?" "Just such as the people have to give?" So impressed was the metropolitan with the apostolic simplicity of the students that he not only wished them God speed, but left a donation for the institution.

And there is now a memorable and mournful interest connected with the visit of Lord Mayo to this college at the beginning of last year. His excellency, after congratulating the students on their proficiency, said that however much they might recognise their indebtedness to the English government and civilization, yet they must never forget that christianity was the foundation of all, and their obligation was first to that and to their teachers who had given it to them. He trusted they would discharge the debt in the only possible way by going among their own people and freely imparting what they had so freely received. At the close his excellency stated that Lady Mayo would be glad to see the Burmese and Karen christian women at Government House. The scene was described to us by an eye-witness, a member of government, as one of intense interest. This address was the last we believe his excellency delivered. In a few hours he landed at Port Blair, and his melancholy end made the whole land mourn for very sorrow. His last words testify to the excellence of christianity, its superiority to all governments and civilization, and the duty of those who have received it to extend its influence.

Maulmein, which was one of our earliest possessions in Burmah, was our last port of call. As we entered the river there was one spot of special interest—Amherst, the burial-place of the first Mrs. Judson, whose heroism and devotion to her husband amid bonds, imprisonment, and even sentence of death, can never be forgotten. The scenery around Maulmein is extremely beautiful. The town is on the banks of the Salween, and is almost surrounded by a range of hills covered with pagodas. From these hills may be seen a range of mountains four or five thousand feet high. Ship-building was formerly carried on here by some of the ship-owners in London, but owing to the cheapness of iron has been discontinued. A large export trade in timber is carried on, which must yield a considerable revenue to government. The population of Maulmein is of a very mixed character—the servants are nearly all Tamils and Telegoes

—the tradesmen are Chinese, and some of them are said to be very wealthy. The pagodas and temples are so numerous that it would be difficult to find sites for more, and a most fabulous sum must have been spent in their erection. Our American friends have two chapels here, one for Burmese, and the other for English service. Miss Haswell has been very successful with her Burmese school, and a new building is in course of erection which will cost 10,000 rupees. We met with much hospitality and kindness during our visit both at Maulmein and Rangoon. The American missionaries in Burmah have a very unmistakably veneration for Amos Sutton. Dr. and Mrs. Haswell and Mr. Jas. Haswell came out with him from America. Dr. Binney said "he had never met with a man with such buoyancy of spirit and power to work. No man," he said "in America had advocated the cause of missions better than he." The mere fact of my being connected with the same mission as Sutton gave me at once favour in the eyes of the missionaries. It was my privilege to meet with several of the ladies connected with the "woman's mission" in America. There are fourteen or fifteen unmarried ladies who are doing a most important work in connection with the Karen schools and churches. Mrs. Ingalls, whom we saw in Rangoon, has been thus engaged for fifteen years. She was about to start, in company with Miss Evans, to Mandalay, the capital of Burmah, and was taking with her a staff of helpers, preachers, teachers, and Bible women, expecting to remain there for some months. It was said in the recent mission controversy that men would not be found to come out and work alone. These American ladies do this, and their interest in the work is beyond all question. During my brief sojourn in Burmah, the devotion of the old men especially impressed me. One of them had just returned from America who came out 43 years ago. Dr. Wade, who died a short time since, had been out 47 years. The American board did not seem to think that length of years disqualifies a man for work in the mission field. I was cheered with the manner in which these veterans spoke of their joy in the past, and their hope for the future. We have nothing in India to be compared with the Karen churches. A few years ago they were a despised race, without even a written language. There were now amongst them more than 20,000 members, 74 ordained and 310 unordained preachers; and their contributions in 1871 amounted to the noble sum of 32,710 7 4 rupees. In numbers these sons of the forest are about equal to our own denomination, but their contributions exceed ours by several hundreds of pounds.

LAND DIFFICULTIES IN INDIA.

BY THE REV. W. HILL.

*Piplee, near Cuttack, India,
Feb. 17th, 1873.*

In one or two former letters I gave you an account of the inundations which occurred in Orissa at the commencement of last rains, and of their destructive effects upon our christian location at Bilepada. We are now in a fair way for having this damage repaired, as I have had the jungle cut and cleared on a higher site, and the wooden framework prepared for several new houses.

When brother Miller took the land he got a clause inserted in the deeds to the effect that, when required, we were to have as much more land made over to us on the same terms. In accordance with this agreement I applied to the agent for the additional land, and in April last brother Miller and myself had the land marked out and made over to us by the agent, in the presence of not less than a hundred people. Many of these men made a tremendous noise as the boundaries were being defined—declared the land belonged to them—and that they held titles of it. The agent, on the other hand, declared that they had no titles whatever—that he had warned them off the land—and that they were mere trespassers. Here and there small patches had been cultivated or broken up ready for cultivation, but the agent said that these heathen ryots had paid no rent, and possessed no claim. Accordingly I gave orders for ridges to be made and for boundary stones to be put down, but these land marks had not been down long before the former were knocked over, and the latter carried away. After this it was reported to me that these men had been and sown the land, and that they should cut the crop. Again it was said that they had not sown it, but only scattered a few grains of rice upon it. Whether they had done either the one or the other I do not know, but I told our people that they must proceed with the cultivation. In doing this the heathen men threatened to beat them, and threw away their tools. But still they went on till they were stopped by the flood, and all the young rice was destroyed. Again and again I advanced money for seed-corn, but it was again destroyed; and as the season was too far advanced for sowing, I had a quantity of rice transplanted. This latter attained perfection; but when I was attending the conference in Cuttack, Miss Packer sent me word that a number of men were cutting and carrying away the crop. Immediately I wrote to the head police, and he reported the case to the European ma-

gistrate, who in the meantime had come to Piplee on circuit. After spending nearly a week in examining receipts, titles, witnesses, and in going to and fro, this man—a Hindoo—reported that the people were cultivating on conflicting and indeterminate titles, and that both parties laid *bona fide* claim to the land. Under these circumstances the magistrate, without further inquiry, refused to prosecute himself, but left them at liberty to prosecute in the criminal or sue in the civil court at Pooree if they thought well. On certain representations made by me, he afterwards altered his mind and agreed to take up the case at Piplee. On the case being gone into the men declared they had not carried away any rice belonging to the christians—that it was their own, and that they had only reaped what they had sown—that they held pottas or titles of the land. In reply to a question where his title was, the first and chief man said, “his house had been burnt down and his title consumed.” Another produced a title, said to have been given by the landlord, who was dead. The agent, however, who was a Hindoo, and had held his post for fifty years, said that neither the body nor signature was in the late landlord’s handwriting. Moreover, he pointed out that the palm leaf and writing had been stained outside to make them appear old, whereas inside, the leaf was quite new. Witnesses were produced who swore that the land belonged to the seven men charged with carrying away the crop—that they had held it for years—that they did not know that the christians or the sahibs laid any claim to it—that they had never seen them at work on it—that they had never seen Miller sahib or Hill sahib on the land, and had never heard that they had been there. On the other hand the agent—the watchman—and another Hindoo gave evidence in accord with the facts I have previously stated—also four of our native christians testified to the same effect. When the case was about at an end the accused men said that they had four other witnesses. “Where are they?” said the magistrate. “They were coming, but from what the agent said they turned back and refused to come.” Orders were given for them to be summoned, and the case was adjourned to Khoordah, a place fifteen miles distant, whither the magistrate was bound. Though I have not seen or heard the decision officially, I am informed that the defendants were declared to be guilty of forcibly cutting and carrying the crop—that the three chief offenders

were fined twenty rupees each, and the other four five rupees each. This is about the value of the crop, and this money it is said we are to obtain. The men, however, have appealed to the judge at Cuttack, and as I write his decision is not known. From all I heard and know of the case the punishment is ridiculously light—indeed as the police valued the crop which they carried off at nearly that sum, it can scarcely be called punishment at all. The magistrate, however, gave them every chance; and, as he is not suspected of any leanings towards christians or the christian religion, there can be but little doubt that they would have got off altogether if the case against them had not been made out as clear as day light. What, however, is of far more importance to us than a heavy fine, is the possession of the land, and this is confirmed by the verdict.

Having to deal with a people who, without the least scruple will resort to any amount of lying, bribery, and forgery; and as magistrates and judges have to decide according to the evidence, it will be seen at

once how important it is that, as far as possible, missionaries should steer clear of land disputes. Still, as by the providence of God so many young people have been placed under the care of the missionaries in Orissa, and as the cultivation of the soil is one of the safest, surest, and most respectable modes of obtaining an honest livelihood, we seem to have no alternative but to mix up in land affairs.

Some of our friends will, I suspect, gather from this statement, that their missionaries are involved in secular matters; and such no doubt is really the case. If, however, anyone can inform us how we may get rid of them, and at the same time tell us how to do our duty to the hundreds of orphan children committed to our trust—children who have bodies as well as souls, and who must live on earth before they can live in heaven, none will rejoice more than the writer.

NOTICE.—Rev. W. Hill requests us to state that his address is now *Berhampore, Gangam, India.*

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Hill, May 9.
CUTTACK—J. Buckley, May 5.
" W. Miller, May 5.

PIPLÉE—Miss Packer, May 3.
POOREE—Miss Leigh, May 19.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from May 18th, to June 18th, 1873.

	£	s.	d.		£	s.	d.
Ashby and Packington	15	17	0	London, <i>Commercial Road</i>	2	0	0
Barton and Barlestone	18	14	0	— <i>Praed Street</i>	59	16	2
Bath	2	0	0	Long Sutton	27	17	10
Billesdon	10	17	6	Loughborough, <i>Baxter Gate</i>	20	3	6
Birmingham, by Mrs. Ellaway	12	6	6	— <i>Wood Gate</i>	30	12	6
Bourn	56	12	3	Louth, <i>North Gate</i>	23	16	6
Burnley, <i>Enon</i>	5	5	0	Lyndhurst	3	15	1
Castle Donington and Sawley	39	3	8	Maltby and Alford	10	15	0
Chellaston	7	14	6	March	39	15	0
Chesham	69	5	10	Measham and Netherseal	10	15	0
Cropstone	2	7	0	Melbourne and Ticknall	24	3	0
Derby, <i>Mary's Gate</i>	56	10	1	Nantwich	1	12	0
— <i>Osmaston Roac</i>	52	1	6	Nottingham, <i>Broad Street</i>	4	0	0
Earl Shilton	2	18	8	— <i>Prospect Place</i>	7	12	3
Ford	20	2	5	Pinchbeck	9	1	6
Gosberton	6	5	4	Portsea	7	1	1
Halifax	14	16	8	Quorndon and Barrow	8	6	11
Hitchin	39	9	0	Ramsgate	0	2	0
Hose	7	10	6	Sheepshed	0	12	6
Hugglescote	7	10	9	Sheffield	5	3	0
Isleham	1	13	6	Southport	3	8	6
Killingholme	0	16	0	Spalding	13	0	11
Leeds, <i>North Street</i>	11	10	6	Stoke-on-Trent	21	0	0
Leicester, <i>Friar Lane</i>	9	18	0	Sutton	14	8	10
— <i>Archdeacon Lane</i>	1	10	0	Sutton-in-Ashfield	1	10	0
— <i>Dover Street</i>	1	0	0	Tring	1	13	6
— <i>Victoria Road</i>	1	13	6	Todmorden	15	10	0
Lincoln	1	14	0	Wendover	11	3	9
Loudon	7	7	0	Wisbech	3	17	5
— <i>Borough Road</i>	13	7	10	Wolvey	31	17	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. PREE, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

AUGUST, 1873.

THE ASSOCIATION AT BURNLEY.

THE writer of this paper had never paid a visit to the Yorkshire and Lancashire churches till now. After spending a very happy Sabbath with the beloved pastor, and his family, at Birchcliffe, and rambling over those "goodly hills" which Dan Taylor knew so well; and, "as in duty bound," having visited the Nook in Wadsworth Lane, near to which that good and great man began to preach, and with much of interest, but no superstition, going up the stone stairs which lead to the upper room where the people afterwards met to listen to his words: after all this, we went, under the inspiration caught by visiting this interesting and beautiful neighbourhood, to our work at Burnley. The article in the June Magazine had prepared us somewhat as to the *place*; and we were received with such a hearty welcome, that we were at once and completely "at home." Our belief in the "communion of saints," as well as in those higher and Divine articles of the Christian creed, is deeper now than ever—so admirably did our hitherto unknown friends discharge the duties of Christian hospitality. Assuredly we hope it may not be our last—albeit it was our first visit to Burnley and the General Baptists there.

Monday afternoon brought a fair number of ministers and brethren from the midland district; and some from places more distant still. The friends at "Enon," with their pastor, Rev. W. H. Allen, were the first to welcome us: and tea was provided for the weary travellers in their school room. Then to work at once: the Business Committee in the minister's vestry, the College Committee in the large school room, and the opening devotional service in the capacious chapel. This was made necessary, and can only be excused, on account of the distance. When possible the College Committee sits early in the afternoon, so as to enable all to attend the Monday evening service. The Rev. W. H. Allen conducted the prayer meeting, and an address was delivered by the Rev. J. P. Barnett on "Christian Brotherly Love: its Model and its Beauty." Nothing could have been more suitable for the beginning; and the "Brotherly Love" was most manifest, right through to the close of the session.

Tuesday morning was begun with a devotional service conducted by the Rev. J. Lawton, of Louth; his subject of address being "the Influence of Fellowship in the Lord." Of our early meetings for devotion we may say, they were not quite so well attended as usual—possibly arising, in part, from the fact that "Enon chapel" is twenty minutes distant from "Ebenezer," and a good many of the friends were staying in the neighbourhood of

the latter. Let us try and get a larger attendance at, and greater interest thrown into, our early meetings for prayer. At ten o'clock the brethren gathered in goodly numbers at Ebenezer chapel, where the Rev. George Needham preaches to an attached church and congregation. This church is in the 88th year of its existence, and the old chapel still stands to tell where "our fathers worshipped." The new chapel, and newer school rooms, are capacious and convenient: the latter especially having numerous class rooms, which proved of great service for committees, &c. And here we may say the friends arranged for breakfast, dinner, and tea, daily, "working with their own hands," and not paying others to do what was necessary for our comfort. So hearty and so homely was their welcome, that everybody seemed to be quite at home.

At ten the first real meeting of the Association began. The Revs. G. Needham and W. H. Allen giving out appropriate hymns, and the Rev. Isaac Watts offering special prayer. The president of the year, the Rev. Samuel Cox, of Nottingham—so well known in the literary world, as well as in the school of Biblical Exposition—commenced his inaugural address, taking as his theme "The Inductive Method in Theology." The Minutes for the year will contain a brief abstract of this powerful and timely production. After singing Toplady's metrical version of the immortal *Te Deum*, the Association was duly constituted, by electing, at the president's earnest desire, the Rev. J. Clifford, M.A., LL.B., as vice-president, and the Rev. J. Fletcher, as assistant to the Rev. S. S. Allsop, secretary. Thanks for the chairman's address were moved and seconded by Rev. J. Wilshire, and C. Clarke, B.A., in appropriate speeches; and duly acknowledged by the president in reply. The Rev. C. Kirtland was introduced as a deputation on behalf of the Baptist Irish Missions; and a resolution, cordially approving and recommending for support the society's work, was passed. The Rev. J. Marten was also introduced as a deputation from the General Baptist Assembly, and was welcomed to the sittings of the Association.

The Annual Committee Meeting of the Foreign Missionary Society, was presided over by Fred Thompson, Esq., of Derby, and was largely attended. The balance-sheet showed £269 in hand, whereas last year we owed the treasurer £348. This was so far satisfactory; but, did it not as well show how little we had spent, as how much we had saved! Men—more men are wanted—and as if to rebuke our unreadiness, the Lord has sent us the money; £4000 will fall in shortly—legacies left to our society; and surely some suitable and earnest men will be coming forward to say, "Here am I, send me." Two missionaries and their wives are to leave England in September, and the ordination and valedictory services are to be held, one at Loughborough, where Bampton was ordained; and one at or near Birchcliffe, where Dan Taylor preached. Happy thought of the committee—nowhere are there firmer friends to the mission than in Yorkshire, and they mean to do better than ever. There was a good earnest feeling through the committee, showing that we are still alive to the interests and needs of Orissa. A desire was expressed to see Dr. Buckley and his invaluable wife, once more in England; a desire that we trust may be realised soon; the sooner for their sakes the better. The Home Missionary Meeting on Tuesday evening was in every respect a capital one. The chairman, Mr. Alderman Lomas, J.P., of Burnley, gave a good key note to start with, and the speakers took it up with admirable precision and power. To single out any, when all spoke so well, might appear invidious, but the younger brethren did speak admirably. There was the

true ring about the speeches; and we venture to say it was one of the best Home Missionary Meetings held for years; and *one* of the best of the Association. The Home Missionary talk was good: now let the "unification," of which we have talked so long, show we mean what we say. And if it be not out of place, let us ask, "*How would it be if the Conferences to which half the amount raised for the Centenary Fund have been voted, handed it all over, with promises to make the total £5,000, to the Building Fund, as soon as they receive it!*" Could not, and should not that be done? It would be doing as well with the money as possible. And then, carry out the plan of uniting our efforts to plant a new church in some good centre every other year, if possible.

Wednesday began with a devotional service, conducted by the Rev. J. P. Tetley, whose theme was, "Love to Christ; the motive power to devotedness in His service." The annual Sunday-school conference followed at nine; chairman, J. Rhodes, Esq., of Bradford. A paper on Sunday-school work was read by Mr. J. S. Gill, and an animated discussion carried on, till the clock told it was time to close. This meeting gathers fresh interest every year. Public worship began at eleven. The Rev. John Stroyan, minister of Bethesda Congregational Chapel, opened the service, and the Rev. W. R. Stevenson, M.A., classical tutor of Chilwell College, preached the first Association sermon from Gen. xlix. 10. It was scholarly, earnest, and encouraging.* The communion of the Lord's Supper was held at 3 p.m. The spacious chapel was crowded. The Revs. G. Needham and W. H. Allen, presided; the address was delivered by Rev. W. Gray, the prayer by Rev. I. Stubbins, and the giving of thanks by Revs. G. Hester and I. Preston. At half-past six the Foreign Missionary meeting was held in Enon Chapel, J. H. Scott, Esq., mayor of Burnley, in the chair. Addresses by Revs. E. C. Pike, Dr. Burns, H. Wilkinson, and Thomas Cook, Esq., Leicester, who gave a deeply interesting account of his recent tour round the world, especially from a missionary point of view.

Thursday morning began with an earnest sermon by our beloved brother Lees, of Walsall, on Gal. i. 15, 16. At nine, *prompt*, the President was in his place, and business began. "The College" was the important and all engrossing subject. After sixteen years' faithful service, Dr. Underwood resigned his post as President at Chilwell. His resignation was accepted by the associated brethren; and he was addressed at some length, in words full of earnest affection by the vice-president, one of his first students. Dr. Underwood replied with much feeling. He retires with our best wishes, and earnest prayers for his future peace and continued usefulness. Strenuous efforts were made to obtain the services of the editor of this Magazine as his successor; but Mr. Clifford felt so bound to his London work that he positively declined. With great unanimity and cordiality the Rev. T. Goadby, B.A., of Derby, was chosen President; and how earnestly it is desired and hoped that the valuable, yea invaluable services of the Rev. W. R. Stevenson, M.A., may be continued to the students, no words can tell. The Centenary Fund occupied much attention, and though the £5000 has not been raised in the specific form desired and intended, a good deal has been done in other ways to celebrate the Centenary year. A warm and appreciative tribute was paid to the officers of the fund, and especially to the secretary, Rev. T. Goadby. He has devoted more of time, and talent, and talk, to this object than anyone else, and deserves more than mere verbal praise. The Circular Letter was singu-

* This sermon appears in the *Baptist* of July 11. Let all our readers get it. It is only a penny.—Ed.

larly happy in thought and expression. The writer, the Rev. W. Chapman, was outspoken and convincing about the number of embryo lay preachers there are *somewhere*; the church's duty to find them out, and bring them to the front, and then to call them, train them, hear them, and send them forth to the sinners all around. It was a capital letter; and as was most meet, ordered to be printed in the Minutes. On the great questions of the day important resolutions were passed. At the wise suggestion of the President, all "public questions" are hereafter to be attended to, only AFTER our denominational business is finished. But we are alive to these matters, and the Burnley Association showed itself peculiarly so. Resolutions on peace, a resolution to the House of Commons on Dis-establishment, and a copy to Mr. Miall; one on temperance; the Endowed Schools Act; and one—calling on the General Baptist electors to stand firm to their principles at the coming general election; were passed with a heartiness that showed how true to the core we are—though with a hurry, only the result of sadly too little time. If the men who aspire to be our legislators are not pretty sound too, we must try and find out some fitting men who are.

The time, and your space, Mr. Editor, would fail to tell how the Building Fund, the Association accounts, THIS MAGAZINE, the coming denominational literature, and other matters of interest, came under review. The Secretary's report, the increase in the year, probably about 300 members, the chapels built and building, schools too—all these may be found in the Year Book we hope to have ready when this number of the Magazine reaches the reader's hands. Fitting tributes of affectionate remembrance were paid to the late treasurer of the Association, Robert Wherry, Esq., J.P., of Wisbeach; to the beloved Dr. Ingham, the estimable John Cookson, M.A., the earnest and brave William Salter, and the venerable John Sutcliffe, all of whom have passed to their rest during the year. And one other, all but unknown except to those in his own immediate neighbourhood, John Midgley, for 25 years minister at Shore, "has joined the blood besprinkled band, on the eternal shore." Thank God the young men are growing up into active service; but some of us feel how fast the fathers are passing away.

The next Association is invited to Loughborough, an invitation most cordially accepted. The President elect is the Rev. Thomas Barrass, the preachers, Revs. J. Maden, jun., and B. Wood, with J. H. Atkinson and W. Sharman for alternates. The letter by Rev. E. C. Pike, B.A., on "Spiritual Declension." The new secretary, the Rev. C. Clarke, B.A., Ashby, who has our best wishes, and shall have our willing help too.

The recollection of our Burnley visit is a very pleasant one. The chairman's courtesy and tact greatly expedited the business, and won golden opinions. The friends at Ebenezer and Enon laid themselves out for making everybody happy, and succeeded. And we hope and believe that the influence left behind us is of a blessed and will be of a lasting character. Surely such gatherings as these must be approved in heaven; and something of heaven's own peace was enjoyed by us all. A brotherly unanimity, a home feeling, a heartiness, and an amount of holy fervour characterized all the gatherings. And it was "good to be there." Home again to our work now, may we all enjoy our Father's blessing, our Saviour's presence, and the Holy Spirit's help. Toiling on in His service, whose we are, till the day dawns and the shadows flee away, and He calls us to our eternal rest, and everlasting home.

S. S. ALLSOP.

CHRISTIAN BROTHERLY LOVE; ITS MODEL AND ITS BEAUTY.*

BY J. P. BARNETT, OF LONGFORD.

MY subject this evening is both important and timely. It has to do with the mutual relations of individual Christians, of churches, and of sects. No Christian man, or church, or denomination, can safely neglect it. You will see that I have not to deal with Christian brotherly love in its more general aspect; my remarks must be restricted to the model to which it should be conformed, and to the beauty by which, when so conformed, it is distinguished. All men, of course, should be lovers of all, inasmuch as all are of one blood, and have sprung from one source. Christians, moreover, should cherish special love to each other, inasmuch as they are united together by special ties. They all profess the same faith; they are all trusting in the same Saviour; they all have substantially the same foes; they are all partakers of the same spiritual life; they are all moving forward to the same destiny. These identities ought to make them one in heart—ought to unite and compact them together by one all-pervading, all-embracing, all-subordinating love. But how is this love to work? In what way is it to reveal itself? Under what forms are its operations to be seen? What is the altitude to which it is to rise? In what directions is it to be free? And are there any directions in which it is to be restrained?

Happily we are at no loss for an answer to such questions. Jesus, our Saviour and Lord, has Himself supplied it. Great was His solicitude for the welfare of His disciples in view of His approaching departure from the world. This was shown, first, in the consolations He administered to them, of which we read so much in the 14th chapter of John: and then in the instructions He gave to them as to how they were to act when He was gone, of which we read in the 15th chapter. They are to keep inviolate the sacred relation in which He stands to them—a relation essential to their spiritual life and fruitfulness. This requirement comes out most impressively in the parable of the Vine and the Branches. They are to continue in His love as the one divine element in which their spiritual life is to thrive. And in order to this, they are to keep His commandments; for, says He, “if ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” And then, almost in the same breath, he says: “This is My commandment, that ye love one another, *as I have loved you.*” Here, then, we have the model of Christian Brotherly Love. Pondering these words, we may sigh, and say: “Who of us can love as Christ loves?” The love of Christ to His people transcends all our thought. Paul tells us that “it passeth knowledge;” yet he prays that the Ephesians may “know” it. A great preacher once explained the paradox thus: “The ocean is unfathomable, but I can bathe in it; the air is illimitable, but I can breathe it.” So the love of Christ to His people can be set before us as the pattern of their love to each other. Our love is to resemble His—not in its measure, which is impossible—but in its spirit, which is *not* impossible. We cannot love as much as He loves; but we can, and must, love in the same way.

This being so, it is obvious that we are not to wait until our fellow

* The substance of an address at the Association Prayer Meeting, Euon Chapel, Burnley, on Monday evening, June 23rd.

Christians become unexceptionably good before we love them. Love may take the form of sympathy, or of forbearance, or of practical helpfulness, when it cannot take the form of complacency. Our lack of holiness was enough to make all complacent love for us on Christ's part impossible. Infinitely holy Himself, he must abhor all unholiness in us with the whole infinite force of His moral being. He sees us covered, nay saturated, with the horrible defilement of sin; and yet He loves us with a love which is truly infinite in its tenderness. How is it? It is because He sees in us such sad needs, springing out of our very sinfulness, as only infinite grace can supply. Behold, herein, the model of Brotherly Love in the church. We are to love our fellow Christians notwithstanding their demerits. Even when they show features of character in which we cannot feel complacency, we are not to withdraw our affectionate regard from them. Our common imperfections are to be deplored, but they are not to drive us apart. Let us not say: "Why should I love that man? True, he is a member of the church, but he is a very unworthy member. He is this, that, and the other; and I don't like him." Had Jesus dealt so with us, the best among us would have fared but poorly. The frailties of Christian people, instead of leading to mutual antipathy or indifference, should call forth their mutual regards into greater earnestness, for so only can they help each other upward into a truer and better life.

Again—Christian Brotherly Love is often restrained by differences of temperament and disposition; but the example of Christ shows us that it should not be so. Human love is largely inspired and controlled by what we call "affinity." Souls gravitate towards each other, or fly apart, by the action of this mysterious law. Love is easy, indeed it is inevitable, where there is congeniality of nature. But the love of Christ has triumphed gloriously over this law. Lazarus is thoughtful and silent; Mary is contemplative and tender; Martha is demonstrative and hasty; Peter is impulsive and rash; James is calculating and practical; John is gentle and affectionate; Thomas is sensuous and suspicious; Paul is daring and resolute. Yet Jesus is the fond and faithful lover of them all. Undoubtedly, in His private life as a man, he had His special friends; and we, too, have this freedom. But the point is this, that none were excluded from the affection of the Saviour because of some peculiarity of disposition which, temperamentally considered, was not congenial with His own. Here again we see our model. In the bestowment of our love, we are not to pass by any disciple of Christ simply on account of some difference of temperament betwixt himself and us. Below that quality of nature which we call temperament, we ought to find a life in every Christian soul with which our own life can freely, gladly, and gratefully blend. Shall Peter, and James, and John, split away from each other, or be irritated by each other, or pass each other in the street with scarcely a nod of recognition, because they are not temperamentally alike? Or shall you and I do the same? Nay, verily. By the love which Christ our common Redeemer and Lord has for us all, let us love each other, whatever our temperamental differences may be.

Again—Christian Brotherly Love ought not to be affected by differences of education and social status. The church is not, and cannot be, composed of persons who are alike in these respects. Some of Christ's disciples were poor fishermen. Nicodemus was a Jewish ruler; Joseph of Arimathea was a rich man and a member of the Sanhedrim; Matthew had been a hated tax gatherer; Luke had the learning as well as the social respect-

ability of a physician; some were taken from the dregs of society. Yet each partook, without stint, of the Master's love. Rich or poor, learned or rude, celebrated or obscure, respected or contemned—all received from him an equal welcome. Why, then, should social and educational distinctions keep Christians apart? Why should a Christian who rises in the world forsake the society of those who cannot rise along with him? Or why should he turn his back superciliously on the class to which he formerly belonged? A "respectable" lady of my acquaintance was invited by her minister to assist in the Sabbath school. It happened that the bulk of the teachers in that school belonged to what are called "the inferior orders." "What?" she indignantly exclaimed, "do you think I am going to mix myself up with a low set like that?" That lady, had she lived at the time, would have taken sides with the Scribes and Pharisees who murmured at the Lord when publicans and sinners and "low people" of all sorts drew near to hear Him, and who sneeringly said, "This man receiveth sinners, and eateth with them." I am told that in the Channel Islands society is divided up into the "sixties," the "forties," and the "twenties"—these numbers representing the different social levels. The "sixties" never go down to the level of the "forties," nor the "forties" to that of the "twenties,"—the "twenties" never intrude into the society of the "forties," nor the "forties" into that of the "sixties." Yet "sixties," "forties," and "twenties" may all belong to the same church—may all be saved by the same grace, regaled by the same promises, and gladdened by the prospect of the same heaven. Why should these arbitrary social and educational distinctions keep them apart? Such distinctions may suit the world where pride and selfishness have unlimited scope; but, in the name of Christ, let them be kept out of the church, where they are an ugly incongruity and a shameful impertinence!

Again: Christian Brotherly Love should not be impaired by varieties of opinion on many matters pertaining to religion. It must not be supposed that these are of modern growth in the church. They have existed from the beginning. What fierce controversies we read of in the Acts of the Apostles, and in various epistles also; controversies about meats and drinks, and holy days, and circumcision, and other like things. And how does a teacher like Paul deal with them? Does he anathematise them? No. He sees that they are inevitable in the circumstances, and contents himself with doing what he can to soften their severity. Does he take sides, and become a partizan? No. He counsels the maintenance of individual liberty along with the most unrestricted spiritual fellowship. "Him that is weak in the faith receive ye, but not to doubtful disputation. . . . Let every man be fully persuaded in his own mind." On one occasion Paul did take sides; and it is remarkable that in that instance he did so in the interest of individual liberty. In the debate at Antioch he withstood Peter to the face because, although Peter had, under some circumstances, conformed to the manners of Gentile Christians, and had thus asserted his own Christian freedom, he wanted to take away the freedom of Gentile Christians by *compelling* them to conform to the practices of those who leaned to the Jewish side of things. But did that controversy separate the two apostles? Perhaps it did for a time; for human nature, even at the best, is frail. At all events, we find Peter a few years later writing of this same Paul who had rebuked his intolerance and his want of consistency so faithfully, as "our beloved brother Paul," which he would hardly have done if the feud had not been honourably healed. Of course there is a necessary limit to the principle of catholicity. It ought not to be diluted into a loose

latitudinarianism which deprives truth of all practical force. It is fashionable in our time to teach and to believe that complete religious fellowship is, and ought to be, compatible with complete theological antagonism; which logically amounts to this, that Dr. Burns, or Mr. Clifford, or Mr. Spurgeon, ought to be as much at home in the religious society of Mr. Voysey, or the Baboo Keshub Chunder Sen, or the Pope of Rome, as in that of Dr. Binney or Dr. Brock! The idea is preposterous. We have no right, even were it possible, to be on terms of Christian fellowship with men who deny, or who fatally misrepresent, the cardinal doctrines of the gospel. The Apostle who said, "Him that is weak in the faith receive ye, but not to doubtful disputation," also said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." But within the very wide limits which the great fundamental verities of the gospel supply, we ought to feel perfectly one in heart with all who love our Lord Jesus Christ in sincerity, though there be twenty secondary theological or ecclesiastical questions on which they and we may differ. Jesus Himself does not refuse to meet with Baptists and Pædobaptists equally, and equally to bless them, at His own table; but Baptists are sometimes less liberal than their Master, and will sit down with members of their own persuasion only! Let none whom Christ receives be rejected, or snubbed, or suspected, or treated otherwise than as beloved brethren in the Lord by those who have received Him. If mistakes on minor matters do not separate Christians from Christ, they ought not to separate Christians from each other.

I will not dwell on the sacrifices which the love of Christ for His people cost Him, and upon the wonderful patience with which He bears with their infirmities. These are familiar topics. But in this spirit of self-sacrifice and of weariless patience, He is our example. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." "Whom He loveth, He loveth unto the end." He "bears our griefs and carries our sorrows;" and He "loves on through love's eternity." By the self-abnegating richness and the divine persistency of His love, He woos and wins us nearer and nearer to Himself, and melts our faults and follies down, until we are fitted, in a perfect sinlessness, to take our place at His side in heaven. Here, again, is the pattern of our love for our brethren. It is to be something stronger, more robust, more heroic, than a mere sentimentality, which is content to say, "Yours is a sad distressing case, and I am very sorry for you." It must say, "Let me help you to bear your burden, that I may so fulfil the law of Christ." It is not to change with our changing moods, as the barometer rises and falls with the changes of the weather. We, too, are to love on patiently and persistently; and, by loving on, to try to charm the imperfections of our brethren away.

Such is Christian Brotherly Love, seen in the light of the Divine Example. And I am sure that if you can realise it as it is displayed in Christ, you will not need that I should speak of its beauty. Beauty needs no trumpeter—no panegyrist; it always speaks for itself. Jesus is the Eternal Beauty, specially because he is the Eternal Love. Let His loving spirit be infused into the hearts and lives of His people, and they shall become, like Him, fairer than the rest of the sons of men. Let His loving spirit fill the world, and the world shall shine forth with a beauty as of heaven. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." That is the great text of the Bible on the beauty of Christian Brotherly Love; let it preach—and preach eloquently—to us all. Let us cultivate this love more and more. Let us make it as warm as we can—as broad as we can. Let us try to discover each other's excellencies; and if we *must* find fault, let us expend the ungenial passion upon ourselves. All Christians, even the most uncomely, have some redeeming qualities; let us find out these, and let them touch our hearts, not only into complacency,* but also into emulation. Let us be careful to avoid all words, deeds, and courses of life, which can legitimately grieve our brethren. In all our intercourse with them let us cherish, not the spirit of the lion, but that of the lamb—not the spirit of the vulture, but that of the dove. Better still would it be for all Christians—all orders of Christians—to worship together as often and as fully as possible at the feet of the same all-loving Saviour, and in the shadow of the same all-sacred cross. So shall we drink into Christ's own divine, unfathomable, exhaustless love; and taking our fill of that, we shall learn the better to love like Him.

How delightful is the thought that one day the love of Christ shall be omnipotent in all the earth, and that, when that day comes, "all men shall be lovers, and every calamity dissolved in the universal sunshine."

THE INFLUENCE OF FELLOWSHIP IN THE LORD.

BY J. LAWTON, OF LOUTH.*

THE faculties and nobler emotions by which man is distinguished cannot be displayed in an isolated position. Hence the proverbial expression—"One man is no man." To be a *man* completely developed, one must come out into social life, and move in a sphere influenced by the presence and power of other human beings. We must feel the force of the sympathies and examples of those with whom we enter into relationship. Fellowship gives strength.

While this principle may be abused, it may also be wisely and beneficially used. Hence the endeavours which are being made to bring the respective classes of the people into nearer association for definite practical objects. The power of association for diverse purposes was never more thoroughly appreciated than now. Never could the circles of association take so wide a radius with practical effect as now. Think of the rapidity with which the thought of the organizer can be "wired" from town to town, from county to county, and from land to land; and the *author* of the thought conveyed to the place where his influence may be required. Nor are men slow to apply it. Trades' unions, labourers' unions, protestant associations, evangelical alliances, national temperance leagues, liberation societies, all testify to the facile and mighty energies of association.

This power was definitely recognized by our Lord. Whether all organizations connected with Christianity have been beneficial or not, it is certain Christianity was intended to take an organized form. Without such an organization, it would be incomplete and less effective for good. Still, it may be questioned, whether our church fellowship yields all the benefits purposed by Christ. Nevertheless, of all the bonds of union which bind

* Substance of an Address delivered at the Association, Burnley.

men together, whether social, political, national, or religious, there are none so strong and influential for good as those which bind together the true servants of Christ. Its essential basis is a personal and spiritual relationship to Christ—a sense of everlasting indebtedness to Him for His redeeming love—a vital union with Him by faith and love. The reality of this union to the Lord is manifested by an avowal of a personal interest in Him, and by obedience to His will in *spirit* and in *life*. Here, too, are the means of its recognition by others. This recognition made, there is fellowship in Christ, the Lord. The Christian speaking to his fellow Christian can adopt the language of Jehu to Jehonadab, 2 Kings x. 15—"Is thine heart right, as my heart is with thy heart? If it be, give me thine hand; and those hands may be clasped in fellowship for ever. Here is the basis of spiritual brotherhood. On this foundation rests our fellowship in Christ. On this basis may be formed (1.) a union of persons forming a local community, and meeting often in the name of Christ in the same place. Or (2.) a fellowship of Christian souls unexpected, occasional and spontaneous—one sweet interview, to be renewed no more on earth, but assuredly by and by in heaven! Or (3.) a pre-arranged assembly of brethren from different parts of the land met for mutual encouragement, for holy invigoration, and for the extension of the kingdom of Christ, such as our *Association* forms. In each of these instances there may be Christian recognition and sympathy, at once animating and refreshing.

I. Three special phases of Christian fellowship deserve consideration: fellowship in *worship*; in *counsel*; and in *work*. *Fellowship in worship* has a blessed influence, for it deepens devotion. Those sacred feelings of reverence towards God and of love to Him, which it is a privilege to cultivate in private, are deepened and intensified by communion with others in the presence of the Lord. The manifestation of religious emotion has a reciprocal influence. Such emotion is rapidly and vigorously *diffusive*. "Iron sharpeneth iron, so doth a man the countenance of his friend." Private devotion is the soft sweet melody, the quiet song of the single heart. Devotion in fellowship is the same song, but with the combined harmony of parts, blending, rising, swelling into a grand chorus of praise—

"Hearts all on fire, and feelings strong,
And souls all melting in our song."

Private devotion is the appeal of one heart, calm, fixed, earnest. Devotion in fellowship, is the yearning of many hearts in fervid desire. One voice may audibly plead, and another, and *several more*, but all the while many souls are pressing the request at the throne of grace: the one Mediator's work the plea: the glory of the one blessed Christ in the happiness of men the end. Herein the ardour of spiritual desire gathers strength, surging emotions expand, till the longings of beating hearts find expression in the warm and united "*Amen*."

So is there devout fellowship in connection with the utterance of sacred thought for edification and comfort. Spiritual sympathy oft arises between speaker and listeners—a combined enjoyment of divine truth is realised, which is a rich and sacred festivity to the soul. In the mountain of the Lord is celebrated a "feast of fat things full of marrow, and of wines on the lees well refined." Isaiah xxv. 6.

This fellowship in worship, so invigorating and cheering, should be highly prized by us and carefully cultivated. In our families our prayer meetings, our congregations where we usually assemble, and in our annual meetings, we should value our communion in worship. Such fellowship

will deepen our consciousness of spiritual brotherhood ; it will promote due considerateness of each other's feelings and claims ; it will prepare us the more readily to *tone down* that sharpness of expression which diversity of opinion naturally excites. Here is the reservoir of spiritual oil for the stilling of "troubled waters;" here a wise provision made by Him whom we honour as the Prince of peace. "One is our Master, even Christ, and all we are brethren."

II. *Fellowship in counsel is beneficial.* Christian men oft need to give counsel one to another. The entire treasures of wisdom and knowledge are never laid up in any *one* mind, much less are they found in *every* mind. Each individual of each class of men is capable of some service which others are not. Some have a more ready perception than others of what is right and good. Some are more sanguine and adventurous than others. These would never be content to do the quiet plodding, but they have aid to render in important enterprises which others could not give. They have counsels to give which others may mature and apply.

In consultation for the promotion of the interests of the kingdom of Christ there will be varieties of view. But the variety will oft prove a source of enrichment. The many-sided view of truth and duty which fellowship in thought and counsel gives is at once the most comprehensive and correct.

From various plans may be devised one harmonious and efficient plan. Thus united counsel prepares for united and effective work. In relation to our general spiritual enterprises, and the management of our denominational institutions, the questions will necessarily arise—*what* is to be done ? and *how* can it best be accomplished ? Some will be quick in answering *what*, and others in replying *how*. Hence the advantage of union in counsel. Each may contribute to the general good, and all be partakers of the *common advantage* referred to by the apostle where he says, "all things are yours, whether Paul, or Apollos, or Cephas; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21-3.

Do not undervalue, then, my brethren, the mental, moral, and spiritual enrichment which fellowship in counsel gives.

III. *Fellowship in sacred work brings advantage.* From union issues power. A single drop of water will not turn the mill nor float the ship, but drops largely multiplied will do both. One man's labour may be little; but combined industry can accomplish marvels. Of what are the thousands upon thousands of yards of cloth—fabrics which these hives of industry in Lancashire and Yorkshire produce, composed ? Of single fibres of material, spun into single threads, for the most part fine and feeble. But these threads are combined, woven into lengths and breadths of fabric sufficient to clothe the nations. A single thread would not clothe a babe, but the due combination will cover millions!

Fellowship in labour is animating and quickening. Surrounding activity stimulates the active, and awakens and pushes on the sluggish. Thus more work is done. As with the ordinary industries of life, so with spiritual work. A healthy stimulus is felt in united labour, whether in teaching, giving, or other efforts to conquer evil and subdue the world to Christ.

Hence, beloved brethren, our fellowship in Christ should be tenderly recognized, carefully guarded, and vigorously sustained. Our union in

worship, in *counsel*, and in *work*, should be appreciated and utilised for our own individual growth and happiness, for each other's welfare, for the good of mankind, and for the honour of Christ our glorious Lord.

Nor let us forget that the fellowship begun below will be renewed and perpetuated above. In a new sphere, under new conditions, it will still be fellowship with Christ and union with one another in worship, and in doing in all respects the will of our Father in heaven.

Remembering what we once were, and gratefully contrasting our present with our former state when we were astray from God and neglectful of our best interests, let us rejoice in our redemption, in our union to Christ, in our reconciliation to the Father, and in our communion one with another in the name of our gracious Lord.

"O sweet it is through life's dark way,
In Christian fellowship to move,
Illumined by one unclouded ray,
And one in faith and hope and love."

A DAY OF SPECIAL PRAYER.

ONE of our ministers referring to conversations held in the intervals of our recent Association meetings suggests that the first Sunday of October be set apart as a day of special prayer to God for the revival of the spiritual life throughout our churches: and that at least one sermon during the day should have reference to the need, spirit, and means of a revived life. A deacon of one of our churches laments the slow rate of our progress compared with the increase of the population, with the advance in chapel and school accommodation, and with the spread of Ritualistic practices; and maintains that it is necessary the churches should be brought to the conviction that "it is not well with them, notwithstanding they have handsome chapels, pealing organs, and convenient Sabbath schools; and says, until our slow progress be felt as a real grief to the souls of both laymen and ministers, nothing will be done. We are at ease; and rest in organizations, committees, and money."

With all our heart, and soul, and strength, we would urge both the necessity and desirability of this day of special prayer. Can it be well with us, brethren, we diffidently and anxiously suggest, when the clear increase of our churches in a whole twelvemonth is not more than 365 souls; and the entire number of those gathered into the fold of Christ from our families, and schools, and from beyond both, by all our agencies, reaches no higher than 1,675? More than 21,000 believers in the Lord Jesus Christ toiling for fifty-two weeks, have only these few sheaves to present to the Lord of the Harvest! Ought these things to be so? Do they not witness to some, nay, much feebleness of spiritual life?

I know and feel to a degree no words can adequately express, the extreme hazard we run in any endeavour to report accurately the spiritual condition of any church, much more of a large assemblage of churches. I am fully aware of the total inadequacy of our means of estimating the spiritual results of a single throb of the divine life in the soul of man. Our vision is limited in its sweep, and sadly enfeebled in its intensity. Wrong principles of judgment are readily adopted. The scales in which we weigh success and failure are of human manufacture, and oftener bear the mark of the commercial exchange than the stamp of heaven. Only Christ Jesus

can say with a conclusiveness that is final, and an assurance that betrays no quivering doubt, "I know thy labours, and thy patience, and how thou hast borne, and hast not fainted; nevertheless I have somewhat against thee." His eyes are like a flame of fire, and His scrutiny can neither be resisted nor questioned. He walks in the midst of the seven lampbearers, and holds His ministers as stars in His hand, and His sentences on both minister and people admit of no appeal. He searches the reins and hearts, weighs the motives of workers with unspeakable accuracy, and commends as warmly the hidden graces that cluster round the heart, as the brilliant toil of the garlanded hero praised by the many-tongued crowd. He knows us altogether, and His judgment is full and entire, wanting nothing.

But we, alas! rarely photograph in our reports the placid countenance of silent suffering, the sweet serenity of meek endurance, the calm content won by years of self-scrutiny and self-repression; and have to be content with returning the number of recruits, the staff ready for service, and the more conspicuous successes achieved. We know not the laws and conditions of spiritual growth. We *must* judge by appearances if we judge at all; and so judging we should, on the day before the Pentecostal morn, have written "failure" over against the report of our Lord's three years' ministry. Nay more. Even when our own coldness has lowered the thermometer near us by several degrees, we may read it as though it were a true guage of the heat of the whole community. We can count our chapels, register the number of ministers and members, local preachers and Sabbath school teachers, and reckon up our contributions to the Lord's treasury: and it is well that we should do this, thanking God that His grace is not bestowed upon us in vain: but what know we of motive? how can we estimate the poverty and riches of the heart? where is our infallible measure of spiritual success?

Still, when so many spirits sigh for renewal, when dissatisfaction with the low level of spiritual life is so wide spread, when our rate of increase bears so marked a disproportion to our intelligent hopes, we surely do well to stir up our hearts to take hold afresh of Him who is our life. Who knows? We may be as near to the dawn of signal triumphs as were the disciples when they returned from the farewell scenes of Olivet, and knew Christ after the flesh no more? Who can tell? All that is needed now *may* be that we should meet with one accord and pray as the heart of one man really *alive unto God* through Jesus Christ our Lord, and He will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. It is no more than He has promised. It is not more than He yearns to do.

But let us, above all things, take care that in our thoughts before hand, and in all the services of the consecrated day (for surely we shall welcome such a time), that we are real and true. It is not galvanism we want, but life. It is not a mere religious excitement, productive of transitory emotions, but the breath of God renewing and quickening the forces of our life and character. We desire not a solitary leap, but a permanent exaltation above the ordinary and poisonous atmosphere of worldliness, indolence, and materialism, into the pure and bracing air of heaven. Nothing is more essential in the search for a revived life than REALITY. There must be no feigning a sorrow that is not felt, no overweighted words in the confessions of sin, not a breath of falseness, or our quest will be unsatisfied, our prayer unanswered. Speaking of a time of renewed life, God says, "In those days, and in that time, the children of

Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." The air of reality is over all. Their unity is complete, hearty and affectionate. Israel and Judah, separated for centuries, come together fused anew into one people by the sense of a deep and common need, made one by the feeling of a common centre in their God. Their sorrow is real. They weep as they go. Tears of genuine penitence for repeated sins witness to their sincere desire to repair the past by a nobler future. Every prayer they offer they mean. Their faces are set the same way as their feet, and their hearts are bent on making a perpetual covenant with the Lord their God that shall never be forgotten or forsaken.

A real renewal of spiritual life must involve the burial of all animosities, the cessation of party strife, the complete reconciliation of estranged friends. Men and women who join in the prayer, "O Lord, revive Thy work," must be prepared to surrender their long cherished antipathies and to be, not in appearance only, but in fact of "one accord." Angry feelings must not be suppressed, but consumed by the fires of love, for every revival of life means and involves an outflow of the streams of brotherly feeling. Never had the church a richer, higher life, than in the first days; and never was there more thoroughgoing unity and unbounded generosity. A baptism of the Holy Ghost is the surest pioneer of Christian unity. Men alive to God, seeing and hearing Him with all the clearness of perfect life, and feeling His presence with the keenness of a deep-toned healthfulness, will see the invisible bonds of Christian brotherhood, and regulate their fellowship not by station, dress, culture, and so forth, after the manner of the world; but by grand abiding and spiritual affinities, after the manner of heaven. There will be no pressing of personal ideas, or care for personal promotion, no hankering after pre-eminence, no "prating" about the faults of others, but an eagerness to anticipate necessities, to share burdens and joys, and to make the communion of saints a refreshing reality.

I fear also that this renewal means more sorrow than most of us imagine. If God reveals Himself to us with quickening energy, depend upon it there will be much self-searching and self-censure. We shall take the blame of our lethargy and dullness and consequent uselessness on ourselves, and *mean* it, and grieve over it with a bitter anguish and a poignant regret. Defects of character now unseen will glare upon us till we shall be ready to bend before the thrice Holy, and cry "unclean, unclean." Impurities of motive, which like dust in the cloudy air pass unnoticed, will cut us to the quick when we see them in the brightness of His appearing. Our selfish greed, shamed by the gifts of generous worldlings; our withered faith, unable to take with a man's grip a single promise from the hand of Christ; our torpid efforts to bring men to the cross and heart of the Saviour; oh! will not these fill us with a secret and profound lament, as we gaze upon His purity, review the pattern He has given us, and the ample grace for making it the measure of our life He has offered us! O! come godly sorrow and fill our hearts with thy cleansing, albeit painful fires!

Nor may we forget to set our faces towards God in our prayer for revived life. Our whole being, face and feet, heart and hand, must be fixed in the direction for obtaining the fulness of the life of God. Shame on the man may not our enemies say, who asks for Zion whilst his face is towards Egypt. Let him lock his lips. Away with the practice of asking for the

port of heaven, and meanwhile affixing every sail to catch no other breeze than such as blows towards the pleasant but delusive havens of godlessness and vain show. We must mean the prayer as well as say it. We must be intent on having what we seek, and pray with the faith of men who feel so sure that what they ask for is right, and so sure of God, that they as good as have the thing they seek. The Lord make us real and willing in the day of His power for aught and all His service requires.

Shall we not then, brethren, prepare for, and set apart, as a day of special prayer for the revival of spiritual life, SUNDAY, OCTOBER THE FIFTH?
J. CLIFFORD.

TALKS WITH THE CHILDREN.

DID you ever read carefully the account of Jesus Christ's entry into Jerusalem? If you have not (even if you have,) I should like you to open your Testament and read the narrative in Matt. xxi. 1-16. You will be able very easily to picture to your mind a large number of people crowding around the Saviour, many of them spreading their garments in the way, some of them casting branches of trees down before Him, and others waving palm leaves over their heads, all these things showing very plainly how glad the people were, and how determined they were to honour Jesus as King. I once saw a very interesting wedding, in fact it was the most interesting wedding I ever attended. The bridegroom was a Baptist minister, and the bride was a Sunday school teacher. Several children in the school, some teachers and friends wishing to express their interest in the couple about to be married, strewed lots of beautiful flowers in the way from the chapel gates up to the place where the marriage ceremony was performed. That was interesting, but nothing like so interesting as the act of the people in regard to the Lord Jesus. In addition to spreading their garments, casting branches in the way and waving of palm leaves, the people, as they went before Jesus, cried out, "Hosannah to the Son of David: Blessed is He that cometh in the name of the Lord: Hosannah in the highest." Do you not think this was an interesting sight? Do you not think that all the voices sounding forth the "Hosannah" together would make a very loud noise? Just like we sometimes cheer when we see some one in whom we feel interested! Some of you perhaps have lately been waving your hats or handkerchiefs, and cheering very loudly at the sight of the SHAH OF PERSIA! Well, to proceed, the people of the city of Jerusalem wondered who it was thus honoured, and said, "Who is this?" The answer was, "This is Jesus the prophet of Nazareth of Galilee." Passing on, He came to the temple where He reproved the dealers for desecrating God's house; here also He healed poor people who were blind and lame. Then, by some means, the CHILDREN found out who and what the stranger was, and *they* began to cry, "Hosannah to the Son of David." This made the people angry: and Jesus asked them if they had never read that "out of the mouth of babes and sucklings Thou (*i.e.* God) hast perfected praise!" So that you see, dear children, you are expected to praise the Lord Jesus: I will try to show you that you can: that you may: that you ought to do so.

I. Children CAN praise Jesus!

You will quite understand that I do not mean by this merely the singing of hymns of praise, as, for example, the hymns you sing at your anniversary

gatherings, or at school; but I mean that you, as children, can really praise Jesus from the heart. It all depends on the thoughts you think, and the feelings you possess concerning Him. If you believe in, and love Him, you will soon find out that you are able to praise Jesus. You think about, you speak highly of, your dear parents, and friends, and teachers, whom you love: you are fond of speaking of them, and of their kindness toward you! Some children are ever ready to praise their fathers and mothers, while they show their friends the many gifts and presents they have received from them. When I was a lad I fell into the canal and was nearly drowned, but a cousin of mine who was older and stronger, plunged into the water and saved me: I have never forgotten to thank and to praise him for his deliverance. So, dear children, you can praise Jesus for His great love and devotion. He has loved you and devoted His life to you. Think about His wondrous love, seek to understand His beautiful and loving life, and then praise Him, honour Him, by loving and obeying Him, by speaking of Him to others. Children die, you know: they can sin, and repent, and be forgiven; and therefore they can praise the Lord Jesus. Say now in your heart "Hosannah to Jesus."

II. *Children MAY praise Jesus.*

We sometimes wonder whether or not those whom we love would allow us to give them something or do something to express our love for them. I was once riding in a railway carriage where there was a dear little girl and accompanied by her dear mamma. I soon began to talk and play with the little one. As we went on our journey the dear little child was asking her mamma a question very earnestly, and her eager entreaties were met with, "No, my dear, the gentlemen would not like it." Of course I did not know what the question was: but in a little while I found out: for having escaped from her mamma's side she came to me and looked up in my face and said, "I want to kiss you." You may depend upon it I did not let her wait long! Another little child in the house where I was staying was anxious to give me a nosegay to carry home: I heard her asking her mother if she thought I would take it? She went out and gathered such a bunch of all sorts of flowers, marigolds, tulips, everything that was large, and, as she thought, pretty. She brought it to me as her large nosegay: and I was delighted to receive it, knowing why she wished to give it to me. Jesus will allow children to love Him, will allow them to praise Him. He did when He dwelt below. He invited them near, and wished them to show their love for Him. He is just the same now. Parents love to see their children manifest a loving disposition, and allow them to show it in many simple ways. So does Jesus! You may then praise Jesus. He allows it: He desires it: He expects it. Say now in your heart, "Hosanna to Jesus."

III. *Children OUGHT to praise Jesus.*

Oh how many things there are which we ought to do, but which we leave undone! I think the reason of this in many cases, is, that we do not think about it! If you, dear children, thought more about what Jesus has done for you; what He has promised to do for you; and how happy He can make you now and hereafter, I believe you would love Him and praise Him too. If we love and praise those who expose themselves to danger that they may deliver us, should we not love and praise Jesus for His salvation? Salvation procured for us. If we love and praise our parents and teachers for their kindness and forbearance, and for the know-

ledge which they impart to us, ought we not to love and praise Jesus for His grace and long suffering, and for the wisdom He offers to us, that we may be "wise unto salvation through faith which is in Christ Jesus?" I know some children who are praising Him for His converting grace: for the happiness He has given them: for the hope of heaven hereafter. I think of some now who are "before the throne," some who were very dear to me, and whom I shall meet again soon, singing "glory, glory, glory." You ought, then, to praise Jesus. He is worthy of your praise, yes, worthy of universal praise. Say now in your heart, "Hosanna to Jesus."

"For should we fail proclaiming
Our great Redeemer's praise,
The stones, our silence shaming,
Would their hosannas raise.
But should we only render
The tribute of our words?
No: while our hearts are tender
They, too, should be the Lord's."

Derby.

JOSEPH WILSHIRE.

ARE YOU ON THE REGISTER?

A GENERAL election is coming. It must take place some time during the year 1874, if it does not occur before: and it is more than probable that the chief questions for consideration will be those in which the weight of really religious men should be felt. No previous election has so closely concerned the interests of true religion as this one will. The non-political clergy of the Establishment will do their utmost to preserve intact the "Parliament denomination,"—a denomination which, besides being a standing injustice, is also doing more to foster and develop Romanism in this country, than the Roman Catholic church itself. Incapable of reforming the church, and making it more in accordance with the Protestant spirit and faith of the nation, it will, notwithstanding, be fought for with a desperateness and determination worthy of a far better cause. Moreover, such is the irony of circumstances, the licensed victuallers will make common cause with the clergy, and the parson and the publican will join hands in protecting "vested interests," to them so dear.

If, then, everything is not to be left to the denominationalists and the publicans, Nonconformists must bestir themselves, and must do it right early. The Electoral Register will be on church and chapel doors on the first of August, and every elector should see that his name is duly enrolled. If not there inscribed he will have no vote. In boroughs the qualification of a householder is to pay before July 20th all parish rates due up to January 5th, and to be an inhabitant occupier as owner or tenant of any dwelling-house in the borough for the year ending July 31st next. If he has removed to another part of the same borough, he must claim for two houses in succession. The householder is equally qualified if his landlord pays the rates. A lodger can get upon the Register if he sends a claim to the overseers of the parish after July 31st, and before August 25th, stating that he has been sole tenant of the same lodgings for the twelve months ending July 31st, having paid £10 as rent for the lodgings unfurnished, or about £15 if furnished. The lodger (or some one for him who can personally depose to the same facts) must appear before the revising barrister's court to declare that the lodgings have been occupied for the proper time, and are of the legal value. Householders are not required to send in claims,

but if they are qualified, and their names are not on the list put up at church doors, &c., on August 1st, they should make a claim to the overseers at once, who are bound to publish such names in a supplementary list.

For the sake of the nation, and for the sake of the kingdom of the Lord Jesus, make sure of your privilege of affecting the legislation of your country as far as you can, according to the intelligent convictions of your conscience. Do not treat your political duties as separate from your religious life; but, as a part of it, and a most important part too. Heed not, for a moment, the purblind folly displayed by members of a political church, describing you as a "political dissenter." See that your name is on the nation's electoral roll. Depend upon it you will be wanted. J. CLIFFORD.

THE GOSPELS.

No. IV.—*Of the sources from which the authors of the Gospels derived their materials.*

BUT the difficulty would be much lessened, if not altogether removed, if we remembered that the twelve were not constantly with Jesus after their appointment. He would Himself send them out from time to time;* and they would have frequently to go home to supply their own want of money or other things; and though they would, on returning, learn much of what he had done and said in their absence, there would be much also which they would not learn. And when they came to compile their gospels, they would not, from want of literary culture and practice in authorship, see the desirableness of accumulating all the materials within their reach before beginning their work. They aimed only to supply a present want, and were satisfied with the stores they had in hand. Luke's higher literary culture† would lead him to see more clearly the necessities of the case, and would lead him to look out for further sources of information, and so to obtain and incorporate matter unknown to them or overlooked by them.

There is also another consideration. In the Holy Land, which was the scene of our Lord's ministry, and consequently the home of those recollections which constitute the substance of our gospels, we have indications that there were from a very early period, two great centres of Christian thought and activity, Jerusalem and Cæsaræa.‡ Jerusalem, the ancient capital of the nation, and the great seat of its worship, was the strong hold of the Judaizing section of the primitive church; Cæsaræa, the creation of the Herods, a family of Gentile proclivities, the seat of the Roman government and of a numerous Gentile population, was the stronghold of the Hellenistic, (Grecian) or liberal section. To these centres the tradition of that early time would naturally gravitate, especially those which coincided with the dominant tendency of the church there. These things will enable us to understand how Luke, the companion of Paul, first at Jerusalem, and afterwards during his long imprisonment at Cæsaræa,§ might obtain records well known there, but with which Matthew, Mark, and Mark's instructor Peter, residents for the most part at Jerusalem, and at an earlier time, were unacquainted; and so might preserve them for our instruction, when long ages had passed away.

But the uncertain result of our inquiries into these particulars need cause us no anxiety. The guarantee on which our faith rests, is not this or that hypothesis of the origin of the records, but their adoption by the inspired evangelists, and their incorporation with the existing gospels. The divine spirit which guided the evangelists into "all the truth,"|| enabled them to sift their materials, and while rejecting the chaff, to treasure up the precious grains; and the product of their labours has been the rich inheritance of the church in all ages. In the earlier part of these papers I endeavoured to show that, scattered in divers lands and mutually independent as were the communities which made up the early church, these four records found their way to all, met with general acceptance, and were early formed into one collection for the common benefit, and have remained to comfort and edify us after

* Matthew x. 5; Mark iii. 13, 14; vi. 7; Luke ix. 1, 2; x. 1.

† See *Mag.* 1872, No. IX. p. 315. ‡ Acts viii. 40; ix. 30; x. 1 &c.; xxi. 8, 16.

§ *Mag.* 1872, No. VIII. p. 277. ¶ John xvi. 13 "not all truth," as in the Authorized Version.

the lapse of eighteen centuries. One cannot but adore the good providence of God which has preserved them for us through periods of the darkest ignorance, and in lands given up to the ravages of barbarian myriads, in which some of the choicest treasures of classical antiquity have perished, and others have been mutilated beyond hope of recovery. Through the same divine care there has been saved for us, through the same periods and dangers, a wealth of manuscripts, unequalled for number and antiquity, and to which farther additions are discovered from time to time,* for the purification of the text from such corruptions as, in the course of ages, may have resulted from carelessness, ignorance, or fraud. To these resources for this purpose may be added the copies or remains of various ancient versions, and the innumerable quotations scattered through the voluminous works of the old ecclesiastical writers, from which, it has been well observed, the whole New Testament, if lost, might be reconstructed.

Written by simple men, untrained in the craft of authorship and careless of human applause, who probably thought only of the supply of a present need, and little anticipated that they were working for unknown lands and unborn generations, our gospels have yet satisfied the requirements of humanity at large. They have stimulated the labours of the scholar for their illustration, and interested by their touching simplicity, the mind of the humblest peasant. They are the delight of our childhood and the support of our age. We recall passages from them to console our sorrows, to soothe our pains and sicknesses, and to cheer our hours of wakefulness in the silent night. They set before us with wondrous clearness, and in different aspects, the image of the divinest life that was ever lived on earth; and have stamped that image on the hearts of men, so that all believers and unbelievers, in their degree, yield it their reverence. Those who neither kneel to the Lord nor trust in the Saviour, yet refuse not their homage to the man, as the realization of the highest ideal of humanity, and the teacher of the sublimest truth as to things divine and heavenly. And no other records have ever superseded these in common use and estimation, whenever there has been free access to them. We have had lives of Christ, which have had and still have their value for some special purpose, but they have never taken the place of the gospels in general use. The simple chroniclers of the primitive church still hold their own against the eloquence of Jeremy Taylor and the learning of Neander. They kindled the zeal of Luther in his cloister, and of Wesley in his college; from them the Barton preachers caught their inspiration; and they nourished the soul of the devout and gentle Channing. And when the flood of scepticism which now threatens the church, and by laying bare its foundations, reveals their strength, has passed away, the confidence of men will be yielded again to these primitive records, as giving us, not only the oldest, but the truest representation of the Son of God. Meanwhile, if in these papers, the composition of which has been a labour of love and the solace of many a weary hour, I have removed the doubts or allayed the anxieties or strengthened the convictions of one fellow believer, I shall devoutly thank God for that he has so guided my endeavours and so blessed their result.

JOSEPH CALLOW MEANS.

* The *Codex Sinaiticus*, the manuscript of the New Testament recently discovered by Dr. Tischendorf in the monastery of Mount Sinai, and published by him, is, with one exception, the most ancient known.

OUR DARLINGS.

O! Son of God, we bring to Thee
The darlings of our hearts and home;
Thy gentle hands upon them be,
Thy loving arms around them thrown:
Allure them with Thy word of love,
Till each shall find Thy home above.

So weak are we, so high the charge,
Our hope would tremble to despair
But that we know Thy love so large,
And Thee so sure to answer prayer:
Allure them with Thy word of love,
Till each shall find Thy home of love.

Our follies are so plain to view,
And they have eyes so quick to see,

Lest one should our false steps pursue
O turn their eyes from us to Thee:
Allure them with Thy word of love,
Till each shall find Thy home above.

A thousand paths seductive lie
From centres where they feebly stand;
To wander any is to die—
O, Saviour, pluck the youthful hand!
Allure them with Thy word of love,
Till each shall find Thy home above.

O hope so sweet! O comfort kind!
The children's Saviour is Thy name!
Faith whispers, 'tis Thy loving mind
That this low prayer shall not be vain:
Allure them with Thy word of love,
Till each shall find Thy home above.

E. HALL JACKSON.

WAYSIDE GOSSIP.

No. IV.—*Our Poor Relations.*

"A MAN is never less alone than when alone." A wise saw this, which has the endorsement of universal experience. The empty pleasure seeker knows it, and dreads solitude. For him its silence is peopled with accusing shades—the ghosts of murdered opportunity. Conscience holds soliloquy, and with sad reiteration connects the past and the present with the future, until appalled at the voices and shapes that surround him, the man will endure any society rather than his own. The student knows it, and courts solitude. To him it is a place of revelation. Great minds hold discourse with him. The thinkers and workers of the past live again in the quiet of the study. Their trials, their struggles, their disappointments, are related. Their thoughts are expressed, their deductions recorded, and their triumphs made manifest. And the student thinks with them—holds argument with them—until aglow with mental life he feels that the study is his place of audience—that in it he is emphatically "at home" to receive company. The Christian, too, knows it. He "enters into his closet, and shuts to the door." Here sweetest subjects for meditation suggest themselves. Ministering spirits fill the air. Holy memories throng the mind. In the hallowed communion of prayer the very presence of God is felt—earth is forgotten, and heavens light breaks in upon the soul. Cowper sang well and truly when he said—

"The calm retreat, the silent shade,
With prayer and praise agree;
And seem, by Thy sweet bounty, made
For those who follow Thee."

But the reader is ready to exclaim, "to what end is all this? It would, no doubt, make a decent passage in a sermon on the benefits of solitude; but how does it affect 'our poor relations?'" Have patience, friend, we must have something to draw on a gossip. Talks will not, mushroom-like, spring up sporadically. We were chatting with our friend Weston the other day, and he gave us a recital of a gossip with that second self—that inner consciousness which plays so distinguished a part in our solitary moments. Our talk had been of the "Origin of species," "Natural selection," "Survival of the fittest," "Descent of man," "Expression of the emotions," and the like.

"The cool dogmatism with which these opinions are advanced puzzles me," said Weston. "Folk who can't see it are quietly set down as fools by would-be philosophers, and their hesitancy to receive the new revelation ascribed to 'bigotry, intolerance, ignorance,' and I know not what. It has been well said that men cut loose from old opinions, and 'set up for free-thinkers, whose only claim to the title is that they are free from thinking. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it is a vastly wise thing to believe nothing.' Medical fledgelings, and 'clever' men in general, who desire to have a cheap reputation for thinking, are loud in their denunciation of the theory of separate creations, and talk learnedly about 'primal forms,' and the like jargon. They discourse eloquently about the development of life, from the rock-clinging ascidian, to the true hermaphrodite form; thence to the separation of the sexes, and so on, until we arrive at the 'hairy animal with pointed ears,' which was man's immediate progenitor! And all this is crammed down our throat with a sublime forgetfulness of difficulties; such for instance, as that stated by Professor Huxley, 'The differences between man and the highest apes are great and significant. Every bone of a gorilla bears marks by which it may be distinguished from the corresponding bone of a man; and in the present creation, no intermediate link bridges over the gap between *homo* and *trogloodytes*.' No doubt there is much in the thing that throws valuable light upon science, and ultimately it may settle itself into some reasonable, understandable theory. But in its present crude and imperfect shape it is mysterious alike to gods and men. It is true the facts are collected with great industry, and grouped with no little skill; but the deductions are, in many cases, woefully inconclusive. Any theologian who ventured to generalize so loosely, would receive (and deserve) a severe castigation at the hands of the scientists. So much is taken for granted, and there is such a manifest 'begging the question,' that the most astonishing conclusions are reached by a series of leaps. The display is less one of reasoning, than of mere mental gymnastics. And this is repeated, until, by an apparent analysis, a smile becomes a bewildering process; and a sneer

is interpreted into a relic of the old fighting faculty, when men tore each other savagely with their canine teeth, hundreds of thousands of years ago!"

"And yet," continued Weston, "in some points I believe Darwinism is more than half right. Look at the close—almost comically close—resemblance in many points of mental idiosyncrasy between man and the brutes! There is hardly a peculiarity about humans that is not to be found in its typical form among 'our poor relations.'"

"There is something very striking in the unities of creation, whether in this or in the domain of comparative anatomy," said we, "but, as a matter of advantage, we suspect if it wasn't for boys, shot-guns, and short commons, some of our poor relations would be best off after all!"

"Ah!" said Weston, "I had a curious talk on the subject the other day!"

"With whom?" enquired we.

"Myself," was the rejoinder, "and in this wise. I was doing the solitary as pleasure seeker, student, and Christian, all in one. Fagged with overwork, I had gone to Babylon to rest; and I don't know where a man can be in more complete solitude than in London. Like Dr. Johnson, the bustle of Fleet Street has for me a sort of restorative power. But Fleet Street was unendurable. London was suffering from a severe attack of Shah on the brain. Men's mouths were full of him. The walls were covered with him. The papers run over with him. Jewels, and amiability, and white horses—doings at Buckingham Palace—boxing matches and Sunday photography, and the rest of it. Bunkum about Persia and Daniel and Darius, until at last I got fairly sick of the grandson of the robber Turcoman chief who had usurped the Persian throne, and lorded it over the sandy plains and herding slaves of what was left of the old monarchy.

"But the mention of Daniel brought to my mind a certain 'den of lions' elsewhere, and impulsively I started for Regent's Park—anywhere out of the way of the 'Shah in Shah.' Surely, thought I, the animals are more sensible! No parrot has yet learned to talk rubbish about him, and the carnivora will take their meals undisturbed by his Persian highness! To the gardens of the Zoological Society, then, I bent my solitary steps, remembering, meanwhile, the old quatrain, and acknowledging the necessity of its observance, in London, at least—

'As I was walking one day by myself,
That same old self said to me,
Take care of thyself, provide for thyself,
For nobody cares for thee.'

Passing the turnstile at the entrance I went over by the bear-pit, where bruin hung supplicatingly on the top of his pole, and stretched his open mouth as a receptacle for donations. Another *ursa major*, who was coming rapidly out of the den, collided with a friend of his in a manner that reminded me forcibly of the way in which they are said to trap bears in Sweden. A huge log is hung before the entrance to the den. The animal, emerging from his retreat, pushes it away again and again, till waxing angry, he grows more earnest, and the log returning with greater force from every shove, at last lays him stunned and helpless, a prey to the hunter. I quietly turned over the subject of church quarrels, and thought I perceived a quaint resemblance. Think of a man chafing and fretting under his troubles, and a still closer analogy suggests itself.

"I had thus almost unconsciously slipped into a groove; and resemblances and analogies crowded thick upon me. Whether from fellow feeling, or the sympathy arising from latent kinship, it matters nothing; but I always like to pay an early visit to what Mr. Darwin calls 'our nearest allies, namely, the monkeys in the Zoological Gardens.' They are so curiously like us, and though we have (according to Darwin) risen in the world, I could never find it in my heart to give the cold shoulder to a poor relation. Some men can do it. There's Styles, for instance, who having, by dint of the exercise of facial muscle, married a tallow chandler's widow and five hundred a year, straightway forgets the whole family of the Styles's, and sets up for a gentleman! Why, the rascal will hardly recognise his poor old father, who often went fasting that he might be filled; and who scraped and toiled and sweated that Tom 'might be a scolar,' and so have a chance of doing better in the world than he had done. There's Jackson again, who used to be so earnest at the chapel. Who so regular at the prayer-meeting, and so affable with the poorer members at Salem as he: till a lucky investment of a couple of hundred pounds in a speculation made a 'manufacturer' of him. He has risen, and the prayer meeting knows him no more. He is busy on 'Change, and 'forgets the pit from whence he was digged.' He gives parties, and

his wife patronisingly invites the minister to her 'reunions.' His daughters think the chapel rather slow, and affect the ornate services at St. Barnabas. They are even suspected of having a design on one of the curates, whom they declare to be "a love of a man." The son has blossomed into a gentleman of the first water. He expresses his undisguised contempt for the 'vulgar snobs at Salem.' And so the sarcastic proverb is in a fair way of fulfilment—'no dissenter drives his carriage for three generations.' But surely of all snobs, he is the most vulgar who 'cuts' his old acquaintances because they haven't been fortunate, and takes the first turning to the left to avoid a friend from whom his father was once glad to borrow ten pounds!

"Let us be affable, then, with these poor relations of ours here. We can learn something from them; and though they don't need our sympathy, we can afford them our countenance. But the Shah has been before us! The keeper tells me confidentially that his highness was greatly diverted with his friends in the cages, and in confirmation thereof, shews me a paper which says, 'the Shah forgot his dignified reserve, and unbending, laughed heartily at their antics.' I wonder what the monkeys thought of the curious animal with the glittering diamond front, who so far 'forgot' himself as to laugh heartily! I envy the faculty possessed by the merchant in the Arabian Nights. I cannot interpret the language of animals, and therefore can only imagine the conversations on the subject, which passed among our poor relations here.

"What simplicity we have here! If there is neither liberty nor equality, there is at least fraternity. And what do they know of poverty? or riches? He who has possession of a swing, and a cheek-full of nuts, is rich! And they know nothing of Sir Walter Raleigh's distinction, that 'the only difference between a rich man and a poor man is this—the former eats when he pleases, and the latter when he can get it.' With them, 'poor and content is rich, and rich enough.' Spare your pity, therefore, but use your eyes. I don't see that the more 'highly developed' and prosperous among them despise their less fortunate brethren. What brotherly kindness there is. Why, here is 'communism' indeed. All things common, but each getting as much as he can! There is one so fraternal that he has even converted himself into an animated comb for the benefit of his friend.

"What a manifest absence of care—how gay and light hearted! Our poor relations know nothing of ledgers and overdue accounts. They are never dunned for 'that little bill,' or hunted because they can't pay! In the absence of currency they are happy. It seems to me a demonstration, that however nearly related to us, monkeys were not affected by the fall, for they know nothing of 'the root of all evil'—money. Though they have a good many ups and downs, they are friendly and good tempered—except perhaps that surly old brute of a mandrill—a sort of undeveloped Shah—who, because of his blue and red decorations, refuses to mingle with the common herd. Look at that sleek grave looking old fellow with spectacled eyes and white beard—a sort of fourhanded parson! He isn't bored by the cares of a charge—not he. Things go easy with him, and judging by the condition of his pouches he must be well endowed. He is untroubled by the racket and pulling and swinging around him. He looks up in quiet remonstrance at that brown coated brother (a dissenter probably) who darts in and endeavours to intercept the nut we are offering to his reverence. Putting the hungry one aside he takes it shell and all, and adds it to the stock on hand (or in cheek rather) to be discussed at his leisure. But there is a reverse to every medal. A tremendous screaming and chattering attracts our attention to a relative who is undergoing correction. Our friend the keeper seems to emulate the example of one who keeps a menagerie on a small scale—the 'Happy family' at Waterloo Bridge. Asked how he preserved such unbroken order, he replied, 'Why, yer sees, I feeds 'em well, and I treats 'em well, and then if they don't behave, I wallops 'em well!'

"We thankfully accept the lesson and depart. The fresh air is quite a relief after the stable-like flavour arising from the society of our friends. What a contrast there is between the birds that flit about the gardens here, and those that pine in the cages! Ungrateful that they are, and yet so like human bipeds; even board and lodging gratis does not seem to reconcile the prisoners to their lot. How melodious the cawing from the little rookery in those old elms. How pleasantly suggestive of quiet country vacations! By the way, the rooks sailing along there remind one of their congeners, the crows. Henry Ward Beecher has a rich thing on that poor relation of ours. He says, 'We have a warm side towards the crow, he is so much like one of ourselves. He is lazy, and that is human; he is cunning, and that is human.'

He takes advantage of those weaker than himself, and that is man-like. He is sly, and hides for to-morrow what he can't eat to-day, showing a real human providence. He learns tricks much faster than he does useful things, showing a true boy-nature. He thinks his own colour the best and loves to hear his own voice, which are eminent traits of humanity. He will never work when he can get another to work for him—a genuine human trait. He eats whatever he can lay his claws upon, and is less mischievous when he is full than when hungry, and that is like man. He is at war with all living things except his own kind, and with them when he has nothing else to do. No wonder men despise crows. They are too much like men. Take off their wings and put them in breeches, and crows would make fair average men. Give men wings and reduce their smartness a little, and many of them would be almost good enough to be crows.

"As a matter of fact you can't exhaust the analogies these poor friends of ours furnish. The garden abounds with 'notions.' Here, for instance, are the parrots and macaws. What voluble talkers they are, yet how empty-headed. Everybody has an anecdote ready to illustrate this, and everybody can compare this or that meaningless chatterer (some friend of their's perhaps) to these tropical birds of gorgeous plumage. A friend of mine used to complain bitterly of an old grizzled parrot which hung near his residence. It annoyed the whole neighbourhood with its harsh screams of 'The gospel! the gospel! it isn't the gospel!' varied with, 'We must have sound doctrine!' The bird had, perhaps, belonged to an old lady of 'hyper' tendencies, or had been taught the cry by some one who imagined that he had a sort of gospel patent, with which no one was acquainted but himself. Church parrots will please note this anecdote. They are welcome to repeat it freely—its relation will infringe no copyright, and do no harm.

"I trust, however, they will not imitate the instincts of this huge flopping bird here, with a taste for garbage. Some folk are so ready to nose out heresy, or offensive matters in general, that they are in some sort moral vultures. And of these it is well observed, 'birds of a feather flock together.' What, says Longfellow, in his 'Song of Hiawatha'—

'Never stoops the soaring vulture
On his quarry in the desert,
On the sick or wounded bison,
But another vulture watching,
From his high aerial look-out,
Sees the downward plunge and follows;
And a third pursues the second,
Coming from the invisible ether,
First a speck and then a vulture,
Till the air is dark with pinions.'

There is quick communication, whether of eye or voice, among the scavengers. The Hindoos declare positively that the jackall (the four-legged vulture,) howls out an invitation to his fellows in this wise—

'Dead Hindoó! Dead Hindoó!
Where? Where? Where? Where?
Here! Here! Here! Here!'

and when any garbage is found the whole pack yell with delight and revel in corruption. But let us quit so unsavoury a subject: the lessons of which we surely need not apply.

"What is that moving so majestically yonder over the young tree-tops? It is surely that old-fashioned transcendentalist the giraffe, with his head as usual aloft, and his eyes set in serene contemplation. See now—that child has flung a bun on the ground, and the huge creature straddles and splays and stretches; and with the most ungainly contortions, succeeds at last in getting his head to the earth to take the morsel. Do you know any one like him? No philosopher, no thinker—scanning the clouds and searching the tree-tops, but looking awkward indeed when the needs of his inner man reduce him to the level of earth for a while. As we hurry past the ostrich house too, we are reminded of lessons and to spare, taught behind the bars there. Are there no other two legged creatures who leave their projects or their families to the sun, the sand, and circumstances? No other biped save those—episcopal or otherwise—who stick their heads in I know not what furze-bush of fallacies and imagine that they are thereby rendered safe?

"Ah, here comes the elephant. A word with him, and we really must see about leaving. How stately his step, even though he no longer carries royalty in his bow-dah, but only a burden of school-boys and servant maids. How the physiognomist would rejoice over him! What sagacity in the twitches of those leaf-like ears. What concentrated wisdom in the twinkle of that small grey eye! And yet look you, what

attention, after all, to the main chance! As he passes with swinging stride, his trunk is slowed round toward you in a manner absurdly droll, and the tip, with its finger-like prominence is elevated with a gesture that plainly implies, 'Have you nothing for me? not even a morsel of bun?' Here is a child who repeats the mistake of the blind Hindoo fakir, and declares that the elephant is walking tail first. And her big brother straightway corrects the misapprehension, and proceeds to relate the well worn boys' story—a veracious one, no doubt—of a certain eastern tailor, who, when an elephant put his trunk through the lattice for something to eat, wickedly pricked the proboscis with his needle. Whereupon followed the drenching shower of dirty water over both tailor and work, which fittingly punished such unparalleled treachery. I turned away—you know I can't hear anything without perceiving some strange resemblance—and I thought of some people I knew, who, irritated in their self love by some pin prick of a quizzing joke, or some needle thrust of injury, prepare copious showers of 'dirty water' to fling over those—be they lay or clerical—who have excited their ire. Alas! human nature, develop it as you will, claims kinship with the brutes everywhere.

"I sauntered out by the nearest gate. Save to the keeper I had not spoken half a dozen words, and I longed for society. I found it in my coat pocket. I drew from thence the world in a little—the morning paper. As I unfolded the *Daily News* for a quiet read and saunter, my eye fell upon a strange paragraph. In my haste I had missed the aquarium in the gardens. Here was news of the one at Brighton. I read about some fool trying to charm the octopus, or devil fish, in the tank there. The creature answered to the charm, and rose to the surface of the water—but only to seize him with its huge tentacles, and drag him down to the bottom, whence he was rescued only by the prompt energy of the keepers. I closed the paper and fell to analogies again. Devil fish! I thought of the wise man's saying, 'Fools make a mock of sin.' So men play with the octopus of strong drink, or with the devil-fish of covetousness or lechery, and fondly imagine that they at least possess the charm that shall control the temptation and make it harmless! God help them and deliver them! They will be grasped in its far-reaching arms, and dragged down to perdition in its embrace else!"

Weston's voice suddenly ceased. The gossip on "our poor relations" was ended.

W. H. ALLEN.

THE LATE REV. WILBERFORCE SAUNDERS.

It is with deep regret that we record the death, at a very early age, of our brother, the Rev. Wilberforce Saunders, who was born at Christchurch, Hants. He was the son of religious parents, and in early life sought and found the Saviour. Brought up amongst the Independents, he was led at twenty, by reading the word of God, to entertain strong convictions that immersion, not sprinkling, was the Scriptural mode of baptism, and that adults were the only true subjects, and therefore was baptized at Shirley, Hants., by Dr. Perry. In 1863 he accepted the pastorate of the General Baptist Church, Crowle, Lincolnshire, and worked with great earnestness for two years. Many were brought to the Saviour through his preaching, and he was held in high esteem by all who knew him, for his meek and gentle spirit, and his consistent and fervent piety.

In 1865 he was received into the G. B. Association, held that year at Birmingham, and from that time up to the period of his death, took great interest in our gatherings and institutions. Distance often prevented him from attending our fraternal assemblies, but his heart was with us. A little while ago he said, "How much I should like to go to the Association meetings at Burnley, but how few I should know; my dear friend, Mr. Mathews, and several old friends, are gone." Difficulties, arising out of the trust deed of the G. B. chapel at Crowle, led him to resign his ministry amongst an attached and devoted people.

In 1866 he became officially connected with the United Kingdom Alliance, and laboured with much earnestness and considerable success, first at Northampton, and then, by the request of the executive, at Cambridge, where he acted as superintendent of the Eastern Counties district. But besides lecturing and organizing during the week, he continued to preach the everlasting gospel on Sundays. The writer has known him, when wearied and worn with a hard week's work, walk several miles on the Sabbath, so that he might preach the Saviour whom he so much loved.

About two years ago his voice began to fail. Going on a journey to Birmingham to preach in the Lombard Street chapel, he took cold, and his voice became so feeble that he was quite unable to preach in the evening. His illness became worse, and on the following Sunday he could not leave the friend's house where he was staying. Graver symptoms of disease soon showed themselves, and in December, 1871, Mr. Saunders was compelled to relinquish his official connection with the Alliance, being wholly unfit for any public service whatever. His weakness increased; but throughout the whole of his lengthened affliction a murmur never escaped his lips, nor did his faith in Christ waver in the least. Speaking to his beloved wife, a few Sabbaths before his ascent on high, he said, "I have two emotions, one of great pain, caused by leaving you and the dear little one; the other, of joy, for the 'going home' is one of the grandest things of life." At another time, when he thought his end had come, he said, "Thank God, no doubts or fears; I shall soon see the Lamb in the midst of the throne." Speaking to a beloved sister, he said, "I never had a doubt in the providence of God since I was twenty years of age; and as soon as my spirit leaves the earthly body it will enter into the presence of God." At another time, when referring to friends who had gone before, he said, "It is the Lamb in the midst of the throne that I shall see first, and friends after." On Sunday evening, June 29th, he passed into the spirit land, at the early age of thirty-two. His illness was painful and protracted, but his end was perfectly peaceful. About ten minutes before his death, he clasped his hands in prayer, and his last words were, "Come, Lord Jesus, come quickly."

Thus passed away an affectionate husband, a fond father, a sincere and happy Christian, a true philanthropist, and a useful pastor. He was interred in the Ipswich cemetery, on Friday, the 4th of July. A large number of friends attended his funeral. The service was conducted by Rev. G. Snashall, B.A., with much tender feeling and appropriate counsel. The able and appropriate addresses he delivered will long be remembered by those who heard them.

An appeal is being made for the widow and child of our deceased brother.

PREDESTINATION IN CHRIST JESUS.

BEWARE that you fall not into the hurtful conceit that God is a respecter of persons. "There is no iniquity with the Lord God, nor respect of persons." The testimony of Scripture on this head is very full and decisive—Deut. x. 17; 2 Sam. xiv. 14; 2 Chron. xix. 7; Job xxxiv. 19; Romans ii. 11; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17. As God has chosen no man's person, He has not chosen you rather than others. God has chosen that which from eternity was in His Son, in whomsoever that may be, or in whomsoever it may come to be. Strictly speaking, God has but One Elect, in whom His soul delighteth. "He saith not, and to seeds as of many;" but as of One, and to thy seed, "*which is Christ.*" This is the one and only seed, "to whom the promise was made." "All the promises of God in Him are yea, and in Him, Amen, unto the glory of God." The whole scope of God's election is in His Son. Boasting is excluded. No man can glory in himself; yet every man who knoweth the Lord may glory in Him, and in his election in Him. So far as your life is "hid with Christ in God," you are in the election of God. If you are not in the Son of God, you are in reprobation. Whoever abides in the nature and spirit of his own personality is reprobate. To reject Christ is to reject God's predestination. If we are made partakers of Christ, we are comprehended in eternal election. There is nothing arbitrary in it. The election of God is without variableness, or the shadow of a turning, the same to-day, yesterday, and for ever.

Therefore, to preach Christ to every creature, is to declare to every creature that through Christ Jesus he may make his election sure. To whomsoever Christ is offered, as "the gift of God," to him the predestination that was before all worlds is offered. If God from eternity had elected to eternal life *certain persons* rather than other persons, it would be the coldest and most cruel mockery, after that, to "preach the gospel to every creature." It would be horrible to suppose that Christ, who tasted death for every man, would have charged His apostles, after He was risen from the dead, to carry His gospel into all nations, and bring it home to every creature's door and heart, if He had not known that the election of God was open to every man.

But the creature must strive to enter in, saith the Lord, for "the gate is strait." In itself the gate is boundless and divinely attractive; but to the corruption of man's heart it is strait and forbidding. Strive to enter into God's election. Jacob, with tears, wrestled at the gate, and he entered in. The cry, "Repent ye," is the goodness of God's counselling men to turn from that which has for ever been rejected, to that which has for ever been elect. And the joy of the angels over every sinner that repenteth, is their delight at seeing another immortal pass out of reprobation into eternal election. "Abide in Me, and I in you," said the Lord, otherwise you too will fall out of election into reprobation. For if a man abide not in Me, he is cast forth as a branch. "Stand fast in the Lord, my dearly beloved." Therein, and therein only, is your election.

JOHN PULSFORD.

SCRAPS FROM THE EDITOR'S WASTE-BASKET.

I. TESTIMONIAL TO E. MIALL, ESQ., M.P.—All Nonconformists will share the joy of those who have taken a leading part in presenting the munificent sum of ten thousand guineas to E. Miall, Esq., M.P., as a recognition of his long-continued and successful labours as editor of the *Nonconformist*, and as the representative in Parliament of the principles of religious equality. This is vastly wiser than the policy so often adopted of memorializing signal ability, earnest faith, and unswerving constancy to a great cause by a marble monument when the hero has departed and can get no solace from the appreciation, and needs not the inspiration of sympathetic words. Better far to cheer the worker while at his work. The war for right principles is no child's play; but requires much patience, and brings many weary hours; and it is not right to let the steadfast and tried soldiers fall in the field before we shout "well done."

II. INTERNATIONAL ARBITRATION.—We gladly give place to the following communication from the president of the Association:—

"My dear Sir,—At the request of the Association I sent Henry Richard, Esq., M.P., a copy of the resolution in favour of Arbitration passed at one of our recent meetings. In return, I received from him a letter, part of which I think many of our brethren may like to read. Perhaps you can find a corner for it in the Magazine.

"I am much obliged by the copy of resolution of General Baptist Association which you have been so kind as to send me. I need not say that it is extremely gratifying and encouraging to me. Will you convey to the Association, when a suitable opportunity occurs, my cordial thanks for this expression of their sympathy and approval? You will have seen that my motion was successful in the House of Commons, to the great astonishment and discomfiture of the official class."

Yours cordially,
S. Cox."

III. A NEW YEAR BOOK.—For several years past our "Minutes," or "Year Book,"

has been increasing in value, and from the sheets forwarded us to-day we judge it will be better this year than ever. But we have long thought that a much more complete and compact representation of our condition as a denomination is both possible and desirable than our present hand book affords. So far as it goes it is a reliable guide to our state; but in actual practise, and for desk use, it has to be supplemented by the reports of the "Foreign Mission," "Home Mission," and "College." This is an inconvenience. Would not the Year Book be much more handy as a book of reference, and thorough as a record of our work, if the Association were to issue, in ONE VOLUME, what now appear as four separate pamphlets? This might easily be done, and the volume sold, say at a shilling, bound in a stiff paper cover, and at eighteen-pence, in limp cloth: retaining for distribution amongst subscribers, and for separate purchase where desired the present system. Orders could be given by the churches for the Year Book in each or all of the three forms in the returns made to the Association, and arrangements could be made accordingly. Our institutions are not separate and external, as so many individuals, but united into a body, of which the Association is head and brain, and of which the Year Book should be the *one voice*. Besides, such a complete report would adequately portray that thorough-going unity of organization which so effectually nourishes our *esprit de corps*, and gives force to our various work for Christ. There would be some difficulties in making arrangements; but not any that could not easily be overcome.

IV. THE LATE R. WHERRY, ESQ.—We rejoice to hear that the Rev. E. C. Pike, B.A., has in course of preparation a brief biography of our beloved friend, the late Mr. Wherry. It is due to his valuable life that such a record should be furnished: and since it will perpetuate his influence amongst us, will doubtless receive a hearty welcome.

Reviews.

THE LIFE OF JOHN THOMAS. By C. B. Lewis. London: Macmillan and Co.

THIS book was really duo to the memory of Mr. Thomas. Faulty as he was, yet his services to the Baptist Missionary Society in its formation, and in its early successes, were of so highly meritorious a character, that it is hardly fair to his work that it has been so long left unregistered and unknown. Never was there a more unfortunate illustration of the text, "Men will praise thee when thou doest well for thyself." Mr. Thomas never did that. He did well as a surgeon for hundreds of thousands of poor heathen, ministering healing to their bodies with a devotion and self-forgetfulness more truly Christ like than anything we have read for years. He did well for the mission; for without him, and his pioneering work it is likely India never would have been the chosen field of the Baptist Mission; and certainly the society would not have entered upon it so soon as it did; nor being there, have reaped so early a harvest-without him, for he was the means of the conversion of the *first native* to Christ. But he never did well for himself. Misfortune dogged his steps, let him turn which way he might: he got into financial difficulties early, and was always suffering that "eternal want of pence which vexes public men." He was irritable as a wasp, exasperatingly foolish as a mischievous child, enthusiastically imprudent as a heedless spendthrift. He was also the victim of contradictory moods, now with a face like a flint, and now so dejected that he almost wished to die, and yet withal, we strongly incline to think more of a real missionary than Carey, or Marshman, or Ward. Nothing could quench his love for the souls of the heathen of Bengal. Men who make "prudence" the sum of all the virtues will see no beauty in him that they should desire him. Committees that wish to go safely along were not likely to rejoice in him. No disaster, no delay, could turn him from his saving purpose. He was invincibly steadfast, immeasurably compassionate, and like his Lord in self-sacrifice. He had the changing moods of Jeremiah, the dogged determination of Elijah, the unthrift of Esau, the fervid love of John, the sublime hazard of Paul, and a self-forgetfulness in seeking the salvation of men born of Christ Himself. That our orators have always graced their missionary rhetoric with the illustrious trio, "Carey, Marshman, and Ward," and utterly passed over this first

Bengal missionary, testifies to their appreciation of good style; but certainly not to any keen sense of justice. We earnestly hope this interesting and able biography will be widely read, and that again it will be seen that an intense and passionate love for Christ and men is able to cover a multitude of imprudences, and so Mr. Thomas receive the place which is his due in the annals of missionary enterprise.

HOW I CAME OUT FROM ROME. By C. L. Trivier. pp. 230. Religious Tract Society.

THE Religious Tract Society is proving itself both a "bulwark of protestantism" and an effective battering ram against Romanism, by its able publications on the Roman Catholic controversy, and in defence of the principles, and the men of the great English Reformation. Better antidotes to the pestilential ritualism of the day do not exist than are found in this department of the Society's literature. Nor, all things considered, have we received a volume more likely to render signal service in this warfare than Mr. Trivier's autobiography. It has that first and chief merit of a work of this kind, thorough trustworthiness. The man is a genuine convert, utterly above all impeachment. His piety is undeniable, and his sincerity is proved by a long life of unwearyed devotion, and increasing respect. Without offence as a priest of Rome for seventeen years, he has been above suspicion for fifteen more as an advocate of the gospel of Jesus Christ. His life and character are irreproachable, and his witness is therefore full of weight. To this principal charm are added the inherent interest of the story, admirable simplicity of style, complete absence of harshness and intolerance, and a clear setting forth of the main reasons for the refutation of the manifold corruptions of the word of God made by the Roman church. Put the book in your Sunday school libraries for senior scholars. Give it to any who betray the weakness of conformity to the mother of a thousand abominations.

HADES: OR THE INTERMEDIATE STATE OF MAN. By H. Constable, A.M. pp. 167. Stock.

THIS book deals with some of the most abstruse and difficult questions that can engage human attention; such as the tripart-

title nature of man, the meaning of the phrases used in describing man's higher life in the Old and New Testament; Hades, Sleep, Death, Judgment, Resurrection, &c. The reasoning is conducted with strict regard to the *authority* of Scripture; and the tone is, for the most part, commendable; but we are neither able to acquiesce in the conclusions reached, nor to find space for their refutation.

PHASES OF BELIEF. By Jas. Walker, author of "Vital Lessons," &c. pp. 300. London: Hamilton, Adams, & Co.

THE essays, sermons, and fragments, composing this volume, derive their unity from the purpose of the author to expose the weak places of a narrow, hard, and restrictive interpretation of the gospel, and to build upon scripture teaching a broader and freer faith. Questions of foreknowledge, predestination, covenants, final perseverance, fatalism, human choice, and other closely related topics, are dealt with in an earnest, devout,

and practical spirit, without bitterness towards opponents, though with evident delight in being set free from what the writer calls "the iron rule of Calvinism." The work is characterized by unswerving loyalty to the Divine word, an eagerness to glorify the grace of God in the gospel, and a clear statement of the fact of human responsibility. In a second edition the author would do well to give a more complete list of contents, and to specify the page on which new sections begin.

THE PHARISEE AND PUBLICAN. By John Bunyan, London: Blackie and Son.

THE third vol. in Blackie's series of Little Books by John Bunyan, supplies us with a forcible and pertinent manual on prayer. The practical, direct, and homely style, the heart searching truths, the scriptural flavour, and the fervent devotion to Christ characteristic of Bunyan's works, are seen in full force in this exposition of the parable of the two men who went up into the temple to pray.

Church Register.

MIDLAND HOME MISSION.

NETHERTON is one of the stations of the Midland district. There is an excellent chapel, and round about a large population. A sub-committee of four brethren was appointed by the General Committee to confer with the church on the selection of a pastor, and they are anxious to meet with a brother well-qualified to work this station. Our esteemed brother Springthorpe has determined to try his best to raise a self-sustaining church at Longton. Have we any other brother in the denomination fired by a like ambition? A labourer is needed at this station who can win the hearts of those who never attend a place of worship by kind and loving visits to their homes. Those who knew the energy and tact of our lamented brother Salter in this department of work will understand the kind of agent so much needed at Netherton.

CHARLES CLARKE, *Secretary*.

Ashby-de-la-Zouch, July 16, 1873.

CHAPELS.

ALLERTON—*New Baptist Chapel*.—The first service in connection with the opening of the above chapel was held on June 20, when the Rev. J. P. Chown preached. On Sunday, June 22, the Rev. W. Best, B.A.,

preached twice, and on the Wednesday evening following a sermon was given by the Rev. H. S. Brown. On Saturday afternoon, June 28, tea was served in the spacious school-room under the chapel, to upwards of two hundred persons, and afterwards a public meeting was held in the chapel, under the presidency of Mr. W. Watson, of Bradford. The meeting was addressed by the Revs. J. Clifford, M.A., LL.B., J. Taylor, B. Wood, and Messrs. John Cook, S. Atkinson, &c. On Sunday, June 29, the Rev. J. Clifford preached two sermons to large congregations, the chapel being excessively crowded in the evening. The collections at the opening services amounted to about £150; which, with £1,300 raised by subscription, and £290 by loan, leaves £760 to be raised before the total cost, £2,500, is cleared.

BIRMINGHAM, *Longmore Street*.—The bazaar in aid of the building fund of Longmore Street chapel was held in the Masonic Hall during Whitsuntide. It was opened on Wednesday morning, June 4th, by the pastor, Rev. Ll. H. Parsons. The hall was tastefully decorated, and the stalls (six in number) were universally admired. They were arranged round the hall in marquee fashion, the canopies being made of parti-coloured linen, and decked at the tops with banner trophies. The ladies who presided

over the stalls, by an industry and skill which cannot be too highly praised, displayed their valuable and well-assorted selection of goods to the best advantage. It is worth noting, that one of the stalls was furnished, and well furnished too, by the hearty enthusiasm and sustained industry of the teachers and scholars of the schools. The bazaar was attended by large numbers of friends connected with other congregations, and was marked throughout by a pleasant rivalry, a cheerful activity, an unceasing excitement, and unexpected success. The prospects of the bazaar were darkened by the unusual number of bazaars which had preceded it during the year. And, considering that the town seemed heartily tired of such enterprises, it appeared unlikely that a young, and comparatively feeble folk, should be able to arouse such an interest as would secure the necessary £750. The effort, however, was dared, and the work was done. The church is glad to announce that the bazaar, from all branches of the effort, will yield £700 clear of expenses. For this result the church is largely indebted, first of all, to the stimulus given by the Home Mission Committee, and next, to the cordial assistance rendered by members of other congregations. The time of need has discovered a measure of sympathy and goodwill, for which the church was unprepared, but for which it is sincerely grateful. And now, with expenses diminished, good fellowship and courage increased, the people of Longmore Street look forward with hope, and move forward with resolution. The second G. B. church has at last won an independent foothold in Birmingham. It hopes to discharge its great mission worthily; so serving Christ, and the denomination, that the value and vigour of its life may be manifested to Christ its Head, and to all the churches of its order.

DERBY, Osmaston Road.—*New School-chapel at Pear-tree, Litchurch.*—On Saturday afternoon, June 14, the memorial stone of the new school-chapel, Rutland Street, Pear-tree, was laid by Thomas Swinglor, Esq., the donor of the land. The building is intended for a mission station, in connection with Osmaston Road church. It will consist of six class rooms and a large room capable of accommodating about 250 persons. It will be used as a Sunday school, and for religious services. The cost of the building will be about £800. It is placed at the back of the plot of land, that in due time a commodious chapel may be erected in the front. The Scriptures were read, and prayer offered by the Rev. J. Wilshire. Mr. Councillor Higginbottom, chairman of the building committee, read a statement of the origin and progress of

the movement, and presented Mr. Swinglor with a handsome silver trowel, in the name of the friends of the church. The Rev. T. Goadby, B.A., delivered an address. A liberal sum was collected, and the assembly adjourned to Sacheverel Street school room, where tea was provided, and other addresses were delivered.

TODMORDEN.—On Monday, June 30, the Rev. E. H. Jackson, of Ripley, gave an interesting, humorous, and instructive lecture on "Love, Courtship, and Marriage." At the close a collection was made toward the chapel debt, an effort to remove which is being made during this year.

SCHOOLS.

BURNLEY, Enon.—The anniversary sermons were preached on Sunday, June 22, by the Rev. Dr. Burns. The congregations were very large, and the collections over £100. This sum does not include the special contributions of the Young Men's Class for their new room, which has just been furnished by them at a cost of between thirty and forty pounds.

CASTLE DONINGTON.—On Lord's-day, June 29, two sermons were preached here by the Rev. Watson Dyson, of Old Basford. Collections, £20 6s.

CHELLASTON.—June 15, two sermons by Mr. H. A. Blount, of Derby. Collections and congregations very good.

CLAYTON.—June 29, the sermons were preached, in the morning and evening by the Rev. I. Preston, in the afternoon by the Rev. James Dunn, of Bradford. Collections amounted to £65.

LYDGATE.—July 6, our sermons were preached by the Rev. E. K. Everett, to very large congregations. Collections, £50 2s. 7½d.

SAWLEY.—June 22, sermons by Rev. H. J. Bannister, of Melbourne, to good congregations. Collections, £16 14s. On the following day about one hundred and seventy friends sat down to tea, which was provided in connection with the children's treat.

SMALLEY.—July 5, the sermons were preached by Mr. Smith, jun., of Chilwell College. Congregations good. Collections, £7 15s.

TODMORDEN.—The anniversary of the school took place, June 29. In the morning the scholars sang their hymns, and the Rev. E. H. Jackson, of Ripley, gave an address to teachers, scholars, and parents. In the afternoon and evening Mr. Jackson preached. The weather in the evening was very unfavourable, and numbers of friends were kept away. Collections amounted to upwards of £44.

WHITTLESEY.—School sermons were preached by the pastor, July 17; and on the 20th the children were regaled with tea and cake. Proceeds, £7 10s.

WINDLEY.—June 22, two sermons by Mr. Shaw, of Dorby. Very good collections and congregations. On the following Monday nearly two hundred sat down to tea, after which a public meeting was held, and addresses delivered by members of the Baptist Preachers' Association and friends.

MINISTERIAL.

BERKHAMPTSTEAD.—The services in connection with the settlement of the Rev. James Harcourt, as pastor of the church, took place July 8. About 500 friends took tea in the Town Hall, where excellent provision had been made by the ladies of the congregation. The subsequent gathering was in the chapel. A large number of local ministers and friends of other denominations were present, and Mr. James Stiff, of the London School Board, presided. An excursion party of more than fifty of Mr. Harcourt's friends from the Borough Road was present; also, another similar excursion from Luton, from which place Mr. Harcourt went to London. Two deacons of the church, Mr. T. King and Mr. J. Sanders, gave Mr. Harcourt a hearty welcome, to which he responded. Mr. Strange, of Luton; Rev. Mr. Hart, of Guildford; and the Rev. J. Clifford, M.A., LL.B., of London, bore high testimony to Mr. Harcourt's Christian work. Messrs. Read, of Berkhamptstead, Underwood and Prebble, (deacons of Borough Road,) Revs. A. Cave, B.A., D. McCallum, T. Foston, R. Smith, and J. Bainton also took part in these most interesting services.

The Rev. J. GREENWOOD, of Swadlin-cote, was invited by the Todmorden church, with which he has hitherto been connected, to a farewell meeting on Saturday, July 19. A large number of friends took tea in the school-room, and afterwards a public meeting was held, and addressed by a number of the friends. During the evening the pastor, in the name of the church, presented a parting gift to Mr. Greenwood, consisting of twenty-two vols. of books. Mr. G. enters upon his work at Swadlin-cote with the heartiest good wishes, and the fervent prayers of his former associates.

STOKE-ON-TRENT.—On Wednesday evening, July 2, a social tea meeting of the Baptist church and congregation was held in the school room, to welcome the Rev. W. March and his bride on returning from their wedding tour. After tea, the Rev. C. E. Pratt presided, and gave a most cordial

welcome to the pastor and his wife. Mr. J. Taylor, secretary of the church, then read a hearty address of congratulation and encouragement, and ended with presenting to the minister, in the name of the church and congregation, a very handsome and costly electro-plated tea and coffee service, together with two dozen knives, a carver and fork, and also two half-dozen of electro-plated prongs. The Rev. W. March responded, expressing his highest appreciation of the munificent presents, and his best thanks for the congratulatory address, as well as kind feelings cherished towards himself and his bride. Messrs. W. M. Grose, A. Wright, W. Boulton, and W. Ollier followed with suitable speeches, after which a most interesting and enjoyable meeting was closed with singing and prayer.

BAPTISMS.

BILLESDON.—June 15, two, by Mr. Mee.
BIRMINGHAM, *Lombard Street*.—May 28, five, by E. C. Pike.

BURTON-ON-TRENT.—May 4, three; July 6, two, by J. P. Tetley.

BOSTON.—June—July, three, by J. Jolly.
CHESHAM.—July 20, twelve, by D. McCallum.

DERBY, *Osmaston Road*.—July 2, seven; July 6, five, by T. Goadby.

EARL SHILTON.—July 6, two, by F. Mantle.

KEGWORTH.—May 4, seven; July 13, five, by T. Wooley.

KIRTON-IN-LINDSEY.—June—July, four, by J. Young.

LINEHOLME.—July 6, three, by J. Fletcher.

LONDON, *Præd Street*.—July 9, five.
MANCHESTER, *Bank View, Hyde Road*.—July 16, two, by Rev. B. Wood, of Bradford.

OLD BASFORD.—May—June, two, by W. Dyson.

RIPLEY.—June—July, five, by E. H. Jackson,

SMALLEY.—May 25, three, by J. H. Smith.
WOODHOUSE EAVES.—July 6, two, by J. Ward.

MARRIAGES.

BAILEY—HAGUE.—July 2, at the Baptist chapel, Derby Road, Nottingham, by the Rev. W. Underwood, D.D., assisted by the Rev. H. Platten, the Rev. Thomas Bailey, Orissa missionary, to Lydia, eldest daughter of the late Mr. Samuel Hague, of Manchester.

MARCH—MOORE.—June 11, at the Baptist chapel, Stoke-on-Trent, by the Rev. T. Churchyard, assisted by the Rev. H. C. Field, the Rev. W. March, minister of the above chapel, to Jennie, youngest daughter of Edward Moore, Esq., Hill-field House, Trent Vale.

CUNLIFF—GREENWOOD.—June 23, by the Rev. J. Maden, Mr. James Cunliffe, of Pudsey, to Miss Betty Greenwood, of Kitson-royd.

OLIVER—RICHARDSON.—June 15, at the Baptist chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Tom Oliver, to Miss Mary Hannah Richardson, both of Crowle.

THORNTON—BUTLER.—June 12, at St. Andrews church, by the Rev. S. Cresswell, Vicar of Old Radford, assisted by Rev. H. Tebbutt, Incumbent of St. Andrews, Nottingham, John Thornton, Esq., Radford House, Old Radford, to Eliza, fourth daughter of the late Alfred Butler, Esq.

Obituaries.

THE LATE MR. CHARLES BATE, TARPORLEY.

AGED eighty! What volumes lie couched in these words, which lead us back into a past century, to times when Nonconformity was just beginning to burst through the stratum of superstition and proud ignorance which lay at the surface of English society, especially in the rural districts, and link this period with the present day, when the mighty tree spreads its laden branches, defiant of the hissing storm. Mr. Charles Bate, two words from whose epitaph commence this brief notice, was baptized near Brassey Green chapel on the 14th of September, 1817, at the same time as his brother Thomas Bate, (died March 9th last,) Richard Tomlinson, Samuel Walley, John Vernon, William Vernon and Charles Twiss. These brethren were formed into a regular church under the pastorate of the late much revered Cornelius Gregory, through whose self-denying efforts success was imparted by the great Head of the church. Since that time Mr. Bate has been a leading man amongst the Baptists in Tarporley, having not ceased to be a member during the period of his residence at Erbistock, some miles distant. During that period many stormy controversies swept over the churches, and sometimes ruffled to no inconsiderable extent the church with which Mr. Bate was connected—a fact due, perhaps, to the absence of some such safety valve as that supplied by our modern serial literature with its multifarious correspondence, &c. Through all this time the truth was firmly held, and the simple gospel preached by the few friends who had to struggle on—and thank God it was on and onward. Mr. Bate seemed, by the grace of Christ, to be able to show the power of religion in active and ordinary life, and was known by many who had scarcely learned his name, as the “godly cheese-factor.” Frequently during his old age was his heart gladdened by casual intimations

concerning several unknown to himself, who had, by his instrumentality, been led to see that religion was a living power. He preached very frequently in Tarporley and the surrounding villages, and his efforts in this direction have produced results that will never need an obituary. In visiting the sick, the subject of our memoir was most eminently blessed. Prior to the death of his beloved wife, in January, 1871, he would walk miles, while visiting the cottage homes of the sick; and his visits were always welcome, his counsel was good to the soul, his religious comfort was as ointment to the wound, and his prayers led men and women to forget all in thinking of the much availing of the “effectual earnest prayer.” When, during the last year of his life, these visits were suspended, many times has the inquiry been made, with anxious voice, “How is old Mr. Bate. He used to call here, you know,”—but now he is gone. Let us pray God that the pious work of home visitation may be more heeded by lay Christians. The funeral took place on Tuesday, June 17, at the Tarporley chapel. The service was conducted by the pastor, the Rev. R. Foulkes Griffiths, assisted by the Rev. J. Harvey and the Rev. R. Kenney, of Wheelock Heath. All the shops were closed, and the funeral cortege was met by a delegation from the church, and the ministers of the various dissenting churches. Mr. Bate being the senior deacon of the church, a funeral sermon was to have been preached on Sunday, July 27th.

CURTIS.—June 16, at Haxoy, Lincolnshire, aged sixty-nine, John Curtis, for nearly forty years a most acceptable local preacher in connection with the Epworth General Baptists. His holy and consistent life has embalmed his memory, and causes us to exclaim, The righteous shall be had in everlasting remembrance. A good man, and full of the Holy Ghost.

DYSON.—July 9, at Haddenham, Bucks, the Rev. Amos Dyson, formerly assistant minister to the late Rev. Dr. Ingham, at Bradford, aged sixty-two.

ELLERBY.—Mrs. Elizabeth Ellerby departed this life, June 21, 1873, aged twenty-four years. She was led to the Saviour partly through the ministrations of her pastor, Rev. W. Chapman, then of Louth, and partly through the faithful and affectionate words of Mr. Burton, one of the deacons of the church, and ever since has maintained a consistent Christian profession. About a year ago she, along with her husband, removed to Manchester, where they both united themselves to the General Baptist church at Bank View, Hyde Road, where her loss is truly felt by the little struggling church. She died resting on the Rock of Ages, and was enabled to give a clear testimony of her faith in the Lord Jesus to her friends and relatives. She left two little children, one only a week old, to the care of her sorrowing husband. Her death was improved by a discourse, preached by Mr. Thos. Jarratt, from Acts xvi. 14.

MALIN.—It is with deep regret that we announce the death of George Malin, of Bowmer Lane, Derbyshire, which occurred on the 21st of May, at the age of seventy-three. The commencement of our brother's spiritual life dates from the beginning of the church at Wirksworth. In 1812 Mr. Barrow, a member of the Duffield church, commenced preaching the gospel in a farm house at Shottle; and the encouraging results induced him, with the noble band of labourers associated with him, to advance to Wirksworth, Bonsall, and other places. Much and lasting good was the result; and one of the earliest converts was our departed brother, then a lad fifteen years of age. He gave himself unreservedly to the cause of Christ, and soon commenced preaching in the surrounding villages. The Lord cheered His servant by making his ministry very useful, and for more than fifty years he was loved and honoured as a noble and devoted soldier of Jesus Christ. He was early favoured with the friendship of the late Rev. J. G. Pike, of Derby, from whom he received valuable advice in his work; and was long associated in the gospel with W. Smith, J. Richardson, and R. Ingham, names whose precious savour will long linger in this locality. As a member of the church he adorned the name of Christian by a life of unblemished consistency. As a deacon, he was helpful, judicious, and reliable. As a preacher, his sermons were saturated with gospel truth, practical in their aim, and tenderly affectionate in the manner of their delivery. For the past year he had

been almost wholly laid aside, unfeebled by old age, though mercifully exempt from suffering. His mind was filled with unclouded peace, and his interest in the Lord's work was warm to the last. A little after midnight "he, having served his generation according to the will of God, fell asleep."

RICHARDSON.—Lucy, the beloved wife of Mr. Boujauin Richardson, had been a consistent member of the G. B. church, Gosberton, for the period of forty-seven years. She and her aged partner, who survives her, were baptized by the Rev. J. S. Thompson, at Suttorton, where she and her husband had formerly lived. She attributed her first awakening to spiritual concerns, under God, to the kind and Christian conduct of her mistress, Mrs. Edward Bissill (sister of our late departed sister Bampton) who used frequently to draw her servants aside to have religious conversation and prayer with them. Being a person of great activity, she soon found employment in the Sabbath school, and much work in the church. She was a true lover of all good men, and to the utmost of her ability the minister's friend. It has many times refreshed the heart of the writer to listen to the kind words she would utter respecting her blessed minister and holy man of God, Rev. J. S. Thompson. She and her aged husband were much given to hospitality, as the writer, with many other Christian friends and ministers, could testify. Her end was peace. She gently passed away in the presence of her three daughters, who wore watching at her side. Her husband, being heavily afflicted, was confined in an adjoining room, and much felt the heavy though passing trial that he could not witness the last of his companion, who had laboured and hoped and prayed together for fifty-three years. The best of all was, that when heart and flesh failed, Jesus was present. He did not forsake His aged and faithful servant. She died, Nov. 22, 1872, aged seventy-nine.

WALKER.—June 16, in Lincoln Lunatic Asylum, aged sixty-two years, William Walker. Nearly forty years ago he was baptized and united with the church at Crowle. He was formerly a local preacher. His first text was from the scripture, "What went ye out for to see: a reed shaken with the wind?" While his reasoning faculties continued his prayers were perfumed with an unction from the Holy One. He was a most benevolent man, though far from being perfect, and often over this he mourned. His mortal remains were brought from Lincoln and interred with his fathers in the Baptist burial ground, Crowle. The Rev. J. Stutterd officiated on the occasion.

MISSIONARY OBSERVER.

AUGUST, 1873.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting of our Society was held this year at Enon Chapel, Burnley. After singing, the Rev. Isaac Stubbins, formerly missionary in Orissa, opened the meeting with prayer. J. H. Scott, Esq., Mayor of Burnley, presided, and after a few appropriate remarks, called upon the Secretary, the Rev. J. C. Pike, of Leicester, to read an abstract of the report, which was as follows:—

Although your Society has laboured for over fifty years in Orissa, it is only recently that it has been possible accurately to estimate the wide extent of the field which the Lord of the harvest has committed to your care, and to that of your esteemed fellow labourers from the United States. The census of the population of India, which has lately been taken, is said to be far more reliable than any former one; while in the opinion of those best able to judge, it errs rather on the side of understating than overstating the numbers of the people. The following are the figures which have been obtained from official sources:—

Population of Cuttack district	... ..	1,494,784
Ditto of Pooree	... ..	769,674
Ditto of Balasore	... ..	770,232
Ditto of Tributary States	... ..	1,283,309
Ditto Berhampore, Ganjam Zillah.	Total population of the district	
	1,487,227.	Supposed proportion of Oriyas, two-thirds
Ditto Jeypore, in Vizagapatam collectorate	... ..	991,484
Ditto Sumbulpore district, Khalsa, and Fendatory	... ..	429,513
		1,152,534
Total	... ..	6,891,530

From the above, it is clear that the Oriya-speaking population must considerably exceed SIX MILLIONS AND THREE-QUARTERS, and approaches very close upon SEVEN MILLIONS! Well may your brethren feel their spirits stirred within them, as they think of these millions of Oriyas, wholly given to idolatry, and exclaim, with sadness of heart, concerning them, "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" Where, too, are the preachers for these millions to be found except in connection with your own Mission, and that of your brethren in Northern Orissa? SIX MILLIONS AND THREE-QUARTERS! The words are easily spoken, but who can realise the vast masses of fallen and degraded fellow-creatures which are included in them, or the magnitude and extent of the idea which the words convey? When Jesus saw the multitudes in Galilee "as sheep having no shepherd," His heart was "moved with compassion," and He exclaimed, "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." But, one of your missionaries aptly remarks, the spiritual destitution of Orissa is much greater than that which awakened the Saviour's compassionate concern; and the population of Orissa, hills and plains, is vastly more numerous than that of Palestine. "In Judah was God known, and His name was great in Israel;" but Orissa is famed throughout the world, as the principal seat of Juggernath's worship, and the honour and homage due to the

blessed and only potentate are given to a hideous idol. Instead of the tabernacle of God in Salem and His dwelling place in Zion, attracting happy pilgrims from the extremities of the holy land, each cheered with the hope of appearing before God in Zion, there is, on the desolate sands of Pooree, a temple which has for nearly seven centuries insulted the one Lord of the world, which has, during those ages, attracted millions of pilgrims from every part of India, and though it has done more to spread wretchedness, disease, and death, than any idolatrous shrine on which the sun has ever shone, it has strange fascinations for myriads still. Sad, deeply and inexpressibly sad, is it to state, that while those who preach Christ are so few and feeble, Juggernath has hundreds, nay thousands of missionaries. They are called pilgrim hunters, and are constantly employed in proclaiming the glory of the idol to the peoples and races of India, and in enticing pilgrims to its shrine. At the present time there are some six English and American missionaries in Orissa, their wives and six single ladies. In addition to these there are twenty-four converted natives engaged as preachers of the gospel, or scripture readers. But the missionaries of Juggernath are three thousand.* This fact calls with a trumpet-voice on the churches of Christ to send forth more men, and put forth mightier efforts for the diffusion of the gospel among this benighted race.

Mr. Pike further stated that at Berhampore, the most southerly station of the Society, the Rev. W. Hill and Mrs. Hill are labouring, assisted by three or four native preachers. Piplee, midway between Cuttack and Pooree, is at present occupied by Miss Packer and Miss Leigh, two valuable agents of the Society for Promoting Female Education in the East. European brethren have spent part of the year at the station, fourteen have been baptized, and the total christian community numbers 548 souls. Khundittur and Chaga, christian villages connected with the Society, were briefly alluded to. Cuttack was mentioned as the centre of the Society's operations. Dr. Buckley and Mr. Miller are the devoted agents, and Mr. W. Brooks, the superintendent of the mission press. The church numbers 309 members. Fifteen have been added by baptism, and there is a christian community numbering in all thirteen hundred and eight persons. Interesting accounts of the orphanages were given; also of the Mission College, which contains four students, the Bible and Tract Work, and the operations of the mission press. Reference was also made to the Home proceedings and events of the year, some chequered and sad, others of an encouraging character. The conclusion, from the whole, was, that the brethren in India have perfect confidence in the weapons of their holy warfare—rejoicing in the fact that during the past half century, the time pre-eminently of preparatory and seed-sowing work, *one thousand persons* have been baptized in Orissa on a profession of living faith in the Lord Jesus Christ—their motto is simple and intelligible, more men to preach the good old truth, with the good old fervour; more holy and faithful women to care for the orphans, to teach the young, and to do zenana work among the female population; and, on the part of the supporters at home—more “praying in the Holy Ghost” for those showers of blessings that shall make Orissa a fruitful field. New plans are not needed, but the old ones require to be worked with new energy. The cash statement was given by Thomas Hill, Esq., of Nottingham, the treasurer. The total Home and Foreign income had been £9664 6s. 8d. A debt from the former year of £348 6s. 5d. had been paid, and there was a balance in hand of £269 7s. 3d.

The Rev. E. C. Pike, B.A., of Birmingham, moved the first resolution :

“That the report an abstract of which has now been read, be received and printed under the direction of the Committee; that the facts disclosed by the recent census in

* This is the number given by Dr. Hunter in “Orissa;” but many years since a gentleman in the Government service residing at Pooree, informed Dr. Buckley, that he thought the number must be as high as five or six thousand.

India, and especially in Orissa, imperatively call upon the friends of the Society, not only to sustain their present agencies, but to extend their borders, by establishing new centres among the Oriya-speaking populations that have not yet heard the Word of Life."

Mr. Pike said—

The first word this evening must needs be one of congratulation. The report, a portion of which we have heard read, demands that it should be so. We began the year with a debt, we end it with a balance in hand. The contributions from the churches are larger this year than they were last; and there are other pecuniary blessings which call for gratitude. Though I have experienced no thrill of ecstasy in consequence of these things, I am thankful to God and man for the position in which we stand to-night. Having said so much, however, it would seem almost criminal to dwell longer on this aspect of affairs. There is every reason why we should not be despondent, yet there is good cause for being discontented. What is our work, and how are we doing it? The field in which our missionary brethren labour is, as you know, Orissa, a province of the vast Indian empire. This province, has, I suppose, an area about one-third that of Great Britain, and a population, according to the recent census, of more than 6,000,000 of human beings. There are at this moment in that field four missionaries and their wives, belonging to our society. Two other brave women, not supported by our funds, though included in our report, work with them. These with a little aid from America, constitute the foreign mission staff for Orissa. Not for one moment forgetting that there are some efficient native helpers, let us consider the smallness of the English force. We have scarcely a missionary and his wife for each million and a half of the population. When Acbar's general saw the province nearly 300 years ago, he is said to have exclaimed, "This country is not fit for conquest and schemes of human ambition. It belongs to the gods." We have no schemes of human ambition to try, but we go in for the conquest of that so-called sacred land, so that its sin-steeped people may no longer be alienated from the great Father of spirits, but that, brought into loving allegiance to Christ, they may be united to God. True, other brethren are about to go forth, and we can never realise too thoroughly that success does not depend on the numbers we can put into the field, but on the grace of God; yet is it reasonable for us to seem even to be satisfied with one man and his wife to a million of people? Manchester and Salford twice over for Mr. Bailey here, and the like for Mr. Smith!

Four men actually in the field, and they of long standing there. We have sent no new recruit for a dozen years; and the cries

for help have more than once been heart-rending. We ought to humble ourselves in the very dust when we think of this. There has been success, not of a startling character it may be, but real success, the result of steady work. God has been better to us, as He always is, than our deserts. A word or two respecting money contributions. Of the total amount of receipts which the cash statement shows, more than half is raised in India itself, and of course is expended there also. It simply passes through the report, appearing upon both sides of the balance sheet. Making other deductions, such as grants from societies and legacies, I find that by or through the living churches of the denomination, there has been contributed this year a little over £3000. (Speaking accurately some other deductions should be made for what is given by individuals unconnected with our churches—but let that pass). Take our membership at 21,000, the amount given per head per annum is then 2s. 10½d., or reckon only the membership of the contributing churches, which is about 19,000, the amount is 3s. 2d. per head per annum. They say figures are dry. I confess some figures in last year's report have excited me beyond measure. There is a page which gives the names of subscribers of £2 and upwards. That page of course contains what the wealthy men of our churches do for the Orissa Mission; for surely no rich man would give less than £2 to this cause if he really cared for it. In my innocence I supposed that if these larger subscriptions were taken off the list, the rate per head for our membership would be greatly diminished. Would you believe it, the rich people only gave last year £337 15s., or if you strike off those giving under £3, they contributed £220 7s.; less than the amount of the increase in general contributions of this year over last. So, then, if all our wealthy friends were some day mysteriously to disappear, we should hardly miss them so far as this cash account goes. In all seriousness, ought this to be so? Mind this list *may* contain poor men's names; but it *must* contain those of the rich, or the case is worse than I represent it to be. Let, then, the rich man write a cipher on the right hand side of the figure which stands for his subscription, and repeat the process until the sum stand for what means *sacrifice*. We must *all* mend our ways, but as things are now, clearly the poor give more than the rich. There are kind and brave hearts amongst our wealthier brethren. I

would entreat them to give us a nobler lead, we poorer ones will not lag behind. By no means insensible to the value of legacies, I must confess to having very little care for those bits of legal paper, if only we have your hearts while you live. Give with a will now. The will of the dead man is a paltry thing beside the will of the living one whose heart beats true to Christ. I should be ashamed to place before you motives lower than the highest. "Lovest thou me?" It all depends on that. Our prayers, our personal toil, our money gifts all take their shape and hue from the answer we can truthfully give to that question. Suppose the question put to us as of old. The reply, "yea, Lord," is prompt as then. The Master may say, "Well then, what about the gospel I have entrusted to my disciples? What are you doing for the world for which I died?" Surely the poor man who knows that the gospel is the bread of life to his perishing fellow men, and who feels that Christ loved him and gave Himself for him, will not say that a halfpenny a week is more than he can spare for this great cause. The well-to-do business man whose profits this year are almost double what they were last, will not be satisfied with a respectable 10s. 6d., he will give no doubt as God has prospered him. The flourishing merchant, with an income perhaps of thousands a year will he give his guinea or two, or a £5 note, with a bit of a notion that it is full as much as he needs to bestow? This cannot be. Ought any of us to be grieved if the Master put that question, "Lovest thou me," a second time or a third? Brethren, we must, as members of this Missionary Society, face this matter of *giving* as we have never fairly faced it yet.

But back of the question of *giving* stands another, that of *praying*. I do not refer to the missionary prayer meeting, though that ought to be improved and must be. I mean praying in the solitary place. This foreign mission work is not laid upon the heart as it should be. We do not realise the truths we hold, and hence we not adequately represent them to others. I have a picture at home representing the temptation of Christ. On the top of the mountain the Master stands in calm dignity, the tempter is seen in the attitude of entreaty, spreading out His hands and saying, "All these will I give thee if thou wilt fall down and worship me." One day I overheard my little boy of three years old expounding the meaning of the picture to a visitor—"You see," he said, "that gentleman is warming his hands." Our pictures of holiness and sin are about as well understood as that. The world does not see the hateful-ness of sin and the beauty of holiness

from our representations as it ought, and looks upon this mission work rather as some craze of ours than as a real and earnest attempt to save the lost. Let us try to obtain a true estimate of the grandeur of the work, and consequently of the privilege of the workman.

"There's a voice upon the waters
Deeper than the sounding sea;
Zion! wake thy sons and daughters;
Heaven and earth are in the plea."

We want men as well as money, and some may say even more. There is a responsibility resting upon each of us in respect to that. The nobler the spiritual life in our churches, the more likely are the men to be produced in them. The tone of your piety will tell for good or evil on the moral and spiritual atmosphere of the brotherhood to which you belong. You may have honestly decided that it is not for you to go to a foreign land and to labour there for Christ. No man has a right to judge you; to your own Master you stand or fall. But there ought to be in you an enthusiasm as you do your work, which shall be an inspiration to others; there should be a heroism in your soul which shall help to make the church heroic, and then in response to the Divine word, which has seemed so oft unheeded, "whom shall I send, and who will go for us?" the qualified man will step to the front and say, "Here am I, send me."

There is a scene in a Jewish synagogue which ought to warn us. A man is there with a withered hand, and the foes of Jesus watch to see if he will heal that man on the Sabbath-day that they may accuse him. "Stand forth," says the Master to the poor afflicted creature, and then there comes that flashing word, like a sharp two-edged sword out of his mouth, "Is it lawful to do good on the Sabbath-day, or to do evil; to save life or to kill?" Kill! who thinks of that? Ah, brethren have we not to learn the lesson that to refrain from doing the good that is in our power is to do evil, and that if we can speak the saving word and won't, we are guilty of murder?

It is no child's play, but stern work to which we are called. When the Alpine range stood in the way of Napoleon's progress, he exclaimed, "There shall be no Alps." Is there not within reach of the humblest disciple of Christ a power mightier far than that of the ambitious emperor? We may not have brain to grasp the plan of this great battle against sin, but we can have grace to do the Captain's bidding; and when success has come, each of us will do-viously own, and earnestly exclaim—

"O God, Thy arm was here,
And not to us, but to Thy arm alone,
Ascribe we all."

THOMAS COOK, Esq., of Leicester, seconded the resolution, and with the aid of a large map gave an account of his recent tour round the world.

The Rev. J. BURNS, D.D., of London, moved the second resolution:—

“That the meeting rejoice in the manifold encouragements vouchsafed to this and kindred societies during the past year, and would recognise the responsibility imposed by the good providence of God upon the universal church, in the fact that both pagan and popish nations are now freely open to the preachers of the gospel.”

It was now past nine o'clock, and too late to make a speech, as many already had been obliged to leave by train. Dr. Burns remarked that he was known in connection with “*Sketches of Sermons.*” He would just give the divisions and sub-divisions of the speech he had intended to make had time allowed, and the next time the Association was held at Burnley, he would be happy, if spared, to come and fill it up. The resolution was seconded by the Rev. H. Wilkinson, of Leicester. A hearty vote of thanks to the Chairman, moved by the Rev. W. Bailey and seconded by the Rev. George Gill, of Burnley, with the Doxology and Benediction, brought the proceedings to a close.

DR. HUNTER'S ORISSA.

Second Letter by Dr. Buckley to the Editor of the “Friend of India.”

Cuttack, September 28, 1872.

Dear Sir,—Literary men rarely quote Scripture correctly; or if the text be given with verbal accuracy the comment is usually wide of the mark. Dr. Hunter has escaped the first mistake, and perpetrated the second. Hé has accurately cited Titus i. 15, former part. “To the pure all things are pure;” but the application of it to the gross impurities of Juggernath’s worship is as foreign from the intent and meaning of the inspired writer as can be imagined. The latter part of the verso would, if quoted, have been a faithful description of the real state of the case, though it would have been fatal to his argument. “Unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled.”

The attempt to “spiritualize as solemn mysteries” what cannot be named or written is worse than vain, but as the opinion of a missionary on this point may be regarded as partial and prejudiced, I appeal to the published opinions of the late Rajah Ram-mohun Roy, and to his distinguished friend and disciple, Braja Mohun Deb, both of whom were eminent for varied learning, intellectual power, and extensive acquaintance with Hindooism; and who are, at least, equal to any authorities that can be adduced on the other side. It is pertinent to my present purposes to appeal to the former, as he told his readers that he had observed that “many Europeans, both in their writings and conversation, felt a wish

to palliate and soften the features of Hindoo idolatry;” and he believed—a belief that I cannot share—that rites now objectionable had originally an allegorical signification; but in reference to this mystical meaning his language is very explicit. “The truth is, the Hindoos of the present day have no such views of the subject.” “Among many,” he adds, “it is even heresy to mention it.” “There can be,” as he justly says, “but one opinion respecting the moral conduct to be expected of a person who has been brought up with sentiments of reverence to such beings,” i. e. the deities, the actions ascribed to whom are “a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends.” Not less worthy of note is the remarkable pamphlet of Braja Mohun Deb on “The Supreme God.” It is clearly implied in all his illustrations that when unseemly actions are ascribed to the gods, they are to be understood in the same sense as when ascribed to vulgar mortals.

The admissions of Dr. Hunter as to the impurities of Juggernath’s worship are very damaging. “Lascivious sculptures disfigure his walls; indecent ceremonies disgrace his ritual; and dancing girls, with rolling eyes, put the modest female worshippers to the blush,”—all which is true, except that the modest blushing of those who can listen to the obscene songs sung by prostitutes before the god may well be doubted. He might have also referred to the filthy gestures and language of the

bakta in front of the car—to the disgusting scene between the priests of Juggernath and those of Lakshmi—and to the well-known fact, that the language in and about Pooree is more obscene than in any other part of Orissa. The language of God's word in reference to the abominations of ancient idolators,—“It is a shame even to speak of those things which are deno of them in secret,”—applies to what has been said and sung hundreds of times at Pooree before thousands and tens of thousands of people. If such things are done in open day, who shall describe the shameful deeds done in secret? Yet, with strange inconsistency, the author tells us that he had “talked to many pilgrims,” and that, “so far as one man can judge of the inner life of another, some of them had drawn very near in their hearts to God!” But as it is the tendency of spiritual worship to assimilate the worshipper to the object adored, it is impossible to see how the polluted rites of a worship which from its indecency cannot be described, can lift the soul to Him who is of “purer eyes than to behold evil.”

But there is no necessity for restricting the question to Pooree, or to any single shrine. Idolatry has existed for at least four thousand years; and it has prevailed in all countries where the Bible has been unknown. Its form has changed in different nations, and in the same nation at different times, though changes have generally been from bad to worse. I appeal, therefore, not simply to Pooree, or any particular shrine in India or any other country. I appeal to the history of all countries and of all ages. All history is a myth if idolatry has not everywhere and always been the parent of pollution, cruelty, and blood. A hundred and twenty generations have lived and died in vain, if this fact be not as well established as any fact in the history of our race. The abominations which idolatry produced thirty-three centuries ago in Canaan are known to all readers of the Bible. And, to come down to later times, Greece and Rome, with all their refinement and learning, were awfully sunk in uncleanness. The evidence of this from the inspired page is abundantly confirmed by admired classic authors, who refer, without a hint of disapproval, to the greatest enormities. But enlargement is unnecessary. When men forsake the one true God they are prepared for every evil work. Dr. Hunter gives—not correctly—a sentence from good Bishop Wilson, written at Pooree; I will give another from the same paragraph, “Put out the Bible, and Greece and Rome, with all their abominations, would again fill the world.”

Many interesting particulars are given

in Vol. II. of “Orissa,” respecting the *Khonds*; but historians should be impartial, and, as a simple act of justice, it appears to me that other able and energetic officers should have been generously referred to as well as Lieutenant, afterwards Major, Macpherson, especially those who spent much more time than that officer did in those pestilential hills. Colonel, now General, Campbell, in his interesting “Personal Narrative,” describes *thirteen years* of active service among the *Khonds*. Major J. MacVicar and Captain J. P. Frye were faithful and zealous servants of government, and both of them sacrificed health and life in earnest and enlightened efforts to suppress the atrocious Meriah rite, and benefit the *Khond* race. I am aware that Major MacVicar's death did not occur till some time after leaving India, but it was fever contracted in the *Khond* hills that necessitated his leaving on furlough more than once before his final departure for Europe, and it probably shortened his days. They sought a higher and purer recompense than historians and governments can give, but none the less should their memories be honoured for their benevolent and zealous efforts. Captain Frye was a linguist of no common order, and no government officer has ever acquired so extensive a knowledge of the *Khond* language as he did. *Khond Primer, Fables, Grammar, History of Joseph*, Dictionary, which he did not live to complete, may be mentioned in confirmation of this remark. Shortly after his return from his last tour in the hills, a missionary friend of mine, thinking that he was not looking very well, said, “I fear these trips to the jungles will shorten your days.” “Be it so,” was his reply, “I would much rather have a short life and do something than a long one and do nothing.” In a few days after this conversation he passed away.

It could do no good now to refer to the controversy on *Khond* matters which was vigorously, and not very charitably, conducted, a quarter of a century ago; but I recommend your readers carefully to examine the “History of the rise and progress of the operation for the suppression of human sacrifice and female infanticide in the hill tracts of Orissa,” No. V.; published by government in 1854. It is a clear, interesting, and impartial record of an enterprise as honourable, benevolent, and successful, as any which the government of India has undertaken. The laurels won by those who nobly toiled and honourably fell in this arduous service will never be dimmed by time and age; but will shine with brighter lustre as generations pass away, and as men learn to know that these are more glorious than those of the bloody field.

I must ask the patient attention of your readers to a remark or two on the *spelling of Indian names*. In this respect the author of "Orissa" has not transgressed so much as I feared he would; but I cannot admit that his alterations are improvements. The only sound principle to go on is to ascertain *general usage*, and steadily adhere to it. Any departure from such usage will only be productive of confusion and disorder. In all sober reason when the orthography of a place has been fixed for more than half a century, it can only do mischief to disturb it. On this principle we must continue to write Cuttack (not Cattaek as in Orissa,) nor Katak as some others write it), and so of Pooree and Balasore. The principle for which our philosophical reformers contend cannot be applied to such cities as Calcutta, Madras, Bombay, &c., without introducing an incalculable amount of confusion; and as applied to other places the confusion it occasions, though not so great, is still considerable. I commend to their study Dr. Johnson's Introduction to his Dictionary of our noble language, and especially his recommendation to those whose thoughts had been employed, perhaps too anxiously, on verbal singularities. It was "not to disturb, upon narrow views, or for minute propriety, the orthography of their fathers." The great lexicographer was far above "the vanity which sought praise by petty reformation," and therefore, proceeding with a scholar's reverence for antiquity, he attempted few alterations, and the greater part of those few was from the new to the old practice. The most objectionable of Dr. H.'s alterations is the word *Kandhs*, which for about thirty years has been written *Khonds* in Government reports, secular newspapers, and religious magazines. Be it known to all whom it may concern, that we, missionaries, mean to keep to the old paths in orthography as well as in weightier matters.

Dr. H. has written on *the achievements of science* in a way that does not seem to me discriminating and wise. He tells his readers that "what were once deemed direct visitations of God are now brought under the control of man. Famines, floods, droughts and pestilence, are no longer permitted to perform their ancient functions of checking the pressure of the population of the soil." And on another page he says, "the people are not allowed to die at the old rate. Epidemic diseases are trampled out by science, and famine has been deprived of its ancient edge." The

description is a glowing one, but its accordance with facts will be gravely questioned by sober-minded readers. Only six years have passed since Orissa was visited with a terrible famine that swept away at least a fourth of its inhabitants. It is hardly three months since we were daily and nightly in danger at Cuttack of an inundation, and in other parts of Orissa, especially the Pooree district, the damage done by the flood was considerable. The ravages of cholera are, here and there, according to the papers, affecting and awful; and notwithstanding all that has been written, it is still a "pestilence that walketh in darkness." And while I am writing, a new and strange fever, happily not very fatal, is raging around us, while science quietly looks on, unable to arrest its progress. True science is humble and modest, careful in collecting facts, patient in considering them, and slow in coming to a conclusion, lest it should require to be modified by facts not yet collected. It is, moreover, conscious that its sphere and power are limited, and that in studying the works of the Almighty Creator there are depths which it has no plummet line to fathom, and where it can only devoutly adore: but much that passes under the name of science in these days is boastful, proud, and forgetful of God. Some of its conclusions, reached by no common audacity, and requiring no ordinary oblivion of logic to admit, are alike opposed to the dignity of the man, and the faith of the christian.

Dr. H. speaks of "direct visitations of God." Many of us tenaciously cling to the old belief, clearly taught in Scripture, and entirely consonant to enlightened reason, that God often punishes guilty nations for their wickedness, and corrects them with rods which their own wickedness has prepared; but judicious christian writers do not, so far as I am aware, usually speak of such visitations as "direct." It is rather believed that secondary causes, all of which are under the control of the Supreme Lawgiver, are employed by Him to accomplish His wise and holy purposes in the moral government of mankind.

I have now done. While widely differing from some of the opinions expressed by Dr. H.; and while deeply regretting the unsatisfactory tone of his references to questions of infinite moment, I thank him none the less heartily for much valuable information on Orissa, contained in his pages, and not to be met with elsewhere.

THE WORK GOES ON.

On Lord's-day, June 1, ten young persons were baptized from Mrs. Buckley's Orphanage. Kombho preached from Matt. iii. 15, and Ghanushyam baptized the candidates.

Oh the same day, in the afternoon, D. Anthravady, pastor of the Telogoo Baptist church in the 41st Regiment Madras Infantry, baptized four persons in the Mahannudy. There was a considerable number, both Hindoos and christians, present to witness the administration of the sacred ordinance. It is particularly pleasing to state that two of the baptized had come from Purla Kimeddy, which is a long way south of Berhampore, and more than 250 miles from Cuttack, to confess their Lord and Saviour. They are both married; but it is believed that their wives are well affected towards the step they have taken, and will offer no objection to living with them. They have been inquirers for several years, and it was expected that a year ago they would confess Christ, but the violence of relatives prevented. Still, the word of God was in them, and they found no peace till they had "come out" and separated themselves from their idolatrous connections. I saw, nearly a year and a half ago, an Oriya letter written by one of them, which gave me a very favourable opinion of his sincerity, and led me to hope that his heart was fixed. One of them is the nephew of Poooroosootum, and no doubt obtained his christian knowledge, in large measure, through his uncle's family. The other must have been considerably indebted to our Oriya Scriptures and tracts, as he is very familiar with the narratives in the gospels. Such instances encourage us to go on sowing our seed in the morning, and not withholding our hand in the evening

for in due season we shall reap if we faint not.

To-morrow two young men, brought amongst us by the famine, will, if God permit, be baptized at Khoordah. This will be the first baptism there; and Damudar and Ghanushyam are going there to unite with brother Shem in the services of the day. At the same time the old school-house, which has undergone sundry alterations, will be opened for the worship of God and the preaching of the gospel. May the little one at Khoordah become a thousand, and the small one there a strong people.

Cuttack, June 14th.

J. B.

CUTTACK.—May 4th.—Five were baptized here by Damudar. Ghanushyam preached on the occasion from Eccles. ix. 8, "Let thy garments be always white; and let thy head lack no ointment"—figures which are well understood in an eastern land; and I may add that they were explained and applied in an interesting and impressive manner. One of the candidates was a son of Ghanoo's, and another a nephew.

May 18.—Three young men were baptized at Minchinpatna, the new orphan village, by Haran Das. Mr. Miller preached on the occasion from Matt. xxviii. 19-20. This was the first time the ordinance had been administered here, and it appeared a strange sight to the heathen who flocked to witness it.

ACKNOWLEDGMENT.—J. Buckley expresses his acknowledgements to a friend who sends him a newspaper by most mails. He does not know the name of the friend to whom he is indebted, but the paper bears the Wirksworth postmark.

FOREIGN LETTERS RECEIVED.

CUTTACK.—J. Buckley, May 24, June 14; W. Brooks, May 24.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from June 18th, to July 18th, 1873.

	£	s.	d.		£	s.	d.
Burnley, Ebenezer Chapel—				Derby, Osmaston Road—Mr. J. Winfield	2	2	0
Sacramental Collection...	11	9	6	Fleet and Holbeach ...	9	10	0
Mr. J. Whittaker ...	1	1	0	Halifax ...	6	6	0
	12	10	6	Hathern ...	1	5	0
Burnley, Enon Chapel—				Heptonstall Slack ...	32	1	6
Collection at Annual Meeting ...	16	18	3	Hucknall Torkard ...	8	12	6
Chantlan—Rev. T. Rose ...	1	10	0	Knipton ...	17	7	9
Crowle—Mr. A. Hinde ...	1	0	0	Langley Mill... ..	1	10	0
Derby—By Mrs. J. O. Goadby, for Miss				Leicester, Friar Lane ...	1	0	0
Packer... ..	12	0	0	Longford, Union Place ...	3	1	8
				Nottingham, Stony Street—For Rome	2	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. PRICE, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

SEPTEMBER, 1873.

A NEW BAPTISM OF THE HOLY GHOST THE GREAT
WANT OF THE AGE.

BY REV. SAMUEL COX, NOTTINGHAM.

A GENERAL and growing conviction has of late sprung up in all sections of the Christian Church, that the Church, through all its sections, stands desperately in need of a new and copious outpouring of the Holy Ghost. Papers have been read at our Nonconformist Conferences, Unions, Associations, articles have been written in our denominational Magazines, affirming this to be the great want of the present age, and marking the signs which seem to announce that, ere long, the need will be supplied. And yet, when we inquire either, "From what does this special need spring?" or, "How may that baptism of the Holy Ghost be secured?" the answers to these questions are apt to lack clearness and precision. Even if we are earnestly desirous of doing what we can to bring down the quick and fruitful ministry of the Divine Spirit, it is by no means easy to determine exactly what we ought to do. There are some who tell us, that only as we get more faith, more charity, a more ardent and self-sacrificing devotion, can we expect the descent of the Spirit of all truth and grace. That is to say, they mock our hope, by affirming that only when we have already possessed ourselves of the graces of the Spirit, can we look for the Spirit's help! They make "the fruits of the Spirit" the very conditions of the Spirit's ministry! They teach us that we must not hope for the blessing for which we long until we have it! And there are others who bid us wait on God, and see what He will do for us. His mercy, they tell us, is a sovereign mercy. The utmost *we* can do is to pray for that Baptism without which the Church is an organism without life, a body without a quickening animating spirit.

We are thrown back on ourselves, therefore, since it is impossible for us to accept either of these solutions of the problem, and must attempt to answer, as best we may, the two questions with which we started. (1.) What makes men hold the present to be a critical conjuncture in the history of the Church? and (2.) What can we do, what that is definite and practical, to secure that Baptism of the Spirit which they tell us we so much need?

(1.) And, first of all, that the Age and the Church *have* a great want, and that this great want *is* a new baptism of the Holy Ghost, grows obvious

VOL. LXXV.—NEW SERIES, No. 45.

so soon as we consider two lamentable facts,—*the worldliness* of the Church, and *the scepticism* of the Church.

Owing to the vast and rapid increase of the manufactures and commerce of England, the national wealth, and the scale of expenditure in all classes, have grown at a pace, and to a degree, altogether unprecedented in the annals of our country, or, perhaps, of any country. But this wealth has been dearly purchased. We are paying a heavy price for it to this day. The time of most of us is almost wholly absorbed by the cares of business. Our energies are taxed and exhausted by the strain on invention, and by the fierce pressure of incessant competition; so that we have little leisure, and less strength, for self-culture or the duties of religion. And thus, on the one hand, a dangerous lassitude is often induced, in which we readily yield to temptation; and, on the other hand, a feverish craving for enjoyment is excited, which the simple but elevating pleasures of domestic life and mental culture fail to satisfy. “Plain living and high thinking” have grown distasteful to us. Our pleasures must be as keen and stimulating as the excitements of the market-place. Every man is bent on living as sumptuously, or at least on making as great a show, as his neighbour. Whole classes and neighbourhoods are “possessed” by the paltry devil of gentility. Only the other day the newspapers were sneering, with one voice, at some thousands of our coal miners who must needs array their clumsy hands in the best kid gloves and deck out their wives in costly laces and silks. That they may live in houses as large as those of their equals or superiors, furnish them as showily, if not as expensively, dress as fashionably, if not as well, entertain as much, if not as good, company, men live up to the utmost verge of their incomes, nay, often beyond it; and thus, to the exhausting excitements of business, they add the strain of competition in outward appearance and the burden of wearing anxiety for an unprovided future.

That this base spirit *is* diffused through Society in general, and gives it its prevalent tone, we all sadly admit. And can we honestly affirm that *the Church* is free from it? Alas, the aim of many who are members of the Christian Church seems to be, to make themselves so like the world around them that no one shall be able to detect any difference,—an aim in which they often succeed so completely that there is no difference: they are *of* the world, as well as *in* the world. And where can we look for a power capable of casting out the twin demons of worldliness and gentility, save in a new baptism of the Spirit of Christ? If the Church is far too worldly in its tone,—as confessedly it is—the only hope for it lies in a new access of spirituality, the conquering opposite of worldliness. And what is “spirituality” but the indwelling of the Divine Spirit in the human spirit, raising it to a loftier plane of thought and desire, touching it to finer issues, transforming it as into a temple and pure sanctuary of light and peace?

• This sense of our need of a new effusion of spiritual and Divine influence deepens as we consider the growing *scepticism* of the Age and the Church. To doubt, indeed, is not always wrong; it is often right, often inevitable. And it was never more inevitable than it is at the present day. The profounder learning and more exact criticism of the time, the marvellous energy with which the masters of physical science have wielded the inductive method of thought, the keener analysis and sounder conclusions of modern metaphysics, have rendered it impossible for thoughtful men to rest content with the dogmas in which theology expressed the truths of religion three centuries ago. We cast no reflection on the fathers and reformers of

the sixteenth century. We know that, had Luther or Calvin been born in our time and land, he would have studied the writings of Tyndall and Huxley, Herbert Spencer and Darwin; that he would have kept well in front of modern thought and science: that he would have cast his theological conceptions in forms adapted to the intellectual methods and needs of the age. But, alas, no such great man, and master, has yet appeared among us. We have the old wine and the new bottles; but we have no man capable of putting the old wine into the new bottles. We are breaking away from the old theological forms, and yet cannot lay our hands on the new forms we need. An inductive theology, a theology based on the eternal facts and truths of Revelation, and including all that our fathers held, and more: a theology which shall at once accord with the methods of science and be a veritable Gospel to sinful men,—*this* is still to be sought: myriads are waiting for it, and craving it with unsatisfied and doubtful hearts. The Age is waiting for it: the Church is waiting for it. Many among us, who have not and will not abandon their faith in Christ, feel that at least some of the accepted Christian dogmas have grown questionable to them, and tremble lest, after all, the inductions of science should prove to be irreconcilable with the disclosures of Scripture. They desire nothing more, they require nothing less, than a theology which, like St. John's commandment, should be at once old and new, conserving the whole substance of the truth of God, but casting it into larger and more generous forms.

And where are we to look for the satisfaction of this pressing want, if not to the Spirit of all truth? Only He who inspired the fathers and the reformers, and taught them to clothe the unchanging truths of the Word in intellectual forms suited to the age in which they lived, can raise up and inspire men who will express those same truths in the intellectual forms proper to the present age.

Do we not live, then, in critical times? With a *worldly* Church, a Church seeking to obliterate its characteristic signs, "the marks" or "brands of the Lord Jesus Christ," to efface whatever distinguishes it from other social organisms; with a *genteel* Church, pursuing wealth with an avidity which leaves it little energy for the service of Christ, and pursuing it with such avidity for no better end than that it may ape the manners, luxuries, fashions, and pleasures of the leaders and rulers of this world; with a Church *doubtful* of its creed,—coarsely and ignorantly raving at science, on the one hand, and, on the other, distrustful of the issue of the conflict between the Word of God and the reason of man: with a Church so worldly and so sceptical, have we not reached a crisis in which the faithful "remnant," who are not of this world, and in whom science and faith have met and kissed each other, need to cry mightily on God, and to implore the succour of His grace? We want the Spirit, to make us unworldly. We want the Spirit, to lead us into truth.

(2.) But, now, if a new baptism of the Holy Ghost is the great want of the Age, how may it be secured? *Must* we get more faith, more charity, more devotion, *before* we can hope for it? Alas, then, for the Age, and for the Church! For how shall we produce the fruits of the Spirit until the Spirit has come to quicken faith in us, and charity, and devotion? No, we are not shut up to the cruel dilemma of having to possess ourselves of the Divine Spirit before we can hope to receive it. Nor, on the other hand, are we reduced to mere quietism, to waiting passively until, in His sovereign mercy, God deign to bless us. We must wait *on* God, as well as wait *for*

God. We must rouse ourselves to a more vivid and intense recognition of His Presence, and of our utter dependence on Him. We must pour out our souls in earnest and importunate cries for the energies and succours of His Spirit.

But general declamation, however true, however unctuous, will not satisfy a sincere soul. If any of us are earnestly bent on securing a revival of religion in our own hearts, and on helping to rouse the Church to a more intense spiritual life, we shall want to know more exactly and definitely how we are to set about the task. "What am I to do? what one thing? Give me something definite, something practicable, to aim at,"—this is the cry of the sincere but perplexed soul.

And in answer to that appeal, I would suggest that we may often learn what our duties are by marking what our sins are. And the great sin of the Church is, as it has been in all ages, our forgetfulness of God and of our utter dependence on Him, even when we are diligently using the means of grace which He has put into our hands. In fact, we ourselves fall into the very sin which we constantly rebuke in men of science. To them we are for ever saying: "You hide God away behind the great laws and forces of the physical universe. You speak of them as though they were self-acting, self-originating, and administered themselves. You forget that only as God sits behind and above them, and acts through them, can they produce the fair and beautiful results in which we rejoice from day to day." We fall, I say, into the very sin we rebuke. For, mark: in the truths of inspiration, in the Gospel, in the corporate life, the worship, and the sacraments of the Church, God has put great spiritual laws and forces within our reach. Through these, He has pledged Himself to work for our spiritual culture, and for the redemption of the world:—*through* these. But how often, how commonly, do we regard the Gospel, and the teaching and worship of the Church, as capable *in themselves*, if only they be diligently used, of producing great spiritual results, forgetting that only as God acts by them, and through them, can they produce any result worth having. Of course I do not mean that we are prepared to maintain as a scholastic thesis, to be argued out in the forms of logic, That, now we have got the Church and the Gospel, we can do without God. We shrink from the mere thought, and indignantly repudiate it. We are even profuse in our acknowledgements of our entire dependence on Him. What I mean is that, practically, we ignore the fact which we are so forward to acknowledge. We observe days and ordinances. Week by week we go up to the Sanctuary. We join in the prayers. We sing our hymns. We take the sacrament. We respect the minister. We form societies, benevolent and missionary, and take some part in working them. And, too often, we sink into a mere routine, and tread it in a mechanical way, bringing no profound spiritual energy or emotion to our service. Too often, we use all the machinery of the Church, as if, *of itself*, it would grind out large and happy spiritual results. We are disappointed and chagrined if the results do not come, although, as we have used our religious machinery, we have never once roused ourselves to a vivid and intense recognition of our need of the Divine presence and aid, and felt, that do what we might, we could do nothing to purpose apart from God.

This, indeed, was the very sin into which the Jews were for ever falling. They were for ever forgetting God, and their dependence on Him, both in their daily life and in the worship of the Temple. Year by year they ploughed their land, sowed their seed, went through all the approved pro-

cesses of husbandry, and expected that they would reap their harvest quite apart from the Divine benediction. Year by year, too, they came up to the Temple; they offered their sacrifices, kept fast and feast, said their prayers, sang their psalms, paid their tithes; and went home confident that God would bless them and do them good, although they had never once realised His presence in the Temple, nor raised their hearts to Him on the wings of spiritual emotion and desire. It was the supreme function of the Hebrew prophet to recall a forgotten God to their thoughts, to bid them turn, and return, unto the Lord, to exhort them to rend their hearts as well as their garments, to offer Him the sacrifices of contrition and obedience, and not the heartless oblations of which He was weary. Again, and again, God Himself had to visit them with strokes, to smite the land with drought and the harvest with locusts, or to deliver them to the horrors of battle and seige and captivity, that He might raise them out of their formal and mechanical round of service into a spiritual recognition of His presence in the field and the temple, into a sense of their dependence on Him for that besides bread on which man lives; and for that in worship which alone nourishes and sustains the soul.

Their sin is our sin; their want, our want. Practically, we forget the God whom we honour with our lips. We must be roused, we must rouse ourselves, to a more vivid recognition of His presence, a more intense craving for genuine spiritual communion with Him, before we can hope that He will baptize us afresh with His Spirit, and, through us, pour out His Spirit on all flesh. For to what purpose would the Spirit descend so long as we are unprepared to receive and use His sacred influences?

If, then, our want is great, is not our duty clear and definite? If only the wise and pure Spirit of God can save us from our worldliness and our scepticism, do we not see distinctly what we must do to secure the Divine presence, activity, blessing? Consider yourselves, my brethren: consider your daily life and your Church life; and then decide for yourselves whether or not you are doing your best to secure the baptism we need and crave.

Day by day you go down to business. You toil; you plan; you bend all your energies to the single end of bringing your work to a prosperous issue. But, as you go down to workshop or counting-house, do you, sincerely and habitually, feel that, however skilful and diligent and cautious you may be, you cannot succeed in anything you attempt, unless God be with you and for you? Do you, hour by hour, and moment by moment, as you go about your work, feel that He is with you, and that, because He is with you, you need have no fear, no care? If He were to step into your shop or counting-house; if, as you were engaged in your daily task, a vivid sense of His presence were to arise within you, and, looking up, you were to behold Him standing by your side, would not that be a shock to you, would you not regard it as a strange, perhaps even an unwelcome, surprise and interruption? Practically, do not you, like the ancient Jews, expect that, if you plough and sow, *your* harvest will come; that if you get good orders and execute them well, you will grow rich by a natural and inevitable process, by the operation of fixed physical and mercantile laws which somehow administer themselves, and which say nothing to you of the ever-present ever-active Being who alone gives them validity and force? You who build, do not you live and act and think as though, if you use good materials on a well-laid plan, you can build well enough without God? "*Except the Lord build the house, they labour in vain that build it,*" says

the Psalmist: but now, honestly, do you believe that, and act as though you believed it? You who manufacture goods, do not *you* act as though, if only you can hit the market, get good patterns, employ skilful workmen to execute them, and push your trade with energy, you can get on well enough without troubling God—at least in your business? And yet, what is this but to live without God in the world in which you spend nearly the whole of your time?

Or consider your Church life. You go up to the house of God, let me suppose, with tolerable regularity. You take part in the services, and are interested in them. You do your full share toward sustaining our various institutions. You give liberally; and are anxious that the work of the Church should be well supported, that the congregation should increase, the Sunday-school prosper, and that there should be constant and promising additions to the number of them that believe. The supposition is not an ungenerous one, as you will admit: for I have assumed that *you* do far more than can be affirmed of many members of our Churches. But, when you have done all this, you may have left your main duty undone. For the Church is a community of spiritual men. It exists for spiritual ends. Financial, numerical, and institutional prosperity are valuable only as they are the signs of a vigorous and thriving spiritual life. What, then, of *spiritual* insight, emotion, force, effort, do *you* contribute to the real life of the Church, to its quickening and redeeming energy? Before you come up to the sanctuary, do you habitually strive with God, in prayer, for a blessing on the work and worship of the day? Do you bring with you hearts thirsting and panting for Him, for His truth, for His grace? When you leave, do you study how you may retain any lesson you have learned, any gracious impression you have received? Do you honestly feel that, do what you will, you will neither get nor do any good, unless God be manifestly with you? Are you not too apt to think that if the finances prosper, and the congregation grows, and the preaching is good, and the Church is united, and its various institutions are successfully administered—that all this will suffice of itself; that you may confidently look for the happiest results, although you at least are not feeling your utter dependence on the ministry of the Holy Ghost, and importunately seeking it night and day? If God should appear to you, or should inwardly make you aware of His presence, while you are praying or singing a hymn, would you be much less surprised and shocked than if He were to come into your counting-house or workshop? Would His Presence be much less unexpected even when you are beseeching Him to be present in your midst than when you are absorbed in your daily toils and cares? And yet,

O Thou, the Hope of Israel,
The Saviour thereof in time of trouble,
Why shouldst Thou be as a stranger among us,
And as a wayfaring man that turneth aside for a night?
Why shouldst Thou be as one struck dumb,
As a mighty man that cannot save?
Thou art in our midst;
And we are called by Thy name:
O leave us not,*

but quicken in us a sense of Thy presence, and of our need of Thee!

We think too much of the Church, and its machinery and message; too little of that Divine Spirit who alone can give quickening power to the Word and carry the work of the Church to a successful issue. We think

* Jeremiah, xiv. 8, 9.

too much of men, too little of God. Until we feel our need of Him, and heartily crave His presence and blessing, He, whose will is our salvation, cannot save and bless us as He fain would. The "means of grace," as we call them, are only *means*, or ways, or channels by which the grace of God may flow in upon us. The power is not in them, but in Him. And, therefore, we need to learn anew the lesson of John the Baptist. Like him, we can preach repentance, and announce the kingdom of heaven. Like him, we can baptize men unto repentance; we can awaken attention; we can excite expectation; we can even convict men of their sins, and succeed in effecting an outward cleansing and reformation. But, behind us, as behind him, they should ever hear the feet of the Coming One, the Lord from heaven, who alone can quicken them to newness of life. At our best we are, as he felt himself to be, but as the poor slave, commonly the lowest in the household, who latched and unloosed his master's sandals. Only our Master Himself can speak with authority and power. Only Christ can "baptize with the Holy Ghost and with fire." So long as, forgetting Him, we put our trust in men, in their teaching, in their administration of the sacraments, or even in the Word of Truth itself and the machinery of the Church, we are simply guilty of an idolatry more subtle, and therefore more dangerous, than the worship of stocks and stones. We may make a fetish of the very Church, nay, of the Gospel itself. We *do*, if we detach either from Christ, and conceive of it as able to meet our needs apart from His indwelling Spirit and power.

As, therefore, we would gain for ourselves, for the Church, for the very world, a new baptism of the Holy Ghost, let us raise ourselves to a keener, a more steadfast and intense, recognition of Him who is the sole Head of the Church and the very Substance of the Gospel. Let us wait on Him, and look for His appearing. Let us be as men who watch for their lord. We shall not watch and wait in vain.

Yet even now, saith the Lord,
Turn ye to Me with all your heart,
And with fasting, and with weeping, and with mourning;
And rend your hearts, and not your garments,
And return to the Lord your God,
For He is gracious and merciful,
Slow to anger, and of great kindness,
And repenteth Him of the evil.
Who knoweth? He may return and repent,
And leave behind Him a blessing.

He *may*! Nay, He *will*. For it shall come to pass in those days of seeking and repenting, saith the Lord, that

I will pour out my Spirit on all flesh,
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions,
And even on the bondsmen and the bondswomen,
Will I pour out my Spirit in those days,
And it shall come to pass
That whosoever calleth on the Name of the Lord shall be saved.

LOVE TO CHRIST: THE MOTIVE POWER TO DEVOTEDNESS IN HIS SERVICE.*

BY THE REV. J. P. TETLEY.

MANY and various are the motives which may actuate men in the service of Christ. One gives himself to this service from a feeling of emulation. He sees others displaying power and winning respect in the school or the church, and becomes ambitious of this result. But when misrepresentation comes upon him, he is offended, and retires from the field in disgust, proving that the motive which at first impelled him, has either degenerated into, or else was never anything better than, personal vanity and a desire for distinction. Others work from the desire of reward. But although rewards are promised to the faithful servant, and it is right and cheering to contemplate them, yet to labour solely in the hope of reward is to make an utter selfishness the ultimate end of that which was designed to be a work of self-sacrificing love.

A much higher motive than this, and one which has been pre-eminent in many Christians, is philanthropy—a feeling of overpowering compassion for the woes of our fellowmen. This is a noble principle of action, and has led to rich results in the amelioration of the physical and temporal condition of men. But if brought into action as the ruling power in seeking the spiritual uplifting of the people, it is utterly inadequate. In this higher sphere it meets with an opposition before which it quails and dies. The man who seeks the temporal benefit of his fellows is at once appreciated by them, and is hailed as their benefactor and friend. This stimulates and sustains him in his work. But he who seeks the spiritual regeneration of men meets with an opposition, the most determined from the very individuals he seeks to benefit. And seldom is there found in the human breast philanthropy of such an exalted kind that, without being supplemented by something else, it can long sustain an opposition like this.

A stern sense of duty and responsibility moves others, putting upon them an almost irresistible constraint. But desirable as this motive may be, were it to operate alone, it would reduce to a grinding slavery the service which should be an eternal joy. A sense of duty may be so overpowering as to crush out of a man the cry of agony, "Woe is unto me, if I preach not the gospel;" but it could never produce the spontaneous outbreak of enthusiasm, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Many other motives may impel the Christian to the service of his Lord; but these, even when they are good and noble, will fail to sustain the constant wear and tear, and the frequent wrench and strain which that service puts upon them unless they are intensified and crowned by the supreme motive of *love to Christ*. This must be supreme. "If ye love me, keep my commandments." To everyone of His disciples the Saviour puts the thrice repeated question, "Lovest thou me?" and not until we can answer with the truthful emphasis of Peter, "Yea, Lord; thou knowest that I love thee," do we receive the commission, "Feed my lambs." And that which Christ thus requires as the ruling principle in His service was strikingly displayed by the apostles and early disciples. The apostle Paul explained the grand secret of their unflagging zeal and glorious success when he said, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all,

* Substance of an Address delivered at the Burnley Association.

that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Love to Christ may not be the only motive in His service; but it must be supreme. It does not necessarily counteract and destroy every other; but where these others are good they will combine with it; and like some noble river it will gather up their separate streams as tributaries to itself, making them increase its onward tide, and add to its resistless force. And it is absolutely necessary that we should work from the highest motive. He who is actuated by any thing less than love to Christ, whatever success he may achieve, is, nevertheless, at an immense disadvantage. He is like the man who would be content to jog along in a carrier's waggon when he might travel by express train; or like the farmer who rejects the thrashing machine and prefers the old fashioned flail; or the manufacturer who would adopt the hand-loom and the distaff and spinning wheel of a bygone age in preference to the modern steam engine and factory.

I. We need this motive power of love to Christ *to overcome the inertia of our natures*. Most Christians have discovered that the service of Christ requires a double effort. There is not only the effort expended in doing the service; but prior to this there is the effort needed (and in some cases this must be as great or even greater than the other) to rouse our sluggish natures to make the attempt to do it. This sluggishness meets us in every department of Christian activity. It is ever ready to plead the length and heaviness of Saturday's business in the shop as a justification of Sunday morning's indulgence in bed; to say, "I really have no gift or aptitude for that sort of work," when you beg for help in the school; and to regard a gentle shower, or a fancied indisposition, as an ample reason for neglecting the house of God. How often are causes assigned for the neglect of spiritual duty, which if pleaded as excuses for neglect of temporal concerns, would excite universal execration and contempt; and to which an earthly master's only answer would be an instant and final discharge. What vast numbers who wear the uniform of King Jesus refuse to join the ranks and move up to the front where the battle rages, and their comrades are sorely pressed; and this, too, for reasons which, did they belong to the army of an earthly potentate, would procure for them a prompt drum-head court-martial and a shameful death. O yes, there is an immense amount of spiritual skulking among the followers of Christ—conduct which brands as cowards and traitors in the sight of high heaven those who might be heroes in the conflict with sin.

And even in those who are actively engaged in the service of Jesus, there are times when the resistance of this apathy causes a friction in their work which greatly increases its toilsomeness, and utterly destroys its pleasure; when they seem to put forth their utmost energies in vain, like a strong horse attempting to draw a heavy load uphill with the drag on. Under the influence of such circumstances many a child of God has exclaimed with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" The most entire deliverance will be found in the attainment of a glowing enthusiasm of love to Christ. The inspiration of this force would act upon our nature like the application of steam to the otherwise immovable locomotive, causing it to glide along its way with rapidity and ease; or like gunpowder upon the ponderous cannon ball, making its very ponderosity help to send it booming and crashing to its mark. Could we but bring this motive to act with all its irresistible might upon the thousands of indifferent and unemployed English Christians,

like the soul of Lazarus re-entering his buried and rotting corpse, it would send them forth throbbing with life and power to bless the world. O yes, brethren, we are neglectful of the service of our Lord, and indifferent to its claims, only when our hearts are cold, and our love to Him dying or dead; but when that love is ardent and strong our work becomes a delight, and the most arduous duties a perennial joy.

II. Many of us need this motive *to compensate for natural disqualifications*. Various qualifications are needed in order that the Christian may be "thoroughly furnished" for his Master's service; and especially is this the case in the higher departments of that service. It is of immense advantage to the preacher, for instance, to be possessed of eloquence or even fluency of speech; a clear, logical and cultured mind; a tender and emotional heart; and a noble and impressive presence. And yet some who have possessed all these qualities in the highest degree, have almost entirely failed in effecting the conversion of sinners; while others who were neither eloquent, cultured, nor logical, and whose only qualification was a heart that beat and glowed with an all-absorbing love to Christ, have achieved the greatest success. This, their love, shining through the plainest features, has transfigured them, like the face of Moses, with an unearthly beauty; has changed an unmistakable stammer into the trembling hesitancy of overpowering emotion; and given to the commonest platitudes of a shallow mind a power to convince and persuade such as the clearest logic and mightiest eloquence, if un-inspired by this holy passion, can never attain. The fishermen of Galilee "were unlearned and ignorant men," and of the apostle Paul it was said that "his bodily presence is weak, and his speech contemptible;" yet these drawbacks were more than conquered by their undying love; for the strength of this feeling made them equal to the prosecution of that work of which it is scarcely a figure of speech to say that it turned "the world upside down." And such a love as theirs would produce the same result to-day. That which raised the rude and unlettered Galileans to be the moral and spiritual conquerors of the world; and which, in the days of persecution, could rouse delicate women and tender children to a height of heroism that triumphed over the horrible tortures of martyrdom; is still capable of firing the hearts of men, so that "the feeble among them . . . shall be as David; and the house of David shall be as God, as the angel of the Lord."

III. A third reason for this motive power is, *to make us equal to the self-sacrifice our work requires*. Self-sacrifice is an absolute necessity in the service of Christ. When He was upon earth one of His most frequent utterances was, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The apostles forsook all and followed Him. To be disciples of Jesus, and do the work to which He called them, they had to leave their nets and boats, and forego the profits of their worldly calling; to sacrifice the comforts of home, and sever themselves from the love of their dearest earthly friends; and to exchange, in many cases, a spotless reputation for a name that was everywhere "spoken against," and "cast out as evil." The apostle Paul was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." In addition to these advantages he was endowed with others equally great. In the early prime of manhood, and possessed of a regal mind enriched by highest culture, he was already a member of the Jewish Sanhedrim; while before

him there opened a most brilliant future in which honour, influence, and wealth, seemed almost within his grasp. But of all these earthly advantages he says, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." And the love which taught him so easily to resign the brightest smiles of earthly fortune, taught him also not only to bear but to welcome the sufferings of his after life. After a long career marked by "bonds and imprisonments," hunger and cold and nakedness, and a thousand "perils" by sea and land, he said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Yes, it was all "for Christ's sake;" that was his motive power. Happy is it for us that the fashion of the times has changed. Thank God, it does not now require the heroism, and exact the self-sacrifice, to be a preacher of the cross that it did eighteen centuries ago. "The lines are fallen to us in pleasant places." While our fathers had to fight "with beasts at Ephesus," or give themselves to the flames in Smithfield, or, at a later period, to risk the horse pond and the cruelties of a drunken mob, in making known the good news of mercy, that work to-day is respected, and we have comparatively an easy lot. Nevertheless the man that gives himself to it must be prepared for a large and ungrudging self-sacrifice. The work of the ministry requires it. It is in the temporal calling the minister has to give up, and not in the higher one to which he devotes his life, that he had any chance of wealth and ease. Church membership requires it, if suitable structures are to be reared, and suitable agencies maintained for the spread of the knowledge of God. Our Sabbath schools require it, that the little ones may be most efficiently trained in the love of Christ. And if ever we are to make any deep impression on the wickedness of the world; if ever we are to gather the little shoeless and stockingless street arabs of our large towns and cities as lambs into the Good Shepherd's fold; if ever we are to make the gospel a power to save in the wretched homes of the dishonest, the drunkard, and the unclean; and if ever the thirty millions of British subjects are to become subjects of the King of kings, the disciples of Jesus, to a man and to a woman, must manifest a greater degree of self-sacrifice than the church has ever produced since the days of the apostles. And nothing but an apostolic spirit of love to Christ can produce the devotedness such a work demands. When this spirit shall come upon us it will enable us, like Samson in old time, to tear and destroy with the naked hand of divine power the moral and spiritual lions that roar against us. In apostolic times "for Christ's sake" was not only a plea in prayer; it was also a power in the life. And when we can face every difficulty, saying for Christ's sake it shall be overcome; and when we can confront every suffering saying for Christ's sake it shall be endured, the cross will triumph, and the world's millenium will speedily dawn.

One of the chief questions for us all is, How can this love be attained? Brethren, love is always excited by the contemplation of the lovely; and He who claims our love is "the chiefest among ten thousand." Then let us humbly approach His cross and gaze, and gaze upon His character and life and work until the stone in our breast begins to melt and burn, and the tears begin to stream from our eyes, and our whole nature is raised to a white heat of enthusiasm in His cause; and so will the "beauty of the Lord our God be upon us," and the "pleasure of the Lord shall prosper in our hand."

Burton-on-Trent.

A PARABLE FOR THE CHILDREN.

The Important Journey.

I AM going to speak to you, my young friends, in a parable. I will try to make its lesson both easy and interesting. Many boys and girls will quickly discover the meaning. Others can ask the help of their parents or Sunday school teacher. I hope that, when learned, the lesson will be remembered and practised.

One day, in the bright summer time, six little boys were playing together in a field. They were laughing and shouting with all their hearts, as if they were determined to make the best of the fine weather, and fill all the hours with fun. They became a trifle less noisy when they saw a gentleman leaning on a gate and watching their sport. Presently he came into the field and walked towards them. They saw that he had a very kind face, and looked like a boys' friend. "Well boys," he said, "you seem to be enjoying yourselves. I suppose you like play." "All boys like play, sir," said Frank. "I believe they do," said the gentleman. "And a fine thing a good game is, when we play at the *right time*, and in the *right manner*, and with *right companions*. But you have begun very early; do you intend spending all the day in play?" "Oh no, sir," replied all the boys, "we are going on a journey." "A *journey!*" said the stranger; and will you tell me whither you are going, and the length of the journey, and the time when you intend to start?" "Well, sir," said Frank, "we have been invited to a beautiful house where the people are never hungry, and where they never get tired: where nobody dies, and everybody is as good and as happy as he can be. We would not lose the chance of getting there for the world. As to the journey, we do not know much about its length; but we must get it finished while the daylight lasts. We haven't quite decided when to start." The gentleman looked grave, and said, "You surprise me very much. You are anxious to reach the beautiful home. You do not know the length of the journey, and yet you are wasting your precious time." "But it is so early, sir," said Ernest. "Boys," said he, "it is now eight o'clock. Listen to me, I'm the children's friend. *When you have a long journey to take, and intend it to be a pleasant and successful one, the time to start is eight o'clock in the morning.*" "He's right," said Frank, as the gentleman, with another kind smile, turned and walked away, "we cannot do better than start *now*. I'm off." "Stop, Frank," shouted the boys, "have another game or two. There is plenty of time. We'll all go soon." "No," replied Frank, "I'll follow good advice whenever I get it. I'll not wait another hour. But I don't want to go alone. Come along, let us all start now. I'm sure we shall never regret it." All his companions refused to accompany him; and some of them laughed at him. But nothing could alter his resolution. He bade them farewell and started.

He never regretted his wise choice. His journey was a very delightful one. He enjoyed the brisk walk in the fresh morning air. The birds were singing their sweetest songs. The flowers, wet with dew, were lifting their heads to the sunlight and filling the air with fragrance, and the bees were humming merrily over their honey cups. And when it was noon, and the heat began to be oppressive, he was grateful to find that the path was shaded by wide-spreading trees, some of them full of cool and juicy fruit, which he might pluck and eat. The sun had not gone down when he reached the stream which ran at the end of his journey. He saw the stepping-stones which had been laid in its bed to enable travellers to cross

with ease and safety; and singing and smiling he passed over. And then he saw his beautiful home; and troops of happy boys and girls ran to meet him and bid him welcome. They kindly inquired about his journey, and rejoiced to learn that he had found such pleasure in it. And as they passed through the gate into the palace, and praised the kind friend who had invited them to be his guests, they all felt convinced that "*when you have a long journey to take, and intend it to be a pleasant and successful one, the time to start is eight o'clock in the morning.*"

His companions played until noon. And when they began to feel very hot and tired they sat down upon the grass and talked about the journey. "We cannot start *now*," some of them said, "it is too hot. Let it wait until the evening. We can *run* then." "No," said Ernest, "we have done wrong. I am sure of that now. But we may not be too late if we start at once. The journey may not be so pleasant as it would have been had we started when Frank did; but it is better to bear any inconvenience rather than run the risk of being too late." All his companions, however, were too indolent to join him; and with mingled regret and hope he started alone.

But many favourable hours were gone, and could not be recalled. Some of the flowers were hanging their heads in the scorching sunshine; and many of the birds had ceased singing and were cooling themselves under the leaves. The path, too, was hot and dusty. There was some pleasure, and not a little, in feeling that he was now doing right. He, therefore, patiently encountered the difficulties: and, although hot and tired, sometimes ran, hoping to catch his old playfellow. He was glad when he reached the shelter of the trees. The journey was more pleasant. Still, he could not help feeling very anxious when he saw the sun go down. It was still light, however, when he reached the stream; and although it was swollen, and the water was running over some of the stepping-stones, he crossed it in safety, and with a light heart stepped upon the shore, and saw his future home. Foremost of the happy host which came to welcome him was Frank. "Dear Ernest," he said, "we are so happy here. Welcome! a thousand times welcome! When did you start? How did you like the journey?" He looked grave when Ernest told him about his difficulties and fears; and, as they passed into the beautiful house, he said, "Ah! Ernie, did not our kind friend speak the truth when he told us, "*When you have a long journey to take, and intend it to be a pleasant and successful one, the time to start is eight o'clock in the morning?*"

It was four o'clock when the boys in the field, feeling cooler and less tired, began to talk about starting. They acknowledged that it would have been better had they started with Frank, but comforted themselves with the thought that it would be very nice travelling in the cool of the evening. They were just about to set off when Charles said, "Look at that big black cloud. I am sure a storm is gathering. If we start now we shall be drenched to the skin. Let us sit under this haystack until it has passed over us." Two of his-companions agreed to do so. But Arthur said, "The truth is, I dare not stop here any longer. The night will soon be coming on. It may, even now, be too late to take the journey. But I'll try. We shall lose all if we stay here. I can but be lost in the darkness: and I may, by hurrying along, get to the end." But fear kept the others back, and Arthur started alone.

He had scarcely started when a flash of lightning startled him; and in a few seconds a loud peal of thunder seemed to shake the earth beneath his

feet. Then the large heavy drops of rain began to fall. Poor Arthur. Wet and frightened, he crept under a hedge and wept bitterly. But the storm did not cease. "I must go," he said; "time is flying, and every moment is precious. Oh! I am rightly served. I ought to have started hours ago." And calling up all his courage, he trudged along through the falling rain, and was thankful that, at present, the path was so distinct. But the twilight came on very rapidly; and when he passed under the trees it was nearly dark. Once or twice he heard the roar of a beast and the hiss of some serpent, and ran forward, white and trembling. More than once he stumbled and fell. And once he was tempted to give up, and either sit down and die, or return. But often he fancied he heard a voice not far from him, encouraging him to press on. And now the storm had ceased, it was a little easier to walk. He had to walk very carefully, however, and often very slowly, lest he should miss the way. He had almost ceased hoping when he came to the stream, and knew that his journey's end was near. Oh! how glad he felt. He would soon be cold and wet and tired no more. But a new trouble sprang up. The stream had become wider and deeper, and was rushing along very rapidly. He saw the waves; but could see no stepping-stones. Again he burst into tears. But the kind voice reached him even there, and he started to his feet and resolved to try to cross. Oh! joy: he found a stone, and then another, and another. And although the waves reached higher than his knees, and he could scarcely keep his balance, he did, at last, stand upon the opposite shore. He was warm and happy now, and the night was gone. And while he was wondering at the change, Frank and Ernest stood by his side, radiant with joy. "We are right glad you have come," they said; "look yonder, they are our companions. Oh! how they will rejoice over you. And you will see—well, wait,—we cannot describe him—we cannot adequately describe anything here. Soon you will know. Let us tell you about our journey, and you will agree with us, that "*When you have a long journey to take, and intend it to be a pleasant and successful one, the time to start is eight o'clock in the morning.*"

When the storm ceased, night was coming on. And the three boys who remained began to feel that it was now too late to attempt the journey. And, perhaps they would not have tried, had not a lion seized one of them and bore him away, and his companions saw him no more. "It is no longer safe here," cried Fred; "there is death in the field. Oh! why were we not wise hours ago. I wonder if it is possible to find the path. Take hold of my hand, Charles. We will try." The two boys ran in the darkness for a little while, Charles dragged along by his companion, when they stumbled and fell to the ground. They were very much bruised. Fred sprang to his feet. "Come, Charley," he said, "don't waste a moment." "No," replied his companion, "I give up. I can go no further. My strength is gone, and I have no hope of our ever reaching the end of the journey. I must reap what I sowed. Oh! that I had listened to the kind advice we heard in the morning. No! don't try to persuade me. I know it is a hopeless task. Try it if you like—you will never see the beautiful home." "I fear I shall not," replied Fred. "I know I do not *deserve* to see it. But I cannot help feeling a *little* hope." With a sad heart he left his companion on the ground. They never met again.

Fred hurried along in the darkness, terrified by the sounds which frequently reached his ears, and sometimes almost beaten to the earth by the rushing wind and heavy rain. Often he wept bitterly over the fate of his two companions, and was full of dread when he thought of what his

own end might be. When he reached the trees he was glad to see that the clouds had slightly parted, and a star shone out and gave a glimmer of light. But often he lost the path, and found it again only after a long and careful search. Several times, when he missed his way, his feet were caught by the tangled grass, and he was sorely hurt by his falls. His hands and face too were torn by the briars. He was often faint, and knew not how to find food. Sometimes a branch full of fruit touched him, but he was almost afraid to eat, lest it should poison him. One thing gave him hope. He did progress, although very slowly. "Oh!" he said, "if I should succeed, after all my folly and wickedness, I can never be thankful enough. Oh! that I may." It was midnight when he heard the roar of the stream. And when he reached its bank, he felt he could never cross in safety. He flung himself down in despair. "I shall be lost here," he said. "Oh! help! help!" He saw no one: but a hand grasped his, firmly, kindly, and he was drawn into the stream. The waters rushed over his shoulders and threatened to overwhelm him; but the hand kept him up, and at last lifted him on to the other shore. Then he saw that all had not been in vain. Dear old companions ran to welcome him. They grasped his hands and told him tales of brightness and love and song singing until he almost forgot the past. They bore him along to the home that was thenceforth to be his, with shouts of joy. And this they said as they entered the beautiful house: If we could speak to all the boys and girls in the world, we would say, "*When you have a long journey to take, and intend it to be a pleasant and successful one, the time to start is eight o'clock in the morning.*"

Chatteris.

H. BERESFORD ROBINSON.

"TALITHA CUMI."

Mark v. 41.

"*Talitha*, in the dialect of the people, a term of endearment used towards a young maiden."
—*Dean Atford.*

You rememnor that beautiful word of the Lord
Which he spako to the maiden they wept for as doad,
But to catch His own music of love in the word
You must hear it as she in whoso ear it was said.
'Tis the sweetest of tones in the Syriac tongue,
And its meaning should never be hid from young eyes,
So we'll sing it in ours as it ought to be sung,
For that "*Talitha cumi*" meant "*Darling, arise.*"
It is just what He feels in His heart for the young
When He sees them forgetting their home in the skies;
Like a whisper that marvellous music will come,
And their hearts hear Him say—*Little Darlings, arise.*
It is just what He says when He stoops from His throne
For the child of your love while you're saying—it dies;
And the pale lips are wreathed into smiles at the tone
Of His beautiful word—*Little Darling, arise.*
O the millions of children whose ears have been blest
With the thrill of that sweet overlasting surpriso;
'Noath the flowers and the grass their fair forms are at rest,
But they followed His voice—*Little Darlings, arise.*
And He soon will come forth from His beautiful shrine,
Calling each from the dear little grave where it lies;
Then uprising and clothed with a splendour divine,
They will come at His word—*Little Darlings, arise.*

E. HALL JACKSON.

OUR WORKING MACHINERY.

I. THE COLLEGE.

THE state of the working machinery of a denomination can never be a matter of small moment: for the efficiency with which work is done, the thoroughness with which every kind of power is made the most of, and the measure of true success gained, depend, in a very large degree, upon the character and condition of our organizations. Machinery is not life: far from it: nor is any folly deeper than that which expects it to do the work of living Christian men. Bad machines indeed, worked by inspired men, will accomplish sublime results; whilst the best, without them, will only yield failure. Hard and narrow systems of theology, without any human and with little divine kindness, have nourished gigantic souls. Life is more than bone and muscle, and fulness of life more than brain and nerve. But life is not everything, and often runs to fearful waste if it is not wisely placed and skilfully directed. The course of wisdom is to seek the best instruments, find for them the best scope, and then to work them with the richest and purest life we can get.

Our "Year Book," just published, states some of the changes which have been recently initiated and carried out amongst us. And first comes *The College*, from the presidency of which Dr. Underwood retires after sixteen years of effective management. During that time, and owing in no small degree to the tact and perseverance of the President, this institution has ceased to dwell in a "hired house," and obtained a valuable property in a healthy situation at Chilwell, near Nottingham. The property, costing more than £3,300, has been paid for; and the financial affairs of the College kept, throughout his whole term, not only above the reach of panic, but also beyond that of anxiety. Not overweighted in the slightest degree are the words appreciative of his work contained in the resolution passed so unanimously at the Burnley Association, viz., "That the resignation of the President, Dr. Underwood, be accepted; and that the Association desires to express its deep sense of the faithful and devoted service rendered to the College, the painstaking and patient industry with which he has discharged his duties, the perfect harmony with which he has worked with his beloved colleague, his careful and efficient supervision of the College and admirable management of the affairs of the house, during a period of sixteen years, in which time between forty and fifty students have passed through the institution, many of whom are now useful ministers of the gospel, and some of whom have attained eminence and distinction in the churches in England, Orissa, and Australia. The Association would also express the hope that, relieved from the cares and burdens of an onerous office, Dr. Underwood may soon find a sphere of ministerial usefulness amongst us, and may live long to enjoy a peaceful and happy old age as a fitting close to a life of earnest toil." As the senior student in the first year of the late President's rule, I feel I may take the liberty of suggesting that we should avail ourselves of the opportunity afforded between this and the next gathering of old students in 1874, of following up this resolution by an expression in some more tangible form of our esteem and regard.

In the new President we have a man of known worth, proved ability, and evident fitness for the post. His industry is immense, his loyalty to the denomination thoroughgoing, his culture broad and deep, his scholarship accurate and varied, his preaching power and pastoral skill proved by the prosperous condition and many regrets of the church he leaves. For three years Mr. Thomas Goadby studied at Leicester, under that most beloved teacher the Rev. Jos. Wallis (whose affection, skill, and grace we shall never forget), and three years at University College, Glasgow, where he took his B.A. He competed for and obtained a Dr. William's scholarship, which he held the last two years of his College course. He was prizeman in classics, in logic and in philosophy. In the Junior Humanity Class he was the first man of his year. Professor Ramsay says, "he proved himself a most able and highly distinguished student, and acquitted himself at all times in such a way as to merit my warmest approbation." Elected to his new work without a dissentient, separated from his church with sorrow, we wish for our friend the fullest comfort and the ripest and largest success it is possible for him to enjoy in this important sphere.

The Classical and Mathematical Tutor has been long accustomed to his work. The Rev. W. R. Stevenson, M.A., is a graduate of the University of London, whose degrees, it is well known, are second to none in the world. He took its highest

degree in arts, and was also prizeman in the Hebrew and Greek of the Scriptures; and during his sixteen years' work at the College, has received all the honours we have had in our power to give, in our annual assembly; and has gained for himself a lasting place in the warm affections of each student who has received his instructions. Intensely do we desire his valuable services may long be spared for this useful post. Of tutors and professors I have had a few, but without prejudice to any, I may say I never sat at the feet of one who did his work with more painstaking thoroughness, more accuracy or more skill.*

With such able men as leaders of our school of the prophets, we shall certainly be prepared to give it, as it needs, a more liberal and hearty support. God has sent us more men to train for His work, and we shall need more still. The Foreign Mission calls aloud for helpers. Several churches are now looking eagerly from end to end of the denomination for pastors, not without fear that they will have to go beyond to supply their requirements. The Pegg Scholarship waits for scholars. We must, therefore, prepare to drill and qualify a large number of men each year, and this will necessitate that the classical tutor shall devote his *whole* time to collegiate work, and not be burdened with the supervision of a church. All this, and much more, means a larger expenditure. Living is higher than it was. House expenses, even ministers know, are twenty-five per cent. more now than they were ten or fifteen years ago. Certainly our President and Tutor must not be burdened with financial anxieties. Nor need they. It is admitted that we are not doing anything like what is possible to us, or what we mean to do. True, we may be able to meet this additional outlay in part by educating young men the sons of our wealthier members, who are not intending to be ministers. But the main thing required is greater liberality towards this part of God's work in our churches. Forthwith we ought to add at least one-third to our income. We *can* do it easily. We see that we ought to do it, and therefore we shall do it at once. Half-a-dozen more subscribers can be gained in every church, and another half-dozen may be induced to increase their subscriptions. The work is ours. Let us set about it at once.

But let us not expect the impossible for our money and pains. Fully equipped as our President and Tutor are, there is a limit to their capabilities. They cannot make bread out of stones. I have heard tutors of colleges discussed as though they ought to make a senior wrangler every year, and produce a Punshon every college term. They really cannot do it, strange as it may seem. A worthy draper, sitting in judgment on an institution similar to ours, but larger, asked with some impatience, "how many men above the humdrum average has it turned out the last twenty years?" and he was met with the question, "how many drapers above the humdrum average of business men has your firm 'turned out' within the last twenty years: how many merchant princes, men of commanding ability have you developed on your premises?" "Upon my word," said the perplexed critic, "I don't remember; but then you see I don't get the best stuff sent me." "Precisely so, and may it not be that the college you blame has not had the 'best stuff' sent it?" Not to be beaten, the doughty disputant returned to the attack, saying, "But I've heard the same thing said by ministers, and I think you must admit, it ought to give us more first class men." "Yes, I dare say you have heard ministers talk in that strain; but if you had asked those ministers to tell you how many men they had developed in their churches who had soared above the average type of Christian life, how many men capable of guiding the affairs of a Christian community with discretion and courage: how many 'pillars,' elders, or deacons, full of suavity, daring prayerfulness, spirituality, generosity, and zeal, and so on, would they not have had a miserable account to give? Do remember that the magic of genius cannot convert stupidity into brilliant intelligence, nor the glowing fire of industry, without difficulty, set ablaze the damp wood of indolence." If we had any such complainers amongst us, I should be ready to commend to their candid consideration the above conversation, as possibly having some weight in it.

With sound and intelligent anticipations of success, with the fullest confidence in those who are charged to do this work for our Lord, seeking out the best-endowed young men, and trying to induce them to accept the responsibilities of the Christian ministry, let us give the College the firmest hold of our sympathies and prayers, and the largest measure of our generous aid. So shall we best minister to the life, usefulness, and success of our churches, and advance the pure and redeeming kingdom of our Lord Jesus Christ.

JOHN CLIFFORD.

* It is with the deepest regret we learn, as we are correcting proof, that the Classical Tutor finally declines to resume his work at the College.

A GEOLOGICAL RAMBLE.

VERY true is the philosophy expressed in the familiar proverb, "All work and no play makes Jack the dullest of boys." There is no doubt about it; and it makes him as hard as it makes him dull: and yet there is some truth in the saying of Sir George Cornwall Lewis, that "life would be endurable if it were not for its amusements." Holidays we need. Holidays we must have. Man was not made for work alone. Perpetual labour is only next in vitiating power on the character to ceaseless indolence. The poor donkey at Carisbrooke, *walking* the wheel round that pulls up the water from the deep castle well, is not more unhappy than those whose lives are never brightened with holidays, whose work does not give place to play.

And yet what work play fetches out of us. How the school-boy toils when the blissful moment, whose arrival has been calculated to minutes, at last dawns! Still that romping lad does not revel in his game more than a man who has really worked. I defy anybody to beat the hard and willing worker in the thorough enjoyment of a holiday. What spring there is in him! How he can leap and skip and jump! With what relish he drinks the refreshing influences of open-handed nature! His whole being is insatiable in its greed for play.

But then, the difficulty about a holiday is—"what to do with it." Says one, "Let me lounge on the sandy beach, with the hot rays of the sun bearing down upon me, and a gentle breeze of pure and refreshing ozone from the surging sea; give me that and a whiff of the fragrant weed and I am happy." Paterfamilias asks for a quiet sequestered nook where, with the dear wife and the trooping bairns, he can feast himself with the subdued calm, and quiet but earnest life of nature, and be not utterly shut out from the realm of domestic joys. Young "Muscular Christianity" puts on his Alpine boots, and with his alpenstock, ascends the Righi, and rises early in the morn to look for a sun that will not "rise" and paint with his golden glories the gathering host of everlasting hills. To none of these holidays do we object, excepting always the presence of the "noxious weed," and the unlimited supply of bairns; but still would like to crown each with an enthusiastic geological ramble, going in the hot sun into nature's quarries to inspect some of the work she did long before man, her deputed lord, came to examine the doings of her mighty hand.

And for such a ramble no place makes a better centre than Great Malvern: and no society more congenial than that offered by the Geologists' Association, which has its head quarters at University College, London. The Malvern hills, as every geologist knows, form classic ground in the annals of the science of the earth. Some of the most distinguished students of "the Records of the Rocks" are linked in closest bonds with the exposition of this prolific region. Sir Roderick Murchison, Professor Phillips, of Oxford, Professor Sedgwick, of Cambridge, Hugh Strickland, J. W. Salter, and others, have laboured with much perseverance to unravel the structure of these hills; and though the "Silurian System" was written in exposition of the rock records of parts of Wales, yet these Malvern ranges find a prominent place in that standard work.

The picture from the Worcestershire Beacon (1396 feet high) is one of exquisite loveliness; and if our geological guides did not hurry us along so swiftly we would stay and sketch the scene spread before us from this lofty summit; *eastward*, across the beautiful Severn valley over to the Cotswold hills (Bredon hill standing midway, a witness to the play of great destroying agencies along the valley line vast ages since): and *westward*, over the fertile fields and fruit-laden orchards of Herefordshire far away into rugged Wales. But we are out for a geological stroll, and must be obedient.

We must. For here we have some of the finest exposures possible of the processes nature adopted in building up this earth, and shall see a little way, not far, indeed, but a little way, into the mystery of building up these hills and carving out these valleys, if we are but attentive to our leaders and look with our own eyes upon the facts before us. And we have the advantage of beginning at the beginning. Well, hardly so! For science cannot be positive. It does not pretend to know all. It is cautious and tries to keep its assertions within the bounds of verifiable facts, and so we must say that we start at what seems to us *now*, with our present knowledge near the beginning. The Great Stone Book falls open before us at one of its earliest pages, and we look and read. Not the *first* of all, perhaps, for there may have been an earlier page opened and partly read in Canada, by the lakes Huron and Ontario: and it is possible there is a fragment of that earlier page near Bardon

Hill, in Leicestershire, but we are hardly sure, for the letters of the geological alphabet are not distinctly traceable there at present. But still it seems certain we are not far from the beginning when we are exploring these Malvern rocks.

Now it is interesting, is it not? to get fairly face to face with some of the rocks that were made first of all, and, perhaps, soon after that time when the earth was without form and void, and darkness was upon the face of the waters that covered its rock masses and cooled its heated crust. What if those Charnwood hills of yours, and these Malvern heights should be some of the first peaks that shot out of that all but universal ocean! What if the rocks resting on their flanks should be the very *first* that were gently deposited on the very *first* floor of the very *first* ocean, and we are at the beginning of things! Science dare not say it is so: for science does not speculate, and it is not so anxious to make out which was actually first, as it is to put in their true order with regard to each other the rocks it examines.

The Malvern hills rise up from the valley of the Severn in a solitary ridge. Long, long, ages ago, the rocks lay flat, like (if I may say so to my young readers) like half a dozen immensely big and broad deal boards laid flat on one another; and there came a terrible blow from beneath which cut the boards in two, and there shot up between the two lots of boards (say) a wedge of oak, with the sharp edge upwards, and it left the two lots of boards inclining on either side, their ends touching the oaken wedge. But on the eastern side the waters soon washed away the boards whilst they remained on the western: and then on that side different boards, (say) mahogany ones, were brought by the waters and laid down flat against the oaken wedge. Now let each board represent what geologists call one "formation," or one set of rocks having the same fossils, or remains of animal and vegetable life in them; and let the wedge stand for the upheaved rock, and you may get some rough idea of what there is to be seen in the geology of Malvern.

The week's ramble began with an inspection of the fine collection of the fossils of the district possessed by one of our guides, Dr. Grindrod, of Great Malvern. As a local museum of geology it is unequalled. A richer collection of *Trilobites*, crab-like creatures hardened into stone, and found only in these very old rocks, does not exist in the world. Then we made the ascent of the Worcestershire Beacon, in order to familiarize our minds with the geology of the district as an educational preliminary to the minute inspection of quarries, sections, etc., during the next five days. To Ledbury and Eastnor, the valley of the White-leaved Oak, Bromesberrow, Pendock, and Tewkesbury, and to many fine exposures, not far from these places, the party was conducted by the Rev. W. Symonds, rector of Pendock, an enthusiastic geologist and author of "the Records of the Rocks." The classic spot, Woolhope Valley, had a day to itself; and a day of richer interest than the first investigation of that remarkable valley a student of the earth is not likely to get. The Wyche and Colwall Pass, the British camp on the top of the Midsummer Hill, (one of the natural ramparts of Wales,) &c., &c., engaged attention towards the end of our health-giving geological stroll.

Witnesses to the action of that chief cause of the diversity and sublimity of our globe, *heat*, are not by any means few in this neighbourhood. The material of the centre of the hills is certainly due to, or greatly affected by, igneous action. If the first page of all in the Malvern book be, as Dr. Holl maintains, of the same date as that (Laurentian gneiss) in which the earliest known form of life occurs, still, it is one which bears the traces of fire. The page is scorched. On my table are pieces of rock, some reminding me of Mountsorrel granite, and yet the soft, shining, soapy-feeling mica, the flesh-coloured felspar, and the hard, white quartz, are in larger portions than in the Midland granite; and others, all well marked, as having been crystalized out of a fused mass. But this is not all. Ragged Stone Hill (836 feet high), at the southern end of the range, certainly betrays the roots of a volcano, and was active at the same time as Cader Idris, in Wales, and some long time before Snowdon began to play. Near Rowick there is a roadside exposure of a mass of true igneous rock, an outwork, so to speak, of the volcanic hill. Ashes, pumice-stone, lava, spheroidal balls, that peel off like the coats from an onion, speak, in distinct terms, to the outflow being the same as from volcanoes now.

But the Woolhope Valley is the most striking example of the action of heat. It is what is called a valley of elevation, and is in shape something like a pear, and has a dome-like centre higher than the surrounding ground, and the whole is

enclosed by two almost complete and roughly concentric rims of newer rock. The strata must have been raised up not less than 9000 feet, in a line running through the centre from south east to north west. Then these upheaved rocks have been taken away by frost and rain and other causes, the softer ones going first, the hardest being the last to move. Hence its centre remains higher than the surrounding part of the valley, and yet the rock at the centre is older than those further from it. Let my young friends imagine a series of sheets of copper as big as the room in which they are sitting. Give each a name and regard the one next the floor as the oldest, the next in place as next in age, and so on to the last. Call No. (1.) that nearest the floor and the oldest, Upper Llandoverly, (2.) Woolhope limestone, (3.) Wenlock shale, (4.) Wenlock limestone, (5.) Lower Ludlow rock, (6.) Aymestry limestone, (7.) Upper Ludlow rock, (8.) Old Red sandstone. Now get a rod and put it under the copper plates and raise it nine feet, and supposing them to bend you have a sharp arch, like a V upside down. Suppose next that these plates are cut along the line of the rod, so as to just take off the whole of the parts of the upper seven plates above the rod, and half of the thickness of the lowest plate of all. Then on each side of the rod you find you have the following order: 8, 7, 6, 5, 4, 3, 2, and *one*, the lowest of all, in the middle. Now if you will put "rock formations" in the place of copper sheets, and let the act of raising the rod represent the action of heat, and the cutting the ridge down to the lowest sheet the work of the weather and other denuding causes, you will be able to understand, in a broad and general way, the structure of this remarkable valley.

Passing by other records on this first page of the action of heat, such as the twisted and contorted strata near the Mordiford Road, and turning to the second page in our stone book we see it is headed Holly Bush sandstone and refers to times when the currents of the ancient sea flanked the western side and south end of these hills with sandbanks and left some traces of seaweed, tracks of worms, and one or two of those *Lingulae*, whose relatives have never died out but abound in our ponds to-day. The hardened sandstone has a greenish tint, and is not less than 600 feet thick. Lower down the same page is a section called "black shales," and they tell of calmer and deeper waters and a more abundant life than their predecessors, or next neighbours, the sand stones. Fragments of Trilobites appear here; and Dictyonemas, creatures somewhat like the sertularia seen attached to scallop shells are met with, as well as those relics of ancient life found in the Holly Bush rocks.

Then there comes a blank. Three leaves, at least, are missing. Rocks of nearly 6000 feet thickness have not yet been found in the Malverns: so that the next page we arrive at is "Upper Llandoverly." But our space fails us to tell of the good lane section we had of this, of the beautiful old world corals gathered from the Wenlock quarries at Dormington; of the products of the Aymestry limestone; of the old red sandstone, with its shield-headed fish, named after Sir C. Lyell, and figured in most geological books; of the Upper Keuper sandstone, with its fish spines, its plant remains, and its fragments of coal; of the old and interesting churches we visited, and on whose architectural history and excellencies one of our party eloquently descanted; of the botany of the district, and of many other things. But we may add that this geological ramble gave tone and vigour to health, filled us with deeper reverence for the great Creator, and forced in upon our hearts the significance of the long since uttered words of Job, "Speak to the earth and it shall teach thee."

JOHN CLIFFORD.

A DEED AND A WORD.

A LITTLE spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary man might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well,
By summer never dried,
Has cooled ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye wore but little at the first,
But mighty at the last!

CHARLES MACKAY.

PAPERS ON PREACHING.

No. V.—“*Live*” *Preaching*.

No vice in preaching is so unendurable as dulness; and no cause of dulness is so real and yet so completely ignored as a low physical vitality. Preachers, young and old, pastors of some experience, and students making their first essays, blame their memories, condemn their unappreciative and unresponsive hearers, denounce themselves as having missed their vocation, and pour out their anathemas on a hundred things beside, without ever thinking of severely castigating themselves for neglecting those simple laws of living preaching which have their centre and source in a healthy condition of the human body. The true preaching of the gospel takes all there ever is, or ever can be, in a man; all of body, soul and spirit; all of healthful brain and nerve and pulse, as well as of finely disciplined mind, and richly cultured spirit. The whole man, not a fragment, is required; and that whole man, too, in as good a condition as is possible for him to be brought into the work.

But when the vitality is low, and the health pulses are beating at a slow rate, you have not a tithe of the man. He cannot make the most of anything he has. Everything is against him. His thoughts in the week may have been fresh and inspiring, his research extensive and careful, his observation minute, his imagination active, his arrangement careful and sagacious, and yet he ignominiously fails on Sunday morning: and fails as a steam-engine does when the fire is low and the steam down. Aye, more; there may have been intense fervour, vivid realization of the spiritual character and bearings of his work, thorough self-abnegation and the devoutest dependence on God; and yet there is no keen and incisive statement, no driving, conviction-compelling force; no strong magnetic feeling witnessing to the presence of a master of assemblies; no fresh, positive, bold enunciation of truth; and all solely because the man has a miserably defective physical vitality. Put that man's thinking and feeling into another body and it would be almost omnipotent. As it comes from him, thoughtful souls are perplexed, and wonder why so much goodness and real power should not be more effective.

The chief sign of fault appears in the “delivery.” It is hollow as a barrel, dry as parchment, feeble even in its vehemence, and grates on the ears of his audience in its earliest notes like the sound of prison gates on an unfortunate criminal, whilst in its concluding sentences it is welcome as the intimation of the removal of an irrepressible but dignified nuisance. If his hearers are of a lively turn it makes them discontented and irritable; and impetuous to push on the sluggish clock. Should they be sluggish as well as the clock his utterances will conduct them as safely into the open arms of Morpheus as if they had received a dose of strong opium. The mild censure of friends is, that “the delivery is rather monotonous.” Now monotony is just what life is not. Funeral processions are monotonous. The grave is monotonous. Death is monotonous. But life is various, changing and manifold from its very fulness and overflow of being. It abhors the low, dull, dead level, the broad arid desert without leaping hill and verdant vale, and prefers the jagged mountains and quiet nooks, rushing cataracts and smoothly flowing streams. It wages ceaseless war with all monotony. “Live” preaching is never monotonous.

Marvellous is the potency of a full and high-toned physical vitality. It brings on that most welcome visitation of the the preacher known as a “favourable mood;” when his work is a luxury to him, his pulpit his throne, on which he can do what he pleases, and his skilled and prepared powers all wait the bidding of his kingly will and throbbing brain. His whole nature is capable of saturation with his theme and yet he is responsive to the kindling touch of his audience, quick to detect their doubt, and to appreciate their sympathy. His voice is clear as a bell. Changes of pitch are easy, frequent and natural. It lacks no effective quality: now full of quivering pathos, now rolling along in sweetest cadences, steeped in persuasion, and now flinging out its explosive thunder notes with startling effect. Power, purity, depth, compass, flexibility, and richness are all there. The articulation is clear and sharp, and the modulation is ever ready to answer the changing demands of his theme. Moreover, if the thinking be well done, there is that resistless charm of the true orator, a fulness of utterance, an apparent munificence of stores which fills the hearers with content and prepares them for delight. The preacher's movements, too, will not lack grace and vivacity, ease and naturalness. His body is supple, and thinks and feels and talks. Fingers and face, eyes and limbs, are all

animated with his thought. The whole man preaches: and what Carlyle calls the "Speaking Function" triumphs over all.

Not a single preacher of commanding success have we heard who failed in this matter. The brightest, freshest, most living preaching we ever listened to; preaching that flashed with poetry, and was brimful of power, was the product of a man who made his sermons in the open air, walking miles and miles in meditation wrapt, inbreathing more life-giving oxygen at every step, and so preparing himself for the delivery of his sermon in the very act of preparing the sermon itself. Another, whose voice never fails to touch the popular heart to healthy and philanthropic issues, knows nothing of "blue Monday," and actually saves time for his numerous duties by long country rides on horseback. A third carries on gymnastic exercises with the same regularity that he eats his breakfast, and makes it as much a matter of conscience to try to increase the aerating capacity of his lungs, as to increase the breadth and grasp of his mind.

The "live" preachers are themselves really living men. Not necessarily bulky men. Vitality is not bulk; nor is it to be measured by bulk. A man need not weigh twenty stone to establish his claim to be fully alive, and in that thorough health which shows itself in "the insatiable desire of play and of exertion." The chamois of the snowy mountain heights has an intenser vitality than the elephant. The lion is not the largest but it is the king of beasts. The hippopotamus is more than twice his weight, but lacks his elegance of form, agility of movement and majestic sweep of power. A slender, ill-constructed frame may carry a being of buoyant health. A good digestive force, brisk and ready for its work, lungs capable of extensive aëration, and a sedulous and wise putting of the body under the influence of those agents which promote its health and strength, such as exercise, diet, sleep, air, bathing and clothing, will soon raise a lowered vitality higher,* and will mostly keep a high one at its present level.

Surely, then, students and preachers of the word should be ready to do anything to get and keep this bounding life, this deep, force-fraught vitality. The formation of "bad habits," of habits injurious to health, must be courageously resisted. Arrangements that rob health should be hated as robbers of God. Not only this. The act of preaching is a special physical exertion, and there should be a course of physical training and a prolonged discipline for it, as there is for mental and spiritual work. The whole scheme of life from the larder to the bedroom, for eating as well as for thinking, for exercise and for rest, should be framed on those scientific physiological principles, by obeying which we secure the best health, the longest life, and the highest degree of efficiency in our work. The preacher should allot his time with a view to the culture of physical power, and ought not more rigorously to oblige himself to keep his hour of prayer, than his time for the morning walk, for cricket, for rowing, or any other acts he has chosen with a view to maintain a high vitality.

A painful case of ministerial sinfulness may be appended in illustration of the above remarks. The Rev. James Tyerson says, "Four years ago I was completely 'run down.' I had lost every bit of enjoyment in my work, and was beginning to think that my end was drawing nigh. The wheels were off my chariot, and I could not make it go. Preaching was a weariness and a vexation to me. The best prepared sermons were flat, stale, and unprofitable. I wanted rest; but I could not have it for the year had but just dawned. It was six months to holiday time. I felt I must go on, and so resolved to consult a physician. I went. 'Well,' said he, 'and what is the matter.'

'That is just what I want to know,' said I.

'Give me your hand. Low pulse, very low. Do you cough? No! Do you spit blood?'

'No! I am merely overcome by lassitude. I feel as if I had no life.'

'Just so; and you haven't much either. Your lungs are sound, there is no

* In a table of the effects of Gymnastic Exercises, given by Archibald MacLaren in his most able treatise on "Physical Education," the following entry occurs, showing what may be done with the body, even after it has got a high degree of fixity. The gymnast improved in two months thus—

	Age.	Height.	Weight.	Chest.
Oct. 22nd, 1862.	35	5½ft.	9s. 0lb.	32in.
Dec. 21st, 1862.	35	5ft.	9s. 13lb.	36½in.

Will the friends who intend sending books to the College Library be good enough to send this volume and also part of the gymnastical apparatus it commends?

organic disease. You ought not to be like this. You have been doing wrong, sir. Tell me how you live. Begin with the morning and go through the day.'

'I get up about 7-30., have a cold bath, and then breakfast.'

'That is, you roll out of bed into the bath, and out of the bath on to the breakfast table! Insane! Insane, sir! Go on with your story.'

'I go to work after breakfast till half-past one, and then dine; then work a little till five; sometimes I go out visiting, attend meeting after tea in the evening, have a hot supper, and then do a little more work and to bed about eleven.'

'Don't you take *any* exercise at all?'

'Well, no. I go out visiting my people two or three times a week!'

'And yet you are preaching every week about sin and about God's laws, and telling men and women I know not what will happen to them if they do not mend their ways. Why you parsons are some of the greatest sinners living, if you can be said to live. Come, now, all this is to be altered at once. There is nothing the matter with you, beyond a lowered vitality. Get up earlier. Never stay in bed after you wake. Have your bath. It cleanses and braces the skin, stimulates its functional vigour and relieves it of a burden it ought not to carry. Then always go for a walk or a run immediately afterwards, or ride a horse, or spin round a gymnastic bar, or do something to quicken the circulation of the blood. Then eat a good breakfast and go to work, but only have three meals a day, and let these be about four or five hours apart. Never eat a hot supper. Take care and get plenty of fresh air into your study, and give at least half an hour to your body every day, and you'll soon be right.'

I left him, feeling not a little ashamed of myself: mended my ways as he said: went and reported myself a fortnight afterwards in a much improved state, when he repeated the dose of denunciation and rebuke with increased vehemence. But I have not needed a third edition, and I never mean to." JOHN CLIFFORD.

METHODS OF TRAINING THE LITTLE ONES.

BY MR. J. S. GILL, TODMORDEN.*

THE Sunday school is becoming more and more a problem, and the difficulties standing in the way of success are numerous and formidable. On this account it is needful to take a broad and bold view of the character of the work before us. To underrate it will not tend to the promotion of that earnest seriousness which such inquiries demand, and which is especially required in these altered times and changed notions in regard to the religious and secular training of our young people. It is becoming a very important question, how and what to teach our Sunday scholars? To find out and hold fast the best method of teaching, without admitting any concession of principle, or making any false compromise. Looking at the Sunday school as we find it to-day, we are bound to admit that it scarcely holds its ground. In its early history its main feature and sole aim was—educational—teaching children to read; this, however, has been entirely superseded by admirable and efficient methods in our day schools. Its work, therefore, is not educational, in the common sense, but strictly evangelical; a work of leading upward the spiritual nature. We, therefore, here recognise the need of Divine help in conjunction with human effort, and, as an old puritan puts it, "We have to trust as if all depended upon God, and to work as if all depended upon ourselves." Without losing sight of the trusting to Divine influence, we are specially concerned with the work of the agents whom God permits or chooses to employ, and from whom he demands not only laborious application but discretion and skill. And with regard to resources in the item of teaching power. Measuring it by the relative intelligence of teachers and scholars now adays, we must confess (and there is no shame in the confession) that we are not equal to the task, not qualified to interest the scholars deeply and continuously in the lessons we seek to impart. The youths of to-day are not like those of only twenty years ago. Children are now so accustomed to skilful and attractive methods in the acquisition of knowledge, that the old systems of Sunday school training have become extremely monotonous and dull, and seriously lacking in variety and interest.

* Substance of a Paper read at the Sunday School Conference of the Burnley Association.

We will give ourselves credit for being devoted and earnest in our work, but we need something more than good motive or earnest purpose. We have to study the secret of adapting ourselves in attitude, word and look, to the scholars, so as to exert, both directly and indirectly, consciously and unconsciously, by example and precept, a healthy, moral, and spiritual influence upon them? And inasmuch as our power as teachers and guardians of the young is relatively less intellectually, it ought to be compensated by a power of the affections more and more Christ-like and tender, cultivating and shewing a similar spirit to that of the Master when in that beautiful and loving action "He put His hands upon them and blessed them."

More will depend upon how we feel towards our charge, and upon the feelings we enkindle in them towards us, than upon the direct instruction. Superintendents and teachers must do all they can to make the general routine of the school interesting and attractive by all legitimate means and methods, cultivating and fostering a fond attachment to the school both in ourselves and in our scholars. The school should be dear as the place where Jesus meets us altogether, and waits to shew His love.

I. *Preparation for work.*—All teachers should think out their lessons well before they go to their classes. I have found it an excellent plan to select my lesson a fortnight in advance, put down memoranda of thought, consult commentaries and other helps, and two or three days previous to the day for teaching, put the subject in shape, write out thoughts as briefly as possible in the best words, so as to make the lesson instructive and impressive. This method works admirably. The scholars soon see the teacher has come prepared for work; and some, if not all, will pay that attention a diligent teacher deserves. Besides, a preparation like this will be a great blessing to the teacher himself. How can a teacher interest and instruct his class when he sees his lesson for the first time at the school, or perhaps changes the lesson when two or three verses have been read in the one chosen at haphazard. Every teacher should so prepare that he can see thoroughly through his subject before he takes possession of his class on the Sabbath. He should spend all the time he can possibly spare in preparation. Political and social meetings should not absorb the time which his class demands; and he who loves the work as he ought will devote both time and energy to it. As an assistant to Sunday school teachers in preparation, a work has been written by the Rev. J. C. Gray, of Halifax, "The Class and the Desk," published by Sangster & Co., of London. Every teacher ought to possess it.

II. *Careful teaching.*—Those who teach children should be discreet in the selection of lessons, and give their expositions in language adapted to their capacities. When suitable words and sentences are used, there is a chance of making a child understand what we mean, but a contrary method is simply losing valuable time, "darkening counsel by words," and damaging, to a serious extent, the perceptive and receptive powers of the scholars. Our impression is that those teachers will be most successful who teach by sentences short and few, a little at a time, giving the children time to think and imagine, or, if they wish, to ask a question. Lord Bacon says, "Children are narrow necked vessels, and teachers should pour the material very carefully into them, or two-thirds of it will run over." We fear there are many who, though wonderfully gifted with teaching power, yet, for want of careful method, accomplish but little.

III. *Arrangement of Classes and promotion of Scholars.*—Our own and other denominations have long been hindered by the lack of separate class rooms. Cannot old school rooms, which are low, badly lighted and ventilated, and old, be pulled down and modern buildings erected? Or, if funds will not admit of that, cannot an improvement be effected in the interior of these old schools and class rooms, which would, to some extent, answer the purpose? It is high time we gave our earnest attention to this matter, and provided more modern machinery. *Classes* should be fewer and on a larger scale, especially if efficient teachers can be secured, teachers who have as much influence over forty scholars as others have over two. Monitor and Bible classes, conducted on a larger scale, in large class rooms, would be more effective than the smaller ones at present so common. Our opinion is that all Bible classes should be *permanent*—like a family in the relationship between scholar and scholar, and between scholar and teacher. The connection, once happily formed between scholar and teacher, not being disturbed or broken, until the scholar is ready to become a teacher of others. In a class like this, scholars will ever afterwards remember each other, and the instructions they received side by side for so

many bright years in their Sunday school life will have their influence in after years, and perhaps be a link of friendship and goodwill when they meet again in the conflicts of future days. And should death take one from such a class they will all feel the stroke; and such an event, if properly improved, might, under the Divine blessing, lead to the conversion of many.

A scholar should not be promoted for good reading, or even for good behaviour. Promotion leads to suspicion, and unsettles a class; while you may take away the boy or girl who is the controlling or winning spirit, perhaps the very child whose intelligent look and gentle nature had become the magnet, drawing the attention of the others to the eyes and words of the teachers. Classify mind and capacity with a view to permanency; and if the teacher is changed, try to secure a more efficient one, and thus from one degree to another lead onward and upward the same class in the knowledge of Christ.

IV. Conducting Bible Classes.—In these classes would it not be of service if a little more variety could be interwoven with the instruction. If possible let one-half of the day be devoted to the study of one uniform lesson by all the Bible classes, so that at intervals, say every month, an afternoon may be spent in the chapel or lecture room in a kind of examination interspersed with singing of hymns. Occasionally all the junior scholars might be invited to attend, hear the examination, and join in singing. The introduction of more singing might be so managed as both to fix in mind and memory the good sentiments of the hymns, and increase the variety and attractions of the exercises. It would not be out of place if one or two young men were asked to give short addresses. In a school where there are many young men who have become members of the church, opportunities of this description should be given so that youths who have abilities in this direction may be encouraged. There ought to be in connection with every Sunday school, week evening classes for instruction in music by notation, for those who have time and desire for it. Prayer and praise are channels through which the soul finds access to God; and it is difficult to determine which is most acceptable to Him; and whilst we try to teach a child how to pray we should not omit to teach the child how to praise Him who "out of the mouths of babes and sucklings has ordained strength." It would be a great blessing if all Sunday school teachers were good singers, and able to lead on their classes in the general song of praise. Curwen's system of notation in psalmody is easy, true, and very pleasing, and if it could be introduced would be certain to interest, and greatly assist in this part of Christian education, which is so very important.

V. Conducting Children's Classes.—Many teachers of the young have now an objection to such classes as *Reading made Easy*, &c., at least to the form in which they have been conducted. In place of these classes, we advocate having two classes only—call them children's classes—one of boys, another of girls, age say from six to ten, a separate room for each class, and teach them on the principle of an infant school or simultaneous teaching. In these days we have to teach A B C only in cases where children have been entirely neglected: and in the teaching of letters and small words, let it be done by the use of the movable box of letters fixed in a conspicuous place in the room so that every eye can see the lesson at once. This is preferable to the black board, because the letters being in large type, would be easy to interpret, while every teacher might not be able to put an X or a Z in very good style on a black board. In the case of larger boys and girls of ten or twelve in these classes, there should be continuous lesson books on Scripture subjects, in short chapters, numbered distinctly, arranged in simple but expressive language, the scholars rising in turn to read, the teacher seizing an opportunity of making reasonable comment. Such a class should have large pictures shewing biblical characters, illustrations of the life of Christ, scenery of the Holy Land, mountains, rivers, and extensive plains, so that the organs of veneration, wonder, admiration, and benevolence, may be developed, and a love of the good, the beautiful and the sublime cultivated.

I would not select a teacher for this class who was morose and stupid, however gifted in other ways, who, if a scholar offended him, would give him a hasty and hard blow, and thus put himself and the class into a bad temper; but rather select one who could give a gentle rebuke, and with an expressive look (which an efficient teacher knows how to give) teach the child the consequence of disobedience, and extract a promise not to repeat the fault. Much of the right sort of education is done by watching our opportunities and acting at the right season. But how should

children's services be conducted? asks one. I suggest that the superintendent select four of the best teachers in the school to undertake these two nursery classes, taking care that two of them were good singers, and withal sweetly tempered. Singing imparts life and vigour, and gently impresses the mind with pious thoughts. The other teachers who are not good singers, might do their share of work by giving a short practical lesson on some interesting subject. Ask great questions in little words, watch and correct manners, check signs of bad behaviour, tell anecdotes of good boys and girls, and in this way draw out their sympathies with, and desires for, all that is virtuous and good, taking care to let "Jesus Christ and Him crucified," be the theme around which all lessons centre. Then sing again—say that beautiful hymn by Toplady, "Rock of ages cleft for me," or that hymn by William Cowper, "There is a fountain filled with blood," &c. The singing of these hymns would do the children good, while an opportunity would be furnished to the teacher for preaching a short sermon on Christ as the Rock of our Salvation, whilst the doctrine of atonement would be clearly set forth, especially in the latter hymn. We press for the establishment of these classes, and the adoption of methods of this kind—1st. Because these exercises would awaken a spirit of inquiry in the children, and become a channel through which the blessed truths of the Bible would find their way to their young and tender hearts. 2nd. Because, through the children, the blessings of a religious education might be carried to their homes, and unconverted fathers and mothers get to hear from the lips of the child, in some beautiful hymn, the message of mercy. In this way the children in our schools may become channels of usefulness in different ways. Teacher, be encouraged to "cast thy bread upon the water, and it shall be found after many days." Remember the words of Dr. Bonar—

Not yourselves, but the truth that in life you have spoken;
 Not yourselves, but the seed that in life you have sown
 Shall pass on to ages, all about you forgotten,
 Save the truth you have spoken, the things you have done.

You will not be missed, if another succeed you,
 To reap down the fields which in spring you have sown;
 They who plough and who sow are not missed by the reaper,
 They will all be remembered by what they have done.

GENERAL BAPTISTS THE FOUNDERS OF LIBERTY OF CONSCIENCE.

ALTHOUGH stated long since in our denominational histories, that the honour of the "first perception of the full principle of liberty of conscience, and its first assertion in English speech," belongs to our fathers and founders, yet it is pleasant to have it confirmed by so high an authority as Professor Masson. Firmly does he maintain, in the iii. vol. of his "Life of Milton," that they were the first to seize and to enunciate the idea of liberty of conscience. His words deserve a place in our records. He says:—

"There was, however, *one* body or band of separatists in James's reign who had pushed farther ahead, and grasped the idea of liberty of conscience at its very utmost. Strangely enough, as it may seem at first sight, they were the separatists of the most intense and schismatic type then known, the least conciliatory in their relations to other churches and communions. They were the poor and despised Anglo-Dutch Anabaptists, who called John Smyth their leader. In a confession, or declaration of faith, put forth in 1611 by the English Baptists in Amsterdam, just after the death of Smyth, this article occurs: 'The magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion; because Christ is the King and Lawgiver of the church and conscience.' It is believed that this is the first expression of the absolute principle of liberty of conscience in the public articles of any body of Christians. Contact with the Dutch Arminians may have helped Smyth's people to a perception of it; and it certainly did not please the English Pædobaptist Independents of Holland when it appeared among them. Robinson, for example, objected to it, as he was bound to do by the views of the civil magistrato's power which he maintained. He attributed the invention of such an article to the common inability of ignorant men to distinguish

between the use of an ordinance and its abuse. In other words, he thought the remnant of Smyth's Baptists had been rather silly in leaping to the conclusion that, because there had been much abuse of the interference of the civil power in matters of religion, and it had led to all sorts of horrors, there was nothing left but to set up the principle of absolute non-interference.

The principle of the Anglo-Dutch Baptists, with the same exact difference between the Baptists and the rest of the Independents on the toleration point, was imported into England. It is supposed that the person who had the chief hand in drawing up the confession of the English Baptists of Amsterdam, after Smyth's death, was Smyth's successor in the Baptist ministry there, Thomas Helwisse. Now, this Helwisse, returning to England shortly after 1611, drew round him the first congregation of General or Arminian Baptists in London; and this obscure Baptist congregation seems to have become the depository for all England of the absolute principle of liberty of conscience expressed in the Amsterdam Confession, as distinct from the more stinted principle advocated by the general body of the Independents. Not only did Helwisse's folk differ from the Independents generally on the subject of infant baptism and dipping; they differed also on the power of the magistrate in matters of belief and conscience. It was, in short, from their little dingy meeting-house, somewhere in Old London, that there flashed out, first in England, the absolute doctrine of religious liberty. "Religious Peace, or, a Plea for Liberty of Conscience," is the title of a little tract first printed in 1614, and presented to King James and the English parliament by "Leonard Busher, citizen of London." This Leonard Busher, there is reason to believe, was a member of Helwisse's congregation; and we learn from the tract itself that he was a poor man, labouring for his subsistence, who had had his share of persecution. He had probably been one of Smyth's Amsterdam flock who had returned with Helwisse. The tract is, certainly, the earliest known English publication in which full liberty of conscience is openly advocated. It cannot be read now without a throb. The style is simple and rather helpless; but one comes on some touching passages. . . . Busher's tract of 1614 was not the only utterance in the same strain that came from Helwisse's conventicle of London Baptists. In 1615 there appeared in print, 'Objections Answered by Way of Dialogue, wherein is proved, by the Law of God, by the Law of our Land, and by His Majesty's Many Testimonies, that no Man ought to be Persecuted for his Religion, so he Testifie his Allegiance by the Oath Appointed by Law.' The author, or one of the authors, of this dialogue, which is even more explicit in some respects than Busher's tract, is pretty clearly ascertained to have been John Murton, Helwisse's assistant. Helwisse himself is not heard of after 1614, and appears to have died about that time. But his Baptist congregation maintained itself in London side by side with Jacob's congregation of Independents, established in 1616. As if to signalise still farther the discrepancy of the two sets of sectaries on the toleration point, there was put forth, as we saw, in that very year, by Jacob and the Independents, a Confession of Faith, containing this article: 'We believe that we, and all true visible churches, ought to be overseen, and kept in good order and peace, and ought to be governed, under Christ, both supremely and also subordinately, by the civil magistrate; yea, in causes of religion, when need is.'

The year 1616 was the year of Shakespeare's death. Who that has read his Sonnet lxvi. can doubt that he had carried in his mind, while alive, some profound and peculiar form of the idea of toleration? In Bacon's brain, too, one may detect some smothered tenet of the kind; and even in the talk of the shambling King James himself there had been such occasional spurts about liberty of conscience that, though he had burnt two of his subjects for Arianism, Helwisse's poor people were fain, as we have just seen, to cite 'his Majesty's many testimonies' for the toleration they craved. And yet not to any such celebrity as the king, the philosophers, or the poet, had the task of vindicating for England the idea of liberty of conscience been practically appointed. To all intents and purposes that honour had fallen to two of the most extreme and despised sects of the Puritans. The despised Independents, or semi-separatists of the school of Robinson and Jacob, and the still more despised Baptists, or thorough separatists of the school of Smyth and Helwisse, were groping for the pearl between them; and, what is strange at first sight, it was the more intensely separatist of those two sects that was groping with most success.

SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE DAY OF PRAYER.—We are glad to find (as indeed we confidently expected) that the suggestion to set apart SUNDAY, OCTOBER THE FIFTH, as a day for seeking, by prayer, self-searching, and preaching, a revived spiritual life in our churches, meets with such hearty and general concurrence. One friend, in writing to express his sense of the great need for such a common act, asks, whether "it would not be well for the churches to hold special services for the conversion of souls during the week following Oct. 5th?" Verily, if we obtain a quickening of our life we shall seek the salvation of others. The churches cannot fail in experiencing the reality and energy of the baptism of the Holy Ghost, to go forward and witness for Jesus. It will be a divine impulse. We shall be *constrained* "to watch for souls." Let us not miss our way to this first good, and we shall be sure of finding the second. The baptism of the Holy Ghost always makes a Pentecost of conversions. Why should not every church qualify for entering on this holy and saving crusade this winter? "Beloved, if our heart condemn us not, we have confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight."

II. TIMELY AND WISE.—There is much good sense in the following counsel. The only possible disadvantage we can suffer from not practising the sprinkling of infants is, that our ministers may not preach on the duties of parents to their children quite so often as Pædobaptists. It may not be so. In some cases it is not so. Any way this advice merits attentive consideration. "Dear Sir,—Will you permit me to bring under your consideration a suggestion, made at the Mildmay Conference, in reference to *Christian parents*. While one cannot be too thankful for the increased efforts now being put forth for the religious instruction of children in our day and Sunday schools, it is yet felt, especially by the teachers themselves, that at present far too little attention is given to the *parents*—to those who are the first and most influential of all teachers—for the purpose of awakening them to a deeper sense of their solemn responsibilities, and for their enlightenment in the duties connected with the

parental relationship. As a very important means of meeting this great want of our times, it has been thought desirable to bring the subject under the immediate notice of every faithful minister of Christ's gospel, submitting for their consideration the desirableness of their preaching, every two or three months, a sermon *especially addressed to parents*, and occasionally urging on them the great importance of using the family institution for Christ. Yours, JOHN GROOM."

III. THE EDUCATIONAL POLICY OF THE GOVERNMENT.—A most comprehensive, just, and able discussion of this subject appears in the *Fortnightly Review* for August, from the pen of its accomplished editor, Mr. John Morley. Let our readers see it by all means. He says, "the 25th clause is the tiniest element in an enormous process of denominational endowment." He denounces the secular instruction given in denominational schools as bad, and brings the conditions and principle of the present "struggle for National Education" to the light. Another paper is to appear in the September issue.

IV. THE MINUTES, 1873.—The most important document in our current Year Book is the admirable letter of Rev. W. Chapman, on "Our Local Preachers." It is, as he says, written for the *churches*: and the churches ought to read it. The subject is one of the most vital we can consider, and his treatment of it is shrewd, spicy, and practical. It ought to lead to an increase both of the number and efficiency of these valuable workers. We greatly miss the President's masterly address, but hope soon to see it in the pages of the *British Quarterly*. The Secretary, though describing the year as one of success and blessing, yet utters a lament over the slow rate of our spiritual progress. Other points connected with this valuable out-put of our denominational life we hope to touch in the series of articles in "Our Working Machinery."

V. REV. DR. INGHAM.—A memoir of our beloved and revered friend, prepared by the Rev. R. Hardy, of Queensbury, will appear in the *October* issue of this Magazine.

Reviews.

THE TRIAL OF SIR JASPER. A Temperance Tale in verse. By S. C. Hall, F.S.A. *Virtue & Co.*

THE good cause of *Temperance* has had no better service rendered it for some time past than this magnificently illustrated poem. Sir Jasper is a distiller summoned into court to behold some of the horrible consequences that spring from his corrupting trade. The poem is bold in conception, vivid, striking, and life-like in its portrait painting, fervid in feeling, and everywhere resonant with the clear ring of truth. But the illustrations alone are worth thrice the cost. The first artists of the country have given their aid. Four R.As., Ward, Elmore, Faed and Dobson, Sir Noel Paton, Sir John Gilbert, Cruikshank, Tenniel, Birket Foster, Cave Thomas, and Gustave Doré have supplied original drawings. They are engraved in the highest style of workmanship. Since George Cruikshank illuminated the darkness of drunkenness with his genius, Art has made no nobler contribution in aid of the work of national sobriety. It surely will do something to abate what the *Times* calls "this nuisance and scandal" by leading the Sir Jasper's, who are amassing wealth by the ruin of men and women and children, to separate themselves once and for ever from the unhallowed work. It will be welcome everywhere. Let temperance people circulate it far and near.

PULPIT NOTES: with an Introductory Essay on the Preaching of Jesus Christ. By J. Parker, D.D. *Strahan & Co.* pp. 309.

ANYTHING better on the sphere and place of *pathos* in the preaching of Christ than this essay we have not seen. No preacher can read it without advantage. It opens the secret of abiding pulpit power. The "Notes" are the reset "bones" of sermons which have appeared in the "City Temple." They are strong, well-knit, compact, and well adapted for service. No man will be able to use them except Dr. Parker, and that is their great value: but they will suggest something precious and helpful to every one.

CONSIDERATIONS FOR THE CLERGY: being Sketches of Man and his Relations. By a Recusant. pp. 376.

THE second part of this title describes the subject of this book. The writer has grown dissatisfied with the creeds of the National Church and of Prosyterianism, and seeks,

in this book, to answer anew the questions "What is God? What is man, and what are man's relations?" The book is much more conservative than we expected from the preface; and the description of the disposition, the love and justice and mercy of God, is fully accordant with what most men not locked up in the prison of a restrictive theology would accept. His exposition of the nature of man is thorough, well illustrated by the researches of science, emphatic in its defence of its spiritual element, and very outspoken in its denunciation of the Scotch doctrine of predestination. To several points—*e.g.*, his doctrine of the Trinity, of the Holy Spirit—we take exception; but we warmly commend this devout and able effort to set forth the leading truths belonging to man's spiritual condition in the light of a clearer exposition of Scripture, and of the facts of nature and life.

AN ANSWER TO BISHOP WORDSWORTH'S PASTORAL TO THE WESLEYAN METHODISTS. By W. Hudson. *Stock.* pp. 24.

A PUNGENT and incisive reply to the unbearable sacerdotal impertinence of the chief shepherd of the Parliament denomination in the Lincoln diocese. How long will the country continue to support a class of men in displaying their arrogance, and pride, and condemning Nonconformists as men led of Satan, and doing a work like that of Judas, because they differ from them on questions of conscience! Is it never to end?

CALVINISM. By Thos. Friarmaze. *Stock.* pp. 32.

LACKS taste and tact: has neither sagacity nor sweetness. The intention is good; but never will the errors of any system be rooted up by such writing as this.

CHRIST A COMPLETE SAVIOUR. THE STRAIT GATE. By John Bunyan. (*Blackie & Son.*) Another volume of the issue of "Little Books by John Bunyan," several times commended on this page.

THE INTERPRETER, by C. H. Spurgeon, (*Passmore & Alabaster*) has reached its ninth part, and in its wise selections, racy observations, and devout spirit, is justifying every hope its earlier issues excited.

CATHOLIC SERMONS (*E. Curtice*, 12, *Catherine Street, E.C.*), by N. Hall, A. Mursell, A. G. Brown, J. T. Davidson, etc., etc., form a series of useful, interesting, and eloquent discourses.

Church Register.

CONFERENCES.

The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held at West Vale on Wednesday, September 3rd. Preacher, Rev. J. R. Godfrey. J. MADEN, Sec.

The next LONDON CONFERENCE will be held at Praed Street Chapel, Wednesday, October 8, NOT Sept. 23, as previously announced. J. SAGE, Sec.

MIDLAND CONFERENCE.—The next Conference will be held at Archdeacon Lane, Leicester, on the third Tuesday in Sept., viz., the 16th. The Rev. H. Wood, of Barton Fabis, will read a paper in the morning on "Christian Giving." In the afternoon the Rev. T. Goadby, B.A., President of Chilwell College, will read a paper on, "The Relation of the Family to the Church, and the obligation arising out of that relationship." CHARLES CLARKE, Sec.

CHAPELS.

JUBILEE SERVICES AT WHEELOCK HEATH.

—The custom of celebrating the chief events which transpire in the history of an individual or a community is one which commends itself to the feelings and judgment of those immediately concerned, and is not without interest for those who are spectators of the proceedings. The jubilee of a Christian church is such an event, deserving special recognition, and suggesting expressions of gratitude and praise to the Chief Worker. Fifty years ago three persons who had previously made a public profession of their faith in Christ by baptism were formed into a church at Wheelock Heath by the Rev. David Gaythorp, then minister of the church at Tarporley. These were Richard Pedley, Sarah Pedley, and Mary Pedley. For some time previously Mr. Gaythorp and his predecessor, Rev. Cornelius Gregory, had paid a monthly visit to Wheelock Heath, preaching the word and disseminating Baptist principles. The distance between the two places suggested the desirability of forming a separate interest at Wheelock Heath; and shortly after the church was planted Mr. Pedley began to declare the glad tidings of salvation with gracious effect. The services of the Tarporley minister were then discontinued, and for forty years Mr. Pedley preached to steadily increasing congregations, besides attending to the claims made upon him by his business engagements. During the last few years of his ministry he had the valuable co-operation of the present pastor, the Rev. Richard Kenney, who has taken up his abode in the neighbourhood, having retired from the regular

work of the ministry after forty years of active service, the last eighteen of which were spent at Burton-on-Trent. After an existence of fifty years the church numbers seventy members, has erected a new place of meeting, given liberal aid to the institutions of the denomination, and made a position for Baptist principles which will not easily be shaken. Relieved from the necessity of paying for its pulpit ministrations by the gratuitous services of its late and present pastors, the church has cheerfully turned its funds into other channels; and mainly through its zeal and liberality the lapsed churches at Nantwich and Congleton have been raised to their present hopeful condition. Other needy Baptist churches in Cheshire have received proofs of the active sympathy of this church. In acknowledgment of God's favour through so long a period it was deemed desirable to celebrate the jubilee. Accordingly on Sunday, July 6, 1873, two sermons were preached in the chapel to very large congregations. Mr. Richard Pedley, son of the before named gentleman, and his worthy successor in the work, preached in the morning from Acts xi. 23, and afterwards baptized two candidates. The afternoon sermon, by the Rev. R. Kenney, was founded upon 1 Sam. vii. 12. On the day following, Monday, a large tent tea meeting was held, when four hundred persons were present. A stall of fancy goods attracted many buyers, and the proceeds of the sale and of the tea will go to the Home Mission Fund. After tea the friends adjourned to the chapel, where a most interesting meeting was held. Rev. R. Kenney presided. Topics were given to the speakers as follows:—Rev. R. F. Griffiths, of Tarporley, "Nonconformity during the last fifty years;" Rev. R. P. Cook, of Nantwich, "Personal Responsibility in relation to Christian Work;" Rev. F. J. Greening, of Crewe, "Reciprocal duties of Church Members;" Rev. J. Harvey, of Bury, "Family Religion." The harmony and enjoyment of the services would have been complete had they been shared by the one whose untiring exertions and genial influence wore, under God, mainly instrumental in raising the church to its present prosperous condition. He was, however, called to join the church triumphant about two years ago. His devoted service has been recorded for the benefit of succeeding generations on a marble tablet of most chaste design, erected in the chapel, at a cost of £40. The following is the inscription:—"In remembrance of Richard Pedley, forty years the

faithful and beloved pastor of this church and congregation, called to his heavenly rest, August 6th, 1871, in the 72nd year of his age. 'He being dead yet speaketh.' This memorial is erected by relatives and friends as an affectionate tribute to his memory."

SCHOOLS.

BERKHAMPSTEAD.—Anniversary services were held July 28th. The new pastor, the Rev. J. Harcourt, preached morning and evening, and gave an address to parents in the afternoon. Attendance large. Collections liberal. This is the oldest Sunday school in the town, and has now 190 scholars. The school treat was a good holiday, and the old Castle Grounds, granted by Earl Brownlow, a beautiful spot for such gatherings, were never peopled by a more joyous party.

On the 13th inst., the Borough Road Sunday school, with a number of friends, paid a visit to Berkhamstead, and spent a very fine and happy day in the old Castle Grounds, and adjoining meadow. About 200 friends came. The Berkhamstead friends, at the instance of Mr. Harcourt, providing them with a booth and also preparing their tea.

LEICESTER, Dover Street.—Our school sermons were preached by Rev. W. Evans on June 23rd. Collections, £25 6s. On July 18, Mr. Varley, of London, preached to a large congregation from 2 Cor. v. 20.

MEASHAM.—On July 17 the school sermons were preached in this place by the Rev. William Orton, of Bourn. Collections, £27 15s.

SWADLINCOTE.—July 20, our anniversary services were held in the Market Hall. Rev. W. J. Staynes preached. The congregations large. Collections, £20. A scholars service was conducted by Mr. Staynes in the chapel in the morning.

UPON-ON-SEVERN.—Our annual treat was held, July 29. After tea the scholars and teachers belonging to both schools walked through the town to a field, kindly lent for the occasion by Mr. Whatton, where several hours were pleasantly spent. The schools are in a prosperous state, under the efficient superintendence of Mr. John Woodward, for whom, and the pastor, the Rev. James Duckkley, very hearty cheers were given at the close of the day's proceedings.

MINISTERIAL.

Mr. H. MARSDEN, of the Metropolitan Tabernacle Colloge, has accepted a most unanimous invitation to the pastorate of the church at Mansfield, and will commence his labours, Sept. 7.

The Rev. W. SHARMAN, of Coningsby, having accepted a unanimous invitation from the church at Lineholme, Yorks., intends to commence his labours the first Lord's-day of October.

Rev. N. H. SHAW.—On the 1st of July the church and congregation invited their pastor and his wife to a tea in the school-room, in order to welcome them home from their marriage tour. The tables were tastefully adorned with flowers. After tea Mr. Scott, as chairman of the meeting, spoke of the affection which all felt for their minister, and the joyful satisfaction with which they regarded his marriage. Mr. Smith then presented to the pastor a massive and beautiful gold watch, on the inside of which was the following inscription—"Presented to the Rev. N. H. Shaw, by the members of his church and congregation, on the occasion of his marriage, as a token of their esteem and affection. Dewsbury, 1st July, 1873." Mr. Scaife also presented to Mrs. Shaw a silver tea and coffee service, very richly chased, and in doing so expressed the good wishes of the friends on her behalf. The pastor, in responding, spoke of the uniform kindness he had received from his people, and his love for them. He feared they had been too generous; but was assured that the contributions towards the testimonial were given with the utmost cheerfulness and spontaneity. Other speeches followed, and the choir sang an appropriate selection of glees.

Rev. W. UNDERWOOD, D.D., has accepted the cordial and unanimous invitation of the church at Castle Donington, and enters on his pastoral duties the first Sabbath in October.

The Rev. JAMES WALKER, of Aimley, has accepted the invitation of the church at Congleton.

The Rev. H. WATTS, late of Barnsley, has accepted the unanimous invitation of the Baptist church, Queen Street, Peterborough, to labour there in conjunction with his brother-in-law, the Rev. Thomas Barrass. He entered upon his stated labours the first Lord's-day in August.

BAPTISMS.

BARTON.—July 6, seven, by H. Wood.

BOSTON.—July, eight, by J. Jolly.

BOURN.—May, July, seven, by W. Orton.

COALVILLE.—June 22, eight; Aug. 3, two, by C. T. Johnson.

DERBY, *St. Mary's Gate*.—Aug. 3, sixteen, by J. Wilshire.

DEWSBURY.—Aug. 3, two, by N. H. Shaw.

LEICESTER, *Dover Street*.—Aug. 24, eight, by W. Evans.

LONDON, *Praed Street*.—Aug., five.

MEPAL, *near Chatteris*.—Three, by H. B. Robinson.

THE
MISSIONARY OBSERVER.

SEPTEMBER, 1873.

ORDINATION OF MR. J. H. SMITH.

THE services connected with the ordination of Mr. John Henry Smith, as a missionary to India, were held at the Baxter Gate Chapel, Loughborough, on Tuesday, Aug. 26th. The afternoon service was opened by the Rev. T. Ryder, of Nottingham, who read the 72nd Psalm and prayed. The Rev. W. Orton, of Bourn, delivered an appropriate introductory discourse founded on Acts xiii. 1-3; after which the Rev. J. Alcorn, of Loughborough, asked the missionary the usual questions. The replies which Mr. Smith gave in reference to the christian influences which had surrounded him from childhood, his conversion, and subsequent christian experience, his early attempts at doing good, and the way in which he had been led to devote himself to the work of the mission, were eminently satisfactory, and prepared all cheerfully and heartily to hold up the right hand when asked to show by that sign whether they would remember our brother in their prayers, and according to their measure sustain the important mission with which he is connected. Special prayer for the missionary and his partner in life was offered by Dr. Underwood, who had been Mr. Smith's tutor at the Chilwell College. The charge was delivered by the Rev. Thomas Goadby, the newly-elected President of the College, and augured well for the spirit in which he is about to enter upon his presidential duties. It was an earnest and thrilling address, from Acts xx. 24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." The spacious school room was crowded at the tea, and for the convenience of the many friends who had to leave by train, or to drive to their homes, the evening meeting was commenced shortly after six, although it was nearly half-past five when the former service concluded. The Rev. E. Stevenson, the pastor of the church, presided. After prayer by the Rev. I. Stubbins, addresses were delivered, by the Rev. J. C. Pike on the principles of the missionary enterprise, and by the brethren J. H. Smith and Thomas Bailey, who warmly advocated the cause, and pleaded earnestly that other missionaries might be sent after them as speedily as possible. The Rev. H. Wilkinson offered the closing prayer. The services were well attended, and were felt by those present to be of a very hallowed and interesting character. Such services have been much too rare in the history of our society; may similar ones soon be held elsewhere.

We hope to be able next month to present our readers with the addresses delivered on the occasion by the esteemed brethren Orton and T. Goadby. The missionaries and their wives expect to sail for Calcutta, *via*

the Suez canal, in the "El Dorado," a new ship built for the Wilson line, and appointed to leave London on September 10th. They will be followed by the solicitudes and prayers of many friends that their voyage may be prosperous, and their future career happy and successful.

LETTER TO THE SECRETARY FROM THE REV. W. HILL.

Berhampore, Ganjam, India,
July 2nd, 1873.

THANKS, many, for your letter, containing the glad tidings concerning Miss Harrison's noble legacy of £3000 to our Mission. In a way, therefore, quite unexpected, God has provided the means; and we sincerely hope that the men and women, so urgently needed, will soon be forthcoming to recruit the strength of the enfeebled band in Orissa. In a letter received to-day, a ministerial brother, after referring to Miss Harrison's munificent legacy says, "For my part I had rather there had been found for us three good missionaries and their wives." Not indeed that our brother depreciates the use of money, or undervalues Miss Harrison's noble gift, but he feels, and feels rightly, that what Orissa particularly requires, is earnest, enthusiastic men and women. It is to be hoped, therefore, that our friends—in inquiring of each other as to whether they have heard of Miss Harrison's generous gift—will not lose sight of the grand object for which it was bestowed. Golden offerings, whether from the living or the dead, we would by no means despise; but unless they can be transmuted into "living sacrifices," can be changed into flesh and blood, soul and spirit, they will do but little for the evangelization of Orissa. Notwithstanding the resolutions passed, the appeals made, the sums given, and the prayers offered, up to the present time we have only heard of one young brother offering himself for the Lord's work in Orissa. How many young men have passed through their college course and given themselves to the work of the ministry at home during the past twenty-eight years, I am not able to say, not having a report at hand; but since brethren Bailey and Miller came out in 1845, only four brethren have given themselves to the work of the Lord in Orissa. *Four men in twenty-eight years!* Moreover, since 1855, or during the past *eighteen* years, only two men have come out; and since 1861, or during the *past twelve* years, not a single fresh man has entered the mission field. In the removal of the college to Chilwell we all rejoiced; but until Mr. J. H. Smith's application, not one young man who has entered the college since it has been located there has consecrated himself to the labour of the Lord in Orissa. Let it be understood that I cast no reflec-

tions, but simply state facts; facts over which I would ask our friends seriously and prayerfully to ponder. At the last examination in England for the Indian Civil Service there were *three hundred applicants for thirty vacancies*, and at every examination the proportion is somewhat similar. Thus in every other department for service in India, whether it be in the civil, military, engineering, forest, or police, the supply is in excess of the demand. Even a single notice in the newspaper ensures crowds of eager applicants, and as the standard is being continually raised, the government is able to secure men of greater ability and higher attainments. With missionary committees, however, and the Lord's service, it is just the reverse; and although the appeals are frequent, the men are not forthcoming. Is there not a cause? What is it?

And now, that I have been led into this strain, I may as well refer to another aspect of the case as regards the Lord's work in India. Since the vacancies in the Indian service have been filled by "competition wallas," I think I am quite correct in saying that men belonging to the Roman Catholics have greatly increased. In an examination for the Indian Medical Service some time ago, I noticed that more than half of the successful competitors were from colleges in Ireland. And, as educational advantages increase, probably there will be a still greater number of candidates for every department of service. The Roman Catholics are wise in their generation, and know how to take advantage of every opportunity for furthering the interests of their religion. The question, therefore, that I would like to submit is this, whether there are not pious, talented, educated young men among us who might not succeed in getting into government employ? Though they do not feel called to India as missionaries perhaps, as magistrates, as doctors, as civil engineers, they might be willing to come to this country. As regards pay and position, the Indian Civil Service is the finest service in the world. The sons of General Baptists are finding their way to Cambridge, why should they not to India? As laymen, if firm in their principles, and true to their profession, they might render great service to the cause of Christ in this heathen land. To

young men, however, destitute of moral and religious firmness, there is no country on earth where they will be more tempted or more in danger of going astray. Young men, however, of the right stamp, young men sealed by the spirit of God, might render great service to the cause of Christ. One of the young civilians in Orissa is the son of a Wesleyan minister, and at the last examination his youngest brother succeeded in getting into the same service. Up to the present time I have not heard of one civilian in the covenanted service, who is of General Baptist descent. Most gladly should we welcome young men of this class, pious, earnest, devoted young men to India. Let it not be forgotten, however, that what Orissa specially needs at present is missionaries—missionaries who shall fill up the vacancies already made, and who, by a preparatory training, shall become fitted to take the place of those who have

borne the burden and heat of the day. To become familiar with the language, to understand thoroughly the native character, to secure the confidence of the people, to master the details of the Mission in its history and its workings, and to obtain the friendship and support of godly Europeans, years, and not months, are required. In the government service there are men in every stage of preparation, from the young man whose glory is his strength, to the old man whose glory is his wisdom and experience. And so it ought to be in missions, if they are to be efficiently carried on. Would that four men in the full vigour of their days, constrained by love to Christ, and burning with love to souls, could be sent at once to Orissa. We await with interest the result of the Association, and hope to hear good tidings as regards an increase of the missionary staff.

THE LATE MISS HARRISON'S LEGACY.

LETTER FROM DR. BUCKLEY TO THE SECRETARY.

Cuttack, June 14, 1873.

MY DEAR BROTHER,—Yours of May 15, written at Eastbourne, was to hand on the 11th. We were very sorry to learn that you had been obliged, for the sake of health, to leave your work for a time, but trust that the change has answered the end designed, and that, through God's mercy, you are fully restored. The information about Miss Harrison's legacy is very pleasing. The *Home News* of May 16th gives it the Baptist Missionary Society; but from her known interest in our work, and previous help, there is no doubt it is for us. Mrs. Buckley was with me at the meetings at Sheffield in the second week of June, 1855. The late Dr. Hoby (who was on a visit to some friends at Sheffield) spoke at the meeting, and humorously referred to Mrs. Buckley's former connection with the Ladies' Society, and to me as the man who had purchased his wife, if not for thirty pieces of silver, for something like £30.* I left Mrs. Buckley at Sheffield, as she had been invited to attend a drawing-room meeting of the friends of the Female Education Society, held at Miss Harrison's residence, Weston House. The meeting was large; there were several clergymen, as well as the late Dr. Hoby, present. Mrs. Buckley was asked to give some information about our girls' schools, which she did, and with which they expressed themselves interested. In fact she travelled a little beyond the record, and referred to the boys' asylum as well as the girls', for both had then been in our charge. A kind intimation was given by one of the ladies near

that their Society only helped in *female* education, which the speaker admitted; but added, that practically girls' schools would not work well in such a country as India unless there was a prospect of the girls being married and settled. The gentlemen called out "*Hear, hear,*" and applauded. Some of them afterwards thanked her for the information she had given, and the common sense views she had expressed. This was only a few weeks before we left home, but Miss Harrison sent presents for the schools, the value of which exceeded £5. Some eight years ago she sent £25 for our tract and book department; and I remember writing to thank her, and saying how opportune the donation was. I believe Mrs. Buckley wrote to her twice. I am glad to find that you sent a report regularly. She would also know of our work through the Tract Society's report, and the Female Missionary Intelligencer. She had a large heart. I have no doubt that the money is come, or coming, in answer to prayer; but *men* are even more important than *money*, and for these we should pray without ceasing. God give the committee understanding and wisdom to use the money well. A portion should, no doubt, be invested to meet any extraordinary expenses, but the larger portion should be devoted to sending the help which is urgently needed, and without which the work cannot long be carried on. Of course it all belongs to Orissa, and could not justly be devoted to any *new* field, but if any special help should be needed for our orphanages and tract operations it would

* Referring to the sum that had to be refunded to the Ladies' Society in consequence of Mrs. Buckley's being married before the term of her engagement with the Society had expired.

be right and proper to make an appropriation for them, as we know that the deceased lady was interested in those departments of the work.

The close of the hot season has been very trying, but the monsoon broke yesterday and it is several degrees cooler. The great rath jatra will be Thursday, the 26th. I hope we shall all be witnessing for Christ where Satan's seat is, while you, in very

different circumstances, will be deliberating on the things pertaining to His kingdom.

I should have added that there were two sisters at Weston House when Mrs. Buckley was there, one of whom died some six years after. The late Miss Harrison subscribed £15 a year to the Female Education Society, and was a life subscriber to the Tract Society of £1748.

THE FIRST BAPTISM AT KHOORDAH—CAR FESTIVAL AT POOREE—APPEAL FOR MORE MISSIONARIES.

THE ordinance of baptism was administered for the first time at Khoordah, the station of the Auxiliary Mission, on Lord's-day, the 15th of June. On the same day the new chapel, formerly a school room, was opened for the worship of God and the preaching of the gospel. Damudar and Ghanushyam went from Cuttack to share with brother Shem in the hallowed exercises of the day. A morning prayer meeting was held, presided over by Damudar. At eleven o'clock Ghanushyam preached from 2 Cor. vi. 16, "Ye are the temple of the living God;" after which Shem baptized two young men from the orphanage at Piplee, now settled at Khoordah. In the afternoon they were received into the church by Shem, who delivered an address from Jeremiah xxxiii. 3, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." The Lord's supper was then administered. Shem and his wife have been dismissed from the mother church at Cuttack to form, with the two then received, a separate church at Khoordah; and let it be thankfully acknowledged that, notwithstanding discouragements which at different times have oppressed our spirits, the churches at Chaga, Piplee, Khundittur, and now Khoordah, have been formed from the mother church here. May the little one at Khoor-

dah soon become a thousand, and the small one a strong people.

The car festival at Pooree has just been held at Pooree: the idols were brought out on the 26th June, i. e., the Thursday in the Association week. The attendance of pilgrims was larger than it has been for several years, but could not have exceeded 50,000. The weather was fine, and the mortality was small as compared with some years that we have known. All the brethren from Cuttack, and three of the native preachers with two of the students, were present to witness for Christ, and many opportunities were enjoyed of making known the gospel. Resting on the promise of God, we confidently believe that "the precious seed can ne'er be lost."

I had a rather violent attack of illness the day before leaving Pooree, but it was mercifully checked, and though for several days I felt much enfeebled, I am now, through God's great goodness, nearly as well as usual. We are a small and feeble band. Oh send us the help which we have often pleaded for. God has given you the money; may He give you the men. A vigorous and united effort largely to reinforce the Mission should now be made.

J. BUCKLEY.

Cuttack, July 5th, 1873.

REPORTS OF OTHER SOCIETIES—THE BAPTIST MISSION.

BAPTISMS.

THE baptisms of the year, in the stations both in the East and West, including Jamaica, have amounted to quite 2,000 persons—an increase of one-third over the average of the last five years. In order to estimate the value of these additions to the Church of Christ, it should be remembered that they consist not of infants, nor of the unintelligent, nor of merely nominal professors of Christianity. In every case the missionaries have anxiously sought to ascertain the presence of a work of grace in the heart. Each convert has a story to tell of the workings of the Divine Spirit, leading him by steps, more or less prolonged and painful, to a full and open confession of repentance towards God, and faith in the Lord Jesus Christ. It may be that, in some instances, both missionary and convert are mistaken; but in any case discrimination has been exercised, and attention given to the spiritual state of each individual.

THE SONTHAL MISSION.

In this district of India, the enlargement of the Mission, and the increase of converts, have been of a very interesting nature. It was in the year 1865 that the first steps were taken, by the Rev. E. Johnson, to commence missionary work in Sonthalistan, where he was subsequently joined by the Rev. L. Skrefsrud, a Norwegian, and the Rev. H. P. Boerresen, a Dane, and two other Christian brethren. Land was acquired, bungalows were erected, a school was commenced, and the missionaries diligently set themselves to the acquisition of the native language, and the preparation of a vocabulary, grammar, and other useful books. The Mission thus commenced with the Society's aid, found warm support in India, and the chief portion of the funds required has since been collected on the spot. Under the title of the "Home Indian Mission," a committee of the missionaries and brethren manage the affairs of the stations. For the first two or three years the progress was slow; at the end of 1871 the converts numbered only thirty-five persons. During the past year, however, a remarkable work of grace has appeared among the people, and not less than two hundred and twenty have been baptized into Christ. In addition to these there are hundreds of inquirers, and the whole district appears to be stirred. "There is no need," says the Rev. G. H. Rouse, who lately visited the mission, "to have paid native preachers, because the whole Church is a preaching Church." Children have been the means of leading many to Christ. Of the boys attending school, fifteen or twenty have been received into the church, and prayer meetings among them are frequent. In several cases the boys have gone out, of their own accord, to preach to their heathen fellow-countrymen. Two lads went to Sultanabad and spoke of Christ, and, as the result, six households expressed their desire to become Christians; others have been the means of leading their fathers and mothers to the Saviour. Seven girls have also been baptized. In the case of five, "while they were converted in the school, and their brothers in the boys' school, their parents had heard the Gospel preached in their own villages, and had received it; and they were all baptized together." Eighty-five persons were on one occasion baptized at once, including five Christian households, fathers, mothers, sons, and daughters.

This interesting movement, among a people understood to be the descendants of the original inhabitants of India, has some advantages not to be found among the Hindus. "The missionaries," says Mr. Rouse, "have not to contend with such a religious system as we have to encounter in Hinduism. With all drawbacks in the Sonthal character, it is more open and simple, and therefore more ready to receive the Gospel than the Hindu mind. The missionaries appear to the Sonthalis as their friends, in their endeavour to escape from the oppression of their Bengali creditors. The Gospel has not to encounter the pride of caste, nor have the converts to dread the loss of caste, since the chiefs have lately decided that no one is to become an outcast on account of being a Christian." The traditions of the tribes also favour the reception of the Gospel, as they singularly resemble, however corrupted, portions of Scripture history. Though without a written language they have been preserved by the practice of the Sonthal sages, in repeating them at every marriage festival, and on other occasions of ceremony. Six brethren are now engaged among this most interesting people, and the missionaries earnestly urge the Committee to add to their number.

BACKERGUNGE MISSION.

Next to the Sonthals the largest number of conversions has taken place in the large and rapidly-increasing mission in the district of Backergunge. One hundred and ten persons have during the year put on Christ, and one hundred and forty-six remain as candidates for the sacred rite. About two-thirds of these persons are from among the heathen; the other third is drawn from the ranks of the Christian community. "Some of our brightest specimens of Christian character," says the Rev. J. Salo, "and most efficient preachers, are from these, though not all. We have some precious illustrations of the text, 'The entrance of Thy word giveth light, it giveth understanding to the simple,' amongst our converts from heathenism." Two native preachers have died, leaving behind them a simple but emphatic testimony to the saving power of Christ. "One man, a pillar of the church," says Mr. Sale, "was a case of the triumph of faith over great suffering long endured." As he lay on his mat, on the floor of his hut, "in the quietest, simplest way he poured forth his trust in his Lord, and his warm if not joyful acquiescence in his Redeemer's will—'Ready to get better and live for Christ, or to go and see his Lord.' This was the burden of his talk all the time I was there; and his brethren said, several of them with tearful eyes, 'It is always so with Nobin.' And so it remained with Nobin, till literally the decay of that strong young frame was complete, and he went up from terrestrial to celestial scenes."

There are now thirty churches in this district, with a membership of 921 persons. They meet in thirty chapels, which are the centres of circles of villages, whence the

congregations are drawn, and where schools are held from day to day. The native Christian community, consisting of the families of the members and inquirers, and of others who are seeking the way of salvation, numbers about 3,700 persons, of all ages, scattered in the numerous villages of this populous but swampy region. It is interesting to remark that the churches take the deepest interest in the maintenance of discipline, in the examination of candidates for their fellowship, and in the diffusion of the Gospel around them, and the Committee are happy to observe an increasing liberality in their gifts for the support of Christ's cause. The preaching tours of the native evangelists have not, perhaps, been quite so extensive this year as usual, as Mr. Sale has instructed them to remain longer in the places that they visit. The district contains two millions of people, and of these the preachers calculate that 131,000 have heard from their lips the glad tidings of peace, in the 2,550 markets, melas, and villages they have entered. If the small groups of less than ten persons to whom they have also preached were added, the total would show no inconsiderable amount of well-directed labour and assiduous effort.

THE MISSION IN DELHI.

Connected with the work of God in the important city of Delhi, thirty-five persons have been baptized into Christ, and a large amount of evangelistic labour has been accomplished by the Rev. James Smith and his band of volunteer helpers. In visiting the towns and villages in the district around Delhi, the brethren appear to have been generally warmly welcomed, and received with willing, open-handed hospitality. "At Sikree," says Mr. Smith, "nearly the whole population came together to hear the Gospel, and all our temporal wants were supplied without any cost to us." At one place, Sestul Das baptized fourteen converts, chiefly of the sect of the Kabir Panthis, while at Pull Wull there has been formed the nucleus of a Christian Church of ten members. In Delhi itself, Scripture reading from house to house, as well as preaching in the bazaars, has been found a very efficient method of bringing the Gospel to the knowledge of the people; prayer meetings have been daily held in various parts of the city, and considerable progress has been made in the reorganization of the churches. An interesting case of conversion is mentioned by Mr. Smith, that of a faquir, by name, Cheetan Das. "He was baptized by Chuni, but has continued his old wandering life, with the addition of two companions, viz., his New Testament and Hindi Hymn Book. He appears to be a simple-minded man, and is almost as welcome among the people in his new character as he was in his old one. He often makes his appearance at the house of God, accompanied by three or four heathen men, among whom he has been labouring to spread a knowledge of the truth." For the general improvement and edification of his people, Mr. Smith has Bible-classes and schools. Eight of the schools are supported by Government grants, and by the municipality, and he hopes the time is approaching when the converts will be able to do for themselves much which hitherto has been dependent on the presence and exertions of the English missionary.

THE CAR FESTIVAL AT BERHAMPORE.

ON Thursday, June 26, the car festival of Juggernath was held at Berhampore, as well as in many other parts of India. As I had not had the opportunity of attending the Berhampore festival for nine years, I was anxious to be present. And the first thing that struck me was the very small attendance as compared with former years. Instead of the streets being so crowded as to be almost impassable, they did not seem to contain, except in the vicinity of the temple and cars, many more people than are to be found on a market-day. The lack of interest and enthusiasm was very marked as compared with what it was in days that are past. Indeed the people freely admitted that the glory of Juggernath had departed; and more than once I heard the remark that now a days nobody would give money to keep up the show. Taking up our position in the street leading to the temple and cars, we endeavoured

to show the people the folly of idolatry, and to direct them to the true Juggernath, the Lord of the world. Occasionally the wooden god found a defender; but the principal remarks made by the people were more in the form of objection to christianity than in defence of idolatry; a fact which clearly proves that our Scriptures and tracts have been read as well as received. "How is it possible," said one man to Tama, "for God to assume the form of man?" To this our brother replied, after a graphic description of the power and glory of God as displayed in the material universe, by inquiring whether a Being who had made all men, and all things, could not, if He chose, appear in the form of man?" Moreover, it was said, that many ovents were continually taking place the manner and reason of which no one could explain. The man was asked, for instance, whether he had ever had fever;

to which he replied in the affirmative. He was then asked whether he had ever taken quinine (the natives have great faith in quinine) and been cured by it? to which he again gave an affirmative reply. When asked, however, to explain *how* it was that quinine checked and removed his fever, he was at a loss for an answer. So he was reminded it was with regard to the remedy for the disease of sin. About the physician and the medicine there was much that he could not understand; but that if, instead of cavilling, he would try the remedy, he would get spiritually healed—healed, even though he might not understand the *modus operandi*.

To show that the natives have not only read our books, but how quick they are in detecting fallacies or raising objections I may just state that one of the brethren said, as the car was passing, "How can Juggernath be God? Why, if he were not tied up, he would fall down." "What you say is very true, replied a man, "he is tied up like a thief, and would fall if he were not; but was not your Jesus Christ fastened to the cross? If He were God, why did He allow Himself to be thus fastened? Why did He not show His power and come down? He will save us, you say, and yet He could not save Himself." From this and other remarks made by our hearers, it is evident not only that the Scriptures are read, but that, at the same time, many of the more intelligent natives are better acquainted with the infidel objections of Europe and America than they are with the truths of the gospel.

To prevent accidents the cars were placed under the control of the inspector of police, so "the lord of the world" was not allowed to move till a police officer gave the order. On the order being given crowds of people tugged away at the thick cocoa ropes, and in this way the three principal cars—containing respectively Juggernath, his brother, and his sister—were dragged along the road, being directed and guarded by policemen. The whole performance seemed to be regarded rather as a piece of fun than a religious ceremony; and if there ever was any solemnity about the observance that time has passed away. As regards the cars themselves they were the

most rickety, forlorn, disreputable objects for gods to ride upon I have ever seen. The towers, or canopies, rising up from the top of the cars were only partly covered with cloth—cloth which seemed to have been thrown over them regardless of order, and which was coarse, old, and dirty. A more miserable turn-out for a car festival I have never witnessed. Even the customary offerings of plantains, cocoa-nuts, and sweet-meats, appeared to be withheld, and the whole aspect of affairs clearly indicated that the self-sacrificing devotion, and ardent enthusiasm of former days had passed away. After proceeding some distance down the street the principal car stuck fast in the gutter, and as it was growing dusk the police gave orders that the god was to remain there for the night. Even the regulations and restrictions under which the gods are placed will, doubtless, tend to shake the faith of the people in their divinity, and by degrees to bring them into contempt.

As accidents in connection with the dragging of cars are continually taking place there is an increasing outcry against the practice. The rajah of Burdwan and other influential natives think that dangerously large cars should not be allowed. The Lieut.-Governor of Bengal has brought the whole subject before the Government of India, and his Excellency the Governor-General in Council is of opinion that while it is undesirable to interfere with the custom of car-dragging, it is necessary to secure those who engage in it from injury of life or limb; and also to prevent any from being compelled to drag cars against their will. European magistrates are authorized to see that proper precautions are taken to prevent accidents, and to proceed against any parties through whose neglect or carelessness accidents may occur. During the last festival six women were killed by a car in Bengal; and when a few of Juggernath's priests have been convicted of manslaughter, then doubtless the god will be made to ride on cars less dangerous to life and limb. Thus in one way or other events seem to transpire to hasten the time when "the idols He shall utterly abolish, and the Lord alone shall be exalted in that day."

W. HILL.

MR. VAN METER, FROM ROME, AT BUXTON.

On Wednesday evening, the 6th August, Mr. Van Meter delivered an address on the Vatican, St. Peter's, and the Inquisition, at Buxton. R. C. L. Bovan, Esq., of London, took the chair. Dr. Binnoy, the Rev. S. Shoobridge, formerly rector of Hastings, the Rev. — Armitage, vicar of Casterton, and myself, took part in the engagements.

Mr. Van Meter first gave a description

of his work amongst the homeless and friendless children in New York city. The simple story of his work amongst the children was told with an earnestness and pathos that cannot be described. I have rarely seen strong minded men and women so much interested and so deeply moved. He told us how remarkably Providence had opened his path, and how the means for

carrying on the "Howard Institution," amounting to about *six hundred pounds a month*, had been provided. Since June, 1861, more than eleven thousand wanderers have been cared for, and all, or nearly all, are now comfortably located in various parts of Canada and the States. When Rome was opened by the Italian army, Mr. Van Meter felt that God had called him there, and conveying his work to his son and daughter-in-law, he set out for the imperial city. A second son and daughter have relinquished good prospects in America to join their father in Rome, and are content, for the first year at least, with food and raiment. Day schools and Sunday schools have been opened, and not less than *five hundred* have sought for admission. He stated that eighty-eight women had formed themselves into an association, and had determined no more to bow down to the priests. A number of these women had called on Mr. Van Meter and begged him to open an evangelical school for their daughters, and had given the names of fifty-eight children. The evangelists in Rome felt that the opening of the city to the preachers of the gospel ought, in some way or other, to be commemorated; and one of them said, "O that it could be done by sending forth ten thousand copies of the New Testament!" Mr. Van Meter, on hearing this, pledged himself at once to the completion of the work. He appealed to the Sunday schools in America for ten thousand dollars; and, all honour to the children, they sent *more than eleven thousand*. The work could have been done more expeditiously in England or America. He and his friends, however, were determined to print their New Testaments within the Leonine city, and *within the shadow of the Vatican*—this work was completed! A graphic description was given of the colporteurs, with their dog cart laden with Scriptures, following the Italian army as soon as a breach was made in the walls, and a photograph of the cart and colporteurs, as well as a copy of the New Testament in Italian, was presented to the chairman. On the morning of the day of the meeting Mr. Van Meter received a letter from his interpreter in Rome, stating that a building, formerly used as a "Restaurant," admirably suited for mission premises, had been offered to him for £8 a month. This building is in front of the Vatican; so near is it to the

pope's quarters, that when public service is conducted there by the evangelists the pope would be able, if his windows were open, to hear the sound of the preacher's voice. Tempting as was the offer Mr. Van Meter felt that he could not undertake more responsibility, and therefore declined the offer. No sooner, however, had he dropped the letter into the post box, than he began to chide himself for want of faith, and a second letter was sent directing the interpreter to take it. Mr. Van Meter stated that he had come to England to raise £2150, the sum (after careful calculation) he required for the coming year's work. He had received over £1700; but the taking of this building would compel him to raise an additional £100. Appealing to the audience, he said, "Have I done right or wrong?" and there was no mistake in the response. The chairman intimated that the anxiety of Mr. Van Meter might be at once allayed about the additional £100, and the next morning he signed a cheque for the amount. A telegram was sent to Rome early next day to cheer the earnest workers there with the joyous intelligence. The collection and other subscriptions amounted to £126. I was much gratified with his testimony to Mr. Wall's ability and excellence. I told him what had been done at the Association, and he confirmed Mr. Wall's statement about the two Italian evangelists whom Mr. Cook had recommended. All the people were delighted to meet this truly philanthropic American, and the impression made by his visit will not soon be forgotten. J. BAILEY.

LECTURES ON INDIA.—Two lectures on India have been delivered by Mr. W. Bailey at Buxton to appreciative audiences. Col Browne, C.B., one of the few surviving officers of the Peninsular campaigns, and who has been in seven engagements, took the chair. Special interest was attached to the chairman, from the fact that he is the brother of the late Mrs. Hemans. Dr. Binney, of London, the Rev. E. W. Bobb, vicar of Kington, Hereford, and formerly chaplain of Cape Town, and the Rev. J. Jenkins, who has been to Egypt and Palestine, the Australian colonies and North and South America, took part in the proceedings. The proceeds will be devoted to a fund which, it is hoped, will be raised to provide books for the famine orphans.

FOREIGN LETTERS RECEIVED.

BERHAMPTON.—W. Hill, March 15, July 2, 17.
CUTTACK.—J. Buckley, July 5, 19.

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, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

OCTOBER, 1873.

THE SECRET OF A REVIVED LIFE.

“THERE is none that stirreth up himself to take hold of Thee,” lamentingly uttered by Isaiah concerning God’s chosen people, cannot be justly said of the Church of Christ of our day.

There are many, probably there never were more, who call upon the Lord, and cease not from day to day to stir up their thought and faith, fervour and love, to take hold of Him with the firmest grasp, resolved, like Jacob, not to let Him go, so long as they are not fully blessed. To them life is intolerable the moment they lose sight of His face, and feel not the joy of His smile. Spring cheerfulness, and summer gladness, give place to wintry desolation immediately the Sun of Righteousness is clouded from their gaze. The conscious realization of God, the sweet enjoyment of His actual friendship, the “walking with Him,” looking into His face as into that of a loving Father-companion, is the very essence of their Christian life; its atmosphere, its brightness, its strength, and its success. They make “leisure for prayer,” and are oft “detained before the Lord;” held in His presence longer than they are aware by the fascination and delight of communion. Of their seasons of prayer, so life-reviving and joy-giving, they say—

“Hour of prayer! full well I know it;
Sweetest hour on earth to me;
Never can my soul forego it
While there need of prayer shall be.”

There *are* saints such as these; and the church knows something of their priceless service. Their work is not fitful, inconstant, or weak, but regular as the sunrise, sure as the seasons, and fruitful as the garden of the Lord. They give, not with clenched grip, and according to what they have left when every earthward craving is satisfied, but according to the powerful impulses of that love which gave all for them and their redemption. Their lives-embody the truth as it is in Jesus, and re-enact amongst men the self-sacrificing scenes of His life. They are the princes of our churches who, being “alive unto God through Jesus Christ our Lord,” so mightily prevail in prayer that they repeat Pentecost and verify the Resurrection.

That these are not the *majority* is everywhere confessed and deplored; and because they are not there is this cry for a new baptism of the Holy Ghost, that all the Lord’s people may be “princes,” the many become as

the few, the common type of Christian character rise into the more select, and so there come to pass a reviving of spiritual life, a gracious renewal of strength and service throughout all our churches.

To many, alas! the vivid and moving conception of God, of His all disciplining love and merciful help is an unusual experience. Doubt has become, in them, a disease, and not a health-bringing stimulus. Creeds have dwindled into fables, and convictions are no longer definite, strong, and inspiring. God is evaded; not cast out: but evaded, and the vision of the Divine but rarely enjoyed. "The powers of the world to come" work from so remote a centre, and the space between us and that centre is so crowded with the powers of the world of sense and fashion that the infinite and eternal fail to mould their thoughts and affect their lives. Prayer is restrained before God. The notion of law and order shrivels devotion into a dry problematical exercise. Public prayer is only an elegant formality; the prayer meeting is weariness, and private prayer is hasty, hurried, and hard. The confession of sin is in hackneyed and over-weighted phrases, and from the lips outward; pleading has no urgency, and praise no thrilling joyfulness. There is not interest enough in God to take hold of Him. He is not seen, is not heard, is not felt to be near; for they are dead unto God through the poison of cherished doubt and persistent self-seeking.

For all this there is one cure, and only one. We must stir ourselves to take hold of God. *This is the secret of a revived life.* Gloriously sublime as is the task, yet the process is beautifully simple; the apparently difficult problem yields its solution at once to the vigorous hand-to-hand grip of faith and prayer. We need no new light. We wait not the advent of any new prophet. This is the way—it always was; and it is so still—"Stir up yourselves to take hold of God." He is life. He is the Renewer of life. It is the Spirit that quickeneth. He makes every Pentecost. All advance in spiritual power and perfect service comes from His inspiring impulses. There never has been, there never will be, a genuine quickening and permanent progress of the Christian life except by the power of the Spirit of God. We must do anything He bids us to take hold of Him. No effort must be spared; no energy held back in this search. "Stir yourselves."

Yes: stir yourselves. Break in upon the monotonous torpor of the soul with a vehement endeavour to get a keener sense of God, a more intense and soul-filling communion with Him. Stir the clogged and smouldering coals into fiercest flame by energetic thought and strained attention. "Follow hard after God;" not with listless indifference, as though the prize was not worth the pains, but with every faculty astretch as in eager pursuit of inestimable good. Rouse yourselves. You can do it. You must do it if you are to have a revived life. Snap in twain the spell of the worldly enchanters at once, and face all risks. Burn the boats that would tempt you to go back to the world and its ways, and let your course be unchecked to the kingdom of God and His righteousness. Mean to be thorough Christians of the highest type, and make for the chosen goal with all your strength, and mind, and heart. As a wearied mother dreads the drowsiness that would close her eyes to the wants of her sickly child, and rouses herself to widest wakefulness; as an ambitious student never ceases to look out for spurs to rouse his sluggish mind and to goad his forces even beyond their power; as some of you "put on strength," and gird your loins with invincible power to accumulate wealth, so stir up yourselves to take hold on God with a firm, unrelenting, full-grown Christian man's

grasp—a grasp of the whole renewed nature—and a revived life will soon be a blessed and deeply enjoyed reality.

True revivalists, from the prophets downwards, have ever been men who stirred themselves up to take hold of God. They felt they needed it. Their waiting was no passive indolence: but an earnest watching for His will and enquiring in His temple. Amongst many temptations to forget Him, to put Him aside, to get out of His way, they stood firm, faithful to their vows, trustful in His promise, and importunate in their prayers. Like Abraham, they have not known when to stop pleading for the salvation of sinners, and have ceased with the utmost unwillingness to enlarge their petitions to the Divine pity. Like Moses, they have asked to be blotted out of God's book of love rather than their prayers for the guilty should go unanswered. Like David, they have panted after God as the hart after the water brooks. No sooner have they felt their hold of Him relaxing than they have stirred themselves to thought about Him and His words and ways, and as they have mused their hearts have burned with fresh devotion, and they have clung with greater tenacity to their Life and All. He has been the one absorbing Reality, seen in all sights, heard in all sounds, felt in all feelings, enjoyed in all delights, and inspiring in all acts. "Apprehended" of God, laid hold of by Him, they have striven to "lay hold" of Him and to "apprehend" that for which they have been apprehend of Christ Jesus.

Was it not the same at Pentecost? Let the prayer meetings between the ascension of Christ and the descent of the Holy Ghost, with their unity of spirit and of petition, supply the answer. Weak as those "unlearned Galileans" were, they took hold of God and were strong with His strength. Was it not so with the elevated piety, severe simplicity, and impressive power of Paul? Hear him describe his attitude after thirty years' experience of the grace of God. He is still "stirring himself up" that he may "win Christ;" forgetting the past and pressing forward, his whole soul bent on one thing, the full possession of Christ. Was St. Augustine a man of rare sanctity and quickening life? His *Confessions* pourtray a soul rousing itself to the uttermost to take hold of the Lord. Did Peter Waldo break the chains of Romish error and preach the life-giving gospel? It was because he felt the Lord "nigh at hand;" within hand reach, yea, in his very heart, making all its joy, and in his conscience, giving it true peace. Were Luther and Melancthon, Whitfield and Wesley, the pioneers of revived life? It was because they knew that "to pray well" was "to study well," to work well, to live well; and, busy as they were, did not count three hours a day lost if they were given to taking hold of God. Indeed revivals always follow real prayer. This is a divine law. The Holy Spirit is given to them that ask. When prayer is the cry of the *whole man*, of his faith and hope, of his love and will, of his conscience and aspiration, it never fails to get its reward: for God is taken hold of, and the grasp is always newness of life. Doubt dies as we see His face. The world is eclipsed when we behold Him in His beauty. Faith in His gospel, and in our work, is revived; love to man, to the weakest and worst, is inflamed; work is made spontaneous and abundant; and with revived *faith*, revived *love*, and revived *work*, we have a revived and an increased church.

But to make this effort at self-rousing it is very necessary we should be quite clear that we are God's children, His accepted ones, and have, therefore, freeness of access into the holiest of all by the blood of Christ. We shall shrink from taking hold of God if we do not know His fatherly love,

and are not rejoicing in the privilege of sons. If God is felt by us to be not our Father, but a majestic Stranger, how can we feel aught but shyness and reserve, or even dread, as we think of Him? If we are saying—

“Tis a point I long to know,
Do I love the Lord or no?
Oft it causes anxious thought,
Am I His or am I not?”

it is not singular that, like a shy child with a visitor, we stay in the outer courts, and only steal glimpses now and again of His face, half doubting whether, if He should see us, He would bless us or not. If we would take hold of God with a child's loving clasp we must feel that He is our Father and we His children. The fulness of our pardon should be as clear to us as the shining of the sun. The conviction that we are the Lord's should be as definite and as deep as light divine can make it. Not a shadow of doubt should be suffered to *stay* in our minds about our Christian state, and the thorough and unreserved welcome of the believer to fellowship with the Father. God's plan is to forgive us *outright*, to grant us complete pardon upon our faith in the Lord Jesus: for He is light, and in Him is no darkness, not the merest speck of a cloud of unforgiveness; and if we walk in the light “the blood of Jesus Christ His Son cleanseth us from all sin.” Believers have passed from condemnation. Death hath no more dominion. We are sons of God, joint heirs with Christ, and ought not to cherish a solitary doubt about our Father's adopting love, but to take hold of it and rejoice in it, and of His power and use it, and of His life and live it.

Besides the joy of pardon there should also be a keen and realizing sense of the exceeding greatness of the power that worketh in us. We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who worketh in us both to will and to do for His good pleasure. We need nothing for a quickened life He is not ready to give if we will only rouse ourselves to take hold of Him. His infinite fulness, revealed in Christ Jesus, is freely available to us. Out of it we may receive, and grace upon grace in endless succession. As we ought not to doubt our acceptance through Christ, so may we never distrust His readiness to pour out His Spirit upon all flesh. By the method and spirit of His forgiveness He says, “Let not the past distress and disable you. You are quit of it.” By the power that worketh in us He destroys the fears born of our weakness, and fills us with the energy of hope and the strength of full assurance of understanding. Exult, then, in the fulness of Divine pardon; remember the limitless power that energizes you, and bend all your nature to the act of taking hold of God, and becoming a partaker of His Divine nature.

Brethren, whom God has made overseers of the churches, we must “stir up ourselves.” Are not we, too, far from God? Do we give ourselves as continually to prayer as to the ministry of the word? Suppose we were to live more with God, would not God become more real to us: should we not feel we were dealing with real men, and doing a real and a lasting work? With a firmer hold of God in our thought and feeling and habit of life, what joy in our teaching, what gentle rebuke, what pleading, what insight, what power; how dead we should be to the world, how alive to God. Men would be pricked to the heart. The church would have favour with all the people. And the Lord would add to their number day by day them that are in the way of salvation.

Leaders and officers in the churches, superintendents and teachers in the schools, parents in the home, followers of the Lord Jesus, let us all

advance nearer to God. We are too far from the fountain of our life. Our tents are pitched at the foot of the hill of Pisgah, where we are so surrounded with the mists of worldliness and the clouds of earthly care, that we can scarcely see the face of our Father who is in heaven. We need to strike our tents and carry poles and cords and canvass to the very top, so that we may dwell near Him, hourly hear His voice, and feast upon His grace. Now, this very day, let us stir ourselves up to take hold of Him. God desires it: invites us to it, and delights to aid us in it. The perfectness of our Christian character depends upon it. The church's answer to the doubt of the age is formed by it. The progress of the kingdom and the increase of the honour of Christ hinge upon it. Then, without any reserves, with a consecration that shall carry in its hands all our gifts and influence, our wealth and wisdom, let us draw nigh to God that we may get a heightened piety and a saved world.

“O Lord, hear; O Lord, forgive: O Lord, hearken and do: defer not for Thy name's sake, O my God.” JOHN CLIFFORD.

THE REV. RICHARD INGHAM, D.D.*

BY THE REV. R. HARDY.

“THE good that a man does lives after him.” His body may be borne to the tomb amid the wailings of bereavement. There it may repose in the silence of man's long home, fulfilling its mortal destiny—“earth to earth, ashes to ashes, and dust to dust.” The grass may grow greenly above him, and thoughtless feet may pass unheeding over his head. Still and quiet, in unbroken slumber, he lies, where “the wicked cease from troubling and the weary are at rest.” The world may forget him. His presence may become a dim and shadowy memory, even to those who loved him most. But he lives on! The truth proclaimed amidst the fiery splendours of the apocalyptic vision is, indeed, yea and amen! “Blessed are the dead which die in the Lord; they rest from their labours, and their works do *follow* them.” Out of the painfulness of their life-work a holy influence springs forth—their memory is enshrined in loving recollection. Men are stimulated to love and good works. Their power of doing good is triumphant over the grave—it survives the dust of death.

Dr. Ingham was the only son of William Ingham, and was born in the township of Stansfield, in the parish of Halifax, Yorkshire, in the year 1810. His father was one of the founders of the Heptonstall Slack church, in 1807, and one of the first seven deacons of that church. Speaking of these men, James Taylor said, “I do not think there have been seven better deacons since the days of the apostles.” He died in 1826. Dr. Ingham's mother was a truly pious woman, and a member of the Slack church, so that he had the advantage of being trained up in the way he should go. His parents occupied a respectable social position, his father being a cotton spinner and manufacturer, and he brought up his son to the same business. When Dr. Ingham was in his twelfth year, his uncle, the late Richard Ingham, was publicly recognised as the pastor of the G. B. church at Heptonstall Slack. He was a man of considerable attainments. After receiving a good classical education, and acting as assistant teacher at Tadcaster and Hipperholme, he studied some years at the Oxford

* The writer regrets that Dr. Ingham is not known to have left any journal, or any papers whatever, which could aid him in writing this memoir.

University with the view of becoming a minister in the Church of England. He spent his long vacations at home; and as his father was a member at Birchcliffe, and his mother at Slack, he attended one or other of those places. James Taylor, son of John Taylor, of Queensbury, and brother of Dan, was at that time pastor of the Slack church. John Taylor, like Dan, was mighty in the Scriptures. He had something to teach; and therefore, as a matter of necessity, he was *dogmatical*. James, too, was a *dogmatist*. The Oxford student heard James preach a sermon from the words, "what is truth." This led him to serious reflection; and the result was that he became entirely convinced of the error he was committing in the course of life he was marking out for himself, and he abandoned the idea of entering the Established Church, and exchanged Oxford for the humble academy of Dan Taylor, London. Such was the man to whom Dr. Ingham was sent for education and training; and as the teacher determined the hand-writing of the pupil for life, so did he also aid in forming those moral and religious principles on which was founded a life of great moral excellency and usefulness.

He was baptized at Slack, November 20, 1829; and on January 1, 1831, he was appointed to assist in conducting a private meeting at Broad Stone, now a branch station of the Slack church. He was elected a deacon of the church, March 3rd, 1832, and ordained to that office Dec. 26th of the same year. He preached before the church, January 1st, 1833, and was authorised and recommended to preach wherever the providence of God might open the way, April the 5th, 1833. He was also engaged as a teacher in the Lord's-day school. The above will show that when he joined the church he entered on a course of Christian activity which ended only with his power to labour. At the period under notice he would climb the hills and cross the valleys in the neighbourhood in the most inclement weather in order to keep his appointments. At this time he was engaged in trade, and was in the habit of attending the Manchester market to dispose of his goods; but in 1835, feeling it to be his duty to devote his life to the work of the ministry, he relinquished his business and entered our academy, then at Wisbech, and conducted by the Rev. J. Jarrom. While he, by the acquisition of knowledge, was being prepared for the work of the Lord, an important sphere of labour was being prepared for him in one of the most thriving towns of the north.

In 1831, the Yorkshire Conference introduced the G. B. cause into Bradford. A large room was hired and opened for divine worship by the Rev. R. Ingham, of Slack, and in 1832, a church, consisting of eleven members, was formed. A larger room was afterwards taken, and then the chapel at Tetley Street was built. Dr. Ingham supplied this infant church during his course of study, and towards the end of it he received an invitation to become its minister. He commenced his regular labours the last Lord's-day in June, 1838, and was ordained April the 2nd, 1839. On June 10th, of this year, he married his cousin, Miss Grace Gibson, a worthy and pious lady, who proved a "help meet for him." Two daughters were born to them. The younger died in her sixth year; the elder survives, and is married to Moses Bottomley, Esq., stuff merchant, Bradford. He resigned his office at Tetley Street, in November, 1847. During his pastorate the church increased from 39 to 200 members.

From Bradford our respected brother removed to Louth, in November, 1847, and became the successor of the able and respected Cameron at Northgate. The church consisted of 160 members; in 1854, when he

resigned, it numbered 219. A new and commodious school-room was built during his pastorate, and the church, in its report to the Association for 1854, says, "we marvel at the divine goodness in our being enabled to look back on the concord and affection that have prevailed, and on the numbers that have been added to us by baptism." In 1854, the G. B. church, Haley Hill, Halifax, was engaged in building its excellent chapel at North Parade, and being without a minister, Dr. Ingham became its pastor, and removed to Halifax in November of the same year. When he commenced his labours, the church consisted of 86 members; when failing health obliged him to resign in 1862, he left on the church list 200. In April of the same year he removed to the church at Vale, near Todmorden, and resigned the pastorate of that church, May 8th, 1866, having raised its list of members from 131 to 176. The following entry is found in his handwriting in the Vale church book, viz., "It appeared to be the Lord's will that he should resign the pastorate, and accept *one-fourth* of the pastorate of North Parade, Halifax." Accordingly he returned to Halifax to be joint pastor with the Rev. J. H. Atkinson. The latter resigned in 1869; and this was followed by the resignation of Dr. Ingham the same year. During the joint pastorate 59 persons were added to the church. Our departed brother next became pastor of the Infirmary Street church, Bradford, and so continued to the time of his death. We thus place upon record his spheres of labour and results, so far as they can be tabulated.

In 1865, he published his "*Handbook on Christian Baptism*," and in 1871 his book called "*Christian Baptism, subjects and mode*." For these most comprehensive and valuable works he received the honorary degree of D.D. from the American College at Hillsdale. He also published, besides sermons and brief literary articles in our *Magazine*, an appeal to the "Friends" on the subject of baptism; and at the time of his death he had completed another considerable work on the Church Establishment.

What Dr. Ingham was in person many of our readers know. Art has produced a faithful likeness; and as we gaze on that we may exclaim, "blest be the art which can immortalise." We wish it were in our power to photograph him mentally and morally; to fix each trait of character, to show its relation, and to present the original in all its symmetry and beauty. The large measure of success with which he was honoured resulted from the blessing of God on the continued use of suitable means, combined with a life of great moral excellency. For the work of the ministry he was well prepared by mental cultivation, acquired knowledge, and the gifts and graces of the Holy Spirit. Possessing an extensive library he had the means of deriving information from the most approved authors, both ancient and modern.

As a preacher he was able, faithful, and affectionate. In pastoral work, in visiting his flock, and especially the straying, the aged, the sorrowful, the sick and the dying, he had few equals. Though not an avowed revivalist, he was perfectly at home in special meetings, and in the course of his ministry he frequently attended them or originated them, and with good results. Possessing a most amiable disposition, and a most kind, sympathetic, and loving spirit, he was able, beyond most men, to weep with them that wept, and to rejoice with them that rejoiced. A kind consideration for the happiness of others was, with him, an ordinary state; and active efforts to promote it were not isolated acts, but habits of daily life. He loved, and therefore was beloved, not only as a Christian pastor, but as a friend and a brother. While remarkably courteous towards all, there

was a peculiar grace and dignity in his behaviour which enabled him to maintain his position as a Christian gentleman and a Christian minister. Many of our readers will remember how feelingly he was wont to inquire after their welfare and that of friends, and how loving the messages and. The writer will never forget his last interview with his uncle who was taken ill and died at the house of his nephew at Bradford in 1842. He refers to it for the sake of one statement. As we write we seem to see still the well-known form lying on the bed of death, and to hear the familiar voice asking, with a calm and peaceful smile, "Shall such a man as I flee?" And then saying, "I am resting on Christ, the foundation of the apostles and prophets. I am in the Lord's hands, let him do what seemeth Him good;" and then he added, with evident satisfaction, "I am in the hands of one of the kindest of men." As we recall this death-bed scene, so calm, so peaceful, we silently offer the prayer, and why should we not record it? "Let me die the death of the righteous, and let my last end be like his." As God's infinite love to man was the cause of those acts which have excited the admiration of men and of angels, so God's love, exhibited to the mind and shed abroad in the heart, was the cause of that life of self-sacrifice, devotion, and suffering, which many of the servants of God are known to have led. "What things were gain to me, those I counted loss for Christ." "We were willing to have imparted unto you, not the gospel of God only, but our own souls also, because ye were dear unto us." These noble sentiments originated in love to God and love to men. Dr. Ingham had been made a partaker of the divine nature, and therefore he loved the souls of men; and, loving them, he sought to save them; and, in seeking to save them he was willing not only to labour but to suffer.

At no time did he derive a large income from the ministry, and sometimes it was very small. "He took nothing home," said a deacon of his last church. He was always in a position to say, "I have coveted no man's silver, or gold, or apparel." "I seek not yours but you." At Tetley Street his labours in preaching, conducting meetings, visitation, and in "taking care of the church of God," were very great. When the new chapel at Halifax had been opened, there remained on it a debt of £1,500. The Lord put it into the heart of one of His honoured servants to offer to pay the interest on that sum on condition that it was paid off in five years. This offer was gratefully accepted; and, by the great efforts of Dr. Ingham and his good wife, the liberality of the church and congregation, and the kind aid of friends, the whole sum was paid off in the time specified. When he employed the press he did not do it in the hope of gain or fame, but in defence of what he deemed divine truth. He gave years of study to his works; and then presented many copies to institutions where he thought they would be useful.

If humbleness of mind be a proof of piety Dr. Ingham had that, and it enabled him to esteem others better than himself. We have sometimes compared him with a man engaged in climbing a series of mountains. He has gained, we suppose, a considerable elevation, but he sees mountain after mountain rising higher and higher, and the height gained seems as nothing compared with the height above and beyond him. The intellectual and moral attainments of our brother were considerable in themselves; but to him they appeared as nothing compared with the absolute, the infinite beyond. The good done by him was indeed great; but to him it seemed but little compared with what required to be done; and with what he desired to do.

The wisdom which cometh from above is said by James to be "first pure, then peaceable, gentle, and easy to be entreated; without partiality and without hypocrisy." That was the wisdom which pre-eminently distinguished Dr. Ingham. He was a man of peace—a lover of peace—a keeper of peace—and a maker of peace. He could put the most favourable construction on what appeared to be unfavourable; and he had the art of leading others to do the same, and hence a good degree of peace prevailed in each of the churches of which he was successively pastor. Whatever he may have felt under some circumstances, it was seldom that he uttered a word of complaint even to his most trusted friends. He had that charity which suffereth long, and is kind; which envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; beareth all things, endureth all things." "If any man have not the spirit of Christ he is none of His;" and if he have that spirit as a sanctifier, teacher, and comforter, he may be expected to exhibit a spirit of meekness, gentleness, and love—a spirit of forbearance and long suffering—a forgiving spirit. Such was the spirit of Dr. Ingham.

He was thoroughly orthodox in his sentiments. For the doctrines and ordinances of the gospel, and for apostolic usages, where there was no express command, he had the highest regard. The works published by him are memorials, not only of his ability, his extensive reading, but of his love of the truth. In his view the first churches had the Lord's supper every Sabbath; that in some churches there was more than one pastor; and that religion was sustained and extended by Christians only; and at one period an attempt was made to give practical effect to these views. But while from conviction he was a General Baptist, and could contend earnestly for the faith and usages of apostolic times, he possessed a truly catholic spirit, and frequently said, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Placed in comfortable circumstances, after a long period of active and successful labour, he might have gone into honourable retirement. Instead of taking that course he was thinking of removing from Halifax to Bradford, to be nearer his work; and while one brother was spending a considerable sum in improving the chapel, he was contemplating an effort to remove the old debt. By his death the Rev. T. H. Hudson has not only lost a correspondent, but a friend who aided him and induced others to aid him in printing works which he wished to put into circulation. He was engaged in collecting a sum of money for this object a short time before his death. A few weeks before this event took place, increased feebleness obliged him to cease from all his labours. Rest and change failed to produce the desired effect. Too soon it was found that the action of the heart was impeded—that the cause could not be removed, and that there was no hope of saving his life. On Lord's-day evening, June the 1st, 1873, he passed the dark valley, to hear from his Saviour whom he had loved so well and served so faithfully, the commendation, "well done thou good and faithful servant."

On the following Friday his body was laid in the family vault at Heptonstall Slack chapel, in the presence of a number of ministers, deacons, and friends, representing the churches in the district. The Rev. R. Hardy read portions of Scripture, and the Rev. I. Preston offered prayer at the house. In the chapel the Rev. C. Springthorpe read the Scriptures, the Rev. R. Hardy gave an address, and at the grave the Rev. I. Preston gave

an address and offered prayer. His death was improved in most of the chapels of the district.

The writer saw Dr. Ingham but once during his sickness. The whole of what passed need not be recorded. Enough to say the expressions used by him indicated great humility, combined with unwavering confidence. When he rose to take his leave he said, "Brother, your condition is critical; we may not meet again. Friends will wish to know the state of your mind. What shall I say to them?" He at once replied, "Other refuge have I none, hangs my helpless soul on Thee." There he ceased. Our hearts were full. We pressed each other's hand and parted, each appearing to feel that it was the last interview on earth.

By the death of Dr. Ingham this world has lost one of the best of men; our denomination one of its most devoted, blameless, loved, and useful ministers; and the writer one of his dearest earthly friends. That he had his imperfections he himself would have been the first to admit; but we may say these related to his Maker rather than to man. To his numerous friends who will read this memoir, may the writer say, that in his view, you will best show respect for his memory by maintaining the truths which he taught, following his noble example, and seeking, to the full extent of your power, the prosperity of that cause he loved so much. May the Lord richly and abundantly fulfil His promise to his bereaved and afflicted widow, and command His blessing to rest on his daughter and on her husband, and on their children, even life for evermore. Amen and amen.

Queensbury.

JACK TAR'S TABERNACLE.

TIME:—Sunday afternoon. **Place:**—Appledore. "Hold there, if you please," cries the reader. "Apples I know, and doors I know; but what and where is Appledore?" Don't you know? If you indulge in the Indian weed, you ought not to be so ignorant. Saving the pardon of our beloved and untiring friend Dr. Burns (who, like another Jabez, is "more honourable than" many of "his brethren"), we may be allowed to tell the patrons of Bird's-eye and Havannahs that tobacco was introduced into England at Appledore. No monument marks the event. One would have thought that a monster cigar graven by man's device, or a huge bale of shag, would, ere this, have been raised. To return. Not know Appledore? Then let me say that from it in the valiant days of Elizabeth many a brave fellow volunteered to seek his and her majesty's fortune in unknown seas. The noble Raleigh made some doughty recruits here. Furthermore, by way of explanation, be it said that Appledore is a small town in balmy North Devon. Very quaint, too. To get in it is like going back a hundred years. Primitive simplicity has not all gone. People sometimes leave their doors unlocked at night: what say you to that, O inhabitants of our modern Babylon? Near to Barnstaple Bar, that terror of poor mariners, it commands a lovely view of the Atlantic with its unparalleled rollers; and, on a clear day, Lundy Island, vague and dim, like a myth, may be observed rising out of the purple sea. The streets of this curious place are so narrow that two carriages cannot pass. They are so steep, that unless your breathing-apparatus is in capital order you will soon be dead beat. Moreover, in divers and manifold places there is an odour as of tar, and not seldom a fragrance reminding one of fish.

I see I have again wandered from my text. Let me go back to it. I began with Sunday afternoon. Then it was that I had to do duty in this unique little town. Out for a holiday, I left my better-half and bairns at a neighbouring watering-place, and came over to Appledore to preach. How wet it was! The rain came down most relentlessly. The scene of my labours was a room called "The Bethel," and, of all things in the world, was situated over the Red Lion. I thought of Dean Swift's lines written on a chapel wall beneath which were some wine-vaults :

"There's a spirit above, and a spirit below,
A spirit of weal, and a spirit of woe,
The spirit above is the Spirit divine,
But the spirit below is the spirit of wine."

The congregation was a very select one. It was on the "limited liability" principle. Not a score were present; and, with four exceptions, consisted of the fair sex. On a like occasion, Sydney Smith preached from the passage, "O that *men* would praise the Lord," emphasising the third word. You should have heard the singing. None of your new-fangled tunes, I assure you; but down-right, old-fashioned melodies, and no mistake. Up and down, high and low, here and there, backward and forward, in and out—such eccentricities of tone and time as fairly staggered one. But it was hearty. That atoned for a good deal. The worshippers were evidently sincere: there was a ring of simplicity and sincerity about their sacred song which was pleasant to notice.

The service was a mixed one. The first part consisted of a prayer-meeting. Three of the brethren "engaged," as it is called. There was a strange jumbling of vulgarity and poetry in their supplications: a conjunction not infrequent in folk of the sea-faring order. Thus, while one petition was to the effect that God would arouse the careless people of the place and "bring them out of the chimley corners to worship," another was made on behalf of the poor sailors who were away from their homes in "floating prisons." Is not that a tolerably correct definition of a ship? These men were quite a study. Their bronzed, weather-beaten faces, told a tale big with meaning about ocean-life. One of them is certainly as true a hero as ever lived. He has saved more lives than any man in existence. Through his brave efforts two hundred and twelve have been rescued from drowning! Coxswain of the life-boat, he has steered it out in the midst of tempests that might well appal the stoutest heart. Poor old fellow! he is half blind through straining his eyes in the dark and amid the salt sea-spray: his hearing is hopelessly injured through his being knocked about by the merciless waves. On one of the latest occasions upon which he went to the rescue of a distressed vessel, the boat containing him was upset; down he sank, and so exhausted was he that he thought that his end had come; but, while under the water, the words came into his mind, "I will never leave nor forsake thee," and rising once more, he was enabled to rescue himself. A member of the Baptist church, he is a true Israelite. Only think of it: he has rescued more than two hundred lives. Is not this the sort of man to honour? Yet he is as artless as a child, makes no manner of brag about what he has done, and with the exception of a gift of a five pound note and a medal or two, has had scarcely any acknowledgment of his services. From the window of the room in which I slept I could see a handsome mansion a couple of miles off, situated in a park containing a conspicuous obelisk. What for? Erected in memory of an only son who was killed in the Crimean War. To which one can have no manner of objection. Albeit, it seems too bad that he who *takes* life

should have a monument and be made a considerable fuss about, while he who *saves* life should be quietly relegated to the regions of obscurity. Is this wrong? Let us hope that the victory which good and eloquent Henry Richard obtained last session in the House of Commons is the harbinger of a day in which those who deliver their fellows from danger will be more thought of than those who blow them up with gunpowder, or cut them down with cruel sabres. Meanwhile, I say, all praise to God-fearing and honest old Joseph Cox, of Appledore, and should the reader ever find himself in such uttermost parts of the earth as the Devonshire coast, he will not do amiss to find out this unpretending "ancient mariner" and give him a tight grip of the hand.

When the praying and singing were over my turn came. Of course I had loaded the mental cannon with the customary ammunition. An old sermon was ready, one that could be preached with ease. Holiday-making ministers should rest themselves as much as they conscientiously can, and this is one way of doing it. I felt, however, that with such a small congregation a regular discourse would seem out of place. I could hardly deliver such an one. Surely, a little brotherly, practical talk, would be better than a cut and dried homily. Remembering that we have but one instance in the whole of the New Testament of our Lord choosing a text from the Bible, whereas we find Him continually turning passing events to spiritual account, I thought I could not do better than do likewise.

Accordingly, I did so. When I got up, I left the Bible closed. Looking my audience fairly in the face, I tried to put myself and them at ease with each other, and spoke to them in the following strain: "My good friends,—Some of you are sailors. So were several of Christ's disciples. All of you are used to the sea. Thus was it with the Saviour Himself. How fond He seemed of it! Several times we read of His walking by the side of it. His home was not far off. He was accustomed to storms and squalls and calms. Ships and skippers were no strangers to Him. Don't you remember how twice He brought a miraculous supply of fish out of the Lake of Gennesareth? And you recollect well enough how He once trod the waves: just as now, blessed be His name! He comes to anxious and troubled people in the night of their worry and sorrow.

"For some days I have been a good deal about the sea. You know, perhaps, that one of the prophets says, 'The sea hath spoken.' Yes, and it speaks still. Will you let me tell you some of the things it has been saying to me? There are a few thoughts which have come across my mind that may be useful to you.

"Now and then the sea is quiet. It looks like a big mill-pond. Everything is still. And how beautiful! It reminds one of a great mirror reflecting the rocks, the white clouds, the blue sky, the hull, masts, and rigging of each vessel. I don't know any scene much lovelier than some of these calms. But do you admire them? I know you don't. They are uncommonly poor friends to sea-faring folk, are they not? Sail and rudder, why, these are quite useless then. It is when the quick, fresh breeze springs up, and the green waters get white and troubled, that you unfurl and steer. And so is it with life generally. What a common saying it is that trouble often does a deal of good, while prosperity frequently does harm; but it is as true as it is common and old. We like calm, peaceful weather, in our daily experience; we like all to go easily and comfortably, don't we? but it is not always well for us. We don't get nearest God and close to heaven then: do you think we do? The people who are the most

considerate towards others, who feel for them in their vexations and difficulties, and who carry themselves humbly, are not those that have round chubby faces, foreheads smooth and unwrinkled, and heads hardly ever bowed down. Not at all. Quite the other way on. If I want sympathy and tenderness in my griefs I try to find some one whose countenance is something damaged and defaced by worry, and tells a tale of past trial. Oh! my brethren, care is the common lot, indeed. Come it must. There is no escaping it. But when it comes let us ask for strength to bear it patiently and learn its lessons, and then, believe me, we shall find that storms are healthier than calms.

“‘Ah,’ you say, ‘it is easy to talk, but it is not at all an easy matter to do it well. When money is scarce, or the children have fallen bad, or a foul squall sinks or damages one’s craft, it is uncommonly hard to feel good, and to bear it all well?’ That is true. And it brings me to another point. Sometimes, I dare say, when you haven’t had much to do, and have been climbing about the rocks, you’ve seen among them little pools with a good deal of sea-weed in them. Is there anything prettier? Hardly. That same sea-weed—what different colours and graceful shapes it has! No glass-case in museums or rich men’s houses are at all equal to this. But ah! when the sea-weed is torn from the rock and drifted on the beach, how changed it is. It gets black, and stiff, and ragged, and dusted over with the sand. All the beauty is quite gone. There’s a great lesson to be learned from that. *Our* beauty of soul and growth in whatever is right and good depends upon being united to the Rock—the Rock of Ages. If we are separated from that, good bye to piety and usefulness. Christ said, ‘Without me ye can do nothing.’ Our experience says exactly the same. Only when we get our sins forgiven, through His great atonement, do we get His love in our hearts, and nothing will long keep us from sin but the love of Jesus which ‘constraineth us.’ For, to go back to the sea, how about the tides? Those wonderful ebbings and flowings, spring and neap tides, which you understand so well, what is it that causes them? Something above. The warm, quiet sun, and the bright, silent moon, make the water go out and come back; so learned men tell us. And it is just so with us spiritually. If we would have the waves of sin and the breakers of temptation controlled, we must get strength from above, what the New Testament calls, ‘power from on high.’ Good resolutions, turning over new leaves, vowing this and promising that, all come to grief without Christ. Have we not found it so? Every one of us! But prayer can get the Saviour’s help, and that will secure us when nothing else will.

“If, on a tolerably clear day, I go to the top of the hill at the end of the street here, I see something right out at sea which has the appearance of a longish cloud. I need not tell you what it is. Instead of being a cloud, it is solid granite. Away yonder there, I suppose some dozen or fourteen miles from the mainland is an island. When the atmosphere is thin and free from mist we can see it, but only then. Sometimes it is invisible for days and days; is it not? Do you know, that island has often reminded me of the other world. It affects most people just in the same way. They know that there is such a place, but they often fail to think about it. Not often do they behold it with the eye of faith. Alas, alas, it is pitiful indeed that men and women who, for aught they know, may be within an inch of their lives, should so stupidly put away from their thoughts the endless future. Why, the very brute creation cries shame on us. Industrious toiling during the summer, the ants lay up a

store of grain for coming need. The swifts and swallows that dart here and there so rapidly will leave our northern isle for a warmer clime when winter gets near. Shall the very insects and birds be wiser than we? God forbid. 'Prepare to meet thy God.' 'Prepare,' even if thou art a Christian: watch over yourself, rule, and hold in those turbulent passions of yours; try to bring your will more and more into subjection to God's will; resolve, not only to be saved, but to have an 'entrance abundantly' into Canaan. If you are yet unpardoned, 'prepare:' turn to Christ without delay.

"Why not? Is it meet that His dying love, His earnest pleadings, His tremendous threats, His solemn warnings, should be in vain? Yonder, among the green waves, is a grey rock. For centuries the sun has shone on it, rains have fallen on it, dews have bathed it, invigorating breezes have caressed it—but still it is nothing but a barren hard rock. Not an ear of corn has it grown. Never a flower sprung from it. And some folk resemble it. Gracious influences are given, but lost on them. They are no better for them. They are still quite indifferent to Jesus Christ and His salvation. Do not be of their number. Go to Him now. Get His mercy. Begin to serve Him. Put the barque of your soul into the hands of this Heavenly Pilot, and He will bring it safely through all storms and squalls and perils into the port of rest eternal."

They listened attentively. We had a little more singing and a benediction, and then went away. I hope good was done. No one, I feel sure, was harmed, at any rate. The writer was not. And this shall be my moral—Beloved brethren in the ministry, don't be afraid of a little by-work. Even during your holidays do a stroke of labour now and then for the Master. It won't injure you. Sweetness will be added to your rest. Profit may accrue to others.

T. R. STEVENSON.

OUR WORKING MACHINERY.

II. THE HOME MISSION.*

IN our working machinery the Home Mission stands next in importance to the College. The church's first duty is to maintain the efficiency of "the school of the prophets," and to prepare, in the completest manner, pastors, and teachers, and evangelists, for the work of the ministry and for the edifying of the body of Christ. Her second duty is to send forth those prepared, preaching the gospel to every creature; but "*beginning at Jerusalem.*" The highest authority we acknowledge proclaims this order of service, and all experience is its ample justification. It is the method of Jesus. He called His disciples to His side, formed them into a select school, drilled them with wise words and magnetising example, filled them with His Spirit and power, and then sent them forth, *first* to the lost sheep of the house of Israel, and subsequently to witness for Him in Judæa and Samaria and the uttermost parts of the earth. Missionary history shows this to be the true mode of Christian propagandism. One of our fathers, Mr. Pickering, at a missionary meeting held at Nottingham in 1829, observed, "The more we succeeded in such efforts to spread the gospel at home, the greater would be our facilities for diffusing it abroad. The Home Mission was the basis of the Foreign: as the former succeeded the latter would prosper: and just in proportion to the extension of the one would be the success of the other." This witness is true. Giving to the heathen

* Compare G. B. Mag., 1871, p. 227, "Our Future Policy," for other facts and features of this subject.

we are ourselves immensely benefited; but our colonizing power depends for steady increase and development upon the growth of our home churches in numbers and in life. The Lord added much people to the church at Jerusalem, and then preachers went into Samaria and the regions beyond. Every new centre occupied for Christ in England yields fresh detachments for fighting the battles of the Lord in Orissa.

And yet, putting our Home and Foreign Mission Reports side by side, a stranger would imagine that we were neglecting this divine order. But, as our Secretary tells us, the account of the work at home is unavoidably incomplete, and must be supplemented by facts from the "Year Book," and by other facts only known to a few individuals, and not by them fully and accurately. For example, we have nearly forty "preaching places" occupied by our "local preachers," which certainly cannot be regarded as self-sustaining, but must take rank in our distinctively evangelistic agencies. They are the first stones of future churches, and form valuable auxiliaries to the means of spreading a knowledge of the gospel of Christ. Moreover, there are some chapels that are mission stations, and some churches that are doing Home Mission work of the most important kind, both in towns and villages. To this must be added the large measures of aid rendered by the "Union Baptist Building Fund" and the "Centenary Fund:" for when you have deducted that portion of their work which can be fairly regarded as devoted to the maintenance of existing churches, and the improvement of the means by which they fulfil their purposes, there is still a considerable residue that is purely and simply an aid to the preaching of the gospel of Christ to our lost fellow-countrymen. All this, and much more, would have to be taken into account if we would form a true idea of the real work the denomination is doing to make known to Englishmen the unsearchable riches of Christ.

Not forgetting this for a moment, let us look at our *organized* efforts, at the labour expended by us, as an Association of Churches, for this purpose. The account of this work is soon given, the machinery with which it is done soon described. £400 per annum expresses the ardour of our devotion and the intensity of our unity; and not more than *twelve* towns or villages throughout *all* England receive Home Missionary aid from us: and of these twelve some have been in hand a very long time. Cut up into five separate detachments, denominated respectively, the London, Eastern, Midland, Cheshire and Yorkshire, Home Mission Societies, armed with secretaries, treasurers, and committees, and all backed by a general secretary, treasurer, and committee, yet this is all the return they have to make.

Of course not a man or woman amongst us pretends to be satisfied with such a state of things. It is utterly disproportionate to our zeal and enthusiasm and *esprit de corps*, and calls aloud, with a voice that we distinctly hear, for a speedy and thorough change. Everywhere this is acknowledged; and a better spirit is fast giving birth to a better Home Missionary era for us. The Home Missionary meetings for the last three years have been equal in interest to any held during the Association week: and the convictions and desires of the denomination have at length taken shape in the resolution heartily passed at the Burnley Assembly, "*That we are deeply impressed with the urgent necessity of UNITED ACTION in Home Mission work THROUGHOUT ALL THE CHURCHES AND CONFERENCES of the Association, so that the strength of the whole denomination may be concentrated upon establishing ONE CHURCH AT A TIME: and therefore we request the Committees of the various Home Mission districts so to arrange their work*

that they may be prepared to enter upon such a scheme in the course of the next two years."

To this plan, the only objection that can be urged with any fair show of reason is that we shall lose thereby the immense aid which comes to generous impulses from local feeling. Yorkshire people, it is imagined, far more readily contribute money and sympathy to evangelize one of their northern towns than to plant a broad and free gospel in the south. The Midland churches care more for Birmingham than Manchester, for Leicester than Leeds. The Londoner knows no claims in the world are more imperative than those which centre in the metropolis. The Eastern counties understand their wants and necessities, and are not slow to urge them: and the North-western churches lack neither pluck nor generosity for their own work. In fact, the district system is natural, and uses up a natural and laudable feeling, and ought therefore to be retained.

We admit that this attachment to the neighbourhood of the home-life and associations is a valuable auxiliary, and do not underrate it, even in the faintest degree: but it must be remembered that it will really be more effectually drawn upon by the unification scheme than it is now. For every part of the denomination will, in its turn, become the object of attention, devotion, and benevolence: and the inspiration of local success will certainly come oftener round than it has done for the last quarter of a century. A thousand pounds, along with special local aid, we may take it will be sufficient to launch a new enterprise. It is not a sanguine calculation which reckons this sum may be raised in two years, since *all*, and not some only, of the churches would be giving; and all, and not a few only, would be interested. Hence, in ten years' time each district might have a church formed: and instead of falling back on one signal success in a score years, might have all the inspiration of several triumphs. But even if it required three years for each new movement the stimulus of local influence would be felt more frequently than now; and being backed by the nobler feeling of a common and national unity would also work more powerfully than it does to-day. Besides, it is not to be forgotten that for all united action England is immeasurably smaller than it was fifty years ago. The dividing lines of counties are almost erased now: north and south, east and west, once far asunder as the poles, can shake hands in a few hours. Manchester is only five hours from London: so that the sentiment of neighbourhood is rapidly changing, and the narrow feeling of local advantage is swallowed up by that of national good.

"Meddle not with those who are given to change," cries an "aged disciple." But, dear friend, we are not *given* to change. In fact there has been no change in the pattern on which our Home Mission machinery has been manufactured since a very early date. Our gifted predecessors had scarcely got into hard work before they adopted the method of "separate detachments;" and it has been continued, with variations in the details of division, from the beginning until now, and followed by results which make us all profoundly grateful, but not one of us content. For them, and in their time, separated from each other so completely, and distributed over a wide area, it was perhaps the only thing they could do *well*: but for us, with our facilities of locomotion, it is the weakest and worst policy we can adopt: and every year we preserve it longer than we are forced we shall fail to do our share in bringing the millions of England to Christ.

For now is *the time* to make the change. We shall never have a more acceptable year. The Centenary fervour is not yet exhausted. The

Centenary contributions place the district committees in a position of special advantage for releasing themselves from the bondage of debt, and completing work that is actually commenced. The Building Fund affords relief to churches seriously pressed with home burdens. The London Baptist Association, to which our London churches have contributed from its formation, is ready to give us a thousand pounds for the formation of a new General Baptist church in the metropolis. The iron is hot; and since we are wise men we shall strike while it is hot, and strike, too, with such united force as will mould the heated bar to our intelligent will.

This policy is urged upon us as imperative by the most obvious facts. Our village churches are losing their young and active members from year to year. Those members pass away into the growing towns, and they and their youthful ardour, maturing strength and eager service, are lost to us if they find no churches of our faith and order at hand. Towards repairing this evil we have, in the resolutions passed at our last Association on "Personal Membership," provided means by which they may still belong to our denomination though separated from our churches: and in this way they may come to form the nuclei of new churches in the towns to which they go. In those towns the advocates of error are active and abundant. The Romanizing clergy are on the alert. Scepticism spreads its baneful snares. Sensuality opens its yawning gulfs. Danger is on every hand. We are needed. The "glad tidings" of the fulness and freeness of salvation, of the universality of the atonement, require to be announced with increasing persistency and devotion. Our faith is pure and simple, full of Christ the Incarnate Word, a message thrilling with the love of God to man. Our ordinances and church polity bar out priestism. Our worship is hearty. It is no presumption to believe that we have a definite place and work in the church of the future. Then Forward; and Forward as one man, without regrets and with the brightest hopes and purest aims, is the word of the Lord to the General Baptist Israel to-day. The Lord Christ is with us and leads us. Let us yield our hearts and lives wholly to Him, and frame all our plans so as to secure the most glory to His name, and the widest sway for His gracious and peace-bringing rule: so that, filled with the fulness of His life, and constrained by the fire of His love, we may hasten the coming of His glorious kingdom.

JOHN CLIFFORD.

THE HOLY ALLIANCE OF NATIONS.

From the French of Béranger. Rendered into English verse in the Place de la Concorde.

I HAVE seen Peace coming down to the world
Lavishing gold with the flowers and the corn;
Calm was the air, not a missile was hurled,
Quiet was War, for his strength had been
shorn;

"Ah," she exclaimed, "one in valour so great,
English, and French, Russian, German, and
Dane,

Nations, a holy alliance create,
And friendship maintain!

Mortals, you weary in enmity's race;
Even your rest is a troubled repose;
Better than earth so divided is space;
Each has his share of the sun as it goes:

All to yoke power to the car of the state
Leave the good way where true pleasure we
gain:

Nations, a holy alliance create,
And friendship maintain!

Fire you a neighbour's loved house or his fold,
Blows the North-wind and your roofs are in
flame;

Paris, September 6th.

Then when the earth has again become cold,
Slow goes the plough for the ploughman is lame;
Blood on your boundaries tells of your hate;
Even the corn has a terrible stain:
Nations, a holy alliance create,

And friendship maintain!

Free then at last let the people respire;
Over the past fling the heaviest veil;
Sow you your fields to the sounds of the lyre;
Art her pure incense to Peace will exhale,
Hope on the breast of abundance elate
Gather sweet treasures the union will rain:
Nations, a holy alliance create,

And friendship maintain!"

Such were the words of this maiden adored;
More than one king was repeating her strain;
So when the Spring has her loveliness poured
Autumn recalls the fair graces again;
Vintage of France flow for those at our gate!
Leave they our frontier their love we'll retain!
Nations, such holy alliance create,

And friendship maintain!

E. HALL JACKSON.

WAYSIDE GOSSIP.

No. V.—*Voices of the Sea.*

HOME again! Already like a dream vanishing with the light of morning, our autumn holiday is fading into a pleasant memory at the return of familiar sights, familiar sounds, familiar faces. With a feeling of quiet gladness we sit once more at our own table. With a sigh of satisfaction we sink again into our study chair. In the gathering twilight the wind sobs round the casement, and the rain beats in fitful gusts upon the window pane. The chill autumn evening makes the fire that burns in the grate doubly cheerful. Now leaping into fitful glare, and anon sinking into flickering repose, it lights up with its ruddy glow the faces of dear old friends. Our books from their shelves gleam upon us with a smile of recognition. With them we have often "taken sweet counsel," and now they seem to welcome us home again after our month of absence. They speak to us of coming days of pleasant toil in their society, in preparation for the hard work of the winter that lies before us. And we do not fear the work. Our jaded powers are reinvigorated. Our physical energies are renewed, and our mental faculties have recovered elasticity. Thanks to the bracing air of Rempstone-on-Sea, work is no longer a weariness. Every pulse tingles with health, and we leap to encounter labour and wrestle with difficulty. As in quiet enjoyment—heightened by the storm without—we sit looking at the faces in the fire and indulging in old memories, a sudden gas-jet spurts out of the coal and flashes into flame, burning with steady roar. In an instant we are back at Rempstone. The sound of the burning gas has brought to our minds the roar of the foam-capped breakers, heaving restlessly on the beach. The long stretch of tawny sands, dimpled here and there with calm rock-pools—the overarching sky with its drifting clouds—the solitude—and above all the music of the waves with the ceaseless roll of their solemn diapason—fill us with thoughts that begin to marshal themselves in order. The imaginings that have possessed us during our resting time there, begin to shape themselves into a holiday gossip. As we seat ourselves at the desk the "voices of the sea" suggest lessons to us faster than we can write them. And here is our reverie. If you ask "what are the wild waves saying," we answer, they speak of Him of whom it is written, "The sea is His, and He made it: and His hands prepared the dry land."

And first in peaceful murmur they speak of *Divine love*. The heart of God finds expression in the beauty of His world. There is beauty everywhere. Beauty in the quiet landscape bathed in sunlight. Beauty in the snow-crowned mountains uprearing their heads toward heaven. Beauty in the glades of the primeval forest. Beauty in the flow of the rolling river: beauty in rock and dell, and tree and flower. God is beauty, and His works declare it. And

"There's beauty in the deep:
The wave is bluer than the sky,
And though the stars shine bright on high,
More softly do the sea-gems glow
That sparkle in the depths below.
The rainbow's tints are only made
When on the waters they are laid;
And sun and moon most sweetly shine
Upon the ocean's level brine—
There's beauty in the deep."

And all this for man's enjoyment; so that wherever he turns his foot, by rivers' brink or sea shore, by hill or dale, over fertile fields or pathless prairie, God speaks to him through His works in accents of love.

This "great and wide sea" is one vast provision for man's well being. How dry and thirsty would the earth be without it. If the sea were dried up the world would become an arid desert. No rain-laden clouds would sweep across its surface. No grass would spring in its pastures, no harvests would gladden its fields. Soon the imaginings of the poet would receive fulfilment. The last man, lonely and despairing, would gaze with weary heart and blood-shot eye upon the sun setting in fiery splendour; and gazing, long for night and death to release him from his misery.

The ocean carries on its broad bosom the commerce of nations. The merchandise so painfully transported by land, is wafted with ease by the winds to distant ports, and in return our tables are enriched with the produce of all the glowing climes

beyond the sea. The sea-depths swarm with shoals of fish—a harvest rich as that of the earth. The fisherman thrusts in his net-sickle and reaps of the bountiful provision; and the hearts of men are filled with food and gladness. And not only is our diet varied, but our health is preserved by the ocean. The breezes have played over its bosom and sported in wanton glee for thousands of leagues, and now they come up fresh and joyous and sweep over the land. Renewing the air they scatter the marsh vapours that hang over the lowlands, and drive away the malaria bred of the crowded city. And men come down to the sea to breathe the life-giving ozone, and in healthy relaxation to recruit the exhausted body and the shattered nerves. Morning by morning they bathe in the surges—the exhausted—the diseased—the unclean; and in its pure waters they find cleansing and health and vigour. What a symbol of the Infinite! In the ocean of Divine love myriads have plunged themselves and found restoration, and there is room for all the world—and all are welcome. The sea shall pass away, but the Divine love never! It shall roll on in its boundless majesty for ever. And in the eternal future is unspeakable calm and blessedness—

“There I shall bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.”

Once again the sea murmurs in its music and whispers of *Providential care*. Too often our hearts are like the troubled sea; but the symbol of unrest becomes to us the call to calm and trustful confidence. Our heavenly Father remembers all His creatures. Not only the sparrows that throng the housetop and chirp in the marketplace, but also “the fish of the sea, and whatsoever passeth through the paths of the sea.” His boundless love created them, His infinite care provides for them. “His tender mercies are over all His works.” Far away from the presence of men, in the solitudes of mid ocean, God dwells in loving thoughtfulness for His creatures. Even the stormy petrel—harbinger of the tempest—enjoys His protecting love. As Barry Cornwall sings—

“A thousand miles from land are we
Tossing about on the roaring sea,
From billow to bounding billow cast
Like fleecy snow on the stormy blast.
Up and down, up and down
From the base of the wave to the billows' crown.
Yet amid the flashing and feathery foam
The stormy petrel finds a home,
A home if such a place may be
For her who lives on the wide, wide sea.”

And shall we fear? “O ye of little faith, are ye not much better than the fowls? Even the very hairs of your head are all numbered.” Look at yonder gull skimming over the waves. Now she settles, riding lightly over the crest of the billows. When that surging breaker reaches her she must surely be engulfed. But no, she springs into the air with wings outspread and alights on the smooth water beyond. What a lesson for anxious hearts! When troubles roll on and threaten to overwhelm, let us, on the outspread wings of faith and prayer, rise Godward, heavenward, so shall we escape and descend in safety and comfort beyond. Ah! for more trust in Him and less anxious thought of earth!

“O Lord how happy should we be
If we could cast our care on thee,
If we from self could rest;
And feel at heart that one above
In perfect wisdom, perfect love,
Is working for the best.”

If we have more trust we shall have more patience. The tide ebbs, and the sand is bare to low water mark. We sit restless and discontented on the pier-head, and soon the tide turns and begins to flow up on the beach. It seems to make no progress, and we think the boats that lie high and dry on the sand will never be afloat. But the water rippling and plashing among the timbers of the pier seems musically to say, “Have patience! have patience!” And higher and higher it rises until the beach is covered, and the boats swinging to their anchors are heaving in the tide. Our impatience and unbelief are rebuked, and he must be dull indeed who does not perceive the lesson. The ships go by with white sail spread to the breeze. How slowly they creep along the horizon, yet with patience they accomplish their ten thousand miles and more, and their voyage finished, enter the harbour with flags flying, amid rejoicing and commendation.

But the tide has risen and again the sea speaks. In tones more majestic it tells us of *infinite power*. Drawn by far-off planetary influences it acknowledges His might and yields obedience to His laws. In ceaseless ebb and flow it bows to the unseen. Not here only, but in all its vastness it follows the fiat of His will. It laves the shores of icebound Spitzbergen and rolls on the golden sands of equatorial Africa. It floods the tropical luxuriance of Amazonian forests, and surrounds the farstretching coasts of seagirt Australia. The waters are in His keeping, "Thou hast set a bound that they may not pass over, that they turn not again and cover the earth." The command of earthly monarchs they despise. Canute may set his throne on the shore and command the waters to retire, but the waves roll on in solemn mockery. But "At Thy rebuke, O Lord, they fled; at the voice of Thy thunder they hasted away." Man claims to be lord of the world. His fleets cover the sea, his harbours of refuge dot its coasts, and his embankments protect the land from its ravages. But how puny his might, how insignificant his power in the presence of the marshalled forces of the sea. When the ocean is lashed into fury, its waves rolling mountains high, and sinking into cavernous depths—when despite the power of machinery, noble ships are driven and tossed before the wild march of the tempest—crushed upon the rock-bound coast or sinking like a stone in the blue depths below. Then the mighty power of the sea is manifest, and the utter insignificance of man is demonstrated. And as we are more troubled by an accident to a child at our own door than by the news of the cold blooded slaughter of a whole city full of people in far off China, so we have the matter brought home to us by a wreck under our very eyes. Only the other night at Rempstone a vessel homeward bound struck upon the treacherous bank. In full sight of the horror-stricken and helpless multitude its crew perished in the wild waste of waters. One who saw it related the incident with thrilling distinctness and dramatic effect. He spoke of the crowd on the beach, rendered ghastly by the glare of the blazing tar barrels; the pitchy darkness seaward, lighted only by the vivid lightning flash and the weird phosphorescence of the breakers. 'And while the roll of the thunder and the roar of the sea strove in hoarse contention, the sudden flashes lighted into startling apparition groups of despairing men clinging for dear life to the rigging of the doomed vessel. He told us of the frantic yet unavailing efforts of the heroic crew of the life boat to rescue them. Of the shrieks for help that rose above all the din of the storm, and of the yells of despair that cleft the heavens as she broke up before the fury of the gale. And then he spoke of the red and lowering dawn, the wreck-strewn beach, and the bruised and battered corpses flung up by the tide. And as we shuddered at the graphic recital we thanked God for lighthouses and lifeboats and storm signals, and all that can diminish the dangers of the deep; and we ceased to wonder at the zeal with which Mr. Plimsoll's noble work on behalf of our seamen is being prosecuted.

And then moralizing, we thought of the tempests of trouble that sometimes burst over our lives, threatening to overwhelm our frail bark. And the mind reverted to storm tossed Galilee, begirt with its mountains. We thought of the sinking ship and the despairing disciples, and of Him who "arose and rebuked the winds and the sea, and there was a great calm." His gracious "Peace, be still," seemed to sound again in our ears, and to carry its calm to our hearts; and we thought with gratitude of Him who holds the winds in His fists, and the sea in the hollow of His hand. Truly—

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Their soul is melted because of trouble.
They reel to and fro and stagger like a drunken man,
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Then they cry unto the Lord in their trouble,
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places of the dead. Its depths are one vast charnel house. A thousand fathoms deep, amidst coral and pearl, and gliding sea monsters and tangled sea weed, the remains of earth's dead lie scattered over its sands. The victims of earth's lust and greed and ambition are there silent, yet in their silence they speak eloquently. Fleets have swept over its surface, grappled in furious conflict; and the sea has covered up the relics of the battle to bring them forth in condemnation of the tyrants whose ambition provoked the bloody war. The crowded slaver, with its freight of agony, has flung overboard the sick, the dying, the dead; and the ocean has taken the outcasts of Africa to its bosom, and the slavedealer shall stand face to face with the murdered slave in the presence of the Judge. The unseaworthy and illfound merchantman has gone down with all hands on board; and while her guilty owner has revelled in wealth, the sea has treasured up the remains of her crew for a swift witness against him. For "there is nothing covered that shall not be revealed, nor hid that shall not be made known." Well sang Felicia Hemans—

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have been unprofitable servants, indolent and fearful and unbelieving. In the future let us labour for Him earnestly and trust Him implicitly, and believe in Him unflinchingly. What have we known of His love, His grace, His sympathy, His gentleness, His power? Like the mariners of the old times before the invention of the compass, we have crept painfully along the coast or steered by the cloud dimmed stars; trading in inland seas, and fearing to venture beyond "the pillars" that mark the bounds of human certainty. But with the needle of assured faith pointing evermore to the Unalterable and Eternal, shall we not venture to sail the broad ocean of love—the rolling Atlantics, the calm Pacifics of grace; discovering islands, rivers, continents—new worlds for our faith to go up and possess? Let it be so. And we shall discover fairer lands, and balmer climes than Norse Saga ever dreamed of, than poet ever sung.

W. H. ALLEN.

A PARABLE FOR THE CHILDREN.

CLIMBING THE HILL.

"ARE you going to the Lord of the hills, sir?" The gentleman, who was climbing a beautiful mountain, looked back and saw at its foot a little girl who was hurrying towards him, and wiping away her tears as she ran. "Yes, my child," he said, "why do you ask?" "Oh! please, sir, let me go with you. I want to see Him so very much, but I cannot find the path: there are so many here. I want some one to guide me: do you think I can get to you?" "Yes," was the cheerful reply, "if you really wish to come I can soon teach you the way. Search carefully for some *footprints*. They can easily be recognised amongst others which you will see, they are so *distinct*, and *regular* and *perfect*. They were made by the Lord of hills Himself; who once trod this path, and left these marks for the comfort and help of all who love Him. When you have found them follow them, and them only, and you will soon join me."

Wiping away her tears, the little girl looked for the *footprints*; and soon found them. Full of joy she began to sing and skip and run, and soon stood by the side of her new friend. "Oh, sir," she said, "I do thank you with all my heart. What a good thing it is to have a guide. May I go with you all the way? I am only a very little girl, and I want to take hold of somebody's hand. Will it trouble you very much to take care of me?" "Trouble me?" said the gentleman. "No, my child, it will be a pleasure to help you. I promised the Lord of the hills that I would try to help all who are going to Him; and I am glad you have come to me. Ask me as many questions as you please, and lean upon my arm as much as you like. You will neither wear out my patience nor tire me."

So Nellie and her friend went on together, climbing higher and higher; and talking as they climbed. Sometimes they conversed about the Lord of the hills. And while they talked their hearts beat faster, their eyes grew brighter, and their steps were more rapid. They felt that they loved Him better than all the world. They longed for the time when they should hear His kind voice, and see His lovely face, and never leave Him. Sometimes they thought of their companions who had refused to accompany them; and wept over their folly and danger. The path too, its difficulties and pleasures, was frequently the subject of their conversation. Nellie had many questions to ask which her companion loved to answer. And it did him good to see her not only running over the smooth places, but also bravely encountering the obstacles which lay in the path.

One day their difficulties suddenly increased. The path was full of loose stones, and large masses of rock, among which were growing a great many briars. For the first time Nellie was troubled. "Oh, sir," she cried, "what shall we do? The path is completely blocked up. We cannot pass over this rough ground and through these thorns. Surely there is some easier and better way." "No," answered her companion, "*this* is the way. Look at the *footprints*. The Lord of the hills has been here. Can you not see where the thorns have been trodden down? Courage, my child, we shall succeed. If He has led the way we may safely follow. But sit down for a moment. I know what will increase our courage." He took from his pocket a telescope, and turning it towards the top of the mountain, looked steadily through it. And then his face shone and he started to his feet.

"Oh, what do you see?" cried Nellie. "You look so brave and so happy, while I am trembling and miserable. Will you lend me the telescope for just a moment, please?" "I am quite willing," said her friend; "but it will be better for you to look through your own. You will find one in your pocket. I will gladly show you how to use it." Nellie soon found it and quickly learned from whom it came, and how she ought to use it. She looked through it for a few minutes, and then shouted "Joy! joy! oh! my beautiful home. And, yes, it is He—it is the Lord of the hills Himself. Dear sir, let us run. I don't mind the thorns a bit now. I am so happy, and I feel so strong. I believe I can jump over these stones easily." Her companion smiled at her eagerness, but he also shared it. Hand in hand they hurried along, clambering over the rocks, and pushing their way through the briars, and soon found themselves upon smoother ground. And then her kind friend told Nellie that their new strength came from the Lord of the hills, and that in all future difficulties she had only to ask His help, and He would at once give it. She learned too that although unseen by them, he was always near. "How very strange it is," she said, "I cannot understand it. It seems so wonderful that He should be up there and yet so very near to us. But I suppose I shall not understand everything, all at once. And perhaps I ought not to mind waiting, for my ignorance doesn't rob me of the pleasure and benefit. Perhaps He will tell me all about it when I see him. I don't think I shall be afraid to ask Him, He is so kind." While she was talking they came to a new difficulty. The path seemed to branch out in several directions. "I am so glad I came with you," said Nellie, "I am sure that if I had been alone I could not have known which path I ought to take." "You forget," answered her guide, "You are always to follow the *footprints*. Are they in every one of these paths?" Nellie blushed and said, "No, sir, how ashamed I am that I did not remember *that*. I will try never again to forget it."

The path was smoother now, and the two travellers found themselves getting higher and higher with very little difficulty. The air was so pure, the prospect so fine, and her companion so kind, that Nellie's heart overflowed with happiness. No little bird was half so blithe as she, as she sang—

"Jesus loves me. This I know,
For the Bible tells me so."

But she did one thing which brought her singing to an end, and gave her great sorrow. Forgetting that the path would not always be smooth, and that at all times her safety lay in keeping close to the footprints, she became careless, and soon trod upon a stone, and fell to the ground. She was very much bruised and scratched, and cried piteously, as, with the help of her kind friend, she struggled to get upon her feet. She was still more distressed when she found that she could not stand. "O what shall I do?" she said. "My ankle is sprained. I cannot walk. You must leave me here." "No," he said, "I cannot do that. You need my sympathy and help now more than ever you did. I know you were wrong: but I am sure you are very sorry." "I am, sir, indeed I am," cried poor Nellie. "But please tell me what I must do. I am so ashamed that I don't like to ask the Lord of the hills to help me, although I am certain that He could soon make me strong again. Besides, He must hate me now." "Poor child," said her friend, "He loves you as much as ever. He pities you more than I can do. I know He will help you if you ask him." Nellie did not wait another moment. She fell upon her knees, and with sobs and tears, said, "Oh! dear Lord of the hills, I have been so very careless. I cannot tell you how very sorry I feel. And I will try to do better. Please, forgive me and help me, because you are so good and so strong." When she rose, she found, to her great joy, that her pain was decreasing and her strength returning; and in a short time she was able to continue her journey. How thankful she was, and how watchful now. She kept close to the *footprints*, and tried to put her feet in every one of them. And again the journey became most delightful. Sometimes they found amongst the bushes ripe juicy fruit, and often came to springs of clear cold water. Sometimes they looked through their telescopes and saw glorious sights. Nellie got a great deal of pleasure too out of the stories which her guide told her as they walked along. They were all about the Lord of the hills, and each of them made her feel that He was far wiser and braver and kinder than she had ever imagined. She could not help feeling surprised that one so great should love little children, and thought that it would be much easier to begin thanking Him than to know when to finish. She was full of these happy thoughts and feelings, when she caught sight of a beautiful flower which was growing a little distance off. Nellie was springing towards it when her friend cried, "Stop!" She

stopped at once, but sighed and said, "I love flowers, and that is so beautiful. May I not pluck it?" "I cannot prevent you, my child, if you will go, but I think you will believe me when I say that that flower is poisonous, and would injure you very much." "Oh! sir, it cannot be poisonous, it is so very beautiful." "Nellie," said her friend, gravely, "do you remember asking me to guide you? Why did you do that?" "I was so ignorant, sir." "And are you much wiser now," he said, sadly, "do you no longer need guidance?" "Oh, yes, sir," replied Nellie, "I know I do. And you are always kind. But I could not help hoping that you had made some mistake. It is so beautiful. Forgive me, I want it very much." "I have said that the flower would harm you," he said kindly, "and I know it would. Shall I tell you how I know? When did you fall into your great sorrow?" "When I wandered from the footprints, sir." "Look, then, are there any footprints near that flower?" "Oh! no, no," cried Nellie. "I am so sorry. I feel so ashamed. I am sure I meant to remember. Do be patient with me still. I will always trust you." "Trust the footprints, child," he replied, "follow the footprints. You will always know right from wrong by the footprints."

Gratefully and humbly Nellie again caught the hand of her friend, and walked beside him up the mountain. They have not yet reached the top, but are getting nearer every hour. She has become very watchful and very prayerful, and always keeps close to the footprints. She never wants to go back, but often looks forward to the time when she shall see the beautiful city shining in the morning light, and receive from the Lord of the hills a gracious and joyous welcome. Whenever she thinks of her former companions, she turns round, and shouts down the hill, "Look for the footprints. Follow the footprints. Walk in the footprints."

Chatteris.

H. BERESFORD ROBINSON.

THE POLITICS OF ENGLISH POPYRY.

THE real question at issue just now is whether priestly authority is or is not to rule the education of the youth of our country. The Roman Catholics are determined to have denominational education maintained at any cost. Dr. Vaughan, of Salford, Bishop Ullathorne, of Birmingham, and Archbishop Manning, have given voice again and again to their determination to make every sacrifice, and not to shrink from any act, necessary to maintain the integrity of denominational education. On all sides the Catholics are organizing, swiftly, solidly, and surely. They mean no compromise. They have no individual conscience. They flinch from no deed that will promote popery. They are the bitter enemies of religious liberty, and the sworn foes of order and modern progress. Their first allegiance is to the pope, and in conflict with that they know no duty. Manning says, "Within the limit and circle of our faith we can compromise nothing. Outside that circle, outside of what I may call the gold of the target, all things which relate either to the social welfare or the political well-being, to the peace and stability of the country," we are loyal. Very true! but to a Catholic nothing is outside "the gold of the target." The gold covers the whole target, from the vital question of education to that of the election of workhouse officials. Döllinger, who knows them well, recently said,—"The party now eminent in the [Romish] church is wildly and earnestly aggressive, and constantly proclaims that it is striving for two great objects. In the first place, it is resolved to subjugate everything, not only in the sphere of religion, but of moral, and even political life. In the next place, it is resolved to *undermine*, and when the right moment arrives, to destroy the existing public order of society and modern legislation, with the liberty of the press, of religion, of teaching, &c., for with these things—appealing as it does to the principles of the syllabus and the views of the popes—it cannot reconcile itself." And it is this very party, with no principle but allegiance to Rome, and no care but the accomplishment of their own ends, that is putting forth extraordinary exertions from one end of the country to the other, parading itself in pilgrimages, and in manifestoes, and exerting tremendous energies to possess itself of the control of affairs.

And where are the clergy of the parliament church? Almost to a man on the side of the Ultramontanes. They declare an undisguised opposition to secular education, and they do not mean to give in. Nor is it to be expected that they should. They know what the struggle means, are awake to its far-reaching conse-

quences, and are sedulous in efforts to keep the formidable School Board at a distance. "Never," says one of our bishops, "surrender a church school to a School Board, except under the most dire necessity." And yet, what have they done that they should comprise all duty in the retention of their privileged schools? Done! why their work is absolutely worthless, and worthless, as Mr. John Morley shows, because it is sectarian. The first thing for the scholar is to know the catechism; and the all-sufficient qualification of the teacher is capacity to train pupils for the established church. That school is the best which augments the strength of the church and brings the swiftest destruction on dissent.

But what has all this to do with the Politics of Popery? This, that the church of England is hastening at a rapid rate into the arms of Rome, and that hundreds of her priests are actively engaged all the week through in the denial of all Protestant teaching, and the earnest inculcation of the tenets and practises of the Papacy. That is to say, the evil work of the papists is enormously abetted at the expense of the nation; and the allies of Archbishop Manning are provided out of the wealth of a people animated with an inextinguishable hatred of Romanism and a fervent love of liberty, equality, and truth. Four hundred and eighty-three priests, officiating in the nation's churches, and at the public cost, petition for the establishment of auricular confession; and Archdeacon Denison gives thanks to the Almighty that "priests by thousands are teaching and practising private confession." The disastrous work of Roman Catholics is buttressed, defended, and sustained by the national church.

And where is the *Liberal* party, and what has been its recent action? Surely, on the side of liberty and equal rights and real progress! No! but on the side of the priest, which has ever been that of decay, corruption, slavery and retrogression. In Mr. Morley's second article, these incisive words occur—"Our present educational policy means a continuance of bad instruction on the one hand, and an extension of ecclesiastical and sectarian influences on the other. Instead of an energetic effort to raise the quality of instruction, we are content with multiplying the recipients of an education that is, in the vast majority of cases, barely worth receiving. Instead of giving to the schools the mark of an independent province of the national government, we leave them in the dark, close, depressing hollows of sectarianism. Instead of consistently adhering to the progressive principle of religious equality, we have gone back several steps to give new life to the principle of Anglican supremacy. In short, as if the state church were too poor and too weak before, we have provided it with new revenues, armed it with fresh instruments of social influence, and finally confirmed it in the possession of an authority and an office which it has proved itself wholly incapable of discharging efficiently in the past, and which its leaders and spokesmen now openly declare their intention of using for their own sinister purposes in the future."—(*Fortnightly Review*, Sep. 1873, p. 303.) That is what our Liberal ministers have done! The policy of the papists is education by the priests at the nation's expense. The national church carries its wealth, its social prestige, and the weight of its legal status into the papal camp: and the Liberal party crowns all by "investing its priests with new functions, and entrusting afresh a holy army of misologists with the control of national instruction."

And now where are we? Because we have been their allies in all forward movements, must we perforce keep company with them when they go back? Yes, says the *Daily Telegraph*, which holds a brief for that bundle of conflicting sects, called the national church. We hope we know our principles better. We are not going to do Tory work under a Liberal flag, even at the bidding of the *Telegraph*. We shall not play at the compromise of convictions. But you will lose the battle, and the Tories will win, says our adviser. So be it, we cannot turn our batteries on ourselves even to keep the Tories out of power. The Tories had better do Tory work than the Liberals. Let us not add falseness to political stupidity. We prefer principle to success, and conviction to victory. And we will give up anything, and suffer anything, rather than take part in the sacrifice of the youth of the nation on the altar of the Roman Catholic priesthood, in and out of the established church. If the Politics of Popery succeed, it shall not be by the collusion of Nonconformist silence, nor from the lack of determined and vehement opposition.

JOHN CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE DAY OF PRAYER AND THE CONFERENCES.—Two Conferences have passed resolutions urging upon the churches the desirability of uniting in prayer, self-searching and repentance, for a revived spiritual life. May the *first Sunday in October* mark a new era in our history! "If ye ask anything in My name I will do it," is the encouraging promise of our Lord. "Come let us return unto the Lord: for He hath torn and He will heal us, He hath smitten and He will bind us up. . . . Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto the earth."

II. ASSOCIATION LETTER ON THE DAY OF PRAYER.—The following letter, drawn up by the Secretary of the Association has been forwarded:—

"To the Ministers, Officers, and Members of our Churches.

"Beloved Brethren and Friends,—The state of Religion amongst us, as set forth in the Reports presented to our last Association, together with the small apparent increase as shown in the Statistical Tables, seems to us to call for serious concern and deep humiliation of soul before God. The fact is, we are not either prospering or progressing as we ought to be. Not that numbers always represent the amount of good done: still they indicate in part the result of our labour. The ratio of increase is, in proportion, sadly less than that of the population. Is it not to be feared that the piety of many is simply a negative thing—not growing or aggressive? And the anxious question has no doubt already arisen in many hearts, "WHAT CAN BE DONE TO REMEDY THIS STATE OF THINGS?" Brethren, the first resort must be to PRAYER. We believe in its efficacy—our own experience is an answer to philosophical doubt and modern infidelity in regard to this matter. He who can say, "Verily, God hath heard me," will not doubt the power of prayer. And as our Saviour assures us, if two of His disciples "agree on earth as touching anything they shall ask, it shall be done for them," let us prove Him now by presenting simultaneous and sincere prayer for a Revival of His Work and a new Baptism of the Holy Ghost.

Permit us to suggest the first Sunday in October as the day for Special Prayer. Then let our desires go up to Him who waits to hear—that it may please Him to pour out on all our churches His quickening Spirit; bringing us into a higher and richer life as Christians, and enabling us to present to the world a holiness so attractive, and a

love so Christlike, that many shall say, "We will go with you, for we perceive that God is with you."

Entreating you to fall in with this suggestion, and praying that showers of blessing may follow.

We are, beloved brethren, yours sincerely,

JOHN CLIFFORD,
THOMAS GOADBY,
THOMAS BARRASS,
J. CAREY PIKE,

Sept., 1873. SOLOMON S. ALLSOP."

III. EVANGELISTS.—Of the succession and service of pastors and teachers we take some care: but are we not neglectful of the full uses of the evangelists amongst us: of the men specially gifted in rousing dormant Christians, and awakening the un-saved. We have not the machinery for setting men apart to evangelistic work and supporting them without a fixed pastorate, which would be the best system, but surely we ought to get these brethren occasionally to visit our churches (say at the times we hold special services) and contribute their aid. No one man, be he ever so accomplished, has all the gifts and graces necessary for evoking the energies, and developing the life of a Christian church; and amongst other helps in our manifold work, that of a visit from an evangelist would be productive of great and lasting good.

IV. BAPTIST UNION.—The churches of Nottingham have invited the Baptist Union to hold its next Autumnal Session in their midst. A long experience in, and a hearty love of, such work will doubtless make the entertainment of the Union most satisfactory; and we pray that the various meetings may be of such a character throughout as to leave on the churches and the town a large amount of spiritual blessing.

V. RELIGIOUS EDUCATION.—Every one has felt that the programme for the education of the young of the country required another organization to secure completeness. Birmingham has supplied it by the establishment of a society for giving evangelical religious instruction in Board Schools. The following are the fundamental principles agreed upon:—The doctrinal instruction given by the teachers of this society shall include those truths which are held in common by the churches generally known as evangelical. The society shall rely, as far as possible, upon the agency of voluntary teachers. The society shall pay to the School Board such a rent as may be agreed upon for the use of the school buildings. It shall be the object of the society to give the religious instruction

before or after the usual secular instruction, but within what are commonly regarded as the ordinary school hours. The leading features of the scheme are as follows:—That the society shall endeavour to obtain from the School Board permission to use the school buildings, during school hours, upon two or more days in each week, the society providing the necessary books, maps, pictures, &c. A scheme of lessons

from the Holy Scriptures will be prepared for the use of the teachers. It is also proposed to institute a preparation class for those teachers who may be willing to attend, and hold periodical examinations of the schools under instruction. This scheme will repel the unfounded charge of indifference to religious education brought against Nonconformists, and will find favour throughout the country.

Reviews.

BIBLICAL GEOGRAPHY AND ANTIQUITIES.

By E. P. Barrows, D.D. *Religious Tract Society*, pp. 628.

THE delay in noticing this most valuable contribution to the geography and antiquities of the lands of the Bible (for which delay we sincerely apologize both to the publishers and our readers) is due to the long cherished intention of contributing a series of papers on the Physical Geology and Geography and other land features of Palestine, based upon the reliable and interesting accounts contained in this volume. That purpose is defeated, for the present, by more pressing questions; but we cannot put off any longer the record of our heartiest commendation of this treatise to all students of the Word, and to teachers in the Sunday school, the home, and the church. It comprises the whole range of biblical geography, from the mountains of Ararat in the north to the fertilizing Nile in the south, and from Parthia in the east to Spain in the west. Rocks and soils, winds and rains, plants, flowers, and fruits, the "birds, beasts, and fishes" of the Holy Land, are duly described, and the people, in their political, agricultural, and religious life, are vividly portrayed. Appendices, clear and luminous, and showing a thorough mastery of the respective subjects, are added, on "Recent Researches in Palestine," by Canon Tristram; on "The Moabite Stone," by B. H. Cowper; and by the editor, on "The Idolatry of the Hebrews," and "Roman Citizenship," etc. Copious indices facilitate its use as a work of reference, and make it easily convertible into a biblical dictionary or a commentary. No text or subject connected with the biblical geography or antiquities of Palestine have we looked for in vain. Readers and expositors of the Scriptures will search long before they find a more serviceable or interesting companion.

NOTES ON THE BISHOP OF LINCOLN'S PASTORAL TO THE WESLEYAN METHODISTS, by J. L. Posnett, (Louth: T. I. Burton. London: Williams) is another reply to the refined insolence of the sacramentarian bishop. Methodism is ably defended, and

Puseyism is ploughed up with the share of convincing quotations from the "Fathers," and from the writers of Wordsworth's own church.

MORE BOOKS FOR THE YOUNG.

WHAT a fortunate time this is for young folk! How many writers and publishers there are that cater for your pleasure and profit! Blessed are ye in being called to this inheritance! And amongst your book-providing friends you have not a wiser or better than the *Religious Tract Society*. A few weeks ago we told you of a good half dozen; and now here is a parcel of four volumes quite as good. First and foremost, says a young critic of ours, put *Bird Songs and Bird Pictures*. Pictures of larks and thrushes and eagles please the eye; songs from the best poets charm the ear with their sweet melody and the mind with their sentiment; and brief natural history notes administer information in a way that makes both picture and song the more welcome. Next, put *Uncle Max: the Soldier of the Cross*. It is "a fine story" of a poor porcelain moulder, deformed in body but noble and beautiful in mind, self-sacrificing in spirit, and quietly but really useful in life. You will be better soldiers of Christ, more patient and heroic, after reading this new tale of Mrs. Gladstone's. To take you to Egypt to see the pyramids, the ruined temples, the tomb, the Nile, the camels, and the habits and manners of the people, you must get the account of *What we saw in Egypt*. It is very pleasantly written, full of pictures and full of information. You will feel as if you had been there and seen for yourself, when you have read this little book. And if you are an "inquirer" for the way of salvation, or a young believer in Christ, you will be glad to complete the packet by adding, *Salvation sought, found, and enjoyed*. It is so simple you will easily understand it, and the illustrations are so many and so good that you will be interested; whilst the counsel is so sound and wise that you may cheerfully follow it. Then got them all—get them at once.

Church Register.

CONFERENCES.

The next half-yearly CHESHIRE CONFERENCE will be held at Stoke-on-Trent, on Tuesday, Oct. 7th. Preacher, Rev. R. P. Cook, of Nantwich; in case of failure, Rev. R. Foulkes Griffiths, of Tarporley. Service in morning at 11.0; business in afternoon at 2.30. W. MARCH, Sec.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held at West Vale, near Halifax, on Wednesday, Sept. 3.

The Rev. W. Chapman opened the morning service, and the Rev. J. R. Godfrey preached from Matt. xxvii. 22.

In the afternoon Mr. J. Rhodes, of Bradford, occupied the chair. Baptized since last Conference, sixty-three; candidates, eight.

The following resolutions were passed:—

I. That this Conference desires to express its deep sense of the valuable service which the Rev. C. Springthorpe has rendered to this district during the last twenty years; and as he is now removing to another sphere, he has our best wishes and prayers for his future welfare and prosperity.

II. That the following brethren form the Home Mission Committee for the next three years, viz., the Revs. W. Gray, B. Wood, I. Preston, G. Needham, and W. Chapman, Messrs. J. Lister, J. Rhodes, W. Newell, J. Binns, and J. Whittaker.

III. That we commend to the churches of this Conference the suggestion of the Editor of our Magazine to set apart SUNDAY, OCT. 5th, as a day for seeking by prayer, self-searching, and preaching, a revived spiritual life in our churches.

IV. That we request the churches of this district to furnish information to the next Conference if they have taken any steps to give effect to the suggestions offered by recent Conferences, and at our Association, in regard to increasing the number and efficiency of our lay-preachers.

V. That the next Conference be held in Enon Chapel, Burnley, on Wednesday, Dec. 17, and that the Rev. W. Chapman be the preacher. J. MADEN, Sec.

The LINCOLNSHIRE CONFERENCE was held at Chatteris on Thursday, Sept. 4.

In the morning brother Barrass opened the service, and brother Lawton preached from 1 Cor. iii. 23.

After prayer in the afternoon by Mr. Allpress, the usual reports were given, from which it appeared that since the last Conference sixty-one persons had been baptized, seven had been received, and that thirty-four were candidates. From eleven

of the churches there was no communication.

In the case of Chapel Property at St. Ivo's and Fenstanton brother Barrass reported that he had consulted the proper solicitor, who promised to give the matter his early consideration.

As no report was received on the state of affairs at Magdalen, brethren Allsop, Winks, and John Wherry, were again requested to visit the church and present a report to the next Conference.

It was agreed, "That this Conference thinks it desirable that occasionally there should be brethren appointed to visit the smaller and feebler churches with the view of giving them counsel and encouragement." The Secretary, and brother Barrass, were requested to seek an early opportunity of visiting the church at Morcott and Barrowden; and brethren Lawton and Parkes were desired to give all the sympathy and help in their power to the church at Maltby.

It was agreed to recommend the churches to give special attention, on Sunday, Oct. 5, to the spiritual condition of the denomination, and to offer special prayer for the prosperity of the churches.

The next Conference is to be at Bourn on some Wednesday in April, and brother Smart is the appointed preacher.

In the evening a Home Missionary meeting was held, at which addresses were delivered by brethren Robinson (Chairman), J. A. Jones, Chamberlain, Orton, and Lawton. WILLIAM ORTON, Secretary.

THE MIDLAND CONFERENCE.—The Autumn Conference met at Archdeacon Lane chapel, Leicester, on Tuesday, Sept. 16th, 1873. The morning session commenced with devotional exercises, in which brethren E. Stevenson, Fletcher, Dyson, Slack, and others took part. The Rev. H. Wood, of Barton Fabis, then read a paper on "Christian Giving." The reading of the paper was followed by a conference on the subject. Brother Wood received the hearty thanks of the Conference, and was requested to send the paper to the Magazine. The afternoon session commenced at 2.15. The Rev. J. C. Piko, president, in the chair. The Rev. J. Greenwood, of Swadlincote, offered prayer.

I.—The church at BULWELL, on its application, was received into the Conference and recommended to the Association.

II.—Mr. Thos. Thirly, of Normanton-le-Heath, was elected president of the Conference for the year 1874.

III.—A vote of thanks was passed to the secretary, the Rev. C. Clarke, who had held the office for seven years; and the Rev. J. Fletcher, of Lenton, was elected secretary for the next three years.

IV.—The Spring Conference to be held at Barrow, on the Tuesday after Shrove Tuesday; the Summer Conference at Coalville, on Whit-Wednesday; decision as to the Autumn Conference deferred till Whit-suntide. As the Midland Baptist Union is expected to meet in Leicester in September next year, it may not be expedient to hold an Autumn Conference.

V.—Brethren T. Thirlby, president, J. Fletcher, secretary, W. J. Staynes, J. S. Smith, C. J. Johnson, and Mr. Bettison to be the Business Committee for 1874.

VI.—The Rev. J. Greenwood, of Swadlincote, to preach in the morning at the Barrow Conference. Reports from the churches will be presented in the afternoon of that day.

The Rev. T. Goadby, B.A., read a paper on "The relation of the family to the church, and the obligation arising out of that relationship." A vote of thanks was passed to brother Goadby, and he was requested to forward the paper to the Magazine. As it was felt very desirable that the above paper should have as wide a circulation as possible, resolved, "That a sum of money in the hands of the Conference secretary, and which would not be needed for Conference expenses, be devoted to publishing and circulating Mr. Goadby's paper. Brethren Goadby, Clarke, and T. Stevenson to be a committee to carry out this resolution."

After singing the 95th hymn, "Father of all! Thy care we bless," Mr. T. W. Marshall engaged in prayer. The Rev. J. W. Thew, of Belvoir Street, preached in the evening.

CHARLES CLARKE, Sec.

CHAPELS.

CARRINGTON.—On Sunday, Sept. 14th, harvest thanksgiving services were held. The chapel had been tastefully decorated for the occasion, while fruit and flowers were displayed from every available place. Three excellent sermons were preached by Mr. W. Millington, of Derby, and about fifty of the elder scholars, having been carefully trained by Mr. A. Stevenson, sang a choice selection of melodies from Phillip's American Sacred Songster with delightful effect. Collections for the organ £5 13s. 2d.

COALVILLE.—The chapel having been cleaned, regnained, and altered, was reopened on August 30th. A devotional service was held in the morning, and the pastor, C. T. Johnson, preached in the afternoon and evening, when the collections

amounted to £33. On Monday a public tea was held in the school-rooms, and realised £24 3s. 3d., and a public meeting was subsequently held in the chapel, presided over by James Smith, Esq., of Donington. The entire cost will be £145, towards which £135 are in hand.

KILLINGHOLME.—At our anniversary services the Rev. E. Lauderdale preached in the afternoon, and at five o'clock tea was provided, and a goodly number of friends assembled. At seven a public meeting was held, when addresses were given by the Revs. E. Hayward, E. Lauderdale, and other friends from Grimsby. It appears from an old register book that in 1686 this church had about sixty members, residing in several villages from two to fifteen miles distant. When the cause was originated is not stated, but it is evident that the good work began many years prior to the above date. In 1792 the present chapel was erected near the site of an old thatched building which had been used for religious purposes. At that time the church numbered about eighty members. The Rev. John Hannath, of Clixby, was then the pastor.

LEICESTER, *Dover Street*.—Our new organ was opened, Aug. 28, when Rev. T. W. Handford preached to a large congregation. On Lord's-day our pastor preached. Collections for organ fund amounted to nearly £20. The organ is well adapted to the place both in power and appearance, and gives the greatest satisfaction. It contains the following stops:—*Great Organ*: 1. Open diapason; 2. Dulciana; 3. Stop diapason bass; 4. Claribella treble; 5. Principal; 6. Flute; 7. Fifteenth; 8. Cremona, prepared for. *Swell Organ*: 9. Oboe; 10. Lieblich bourdon; 11. Open diapason, stopt bass; 12. Viol de Gamba; 13. Principal; 14. Mixture (three ranks); 15. Cornopean, or horn. *Pedal Organ*: 16. Bourdon, large scale, 16 feet. *Couplers*: 17. Swell to pedals; 18. Great to pedals; 19. Swell to great. It has also three composition pedals and radiating pedal board. All the stops extend through the whole scale (56 notes) except the dulciana, which contains 44 notes, and is grooved into the stop diapason bass. The viol de gamba, the bass of which is taken in the open diapason and the bourdon, which contains 27 notes. The price, including erection and keeping in order one year, is £230.

NOTTINGHAM, *Stoney Street*.—A large and enthusiastic social meeting of the members of the church and congregation connected with the above chapel was held on Wednesday evening, September the 10th, to celebrate the pastor's third anniversary. The commodious schoolroom was unable to accommodate, at one sitting, all who wished to partake of tea. At the evening meeting,

the pastor, the Rev. Thomas Ryder, who presided, reviewed the three years of his ministry in Nottingham. During that time a hundred members had been added to the church, and £2,755 had been raised for various purposes in connection with the church. It was resolved that a vigorous effort be at once commenced for liquidating the debt of £600, which still existed on the buildings. In 1875 the church will be one hundred years old, and the members have pledged themselves to raise the money by that time, that they may celebrate the centenary without owing a farthing. A committee was formed to carry out this plan, consisting of Messrs. E. Barwick, W. Roe, F. H. Cox, J. Ferneyhough, jun., J. Hawkins, and W. Holland. Addresses were given by Messrs. Cox, Roe, Barwick, Hawkins, and H. Hickling, and a selection of music, by the chapel choir, under the direction of the organist, Mr. J. W. Kent. Associated with the church are a Benevolent Society, a Sunday School, a Band of Hope, a Day School, a Tract Society, a Mothers' Mission, a Dorcas Society, and two Good Templar Lodges, all of which are in healthy working order, and producing good fruits in the neighbourhood.

NUNEATON.—Rev. James Brown preached anniversary sermons, Aug. 24, and presided at a lecture on the 25th, given by the Rev. C. Burrows, of Hinckley, on the "Pilgrim Fathers." The lecture was preceded by a tea meeting, attended by over 200 persons.

PARK ROAD, Ryde, Isle of Wight.—We have just held a bazaar in the town hall, Ryde. The proceeds amount to £90. To this must be added a donation of £25 by Robert Patrick, Esq., making a total of £115. Our pastor, Rev. J. Harrison, has also collected £125 during the last six months, and this enables us to pay off all our pressing debts, and leaves a small sum towards finishing and furnishing our school room.

QUEENSBURY.—Our Centenary Services began with a tea on Saturday, Aug. 23. After tea R. Hardy, pastor, presided at a public meeting. The meeting was addressed by Revs. W. Gray, B. Wood, J. A. Andrews, and D. Wilson. On the following Lord's-day, Mr. Gray preached morning and evening. In the evening Mr. J. Frith gave out the hymns, and at the close of the sermon gave a short address and closed with prayer. In the afternoon Mr. D. Wilson read a paper giving some personal recollections of John Taylor; and then the pastor gave a sketch of the past hundred years. He showed that when the church was founded by Dan and John Taylor the inhabitants were few, poor, ignorant, and dissolute, and that now Queensbury was one of the most thriving places in the country, containing

about 8,000 inhabitants. That the church had only had four pastors, viz., John Taylor from 1773 to 1818; William Hurley from 1820 to 1829; T. H. Hudson from 1829 to 1840; and the present pastor since the beginning of 1841. That a number of pastors had been raised up by the church, viz., Joseph Binns, John Midgley, Jonathan Scott, James Taylor, John Ellis, Richard Stocks, and Charles Rugley. That it had called out a number of useful occasional or local preachers, viz., G. Andrews, D. Gaythorpe, P. Philon, Feilding, J. Taylor, D. Riley, G. Brierley, J. Farnell, J. Noble, J. Bairstow, J. Frith, H. Cockroft, A. Frith, J. Tempest, and J. H. Hardy. That the church had been served during the one hundred years by three sets of deacons, and five of those last elected are still living. That three of our churches in this district were formed by persons dismissed from the Queensbury church, and that it materially aided in the formation of two others." After speaking of the formation of the church, and giving the names of some of the founders. Mr. Hardy described the old chapel and chapel house; and then he spoke of the building of the present chapel in 1820; then of the building of what, at the time, was called the new chapel house; then of the building of the school, which had been twice enlarged. After detailing a number of other things which had been done, he directed attention to the purchase of the present chapel house and other property, which, altogether, had cost about £1000. That the money owing was less than £700, and that the interest was provided for by income from cottages, so that they were in a favourable position to undertake the alterations in the chapel and additions to it, which were expected to cost about £800. The interesting services were closed by a prayer meeting in the evening. Grateful thanks were given for the past, and earnest prayer was offered that the blessing of God might rest on the Queensbury church of the future.

STALYBRIDGE.—*The Year Book.*—By an oversight on our part the annual collections on behalf of the College and Home Mission funds were deferred till too late for insertion in the Year Book for 1873; but they have been made and forward since.

J. G. S.

WHITTLESEA.—Harvest services. On Lord's-day, Sept. 14th, sermons were preached by Mr. I. Parsons, of Wisbech. On Tuesday, the 16th, the harvest thanksgiving sermon was preached by the Rev. T. Barrass, after which a numerous gathering met to tea. In the evening a public meeting was held, which was addressed by the Revs. T. Barrass, H. Watts, T. Watkinson, and Messrs. Heath and Pentney. The chapel was tastefully decorated with mot-

tees and with the productions of the season. Proceeds £18 16s. 0d.

NEW CHAPELS.

KIRKBY FOLLY, Notts.—The opening services of our new chapel were held, Aug. 24, when the Rev. J. Alcorn preached two sermons to large congregations. On the Monday afternoon a tea meeting was held, and in the evening a public meeting, with Thomas Hill, Esq., of Nottingham, in the chair. Addresses were delivered by the Rev. J. Litchfield, Messrs. A. Goodliffe, W. Richardson, and A. Brittain, of Nottingham, and J. S. Lacey, of Loughborough. The collections and profits of tea amounted to about £40. The entire cost will be about £500.

SCHOOLS.

LEICESTER, Friar Lane.—The memorial stone of new schools was laid on the afternoon of Tuesday, September 9, by Ald. J. Swain. The cost of the property has been £821 4s. 11d., £221 4s. 11d. of which has been paid off. The rooms will cost £855, and toward this £600 have been raised, and it is hoped by a bazaar and other means to clear the remainder this year, and so obtain the generous offer of a friend who promises the last £50. The Rev. J. C. Pike read a sketch of the history of the school, tracing it back to 1796. Addresses were given by Revs. A. Mackennal, B.A., J. P. Chown, and Mr. Thomas Cook. Rev. J. C. Pike presented Mr. Swain, on behalf of the committee, with a very elaborately carved silver trowel and mallet, supplied by Mr. E. H. Bott, of Granby Street. The trowel bore the following inscription: "The trowel and mallet used by Ald. J. Swain, at the laying of the memorial stone of Friar-lane Sunday Schools, Leicester, Sept. 9, 1873." The mortar having been laid, the stone was lowered, and a bottle containing copies of the *General Baptist Magazine*, the *Nonconformist*, a local paper, a programme of the day's proceedings, the hymns used in the schools, and one or two coins, was placed in the cavity prepared for it at the top of the stone, with the following inscription:—"Memorial stone, laid by Ald. J. Swain, Sept. 9, 1873." After tea the Revs. W. Evans, J. Bateman, J. Wilshire, S. Lamb-
brick delivered speeches: and at 7.30, Rev. J. P. Chown preached. The bazaar is to be held early in October. We trust our friends will lend generous and abundant help to this good work.

VALE, near Todmorden.—We have erected a new school-building for Sunday and week-day uses, and have added the old school to the chapel, enlarging it so as to seat one-third more persons than it would do before,

at a cost of about £1400. The school is two stories in height, the ground floor room is 45 feet long by 36 feet wide; on the upper floor is a large room 36 feet long by 22 feet wide, and four class-rooms. The school premises are conveniently connected with the chapel by entrances therefrom. The arrangements afford a sufficiency of light and air. Ample playground has been secured in the rear of the school. The bottom of the chapel will be re-seated with seats having stall ends; there will be a new platform, communion-space, organ-gallery and baptistry. Both chapel and school will be heated with hot water, by pipes about one inch in diameter, at high pressure. The lower school-room has wood skirting to a proper height, a platform at one end, is a very pleasant room, and well adapted both for speaker and audience. The alterations have been so far, and are being carried out, from plans furnished by Messrs. T. Horsfield and Son, architects, Halifax. On Saturday, August 30, an opening tea-meeting was held followed by a public meeting, at which Mr. J. Horsfall, of Halifax, presided. Addresses were given by Revs. W. Chapman (the pastor, who stated that they had £340 given and £112 promised), J. Maden, J. Barker, G. W. Oldring, J. Dearden, and Mr. T. Horsfield. Rev. G. W. Olding preached on the following Sunday. Collections £38.

WOLVEY.—The anniversary sermons in connection with the Sunday schools were preached on Sunday, Aug. 10, by the Rev. E. Stevenson, of Loughborough. The attendances were good, and the collections larger than that of last year, amounting to nearly £13.

MINISTERIAL.

REV. J. WALKER.—On Sunday evening, Aug. 31, the Rev. James Walker, who is removing from Armley to Congleton, preached a farewell sermon from Acts xx. 26, 27, to a crowded congregation. On Tuesday evening about a score of his friends met at a private house, where they had a social cup of tea, and presented the rev. gentleman with a purse containing twelve guineas, which had been hastily collected, with a view to show some practical token of their regard for him. Appropriate speeches were delivered by several friends.

LINCOLN.—On Tuesday, Sept. 16th, a public tea meeting was held in the chapel, to welcome the Rev. E. Compton (late of Broughton, Hants) as pastor of the church. After tea a very interesting meeting was held, presided over by Mr. Councillor Vickers, when addresses of congratulation were delivered by Mr. G. F. Muse, senior deacon, Rev. W. Sharman, of Coningsby,

and several ministers of the city. The pastor also gave a short address, after which the usual votes of thanks were given to the chairman, the ministers present, and the ladies who provided tea.

THE REV. JAS. BROWN, of Desford, has received a unanimous invitation to the pastorate of the church at Nuneaton, and commenced his labours there Sept. 7.

THE REV. CALEB SPRINGTHORPE preached his farewell sermon on Sunday, Aug. 31, at Hepstonstall Slack, to a very crowded congregation, from Acts xx. 26. He closes his useful ministry of 20 years amid many regrets and much affection. On the previous Saturday a tea and public meeting was held, Mr. D. Dearden presiding. A purse of £67 10s. was presented to the retiring pastor by Mr. Handel Halstead, on behalf of the church and congregation. Rev. C. Springthorpe appropriately replied. Addresses were given by Revs. W. Gray, J. R. Godfrey, J. Green, W. Edmondson, Messrs. J. Haigh, T. Sutcliffe, of Slack House, and J. Sutcliffe, of Learings.

THE REV. J. JACKSON GOADBY, has received a pressing and unanimous invitation to become the minister of the Congregational church at Henley-on-Thames.—*Gravesend Reporter*.

BAPTISMS.

BIRCHCLIFFE.—Aug. 17, one, (the second son of the pastor) by W. Gray.

LONDON, *Commercial Road*.—Aug. 24, six, by J. G. Pike.

PETERBOROUGH.—Aug. 31, four, by T. Barrass.

QUORNDON.—Sept. 4, two, by W. J. Staynes.

SHORE.—Sept. 4, five, by J. Maden.

STALYBRIDGE.—Aug. 31, three, by E. K. Everett.

MARRIAGES.

LAW—CRABTREE.—Aug. 27, at the Baptist Chapel, Shore, by the Rev. J. Madon, Mr. William Law, of Canteen, to Miss Susan Crabtree, of Fiddler's well.

SMITH—ARCHER.—Aug. 14, at the Wesleyan Chapel, Saffron Walden, by Rev. W. Smith, brother of the bridegroom, Rev. J. H. Smith, missionary to Orissa, to Catherine Archer, of Saffron Walden.

COMPTON—DAWSON.—Sept. 17th, in the Baptist Chapel, Lincoln, by the Rev. W. Sharman, of Coningsby, the Rev. E. Compton, the newly settled pastor, to Miss Dawson, niece of the former pastor, the late Rev. J. Cookson, M.A.

Obituaries.

BARRASS.—In Belvidere, New Jersey, on July 19th, 1873, Sarah, widow of the late Rev. Edward Barrass, aged seventy-two years. Mrs. Barrass was born in England in 1801, and emigrated to America in 1830. At the age of fourteen years she made a profession of religion, and was enabled to maintain a consistent Christian character until her death.

BLADES.—April 21, at Old Basford, Sarah Jane Blades, aged twenty-eight years. Hers is the oft-repeated tale of a child early feeling the power of Divine truth, and anxious for some one to guide her. Passing out of childhood she was brought, by God's good Spirit, to experience conversion in about her nineteenth year. After that, though frail and sickly, she succeeded in becoming a prominent servant of the Lord, carrying on her work in spite of debility which a less earnest soul would have used as an excuse for leaving that work undone. Some portions of her Christian employment she attended to even on her death-bed, so that she literally ceased "at once to work and live." Her life will not be soon forgotten by her fellow church members; and pleasant memories of her cluster around her tomb.

GUTTERIDGE.—April 23, at Old Basford, William Gutteridge, aged thirty-six years.

By reason of his death the church at Old Basford has mourned the loss of "a brother beloved." He was one of the superintendents of the Sunday school; and much of the success and pleasantness of the annual services resulted from his forethought and painstaking perseverance. He was one of the deacons whose worth was unitedly felt both by his pastor and his brethren in office. To both these offices he had been recently re-elected. His religious life extended over rather more than half his years, he having been baptized in 1854. To characterize him briefly, he was kindly, sympathetic, living feely in a sense of religious realities, not unwilling to converse upon them, and throwing perhaps an unusual amount of conscience and justice into the engagements of his secular life. His death was sudden in the strictest sense. Not half-an-hour intervened between it and his ordinary engagements. He left home after dinner, taking with him one of his workmen, and in the course of the afternoon that workman heard his last word, for, having broken a blood vessel, he was dead before any member of his family could arrive. Does any one read this who is not yet ready for death? If so, may this notice of an honoured Christian lead that Christless one to seek to "be also ready."

THE
MISSIONARY OBSERVER.

OCTOBER, 1873.

THE VALEDICTORY SERVICES AT BIRCHCLIFFE, AND
EMBARKATION OF THE MISSIONARIES AT GRAVESEND.

THE valedictory services in connection with the departure of Messrs. Thomas Bailey, John Henry Smith, and their wives, were held at Birchcliffe, on Tuesday, September 2nd. In spite of the unfavourable weather, there was a large attendance in the afternoon, and at the public meeting in the evening the spacious chapel was well filled; we might almost say, crowded. The Rev. W. Chapman, of Vale, opened the afternoon service by reading the Scriptures and prayer. The introductory discourse was delivered by the Rev. G. Needham, of Burnley Lane, and was founded upon Acts xvii. 16. Athens and Orissa were compared, as to their religious state, in a graphic and interesting manner; and while the spirit of Paul was stirred in him when he saw the city wholly given to idolatry, it was shown that the scenes witnessed by our brethren in Orissa are of a nature to excite similar emotion and concern. Appropriate questions were proposed to the brethren by the Rev. W. Gray, the pastor of the church at Birchcliffe, and satisfactorily answered by them; after which a mass of uplifted hands pledged those present to remember our friends in their prayers, and to sustain them according to ability, in their arduous work. Earnest and special prayer for the missionaries was offered by the Rev. I. Stubbins, after which the charge was delivered by the Rev. J. C. Pike, the secretary of the society. Mr. Pike said he had not selected any one passage as a text, but purposed rather to glance at a few out of many varied and important views that are given in the New Testament as to the work of christian ministers and missionaries. Reference was made to the authority under which they act; to the laborious character of their work; its benevolence; the necessity of strong faith for the right prosecution of it; and to the fact that it was a work which justified any amount of enthusiasm that could be thrown into it,—its motive was love, its object the honour of Christ and the salvation of men, its reward the “well done” of the Master. The hymns selected for the occasion were very suitable; especially one which we heard for the first time, and the burden of which was, “I’d be a missionary.”

At the meeting in the evening, after prayer by the Rev. J. Green, of Hebden Bridge, earnest and thrilling addresses were delivered by the missionaries, the Rev. J. Wilshire, of Derby, the Rev. J. P. Chown, of Bradford, and the Rev. W. Bailey, lately returned from India. Mr. Wilshire pleaded for a united and determined effort to send out six more missionaries to Orissa, and showed that it might be done if all the churches would only take the matter up seriously and prayerfully. Mr. Chown’s address was

full of his wonted vivacity, power, and unction, and will not soon be forgotten by those that heard it. Altogether the day was one to be remembered,—one of the days of heaven upon earth. It seemed as if all were gathered under the shadow of the sainted fathers of the Mission, or rather of the God of their fathers, and as if the old enthusiasm on its behalf was being rekindled. May the results prove that such was the case. No small thanks are due to Mr. Gray and his friends for their indefatigable exertions to make the services a success, and to promote the comfort of all who attended them.

The missionary party embarked at Gravesend on the evening of September 10th. A goodly company of friends, from London and elsewhere, accompanied them to the ship, and commended them to God in earnest prayer. The cabins of our friends, and the passage adjoining, were crowded during the short service that was held before bidding them farewell. Mr. Wilkinson gave out the verse—

“No lingering look, no parting sigh,
Our future meeting knows, &c.,

and prayed. He was followed by brethren Clifford and Gray, and the secretary pronounced the benediction. Night was coming on, and it was necessary to leave. All were pleased with their brief visit on board, and heartily joined in the prayer, God speed the good ship “El Dorado.”

While writing the above account, the “*Morning Star*” from America, has come to hand. In it we noticed a most singular and pleasing coincidence, and regret that the fact was not known at the time. On the very day, Sep. 10th, that our friends embarked at Gravesend, five missionaries were to leave New York for Orissa, viz., the Rev. and Mrs. Bachelor, who return to their old field of labour; Rev. and Mrs. Marshall, and Miss Cilley, who are newly added to the band of workers. Very interesting services in connection with the recognition of the last-named persons as foreign missionaries had been held ten days previously at Attica, N.Y.

EXTRACTS FROM LETTER BY REV. W. MILLER TO THE SECRETARY.

Cuttack, August 22nd, 1873.

I FEEL terribly disappointed to hear that you are not able to send out another missionary with brethren Bailey and Smith. You should leave no means untried to induce some one thoroughly competent to occupy the higher departments of missionary work to give himself to the Mission. Brother Buckley must retire for a season. His late attack of fever has much reduced his strength, and if his life is to be preserved, he must have a furlough. He will be greatly missed, and unceasing prayer will be offered for his return.

You would hear of the serious outbreak of cholera we have had in the community, and how four members of the church were removed within a short time of each other. Sudananda Bulen's wife and two daughters formed

three of the victims. The mother and one of the daughters were ill at the same time, though in different houses, nor did either know of the other's illness or death—the mother survived the daughter a few hours, and died about the same time as a grand-daughter of hers. It was my painful duty to stand near the two open graves and perform the burial service for both at the same time—the grand-daughter also died of cholera. She was a most interesting and intelligent girl of fifteen years of age—was just about to give her name to the church—her mind was stored with scripture truth—she was most peaceful and resigned during her short illness, and just before her death was heard to say, “Lord Jesus, receive my spirit.” Her mother and aunt were consistent christians, and died in the faith and hope of the gospel.

The grand-mother was unhappily in a state of suspension from the church. We cannot but hope that before her death she sought and obtained mercy of the Lord. We have reason to believe that these solemn dispensations have tended to arouse some of the careless among us to the claims of God and religion. Our officiating magistrate and collector, who was a papist, has been removed very suddenly by apoplexy. He was attacked on Monday morning just after his bath, and lingered on in an unconscious state until the next morning, the 15th inst. It is generally thought that over-work hastened his end. The Lord's-day was not to him a day of rest. I, and most of the European residents, attended the funeral. The coffin was conveyed to the Roman Catholic chapel, and there opened to enable the priest to go through the performance of sprinkling the corpse with holy water, incensing, walking round it, bowing, etc. To me it was a most unmeaning and absurd service. I was at Piplee a fortnight to-day, and stayed until the Monday evening. We had a wedding on the Saturday. At the church meeting three were

received for baptism. I was thankful to find the new school-room almost completed, and a very good room it is. Miss Packer and Miss Leigh were both well. The former is now arranging to have the new chapel built as soon as possible. On my next visit I hope to arrange for the digging of the foundations. From Piplee I went on to Minchin Patna, and found all well there, save the preacher's child. It is reported that our chaplain last Sunday requested his congregation to pray for the soul of the late collector—he is really a papist, and several respectable members of his flock have left him in disgust and now attend our chapel. The weather is now very hot and trying. Rain is greatly needed for the rice crops. The rivers are unusually low for the time of the year. This, however, is well for Cuttack, as a portion of the embankment which protects the town has just given way. A large number of men are employed in repairing it. It is to be hoped the river may not rise before its completion, otherwise the consequences may be very serious to life and property.

INTRODUCTORY DISCOURSE AT THE ORDINATION OF MR. J. H. SMITH, AT LOUGHBOROUGH.

BY THE REV. WILLIAM ORTON.

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.”—*Acts* xiii. 2, 3.

We have met to set apart a brother to the office of the ministry. He desires the work. He has, we have reason to believe, the qualifications required. The way has opened before him, and he is soon to proceed to his distant field of labour. It is meet, therefore, that we should this day publicly express our approval, and that this assembly should recognise him as a minister of Christ, and as a missionary to the heathen.

It is for me to say something as an introduction to the more important portions of the service in which we are to be engaged.

Can I do better than carry you back to the origin of missions to the heathen? It is always interesting to trace any important movement to its commencement. It is so with a river. At first it is scarcely noticed: it flows on in its narrow bed almost unobserved; but when the stream has increased so as to

send forth its rills through a thousand fields, or to bear on its surface the ships of many lands, we begin to ask, Whence is it? Where did it take its rise? And the patient explorer traces it upwards, till in some obscure spring, concealed perhaps by overhanging foliage, he rejoices to find the river's source. So it may be well this afternoon to go up to the source of christian missions to the heathen.

Our Lord had ascended to heaven. On the eve of His departure He had said, “Go ye into all the world, and preach the gospel to every creature.” Thirteen years had now passed away, and the work was not yet undertaken—not one herald had been sent forth beyond the limits of Palestine to announce the good tidings. It is true there were some in the outlying nations who had heard the gospel; there were men of gentile extraction, such as Cornelius,

who were enrolled among the disciples of Christ, and indeed they who in the persecution "were scattered abroad, went everywhere preaching the word;" but these were only incidental operations, and as yet no organized effort had been made to evangelize the gentile world. Why this delay? Was the church too feeble? or were the early disciples too much harassed by their enemies? or was it that their minds, which had been formed in a Jewish mould, were unable to perceive, excepting by slow degrees, a purpose so sublime? The occasion of delay, whatever it might be, was now removed. A new era was dawning. The light had entered their minds. They saw the meaning of our Lord's commission as they never saw it before, and felt for the first time that henceforth the gospel must be preached among the gentiles.

It was in Antioch the new movement commenced. "In the church that was at Antioch" there were men of eminent piety, and the Head of the church had richly endowed them with spiritual gifts: for there were "certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." These men, like others on the day of Pentecost, were with "one accord in one place." One thought seems to have possessed them all. "The commission is neglected. The will of our ascended Lord has not been carried out. We are living in the habitual disregard of His last solemn command." But what could they do? What steps ought to be taken? Who of them should cross the boundary of Judaism, and go forth to preach among the heathen? These questions were pondered. The obligation lay heavy on their heart, and they sought relief to their troubled spirits by ministering to the Lord and fasting. It is uncertain in what way they ministered to the Lord. It may be they prayed together; or that they exhorted one another; or perhaps they renewed their vows at the table of the Lord. In some way, whatever it might be, they ministered; and as they were thus engaged, a communication came from heaven. As an angel spoke to Zacharias while he was burning incense in the temple, so while these prophets and teachers were ministering to the Lord and fasting, the Holy Ghost spake to them. We are not told how He spake. It was perhaps through one of the "prophets;" or by an impulse on the minds of all; or by a voice like that

which once spoke to Samuel in the silence of the night. But in whatever mode the communication was made, the "Holy Ghost" spake, and the words were these—"Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. Here, then, we come to the fountain head, to the source of that which has become a great river—we witness the sending forth of the first christian missionaries into the heathen world.

I. How clearly do we here perceive that missions to the heathen are of *divine authority*. The idea is from God. The thought comes to us out of the Infinite Mind. It is clearly a revelation. Nor will the purpose revealed seem at all strange when we consider the history of God's dealings with the people lying beyond the favoured circle. Had He not made them? Could they not say, as truly as others, "We are His offspring?" He had sent His sun to shine upon them, and His rain to water their fields; He had watched over them in His providence, and had held them within the sphere of His moral government; and though through many ages the light of revelation did not reach them, and was limited to the chosen people, yet even then there were indications of the widening of the operations of God's mercy toward them. It was foretold, for example, of the coming Deliverer, that "to Him shall the gathering of the people be." "The gentiles shall come to His light, and kings to the brightness of His rising." "All nations shall serve Him." In the teaching of our Lord there were still clearer intimations of His purposes of mercy to others beside the chosen people; and after His resurrection from the dead, throwing off all reserve, He said, "Go ye and teach all nations;" "Go ye into all the world, and preach the gospel to every creature;" and then, when years had passed away, and the disciples were still hesitating and delaying to enter on their mission, the Holy Ghost spake—the Spirit of whom Jesus said, "He shall teach you all things, and bring to your remembrance whatsoever I have said unto you"—He said, "Separate me Barnabas and Saul for the work whereunto I have appointed them;" so that he who goes forth on a mission to the heathen goes forth under the seal of divine authority, and may say, "I come in the name of the Lord of hosts."

II. We see that such missions are for the most *benevolent purposes*.

The Holy Ghost speaks of the work as His own. *Separate for me*. The persons called are to be His agents for the work to which He has called them. The work of the Spirit, we know, is one of the purest benevolence. He strives with men to chock them in the way to ruin; He guides the seeker after truth; He comforts the sorrowful; He imparts to those who were dead in sins a new life, and makes them partakers of the divine nature: so that the work of the Holy Ghost, and to which He calls men to act as His agents, is the same as the work of Christ—the work of human salvation.

There are none present to-day who doubt that the heathen need salvation. It has been represented by some that they are living in native innocence, that they are ignorant of vice, and that their lives are spent in natural simplicity, so that they need no other law than that which is written on their hearts. Now, pleasing as this arcadian picture is in the distance, it only needs that we approach nearer to have the illusion entirely dispelled. All are not in the same degradation, but the heathen races are all "sitting in darkness;" are enslaved by their vices; are deluded by their vile superstitions, are "led captive by the devil at his will," and are "without hope and without God in the world." Such is the condition now of the six millions of Orissa; and "the work" of which the Holy Ghost speaks is to publish in the midst of that sin and misery the message of God's love. And what does this message express? It tells the worshippers of idols of a "living God;" it shows to the weary pilgrim a place of rest; it makes known to the sinner that seeks relief by washing in the sacred river, "the blood of Jesus Christ which cleanses from all sin;" it tells of the true sacrifice, of an all powerful intercessor, of "grace to help in time of need;" and to the man dying in despair it whispers of a home in heaven, and of "an inheritance incorruptible and undefiled, and that fadeth not away." Such are the tidings the missionaries have to convey. And who does not know that wherever this "work" has been carried on dark minds have been enlightened, broken hearts have been healed, wanderers have come back to their Father, the impure have been washed and justified and sanctified, and "a multitude which no man can number" are now, through the influence of the gospel, before "the throne of God?"

Now the divine purpose is that "all men shall come to the knowledge of the

truth;" that "the idols shall be utterly abolished;" that "every knee shall bow to Jesus, and every tongue confess that He is Lord;" that "the will of God shall be done on earth as it is in heaven:" nay, even more, "to gather in one all things in Christ, both which are in heaven and which are on earth, even in Him." This is the work—the work for which God gave His only begotten Son; for which the Son of God suffered and died; and of which the Holy Ghost speaks when He says, "Separate me Barnabas and Saul for the work whereunto I have called them."

III. We learn that the missionary work is *appreciated most fully by persons when holding communion with God*. The disciples at Antioch perceived its imperative claims upon them "while they ministered to the Lord and fasted." Some persons never see the necessity of missions to the heathen. Is not the reason that their position is too low? "They mind earthly things." As to their spiritual consciousness they are still "afar off." They hold so little communion with God that their hearts are out of sympathy with the divine purposes. The persons who first received the impulse to commence the missionary work were at the time using every means to draw near to God. "They fasted, they ministered to the Lord." They were seeking to rise above the natural that they might realize the supernatural—to close their hearts earthward and to open them Godward. They were like travellers who had ascended from the deep valley with its dark shadows into the purer air of the mountain tops that they might catch the early rays of the rising sun; and it was when in this higher region to which they had climbed by acts of special devotion, that their susceptible hearts became conscious of the importance of the missionary work. It was while they were fasting and ministering to the Lord they received this communication from the Holy Ghost.

My brethren, has it not always been so? God has usually chosen the times of earnest devotion for His special manifestations. It was when Elijah was praying that the fire came down from heaven and consumed the sacrifice. It was when Jesus was praying that the heavens were opened and the Spirit descended, and the Father's voice was heard. It was when the disciples "all continued with one accord in prayer and supplication" that "the promise of the Father," "the power from on high," came

down upon them. And is not this attested by our own experience? It is when we draw near to God that the true character of christian missions is shown to us. We then look at them from a divine stand-point. We see them in the light in which God sees them. It is then we see the evil of sin, the value of the soul, and the miseries and perils of the heathen; it is then we perceive the greatness of divine love, and feel something of that compassion that glowed in the heart of Jesus, and are prompted to present ourselves—our all as a living sacrifice; it is then God awakens in us sympathy with Himself, and we hear His voice speaking to us as truly as those prophets and teachers heard the speaking of the Holy Ghost.

IV. We see that *the agents employed in the missionary work must be specially called.*

1. There needs an *inward call*. This is given in silence. It is heard only in the secret chambers of a man's own soul. It comes to him in the still small voice which no one outside can hear. He knows not whence it cometh, but there is the feeling awakened, and cannot be repressed, "I ought to tell the perishing heathen of an almighty Saviour." It is evidently to such an impulse as this the Holy Ghost refers when He says "The work to which I have called them."

2. There needs a *special adaptation for the work*. This is clearly implied. It was said, "Separate me Barnabas and Saul," evidently because they were the persons most suitable to be employed. It is reasonable, then, to regard them as types of all true missionaries, for they were chosen by the Holy Ghost himself.

(1.) *They knew their vocation*. To their own minds the call was clear. They had no doubt of the divine will concerning them. It was what one calls their "manifest destiny" to be missionaries. They knew that it was the Holy Ghost who was sending them to the Gentiles.

(2.) *They were eminently spiritual*. They had much more than "a name to live." They were not simply up to the conventional standard. They were men who "gave themselves unto prayer." They rose by faith into the light of God's presence; they "fasted and ministered to the Lord," and came so near to the holiest of all as to hear the voice of the Holy Ghost.

(3.) *They were ready for active service*. They were not recluses. They did not expend all the energies of their souls in devotional feeling. Their readiness for

duty is seen throughout the whole of their course. They "laboured in the gospel." They were always working for Christ, and they so toiled as to be able to say, when the mission was fulfilled, "I have fought a good fight, I have finished my course, I have kept the faith."

(4.) They showed a *spirit of self-sacrifice*. They sought not their ease. They aspired not to worldly honours. They were not animated by the prospect of temporal gain. There was no sacrifice too great for them to make in the service of their Lord. The spirit of Barnabas was seen in that "having land he sold it, and brought the money and laid it at the apostles' feet;" and the spirit of Paul is that after he had "suffered the loss of all things," he could say, "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Such were the men who were first sent as missionaries to the heathen; and that the qualifications they had specially fitted them for their work, is clear from the fact that these are the very men who were called by the Holy Ghost.

3. There was the *call of their christian brethren*. A true missionary, then, is one who is specially called to the work. His call is from the Holy Ghost, for it is He who secretly inclines him to the work, endows him with the gifts he requires, and so influences the minds of others, that they recognise him as the agent to be employed—as when in the case of the first missionaries the Holy Ghost said, "separate me Barnabas and Saul for the work whereunto I have called them."

V. We learn, finally, *the obligation due from their christian brethren to those who have been called*. "Separate Me Barnabas and Saul to the work." "And when they had fasted, and prayed, and laid their hands on them, they sent them away."

Here is an example for the service we have to render to our brother this day.

1. There is to be a *setting apart*. He is to be separated. We are to recognize him as a minister of Christ. He is like a soldier who is "told off" for special duty. From this hour he is to be known as one whose vocation is to "preach among the heathen the unsearchable riches of Christ."

2. There is to be *supplication on his behalf*. This is to bring on him the divine blessing. He needs help. He is but young. He is like others, encom-

passed with infirmity. He will be far away from friends and home, and will be exposed to temptations which none but a missionary knows. He will have difficult duties to perform, and heavy responsibilities to bear: and he will need to be animated and strengthened by power from on high. O may this be the time of fervent effectual prayer. As these prophets and teachers fasted and prayed, so may we leave behind all that would hinder our devotion, that in answer to our petitions on his behalf he may be "strengthened with might in the inner man," and say, in prospect of coming trials, "none of these things move me."

3. *The imposition of hands* is also mentioned. "They laid their hands upon them." "They," not the apostles, not the successors of the apostles, but the "prophets and teachers," such as are the ministers present to-day. And why the laying on of hands? It is an appropriate sign. It distinguishes the person who is set apart. The solemn act assures him, and it assures, also, all who witness

it, that our hearts beat in sympathy with his, and that he and we are "of one heart and soul" as to the work in which henceforth he is to be employed.

4. And then he is to be "*sent forth.*" We are to bid him farewell. He is going forth as our representative. He is to carry with him our pledge of hearty sympathy. He is not to go on a warfare at his own charges, and is therefore to be assured by us of all things needful to his temporal support. He is to go forth from us this day as one of "the messengers of the churches and the glory of Christ!" O that we could send two or three more. Our Mission is languishing. It becomes us to "look out" others who are qualified for the work. The cry from Orissa is loud and long, "Come over and help us." In the hope, then, that other messengers will soon follow, we now "separate" our brother; we send to heaven our fervent prayer on his behalf, and send him away in the full belief that he is called by the Holy Ghost for the work of Christ in Orissa.

THE CHARGE ADDRESSED TO MR. J. H. SMITH.

BY THE REV. THOMAS GOADBY, B.A.

MY DEAR BROTHER,—

I have been asked, I suppose at your suggestion, to address a few words of counsel to you on the occasion of your public ordination to the work of a christian missionary in Orissa. I am deeply sensible of the high honour my task confers upon me, and the grave duty it involves. I should shrink from the responsibility placed upon me but that I am bound, as far as I may be able, to serve the interests of the Orissa Mission by considerations of the most sacred kind, considerations too tender and solemn to be either detailed or ignored amid the associations of this town; and but that I am encouraged by the thought that a missionary is a christian minister of the first and earliest type, about whose duties and work the New Testament says so much and gives us so distinguished an example in the first and greatest of the heralds of Christ to the heathen. I shall take, as the basis of my address, the language of the apostle Paul, found in the Acts of the Apostles, the twentieth chapter, and twenty-fourth verse, and I pray God, my dear brother, to give you, in view of your work, to make this language your own: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of

the Lord Jesus, to testify the gospel of the grace of God."

No one can appropriately take part in a great and perhaps perilous enterprise but under the pressure of high motives and the inspiration of great ideas. Where difficulty and danger are sure to be met, it is not courage, but rashness, that goes lightly to the encounter. Where a great work has to be done, a man must be already a hero wisely to attempt it, or in attempting it, must become heroic through the force of high purpose and noble resolve. A vain ambition and an empty mind never yet won, upon any field, a splendid victory, nor achieved, in any enterprise, solid and enduring results.

If this is true in relation to the affairs and projects of the world, it is signally true in relation to the kingdom of God. The higher the sphere of action the loftier the aim, the mightier the impulse should be. It is only by the spirit that is finely touched that fine issues can be wrought, and the best and most distinguished service is not possible but as the soul is swayed by the purest motives and seeks the highest ends. The attitude of St. Paul, in his farewell to the representatives of the Ephesian church, fully illustrates this principle. He was called to a great work for the Lord,—to preach Christ among the heathen, and

to gather together Gentile and Jew into the one spiritual kingdom of God. It was the single purpose of his life to fulfil his divine calling. But in all his labours outside the ancient people of God, his heart still yearned for his own brethren after the flesh, and for the harmony and unity of the church. Yet the tendency to disparage gentile converts, and to withhold from them the recognition of their complete equality in the new kingdom of grace, still existed in the minds of Jewish christians. Paul would crown his labours on the soil of Asia Minor, and in the classic land of Greece, by giving to the church at Jerusalem a strong and palpable evidence of the power of God's grace in the hearts of the gentiles. From men, who once hated and despised the Jews, he would carry gifts of kindly love to Jewish christians. From men, who once looked with contempt upon the children of Abraham, he would bear to poor and suffering saints at Jerusalem expressions of warmest sympathy and tokens of self-denying regard. He would show that gentile hearts beat tenderly towards Jewish brethren, and he could not doubt but that Jewish hearts would freely and sympathetically respond. And then, having contributed his part to the union and brotherhood of christians in the east and west, he might venture still further in the course of the setting sun, into regions where Christ was yet unknown, and the tidings of His love had not yet been proclaimed. It was as he was starting upon this errand to Jerusalem that St. Paul revealed, in the words I have read, the great purpose and high character and aim of his life. "Behold," he says, "I go bound (constrained) in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God."

The occasion upon which these words were uttered was but an episode in Paul's life. But, as by a side-light or upon a by-issue, Paul affords us a glimpse of the whole intent and scope of his career. He declares that he had received of the Lord Jesus a ministry which it was his one purpose to finish, notwithstanding bonds and afflictions, and that what men regard as most precious, life itself, was not reckoned by him as precious, or indeed of any account at all, in comparison with running well his course as a herald of the good news of grace. I would speak to you, my dear brother, of three things. Paul had a divine calling to fulfil, a definite course to run. At every point of his course he ex-

pected difficulty and trial. But at all risks and through all straits he desired to run his course and finish a ministry dearer to him than life.

In adopting the language of St. Paul, you will indicate, first of all, that you have a *special and definite work to do, a clearly-marked course to run*. The proceedings of to-day show that such is the case. You have chosen the mission-field, and been chosen for it, and you are now publicly and solemnly set apart to your work. You may, therefore, say with St. Paul, "I therefore so run, yet not as uncertainly." Your plan and purpose of life are fixed upon and settled. There is to be with you henceforth no beating about, no tacking on this side and on that, as if to find your calling. You have found it. There is to be no aimless drifting upon any tide that may flow about you, or any stream of circumstance in whose current you may fall; your course is fixed. There is to be no divergence hither and thither, as if your enterprise were vague and unshaped in its character; it stands before you in sharp and distinct outline. Within the limits of a clearly-bounded course the whole energies of your nature are to work; and if the boundary lines are neither hard nor fast, at least they are not uncertain or indefinite. Let this thought be often present to your mind. Fall back upon it when any perplexity or confusion as to duty shall arise. Be true to yourself and your calling as a missionary of Christ. Let this be your one all-absorbing care. Let nothing divert you from it, or divide with it your chief interest and effort. And as St. Paul speaks of his course, so in large measure regard your own.

It is a ministry, a service. Whose minister, whose servant are you? Not your own, to seek your own pleasure, to do your own will, to gratify your own individual tastes, to follow your own fancy or caprice. Not man's at all, to be brought into the common level of human projects and plans, and to acknowledge as Lord and Master any human authority or head. You are the Lord's. Your service is to Him, in the interests of this Mission, and on behalf of the spiritual enlightenment of the heathen of Orissa. But it will not be to serve your Lord, to separate yourself in sympathy and action from your fellow-workers, who are also His servants. It will not be to serve your Lord, to prefer a path which promises most for your own distinction and comfort, and least for his honour and praise. It will not be to serve your Lord, to put anything before the prosperity and harmony of that Mission which furnishes you with a base of operation, which waits upon you with supplies for your service, and which appeals to heaven in prayer for your success. And where personal conviction shall clash with the wishes of brethren, it will be proper to

ask, will it not be best for the Lord's kingdom to become nothing in my own esteem, and to accept the experience of others as my guide. He who holds himself infallible, and all others in error, is least likely among christians to possess the spirit and wisdom of a lowly servant of Christ. But you are the Lord's minister, and all your service for others is to be rendered unto the Lord.

Your ministry is, further, "to testify the gospel of the grace of God." It is in the gospel your service is to be rendered. To make known a Saviour's tender love, to tell forth the good news of God's grace, to publish the word of salvation, to press home upon the conscience the message of the cross, to hold up the lamp of life amid the darkness of spiritual ignorance and death. This is your calling. Nothing short of this will be the fulfilment of your ministry. Nothing short of this will be consistent with your calling and course. Very much has the West to say to the East, and English culture and civilization to Hindoo apathy and prejudice. Very much has christian philanthropy to teach the votaries of cruel superstition and the proud pretenders to divine and exclusive caste. But the business of the missionary is first and midst and last to bear witness for Christ, and to declare the unsearchable riches of His grace. Service may be done for God's kingdom in the advancement of science, in geographical research and discovery, in the furtherance of political changes, in education, in agriculture, in social reform. The broad and generous christian nature which holds nothing of human interest alien or foreign to it cannot but desire and yearn after the progress of popular enlightenment, the consolidation of good government, and the general well-being of mankind. Nor are the tastes of the scholar, and the sympathies of the philosopher or philanthropist, incompatible with the fervour of the evangelist and the piety of the saint. But the missionary occupies as his own the higher realms of human experience and thought, and speaks to the higher nature of man, and he comes down into lower levels only as he may really thereby the better reach the heart and conscience, and find a readier way for the gospel of Christ. Paul went among the decaying civilizations of ancient empires; he visited the classic cities of Greece and saw the fading splendours and already declining imperial greatness of the metropolis of the world. He went where wisdom, oratory, art, law, military discipline and power had found their chief seats, and still held, amid advancing social corruption, an enfeebled sway over the mind of man. But his concern was not to refute error, to revive the ancient spirit of patriotism, or readjust disorganised social relations, but to make known the gospel of

Jesus Christ. His one purpose was to preach salvation from sin through faith in the Lord, and he knew that where salvation came all other blessings would follow in due time. "For I determined," he said, "not to know anything among you"—anything as the chief hope and help of man—"save Jesus Christ and Him crucified." Your determination, my brother, will be the same. Your ministry is not scientific, or political, or social, or merely philanthropic; it is religious, it is spiritual, or it is nothing. It is the ministry of the "gospel of the grace of God."

This ministry is "received." You are commissioned and charged with your service and work. I hope, my dear friend, that in your inmost heart of hearts, you feel that this ministry you have received of the Lord Jesus. Certainly it is not ours to give you such a ministry; it is ours only to recognise and declare it. Nor is it yours to confer and bestow it upon yourself. You receive it, but not of man. No man can call and commission another to so high and divine a calling. If the Lord has not called and anointed you, human lips cannot give you your calling, human hands cannot anoint you for this service, nor human prayers and counsels constitute your sanction for entering upon it. But you have in this, I trust, conferred not with flesh and blood, but gone to the chamber of the divine communion. You have stayed there with the Lord to know His will, and though you have heard no outward voice nor received any special revelation, yet you are in your conscience persuaded that it is His summons you obey in giving yourself to this work. The earnest desire of your own heart, the approval of your brethren, the opening of the way in God's providence strengthen and sustain your conviction. You take your task as from the Lord's hand. Remember then your high calling, your divine and solemn charge. From the Lord this ministry comes, unto Him it is to be fulfilled, for His glory and praise. Here, then, is a grand ideal of life and duty. Here is scope for all your best energies and most strenuous efforts. Here is a constant source and spring of inspiration. Here is a sphere of service large enough for the highest motives and the purest enthusiasm.

It is well you should consider your course and ministry in this light, for it is not to be disguised that at every point, if you run faithfully and well, you will meet with difficulty and trial. Bonds and afflictions may not abide you; but crosses, conflicts, stern hard work, and many discouragements, await you at every step.

On the very threshold, *there is separation from friends, from early associations and the land of your birth.* Your adopted plan of life contemplates this separation. Should

you remain in health and find yourself physically adapted to an eastern climate, as we trust you will, you expect to make Orissa your home. You will see England again only as a visitor. Like the venerable head of our mission staff, Dr. Buckley, and others before him, you will take up your abode for the rest of your life, among a strange people and in a strange land. No doubt this is not peculiar to the missionary's lot. Thousands of Englishmen in India, and hundreds of thousands in various parts of the world, have gone into voluntary exile. Workingmen, farmers, men of business, soldiers, civilians, are to be numbered perhaps by millions, whom the pursuit of wealth and fortune or the exigencies of life have driven from their English firesides and scattered over all the face of all the earth; and but few of them indulge the hope of returning in old age to spend the last days of life, and sleep the lone sleep of death on English soil. No doubt, also, the feeling of attachment to fatherland varies in intensity, and to the wise man who lives in a world of his own, every country may become a home. But there are few thoughtful and educated Englishmen who leave their country without a struggle; and the difficulty, whether great or small in your own case, is to be fairly and intelligently met. Moreover a man hardly knows how deeply his roots have struck into his native soil, or how tenderly he loves the land of his fathers, until in loneliness and dejection on a foreign shore he considers how mountains rise, and continents stretch, and oceans roll between him and the scenes and associations of his youth. It is not as ornithologists that Englishmen in America desire to naturalize the skylark they startled, when children, from his nest in the meadow-grass, and watched with shaded eyes while his song rained music from the heavens. It was not as a botanist only that Carey loved the English daisy his boyhood saw dappling the Northampton fields, and that he tenderly nursed its meek-eyed beauty in an Indian garden. Nor is it as a mere sentimentalist that a man feels within him a passion kindled towards his native land, where the grass grows green over the graves of sainted fathers, where a freedom-loving people cherishes the glorious memories of the past, where life is quick and active, and enterprise always young, where liberty and religion have an ancient and inviolate asylum, and where one hears in the streets and reads in the newspapers the tongue in which Shakespeare wrote, and Milton sang, and Cromwell spoke the watchwords of victory! His is a dull dead spirit, unmoved by the stir and conflicts of a busy world, who can live to early manhood on his native English ground, and change it for the soil of the stranger without a pang! But your diffi-

culty will yield to the first fresh feeling of missionary ardour and enthusiasm, and presently new associations and new ties will bind the heart to the sphere where the life's course and ministry have to be run.

A more formidable difficulty is the task of mastering the language and traditions of an ancient Indian province. It has been the distinction of the Orissa mission from the beginning that it has been a great preaching mission, that year by year some of its slender staff, accompanied by Oriya preachers, have traversed the various districts round the Chilka Lake and along the Mahanuddy river to declare, in the tongue of the people, the wonderful works of God. This feature of missionary labour, it is hoped, will continue to mark the operations of our brethren. Our desire is rather that the preaching tours should be more extended and more frequent, that the plans of the missionaries should have a growingly aggressive character, and that every new reinforcement of the staff should be a new encouragement to visit "regions" yet further "beyond." The account of our brother Bailey's tour away to the western frontiers of Orissa, and outside them, was read with great interest. We know and recognize the importance of making good the ground already won, of feeding the infant church, of superintending orphan asylums and schools, of translating and editing christian literature, and training native preachers; but you are set apart, my brother, as a pioneer of the gospel, a messenger of Christ to the heathen inhabitants of Orissa. It will be necessary in any case that the language of the people should be thoroughly learned, so that you may teach and testify with the living voice the good news of the grace of God. Nor should you stop short with the language. Power over the hearts of men will not be gained but as you enter into their familiar thoughts and feelings, and know their foibles and prejudices, as you get into close sympathy with them in their history and customs and life, and learn to look at things with their eyes, and speak of things in their idiom and phraseology. Paul adapted himself to the special peculiarities of the people he visited, becoming "all things to all men if by any means he might save some." It is said that he who would paint a tree must himself become a tree, that he who would picture a scene must throw himself into its spirit and life. Certainly the Englishman who would influence Oriyas must himself enter into intimate relations with their mind and experience, that he may speak to them on their own familiar level of thought, stir their latent sympathies, and so awaken aspiration for higher things. Your patience will be taxed and your energies strained to learn to speak freely in the tongue of the people, and become conversant with their

tone and habit of mind. But no pains must be spared, no labour grudged to accomplish this, if you would run your course well. You will land amongst a people whose minds are locked against you, while yours is locked against them, through the confusions of Babel; you must find the key that shall open the door to their understandings, and in finding it you will open to them your own.

But your greatest difficulty will be in the one chief object of your mission. I speak as a man to a brother man—nothing is too hard for the Lord. But to change the faith of men, to give them a new reading of duty and life, to turn them from deities their fathers worshipped and they have honoured from their childhood; to persuade them that their most sacred privileges are empty vanities, that their sacred legends are idle tales, that all their wisdom is folly, and all their piety superstition, that their idols are nothing in the world, and the boasted virtue of their ceremonies an illusion and a lie; to lead them to see the nature and evil of sin, the need of repentance and a new spirit of life, to bring them to know the way of salvation, and to receive the grace of God;—this is no easy and holiday task. But to fulfil among the Oriyas the ministry you have received means this; and the magnitude of the work can hardly be exaggerated. You go with the love of God in your heart and the joy of faith in the Lord Jesus among men who are strangers to this love, and ignorant of the name of Christ. You prepare to diffuse the glad tidings of salvation, and you are moved, when the preparation is but half-complete, to open your lips. But what an array of obstacles and hindrances opposes you! The natural depravity of the heart, leagued, perchance, with seven worse devils of pride and hate, will be against you. The traditions and habits of centuries will be against you. All the fancies of the childhood, all the dreams of the youth, all the maxims of the manhood of those you address will be against you. All the gossip of the market, the talk of the wayside, the familiar converse of the home will be against you. Literature, law, poetry, art, will be against you. Every sacred shastre, every grove and temple, every ancient shrine and mouldering wall will lift up its voice against you. It was never so believed in all the ages of the past. A colossal system of superstition, hoary with years, invested with every subtle charm and fascination, having its foundation and buttresses in the most cherished prejudices and the fondest illusions of life will be against you, opposing, sphinx-like, with stony, stolid, fixed, and stereotyped front. O it is not a mole-hill you have to dig away, it is a vast gigantic mountain you have to level, rearing its head higher than the loftiest peaks of

Morhbang, the seat of clouds. Prophecy may say,—“Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.” But if you look at your own human power, what is it? “A pick-axe and a spade, aye, and a winding-sheet.” Titanic spiritual strength, and courage of the grand prophetic type, alone can gird you for your task.

I do not speak now of other difficulties and trials, such as the minister at home shares with the missionary abroad. I do not speak of cares and sorrows every christian man may expect in the conflicts and discipline of his own religious life. I do not speak of disappointments and troubles incident to our mortal lot, of despondencies and depressions of spirit, of possible misunderstandings with brethren, and mistakes of your own. You did not count much of these things when you became a christian and when you entered as a student upon your training for the christian ministry; you will not give them undue weight and prominence now. He who accepts the christian life and service accepts all that it involves, and is content, at whatever cost of endurance and self denial, to be with all the saintliest of God's children a “companion in tribulation and in the kingdom and patience of Jesus Christ.” But whatever of trial is peculiar to your missionary calling must be bravely and resolutely met. You must be ready to say, “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.”

For what does this saying of St. Paul contain? *Faith in God lies at the basis of this heroic word.* St Paul did not rest in his own strength and heroism. He believed in God, in the truth of God, in the power and grace of God, and so he was calm and strong, and spoke and laboured and endured, and went forth to run his course. My brother, only believe and thou shalt see the salvation of God. Believe in the final triumph of the gospel, believe in the winning persuasive love of Christ, believe in the unconquerable might of the divine word, and the all-prevailing energy of the spirit of grace; believe in the presence and help of God, only believe, all things are possible to him that believeth. Faith removes mountains. But let your faith be living and strong. Let it have the grip of all the force of your nature. Let the fervour of your soul, and the vigour of your intellect, and the passion of your heart be in it. Never, therefore, suffer your own individual grasp of God's truth to be relaxed. By the strength which devotion gives, by the enthusiasm born of communion with God, by the Spirit of God resting

mightily upon you, be strong in your confidence in the word and work of the Lord. Never suffer your faith in the universal victory of truth and grace in Orissa to grow languid and dull. Never despair even of large, immediate, and palpable results. The thought of the greatness of Christ's redemptive sacrifice, of the all-constraining power of His love, of the largeness of the promises and the omnipotence of the Spirit of God, will always reassure you in moments of despondency and doubt. Moreover, the belief that expects great changes in Orissa, through the preaching of the gospel and the spread of the knowledge of Christ, is not a faith to which the history of the province gives no support, and which the calm conclusions of the intellect cannot sustain. Successive waves of religious movement and change have already passed over Orissa, and have left their tide-mark upon the historic monuments of the land. As you gaze on the rock-hewn cells that honey-comb the heights of Khoorda, you will call to mind that two thousand years ago those empty caves were tenanted by Buddhist monks, and that Buddhism, once a mighty power, is almost forgotten in Orissa. As you witness the festivals of Juggernath at Pooree, and hear the frantic turbulent shouts of the frenzied crowd, you will remember that the sacred tooth of Buddha was an object of adoration in that city hundreds of years before that monstrous log of painted deformity was set up under the title of "Lord of the world." As you wander among the many temples of Siva that stand in broken and ruined magnificence round the lakes of Bhubaneswara, the city of the gods, and on the banks of the Baitarani, at Jajapore, the city of priests, you will not fail to consider that the glory of the All-Destroyer has waned before the advancing fame of other and less dreadful deities. So shall Juggernath yet fall before the majesty and grace of the true Lord of all things!

There is no doubt a great difference between the transition from one form of false faith to another and the transition from idolatry and superstition to the pure and holy religion of Jesus Christ. But against the discouraging thought of the immovable fixedness of the Oriental mind, you may place the fact, which architectural and historic records abundantly declare, that marked changes of religious worship have already been known in this remarkable province. To the people of Orissa, to whom you will preach a new faith and an unknown God and Saviour, we are told "the sole monuments of the past are the edifices of deities, and the whole background of time is filled up with the dim august revolutions of creeds." Here, where your great difficulty lies, glimmers also a promise of success. Nor is the agency of preaching

without its place in the annals of Orissa. Buddhism was a great missionary institution, and held itself charged to preach among all races the righteousness that passeth knowledge. Ten thousand Brahmins were set to impose the Sivaito faith upon the ancient Oriyas. Chaitanya, the prophet of reformed Vishnuism, extended by his labours the worship of Juggernath, and is remembered to this day as the great teacher of the popular belief. The pilgrim-hunters, who still issue from Pooree, are the heralds of the great "Lord of the world," and their words propagate his mighty fame and sustain the magnitude of his sway. I dwell upon these facts advisedly. It is my strong conviction, my dear brother, that our Mission in Orissa must give ever increasing prominence to evangelistic labours. It is not as principals of orphan asylums, or translators of books and tutors of colleges, or pastors of native churches, or exemplary and devout representatives of English culture and spiritual life in three or four stations in the districts of the sea-coast, that the kingdom of God in Orissa can be expected largely to advance; it is by going into all the province and preaching with the living voice the unsearchable riches of Christ. There are nineteen tributary states, containing over a million of inhabitants, where as yet, but for one or two bright spots in the jungle, Christ is not named; and the Khonda, and Kols, and Savars, wild children of nature, present a virgin field for enterprise which would amply repay cultivation, and which God is calling us to till. Let your voice, my brother, join with ours in asking for more labourers, and in pleading for vigorous aggressive effort; and for yourself, go, believe, preach, and hope in the Lord. Paul did, and so the evangelization of Europe began. Difficulty, hindrance, discouragement, privation, fatigue, what are these to the herald of the cross? Faith surmounts them all, and makes them but stepping-stones to conquest, or captured strongholds from which, with a shout of praise to God, the flag of victory is flung to the breeze!

But again. The adoption as your own of Paul's words will call you to *love your work as dearer than life, and your life chiefly for your work's sake*. There is some confusion in the readings of the various manuscripts, but St. Paul's meaning breaks out clearly in them all. More precious to him than dear life is his ministry, and nothing so eagerly does he desire as to perfect his course as a preacher of the grace of God. The missionary who does not love his work, and to whom the flashing of light into the darkness of heathenism and the salvation of wandering souls is not a joy and a passion, had better never have left his native shores. How helpless and wretched must

he be whose spirit as a christian missionary does not glow with a holy enthusiasm. A dull and languid minister at home to whom preaching is a burden and pastoral duty a painful cross, may be kindled to love his work by the fervour of his people and the prayers and counsels of friends. But who shall put life into the dead missionary? Who of the heathen about him shall awaken in him joy in his toil? How amid a dreamy languor of existence and a slumberous moral insensibility shall he find his heart stirred within him with a desire for God's glory and a passion for man's salvation? Of what value is he if he have no salt and savour of apostleship in his nature? A minister at home who by the fortuitous concurrence of events finds himself in the pulpit without any ardour in his own soul, or yearning love for the souls of others, may be of use to point a solemn warning against running before we are sent, and obtruding ourselves upon an office there is neither care nor fitness to fill; but of what use in the mission field can he be whose lack of interest and joy in his work tells plainly he has mistaken his vocation. Better be a hewer of wood and a drawer of water all one's days than attempt with futile toil to divide the word of truth without the keen sharp edge of zeal, or draw inspiration and life from a dry and empty well. Love your work, my brother, as the noblest in which man or angel can take part on the earth; love it with a glowing and abiding love; love it as dearer than ought else and sweeter even than life itself. Many difficulties will then vanish before you, many obstacles sink in your path. Trial, privation, fatigue, will not daunt or dismay; nor ease, comfort, social delight tempt you to pause or turn aside in your course. Of what account indeed are luxury, pleasure, outward agreeable circumstances, to an earnest apostolic missionary? If your work is more precious than life will it not be more precious than all charms and fascinations of life? If the frame and fabric of existence are of no account in comparison, shall you make much of the ornaments and gilding? Or "if you are prepared," as Irving says, "to scuttle the ship, shall you not be prepared to sink its timbers, its cordage, its tackle?"

But, my brother, your love will grow cold and your faith will fail if not sustained and nourished from the highest sources. You will not perfect your course and ministry but as your habitually consider your divine calling and aims. You will not rise to the level of duty, nor to the measure of possible strength, but as you act from the highest christian motives and from the purest and best impulses. Some men's lives are spent down among the lower and weaker incitements to effort. They know nothing or little of the power of a great purpose and the inspiration of a great idea.

Their thought is of self, of other men, of calculations of prudence or benevolence, of immediate present satisfaction, and visible and palpable results. The mind does not mount and stretch to a broad far-reaching conception of life, and the heart is not touched by the deepest sympathies and awayed by the highest inspiration. Their ideal of duty is not largo and heroic. The pressure of daily need does not lay them low at God's feet to clothe them with His power. They are strangers to any deep conviction of a divine purpose and mission in their service, they do not realise at all the grandeur of a divine calling. They have none of the vision and the faculty divine, and they have no spiritual intensity and no enthusiasm. Such men have their uses and place in the world. They may occupy with credit some corner of God's kingdom, or pass muster in the rank and file of God's army. But they have no uses or place in foremost positions in the field. They can take no wide views of duty, and bear no heavy strain of service. They can plan no aggressions upon the enemy and lead no forlorn hope. Such men never get out of themselves all the possibilities that are in them, nor accomplish the utmost that lies within the range of their resources. Such a man was not Paul, and such will not be he whom Paul's words help to fashion after his own type. Believing in your work, loving it as dearer than life, you will add this also—you will do it as for eternity and not for time, for the Lord, and not for man, as the divine purpose of your life and not a matter of human policy or philanthropic zeal. Only the best masters are served with our best, can command and constrain the best that is in us. Only the highest motives develop and call forth the highest power. Only the grandest purpose will kindle the noblest enthusiasm. All things for God, for eternity, for the Lord and Saviour; this high resolve will be a spring of mightiest inspiration. It will be as the breath of the mountain air which invigorates the spirit and quickens the pulse. It will make the current of your life flow not as the current of the river which moves by the law of earth's gravitation, but with the mighty force of the ocean tides which obey the greater attraction of the heavens. Love burns with intenser flame, power grows to the measure of the need, faith becomes exulting and triumphant, the whole nature is charged with new energy, when the life and work are seen transfigured in the light of eternity and God. Service is easy and duty is pleasant when such a vision is familiar to the mind. Watchfulness and prayer are as spontaneous as the beating of the heart or the heaving of the lungs. Infirmities, reproaches, necessities, trials, are a joy for the Master's sake. Power undreamt of

comes to facilitate the toil. Doors of utterance open, great effectual doors. The great missionary watchwords are realised, "at-tempt great things for God, expect great things from God." My brother, live habitually under the influence of great ideas and highest aims. Remember your life is after a divine ideal, and is set for eternal and not temporal service. Let the eye of faith look up to the Master's eye, and all things be done for the Master's sake. Your strength will then be equal to your day. You will magnify your helps and resources rather than your difficulties and needs. You will renew day by day the freshness of early enthusiasm, the glow of your first love. You will pass beyond the measure of your natural strength into the power and omnipotence of God. You will live, yet not you, Christ will live in you. You will already in effect take your place in the great cloud of witnesses who out of weakness were made strong, and were able to do all things through Christ who strengthened them. You will be associated, in your daily familiar experience, with Carey and Judson, with Brainerd and Williams, with Bampton, Lacey, Sutton,

and the whole blessed host of the glorious and sainted dead, in holy service for Christ. You will have a spiritual companionship, on the high level of your purpose and aim, with Paul and John, with prophet and martyr and apostle of the Lord. Lonely, isolated, cast down, you will not be alone; the Lord Himself will be with you, and His hand will be mighty upon you. Success will smile on your efforts, and heaven accept your toil. You will not run in vain, nor labour in vain; you will finish your course and ministry with joy. You will leave the impress of your life upon Oriya hearts, and the results of your toil in Orissa's spiritual history, and you will find the issues of your life and work transfigured in the Paradise of God. You will prolong your days in the remembrance and esteem of your brethren on earth, and yonder the crown which the Lord's own love bestows upon those His own love inspires shall adorn your brow, when the glitter of worldly glory shall have faded for ever, and the ransomed of the Lord are gathered in the radiant light of His presence to rejoice in the life He has perfected, and in the great recompense of reward!

THE MISSION TO ROME.

Dear Mr. Pike,—It may be interesting to the friends of the Rome Mission to be informed, through the *Missionary Observer* for October, that I am now on my way to Rome, and hope next Lord's-day to meet with the new evangelist for whose support a vote was passed at the Association at Burnley. In the November *Observer* I hope to be able to furnish particulars of a practical kind. I have been to-day to see the pretty and convenient Baptist chapel opened here last Lord's-day, and though we had not an English service, I heard very good tidings of the work of pastor Dez and his friends.

Five persons, who had been Roman Catholics, were baptized in the new chapel last Monday, and it is hoped the baptistry will soon again be opened for the immersion of believers, whose public confession in the Lord's appointed way is one of the best signs of sincerity. Friends visiting Paris may easily find the new chapel in the Rue de Lille, leading out of the Rue de Bac, facing the south-west angle of the ruined palace of the Tuilleries, just over the bridge. I am, dear sir, yours truly, Paris, Sept. 21, 1873. THOMAS COOK.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Hill, Aug. 18.
CUTTACK—W. Brooks, Aug. 8, 11.

CUTTACK—J. Buckley, Aug. 1.
" W. Miller, Aug. 22.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from Aug. 18th, to Sept. 18th, 1873.

	£	s.	d.
Allerton	11	2	1
Boston—by Mrs. Ward, for Rome	2	0	0
Boston, America—A Friend, for native preachers	10	0	0
Denholme	5	3	6
Loughborough, <i>Baxter Gate</i> —Collections at the Ordination of the Rev. J. H. Smith	17	6	6
Retford—By Miss S. A. Barker	1	6	0
Rocester—By Mr. J. Duncliff, Uttoxeter	1	11	6

	£	s.	d.
Woodlesford, near Leeds—The Misses Woodhead	1	1	0
Mr. W. Bailey begs to acknowledge the following sums:—			
Books for Famine Orphans—Miss Courin	1	0	0
For Piplee New Chapel—Rev. Alexander Keith, D.D.	1	0	0

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

THE

GENERAL BAPTIST MAGAZINE.

NOVEMBER, 1873.

THE RELATION OF THE FAMILY TO THE CHURCH, AND THE
OBLIGATION ARISING OUT OF THAT RELATIONSHIP.*

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

THE reviving spiritual life of the churches has shown itself almost everywhere in deep and earnest solicitude for the young. God has laid it upon the hearts of His people to yearn with tender and loving anxiety for the salvation of children, and to desire the ready reception of young converts into the family and household of faith. A gradual and well-nigh universal movement of thought and effort in this direction has occurred amongst Christian communities. The effect has been remarkable. Old barriers of doctrinal formulary or long-standing custom have been surmounted without difficulty under the impulse of a generous and kindly zeal. The Church of England, as by law established, notwithstanding the teaching of the Book of Common Prayer, has a special "mission" to encourage religious decision among children who have already been made in their baptism the children of God and the heirs of the kingdom of heaven. Nonconformist churches, notwithstanding their constitution and polity, are found holding children's services and favouring the prompt admission of children into the full privileges of Christian fellowship, proposing, on behalf of children, theories of church-membership which widen if they do not revolutionise the basis of their ecclesiastical organisation, or else forming auxiliary classes and societies which bear the character of new institutions, and are virtually distinct and separate churches for the young. It is a happy and hopeful sign of reviving earnestness and life when so much attention is given to conversion in early youth and the position of young disciples in the kingdom of God. While nothing could be more unsuitable and ill-advised than the attempt to check or chill the ardour of a noble and newly-awakened enthusiasm, it may not be unwise, it is not perhaps unnecessary, to seek to direct and control this enthusiasm for abiding good. The very best cause may be injured by mistaken counsels, and a movement of large promise may be seriously hampered or may end in failure, if it be prejudiced in the outset by erroneous principles or unscriptural projects and devices. The distinctive feature of the church and kingdom of Christ must never be overlooked in the desire to enlarge its boundaries and provide for the recognition and nurture of the lambs of the flock.

* A paper read at the Midland Conference, and published by request.

It was, as I take it, with some such thoughts and intentions in the mind that the suggestion was made at our last conference that a "paper" be read to-day on the relation of the family to the church, and the obligation arising out of that relationship. I shall be glad if the remarks I may offer open the way to such a consideration of the whole question as shall tend to the good of our families, and the larger usefulness and prosperity of the churches in whose interests we assemble.

What, then, is the relation in which the family stands to the church?

No answer to this inquiry would be complete that omitted *the historic relationship*. The family is the oldest and most venerable of our institutions. Far back on the very horizon of our historic vision, in the earliest ages of time the family was founded. From the dawn of the world it has existed, appointed of God and accepted of men. Fond image of the Eden in which man arose, it survives the wreck of human innocence and the desolations of sin. God "setteth the solitary in families." He set the solitary Adam in the first family. He gave sons and daughters to Enoch the most distinguished and favoured of the saints of the early world. He saved Noah and his sons as a family or cluster of families. He made of Abraham a family according to promise. He established Israel in Egypt in families, and led forth Israel from Egypt, and distributed the chosen race in Canaan in tribes and families. He blessed the families of Israel on the return from Babylon, and received them anew as His own. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

The church is often spoken of as the oldest of historic institutions. It is declared to have survived the overthrow of kingdoms and dynasties, the fluctuations of social life, the destruction of early civilization, the wreck of magnificent empires. It is said to be older than the most ancient monuments of art in Italy and Greece, older than the buried ruins of Nineveh and Babylon, older than the temples on the sands of Egypt, or the pyramids, the tombs of the world's first kings. But the family goes even further back, or is at least coeval in its origin with the church of God. The one blends very early into the other, if it is not as in patriarchal times identical with it. The first church was a family, and the last remains of the church after the spread of corruption and violence in the ante-diluvian world was a family. In the house of Noah, and in the larger and ever-growing house of Abraham, of Isaac, and of Jacob, the family, the nation, and the church were one. Moreover God has increased His kingdom with families as a flock. When the New Dispensation brought its gifts of grace and blessing to man, families were some of the first recipients. Lydia and her house formed the earliest historic church in Europe; the gaoler and his house were the first addition. At Corinth, as at Philippi, families were united with the household of faith. The families of Chloe and Stephanas are mentioned by the apostle Paul. Examples such as those sacred history gives have been repeated in every age. It is impossible not to mark an historic connexion between the family and the church. Side by side they have been planted and have grown; and prosperity and favour in one are prosperity and favour in the other. The two institutions come from one hand, tend to one issue, are bound up in one interest, and stand or fall together.

There is also the relationship of analogy. The family is the image and foreshadowing of the church. God forms His church after the type of the family. He is our father, we are His children, Christ is the elder-brother of the House, we are all brothers and sisters in Him.

The church is a family of a higher and spiritual kind. It is a similar institution but with a difference. Both are founded of God, both are of perpetual duration, both are entered by birth, both involve an equal and abiding relationship. But in the family the birth is of the flesh, in the church of the spirit; in the family the admission is of nature, in the church of grace; one is based on a physical and human, the other on a spiritual and divine relationship; one is necessarily restricted and limited in its membership, the other has a world-wide aspect and a possible universal comprehension; there is no room for the play of choice and will in the one case, in the other free choice is essential though acting concurrently with Divine grace and in response to the Divine call. It may happen in some instances even under the Christian dispensation that the family is a church, but it never happens in any instance that it is so for the same reason and by virtue of the same right. The natural birth that constitutes a child a member of a family does not constitute it a member of the church of Christ. Only as there is the birth of the spirit is there entrance into the kingdom of God. It is not, therefore, by a mere figure of speech that the church is called a family. He who is born of God, who looks up to God as his Father, who has become, through renewing grace, a child of God, stands in such a relationship to God and to all regenerate persons as gives to him the character of a member of a new spiritual family, of which God is the Head, the spirit of Christ the bond, the new nature the seal, and heaven the eternal home. Our local and separate church organizations do not create, they but assume and recognise this divine and spiritual relationship. It is a beautiful and inspiring thought, and as true and scriptural as it is beautiful and inspiring, that there is but one family in heaven and earth among the saints and servants of God. For the real and abiding church is not a body of men and women united by an accidental and earthly bond, called together to be part of a local organisation, but a body of men and women made one by a spiritual birth, united together in a living and divine fellowship, possessing a common spirit and privilege, and showing a common likeness to the great Father in heaven. "For ye are all the children of God by faith in Jesus Christ." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "For as many as are led by the spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father . . . And if children, then heirs, heirs of God, and joint-heirs with Christ." "No more strangers and foreigners, but fellow-citizens with the saints and of the household of God." When ye pray, say therefore, "Our Father who art in heaven."

There is a relationship of religious service. As an institution among men, in its relation to God's kingdom, *the family is subsidiary to the church, and the church is supplemental to the family.* Each has its own place and its own work in God's plan of mercy and in the outworking of His gracious purposes. He enlarges His church through the family; He blesses the family by the church. The church finds in the family an important means of the increase of its numbers and spiritual power; the family finds in the church the appointed means for the conservation and growth of its religious life. Neither can do without the other; neither can say to the other, "I have no need of thee." Both are similar in their highest end and purpose. But neither can take the place of the other. The family may further the prosperity of the church, the church may supply, in some measure, the deficiencies of the family; but the family cannot dispense with the church, nor

the church supersede the family. Plato's idea of making the republic a family by the destruction of the family bond is not more visionary and impracticable than the idea of building the church upon the basis of the family relation and the virtual usurpation of the family function.

The legitimate place of each institution in God's plan and purpose seems to be this; the family nurtures religious life in its earliest form when dependence is absolute and responsibility but partially developed; the church receives that life when the age of individual responsibility is attained and the dependence is no longer absolute and entire. "What is a family?" asks Edward Irving. "It is a little diocese of immortal souls; and what are the parents but the diocesans thereof, not joined by outward ceremony of the church, but by the inward harmonies of spirit with spirit. And for what end is such a diocese given unto any one but for their everlasting salvation? . . . Each father is thus a prophet and a priest unto his child, and the law constitutes him king." A profound truth is thus graphically expressed. Throughout the Scriptures the family is recognised as an institution of God adapted to further the ends of His kingdom. The old covenant of promise recognised the family relationship, the new covenant in Christ sanctifies and ennobles it. The last promise of the Old Testament is the promise of One who shall come to turn the heart of the fathers to the children and the heart of the children to the fathers; and the first pages of the New show us the piety of a household into which the Saviour of the world is born. "Daughters of Jerusalem," said our Lord on His way to the cross, "weep not for me, but weep for yourselves and your children." In His presence among men in the flesh, He blessed the little ones who were brought to Him, rebuked the churlishness of His disciples, and made happy many a home by His miracles of healing and power. In His coming in the Spirit on the day of Pentecost, He came with a blessing for the sons and daughters of men as well as for His servants and hand-maidens; for the promise of the Holy Ghost was, as St. Peter explained it, "to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Home-life has thus its legitimate place in the service of God's kingdom. The tie that binds the child to the parent is a sacred tie, and it is to be raised and sanctified as a means of binding the child to God in the spiritual bonds of faith and holy love. "Think you," says the earnest and devout Edward Irving, "that God weaveth that fine web of interlacing affections which a family is, only that all its life long sorrow may prey on its weakness and death at length riot in its dissolution? No, no. He weaveth that fine web of interlacing affection which a family is that He may make their hearts blessed and fruitful with mutual love; He weaveth it weak and liable to calamity that it may be taught to find its strength in the sufficiency of His grace; He maketh it subject to the dissolution of death that its dross and corruption may be purged away, that its pure and pious affections may be put beyond the power of a scornful world, and beyond the fluctuations of time." The family bond is to be transfigured by the grace of God into the higher spiritual bond of union with God in Christ, a bond never to be broken, but to yield at last the joy and gladness which shall surely be theirs who, beyond the temptations and trials of this changing world, are privileged to see sons and daughters saved with an everlasting salvation, "no wanderer lost, a family in heaven."

So that in this view the family and the church has each its own place in God's gracious purposes for man's redemption. The family is the church of childhood and dependence; the church is the spiritual family of youth and

manhood, the period of responsible life and larger social relations. The connexion of the family with the church is close and intimate. They are distinct institutions, analagous but not identical, of similar design and constitution, but with a different basis. Historically and practically they are associated, and in their working shade off into each other. But the family takes the religious life in its early incipient form in the first years of youth, and the church receives that life when the age of responsible action is reached, and there is clear and satisfactory evidence of steady decision for the Lord. It is not possible, I think, it is not needful, to draw any more definite line between the family and the church as institutions of God for religious ends. But the province of each is sufficiently distinct to leave to each its own proper work, and to make inexpedient and unwise the usurpation by the one of the functions of the other. When the family and the church both blend their service for God and human souls, the blessing of God will rest upon both. The Lord will be the God of all the families of Israel, and they shall be His people.

The obligation arising out of the relationship of the family to the church is twofold, on the one hand upon parents, on the other hand upon churches. It is the duty of parents to make family life preparatory and introductory to church life; it is the duty of churches to make their agencies and organization contributory to the piety of families and receptive of its results. A word or two upon each aspect of this twofold obligation.

To make family life preparatory and introductory to church life, *the parent must recognise the relation of the two institutions.* There is a divine idea and intention in the family. It has reference to the kingdom of God. If there is to be any realisation of this idea and intention there should at least be the consideration of it. One thing can hardly serve and lead on to another if the connexion between them is habitually ignored. God gives power and influence to family life in the formation of character that the interests of His kingdom may be promoted. He puts us in families that we may be not nations only but churches. The State is fed from the home, and the relation of the home to the State is seldom or rarely overlooked. We ask the same thing for the kingdom of God. Our religious life in its origin and development is not isolated and solitary; it turns upon two centres from which its bias and momentum are taken; one is the family, the other the church. But when the narrower circle of home is left there is often no place in the broader and wider communion. Age and circumstances necessitate departure from parental supervision and a life outside these influences, the remembrance and power of which may remain, but whose direct operation in large measure ceases. Yet when this separation occurs, the other and less exclusive society has frequently not been entered; and without some steady anchorage of this kind the life loses the direction of its earlier forces and drifts away into the common currents of the world. An interval of years or even months, between the family and the church has often its prejudicial effect upon character. It breaks the continuity of religious growth and development. It lowers the tone of thought and feeling. It diminishes the power of the moral forces by which the life is moved for good. It introduces habits and thoughts and associations alien to the spirit of home. The early bloom and freshness of character are lost. But why should this interval occur at all? Why should this opportunity be given to an evil and hostile world? Too often but one reply can be given. There has been no sufficient consideration of the beneficent design of the family insti-

tution and its relation to the church of God. The child was born into the home and grew up in the charmed circle of tender sympathy and love, but birth into the spiritual kingdom, and a recognised place in the family and household of faith, were not regarded as any part of God's intention in the establishment of domestic life.

To meet the obligation involved by the relation of the family to the church the common resort of many is a religious ordinance. But no ordinance of a community bearing a specific spiritual character is to be administered where the distinguishing feature of that community is not admitted to exist. Christian baptism does not mean the recognition of the relation between the family and the church. When administered to infants it is rather the confusion and obscuring of that relation to the detriment of both. The child that is baptized by the hand of the priest cannot, in its unconsciousness, enter into a new and conscious spiritual relation. The child that is a member of a Christian family is not by the same right and title a member also of the Christian church. Neither the theory of baptismal regeneration, nor the theory of the "organic oneness" of the parent and the child in relation to the spiritual life is sustained by New Testament teaching. The faith that grafts the parents into Christ is not represented by Christ or His apostles as carrying the child with it. The child inherits natural life from the parent, but spiritual life is not an hereditary gift or a sacramental grace. We are born again "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The covenant of grace is a covenant of faith; and that covenant, as such, does not include within it any who have not complied with its terms. The child-like character, no doubt, is the type of character the kingdom of heaven requires; but the child-like character is not the peculiar and exclusive possession of children of Christian parents, and is not what is recognized in infant baptism. The infant dying in its infancy may assuredly escape condemnation and eternal death, but not because of the faith of the parent or the ceremony of the priest. Nor can the baptism of families and households by the apostles be urged as an example in support of what never takes the form of precept in the word of God; nor the statement of the apostle be pleaded that children are "holy" if one of the parents is a believer in Christ. The wife of Zacchaeus, and the wife of the gaoler at Philippi, though unbelievers, would have been as certainly holy in the apostle's sense, and may as well be included in the blessing of salvation upon the faith of the husband as the children. That children are necessarily members of Christ's church because their parents are is an assumption which the New Testament nowhere countenances or sustains. But it is not a ceremonial recognition of the relation of the family to the church that is obligatory, for no ceremony is appointed for this purpose. The true recognition is in the thought and aim of the parent, in the tone and tendency of family life, in the general spirit of the home, and the end towards which its influences are directed, and not in the participation by the child in a religious ordinance, or its initiation into an outer circle of church fellowship.

To make family life preparatory and introductory to church life there must be also an *earnest Christian nurture*. God sets us in families for some higher purpose than the mere maintenance and education of our children. Parental duty is not to be measured by the needs of the present life, the sustenance of the body and the drill of the faculties of the mind. The higher spiritual nature should have the first and principal place in our regard. No position is more honourable, or more weighty in its obligations,

or more sacred and spiritual in its functions, than that of the head of a family. God binds together human lives by the closest and tenderest relations, and it is not surely for our pride and joy alone, but for the highest good of man. The world may be gladdened and blessed by the gladness and blessing of the home. All human society may become regenerated through the regeneration of the family. The whole stream of national life may be made pure and bright by the purification of the sources and springs whence that stream is fed. The relation of the home to the kingdom of God makes the bringing up of children in the nurture and admonition of the Lord an obvious and urgent duty. Not that Christian training is conversion, but it offers to the young the conditions and means of spiritual renewal. When the heart is most tender and susceptible to religious influence, and most plastic under the power of truth, then, above all others, is the time when the knowledge of Christ and His gospel should be imparted. And who is so fitting and persuasive a teacher as the parent whom God has constituted pastor and chief so to speak, of a church and kingdom of His own. It is often maintained, and no doubt with some degree of truth, that few are ever converted at all whose conversion does not begin in early youth. And the responsibility of seeking the conversion of his children must ever rest with the parent. Helps from books, from schools, from religious services may be sought, but the burden of obligation cannot be shifted to the shoulders of others. Nor is it meet that it should. Why has God bound us to others in the tenderest bonds but that the love of the child to the parent may be raised into the love of the Father in heaven? Why does God surround us with lives dearer to us than our own but that we may lead them by the strength of their dutiful affection into faith in Him who always blesses the home He enters, and who is gone to prepare for us an eternal home where sin and death can never dwell? O it is of little importance comparatively that our sons be successful in business, and honoured and esteemed among men for their intelligence and industry; that our daughters be accomplished and fair and favourably settled in life, if, at the same time, they have no peace with God, no hope in Christ, no joy of salvation in their hearts, no holy and beautiful Christian character adorning them with every grace, no sure and well-grounded expectation of a life beyond this in the presence of the Lord and amid the blessedness and glory of heaven! What shall it profit us or them, if the whole world be gained and the soul irrevocably lost? How will all the pomps and vanities, the culture and grace of the world, compensate for the wealth of spiritual grace, for the love of God, for the forfeiture of that good treasure of the heart which neither earth nor man can give or take away? Let the home, by its varied and loving ministries be a scene of Christian nurture that the family life may lead on to the life of the church and our Father's house on high.

But, further, if the family and the church have so close a relation, is it not needful for parents to belong to both? Should there not be on the part of parents actual membership of the church of God? How can the parent lead where he himself does not go, or urge what he himself does not practice? It is found best, in order to meet the secular needs of the family, to afford a sphere for occupation in the world, that the parents should be members of a well-ordered state. The protection of law, the security of life and property, the aid of teachers and friends, the influences of civilised life, are valued by parents in the bringing up of a family and its introduction to the work and citizenship of the world. The parent is better furnished for his duties if he be a subject of a free, well-organised and peaceful

realm. Surely in his moral and religious duties to his children, it will be equally of service that he should be a recognised member of the kingdom of God, a citizen of that divine and spiritual state of which the Lord Himself is ruler and king. How can he make the family subsidiary to the church if he be not himself already in sympathy with the life of the church and in association with it? There may be, no doubt, good and holy character, a life penetrated by faith and prayer and religious principle without formal enrolment in any Christian community. But something is surely wanting of charity, of courage, of spirituality of mind and earnestness of purpose, where Christian discipleship remains unassociated and unattached. "We know that we have passed from death unto life because we love the brethren?" and the way should not be difficult to take which leads to church fellowship if the way of repentance and faith and dedication to God has already been traversed. Church fellowship involves open confession of discipleship and avowed determination to live to God, and this contributes to strength and growth in religious character. Church fellowship involves the enjoyment of the full privileges of Christian ordinances, and the sympathy and co-operation of Christians in the work and worship of the Lord; and this is of advantage in the culture of the spiritual life. Church fellowship is a higher form of family union, admittance with others into association in divine service as children of God and heirs of all the promises. It is not therefore to be regarded as of no worth or value in relation to family duties. God has blended these two institutions in history and life, and each helps the other in furthering truth and righteousness in the world, and he best aids both who belongs to both, takes his part in the responsibilities of the church as well as walks in his house with perfect heart.

The obligation resting upon the church because of the relation of the family to the church it will hardly be necessary to dwell upon at any length. I take this obligation to be to make our church organisation and agencies contributory to the piety of the family and receptive of its results. The parent may be *largely aided by the church in the Christian nurture of his house, and something may be done to supply this nurture where it is defective or altogether wanting.* The Sabbath school is an institution of the church for this end. Its aim, in our time at least, and generally, is the bringing of children and young people to the knowledge of Christ and the love and service of His name. It is an admirable ally and auxiliary to the work of the family, and it is often of highest use where there is no fear of God in the home, no faith in the Saviour cherished by the parent. Religious services for the young are a part of this agency, and are often much blessed in promoting early decision for Christ.

But it is never to be overlooked that we cannot alter the institutions of nature and the ordinances of God to suit our passing fancies or cover our neglect. God founded the family, and we shall lose more than we gain if we depreciate His institution to exalt any methods and plans of our own. Nor must we fail to remember that it is only a child-like apprehension of truth and a child-like piety that we can expect in the hearts and lives of children.

The obligation of the church involves also that its fellowship should *be open to children of Christian families*, and children of families where there is no religious profession and life, so soon as such children desire church fellowship, and give evidence of consecration to God and the beginning of the Christian life in their own souls. The church is not to take upon itself the work of the family. Children of very tender years, of imperfect apprehension of Christian truth, of half-formed and wavering religious purpose

with whom an open confession of faith in Christ would be premature and unsuitable, find their true place of nurture in the family and the Sabbath school. It is the family and home, not the church, that is the fittest fold of such spiritual life as they possess. But when religious decision is plain and unquestionable, the apprehension of truth sufficiently clear, when there is evidence of love to the Saviour in the life and character, when the discipleship is not a youthful fancy but a fact of experience and intelligent conviction, and the desire for church fellowship is spontaneous and strong, who are we that we should withstand God, that we should withhold recognition of Christian life because of tender years, that we should say to the young disciple, "Come not yet into the fellowship of the church, stay yet awhile in the inferior place as a neophyte and probationer till we see what strain and test your decision and character will bear?" We cannot have two churches, one for adult believers and another for young Christians; God's plan seems to us to be the family and the church, and where both are ready to do their work there needs no intermediate organization. That something is wanting in churches, numbering, as we are told, 191 churches selected from the Congregationalist body, number 13,000 members, without a single member under 18 years of age in any one of them, cannot be questioned; but it is our conviction that it is not a new and feeble theory of church membership that is wanted, nor new organizations. Let us take God's institutions and seek His blessing upon our use of them, and the family and the church will have a reviving spiritual life and power.

It is well for our country and our churches that Englishmen love the home and hold sacred the family institution. To the Greek the family bond was regarded as an inferior tie to that of friendship or patriotism, and Greece, with all her culture, fell a prey to corruption. To the Roman, in his palmyest days, the family was the key-stone of the State, and he marched to the conquest of the world when chastity was yet known in domestic life, and the household gods were worshipped in simple if mistaken faith. The corruptest nations of our time are the nations amongst whom the family bond is most lax, and the home least loved and cherished. The stalwart Teuton is passionately attached to family life, which is a weariness and burden to the more frivolous Frank, and the Teuton gains the ascendancy in the realms of mind and empire. England will be free and pure and prosperous while her homes are the seat and throne of affection and love, and the source of high moral purpose in the life of her children. She would rise up to her highest and most splendid summit of greatness, and be the exemplar and evangelizer of the world, if from her family life she cast out ignorance and selfishness, the vanities of worldly fashion, and the sin of worldly conformity, and made the home the image, as it should be the handmaid and ally of the kingdom of God!

"GETTING A START."

A LITTLE black-eyed girl once laid
Her book upon my knee,
And with a troubled look essayed
To learn her A B C.
But all in vain—she did not call
A letter right—not once;
At length I harshly sot her down,
And called her "little dunce."
Sad tears soon filled her merry eyes;
I'd pained her little heart;

"Aunt Fanny, do just wait," she cries,
"Till I can get a start."
And soon the dear girl "got a start,"
Each letter learned to tell,
And ere three months had passed away
Could read a lesson well.
Now, when you find some duller mind
Discouraged, sick at heart,
I say, be patient—hide them not,
But help them "get a start."

“OUR SAVIOUR JESUS CHRIST:”

*The manifestation of God's purpose and grace, the Destroyer of death, and the Illuminator of the Future Life.**

BY THE REV. GILES HESTER.

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”—2 Timothy i. 10.

GOD'S glorious method of salvation is presented to us in the New Testament, and especially in the writings of the apostle Paul, in two aspects. First, as a secret unchangeable purpose, originated in eternity, and hidden in the Godhead. Secondly, as a Divine Person manifested in time, and a visible work accomplished in the world. Concealment and disclosure, secrecy and manifestation, the silence of hidden thought, and the utterance of the open word, seem to be the marks and characteristics of the Divine procedure in creation, providence and grace. These features of the Divine conduct are notably observable in the redemption of man. Salvation is not an afterthought in the infinite mind. It is the leading, and the most majestic element of that eternal purpose which forms the foundation of all things. The origination of this eternal purpose of grace in the mind of God, and its clear manifestation in the person and work of Jesus Christ, constitute the grand distinguishing characteristics of the plan of salvation.

The two parts of God's method of saving grace are strikingly brought before us in the text and the immediate context. The connective particle “but” is the verbal link holding the two together. God's secret, holy, loving, and sublime purpose to save men from sin, death, and hell, which was formed in the solitudes of eternity, before any star shone on the brow of night, or any world rolled in the boundless void of unoccupied space, is set before us with great beauty and distinctness in the preceding verse. “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ before the world began.”

Here we get down to the foundation of all things. The secret, eternal, immutable purpose of God. Many are the references to it in the writings of the apostle Paul—

“The revelation of the mystery which was kept *secret* (silent) since the world began.”—Rom. xvi. 25.

“He hath chosen us in Him *before* the foundation of the world.”—Eph. i. 3.

“But we speak the wisdom of God in a mystery, even the *hidden* wisdom, which God ordained before the world unto our glory.”—1 Cor. ii. 7.

“The mystery which hath been *hid* from ages, and from generations.”—Col. i. 26.

“The mystery of Christ, which in other ages was *not* made known unto the sons of men.” “The mystery which from the beginning of the world hath been *hid* in God.”—Eph. iii. 5, 9.

Such are some of the passages in which Paul records his views of that secret, eternal plan of grace and love on which the ages rest.

* Notes of a sermon preached in Wood Gate chapel, Loughboro', on Sunday morning, Sept. 28th, 1873, occasioned by the death of Joseph Foulds, the senior deacon of the church, who died Sept. 12th, 1873, in the sixty-fourth year of his age.

But it was not the Divine intention that the hidden mysteries of redemption should remain for ever an unknown secret. Disclosure, as well as concealment, open declaration, as well as secret silence, the breaking forth of ripened purposes, as well as the formation of hidden and mysterious plans, are parts of the Divine method of redeeming love, and the means by which God unfolds the everlasting glory. The awful recesses of the Divine mind, and the unfathomable depths of the Divine counsels, cannot be reached by our unaided reason, for "secret things belong unto God," but those things which are revealed have become the blessed heritage of the church; the ground of her hope, the light of her pilgrimage; her joy in the troubles of time, and her glory in the blessedness of eternity.

Such glorious revelations we have to deal with this morning. My text is a beautiful blossom shot forth from the tree of life. The roots of the tree are hidden in the secrets of eternity; but the leaves, the blossoms, and the fruit are intended to adorn and enrich all the ages of time.

God's own purpose and grace, the ground-work of salvation, was once an unknown silent secret, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light."

We have to notice briefly—

I. *The manifestation of God's own purpose and grace in the appearing of our Saviour Jesus Christ.* Jesus Christ was a manifestation of God's purpose and grace with a special reference to the salvation of men. There had been previous manifestations of God's purposes in the order, harmony, stability, and glory of the created universe. The over-arching heavens, the firmament fretted with its golden fires, the sun in his majestic march, the moon in her queenly beauty, and the stars in their scattered brilliance, all show forth the mind and thoughts of God. "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power and Godhead."—Rom. i. 20.

The appearing of our Saviour Jesus Christ embraces not only the incarnation, but includes in its meaning His whole visible life on earth. How shall we sum up the main features of that wondrous life, every part of which was a manifestation of the eternal counsels of redeeming grace.

His advent was preceded by signs indicating that something wonderful and extraordinary was about to take place. The trumpet of war, which had been sounding long and loud in the past ages, was now silent. The minds of the pious and devout were big with expectation, anxiously waiting for the redemption of Israel. The angel Gabriel appears first in the temple at Jerusalem, and then in the quiet seclusion of Nazareth. As days pass on, Bethlehem is illumined with angelic radiance. The Son of God is found lying in a manger, and the life of Divine manifestation has begun.

We can only glance at the prominent points in this great life of mercy and love. As a boy, we see Jesus in the temple unfolding the treasures of wisdom and knowledge, and after a season of solemn and significant silence we follow Him through the touching scenes of His Sacrificial life and Messianic ministry. His acts everywhere are the revelation of God's own purpose and grace.

His baptism was a scene of sublime manifestations and overpowering glory. The complete surrender of His soul to the Divine righteousness, the opening heavens, the descending dove, the mysterious voice, make up an

historic picture incomparable in its beautiful and elevated teaching. You follow the gracious Saviour from the pellucid waters of the Jordan to the rugged solitudes of the wilderness, where the tempter is foiled, the character of the Redeemer tested, and God's word vindicated. From the wilderness of temptation you may pass rapidly over the historic spaces till you reach the mount of transfiguration. How vivid is this gospel picture! What a breaking forth of supernatural glory! The eternal world is unveiled. Moses, the pillar of the law, and Elijah, the pillar of prophecy, appear in glory, and speak of His decease which He should accomplish at Jerusalem. From Tabor to Calvary the pathway of the Lord darkens with the shadows of a sorrowful gloom. But the light of a divine joy illumines His soul. At last the cross appears, on which His sufferings are exhausted, His sacrifice presented, and His work finished. Such is but a very rapid and cursory glance at some of the principal points of that Divine appearing which, in every feature, was a manifestation of God's own purpose and grace.

II. *Our Saviour Jesus Christ, as a manifestation of God's own purpose and grace, became the destroyer of death, and the illuminator of the future life.* "Who hath abolished death, and hath brought life and immortality to light."

The word death is manifold and comprehensive in its meaning.

It denotes a state of mind; separation of the soul from God: the slumber or extinction of the spiritual life. "And you hath He quickened, or made alive, who were dead in trespasses and sins." "We know that we have passed from death unto life because we love the brethren." "He that loveth not his brother abideth in death." Death is personified as an adversary and enemy, "The last enemy that shall be destroyed is death." Death, in all its aspects, is the result of sin; and as sin is universal, so the presence and power of death are everywhere felt—"By man came sin, and by sin came death, and so death passed upon all men, in that all have sinned."

In what sense, then, hath Christ abolished death? Not in the sense of having entirely removed its presence and power from the world. The signs of spiritual and bodily death are to be seen on every hand. Souls are still separated from God, and destitute of spiritual life.

The dissolution of the body, and its separation from the soul, are continually taking place. The entire abolition of death, in the sense of the utter removal of its presence and influence from among men, is not yet accomplished. This is not the meaning of the text. The word rendered abolished means, literally, to make of no effect. Through the work of Christ, death is robbed of all its terrors. Take the sting from the insect, who would be afraid of it? Extract the poisonous fang from the serpent, it would be quite harmless, a child might play with it. Through Christ, the dying believer can now say, "O death, where is thy sting?" The sting of death is sin, but sin is taken away in Christ, and that which was once a terror becomes the prelude of everlasting joy.

But the rendering null and void the power of death is not the whole of the special work wrought by the appearing of Jesus Christ. He was the Illuminator of the future life as well as the destroyer of death. He cast the illuminating splendours of His teaching over all those great absorbing questions which relate to the future destiny of the soul. He made things plain and distinct which before His coming had been dark, nebulous, and uncertain. The doctrine of eternal life, and the incorruptibility of redeemed and regenerated human nature, was dimly hinted at, and indistinctly appre-

hended, in the early ages of the world, but it was only after the appearing of our Saviour Jesus Christ, as the manifestation of God's own purpose and grace, that the subject shone forth in its full beauty and undimmed splendour.

ABRAHAM by faith saw Christ, and caught glimpses of a future life. "For he looked for a city which hath foundations, whose builder and maker is God."

MOSES, by the power of faith, was lifted above the attractions of this world, and rejected the allurements of sense. "For he endured as seeing Him who is invisible, and had respect unto the recompense of the reward."

JOB pensively and mournfully sighed over the fading beauty and fleeting frailty of human nature, and then asked the question, "If a man die, shall he live again?" Later on he seems to get more light, and answers his own question. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

DAVID's clear spiritual insight and elevated devotion, intensified by the breath of inspiration, brought him often to the borderland of the invisible and eternal. His heart is glad. His glory rejoiceth. His flesh shall rest in hope. His faith in the future is strong. "Thou wilt show me the path of life, in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore." "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake with Thy likeness."

HOSEA touches the subject of death and the grave in his usually abrupt and mystic style. "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

DANIEL advances farther, perhaps, than any who preceded him, and states his views in language which approaches in meaning very near to the higher revelations of the New Testament. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Notwithstanding these statements of Old Testament saints, when our Lord came He found the most crude and indistinct notions prevailing respecting the future state. A large and powerful sect of the Jews said there was no resurrection, neither angel nor spirit. Christ in His words shed a flood of new light on these subjects. Having come forth from God He showed himself perfectly familiar with the invisible world. He pictured, in colours never to fade, Lazarus freed from corruption and resting on Abraham's bosom, and the Rich man stripped of his sumptuous pleasures, and writhing in the torments of hell.

As He stood in the shadow of death and shared in the sorrows of a great earthly loss, He uttered the memorable words, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

Again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him at the last day."

The words of Jesus relating to the future life might be enlarged to a much wider extent, many of which will occur to every reader of the Testament.

III. *The Mirror in which the life and incorruptibility, brought to light by our Saviour Jesus Christ, are gloriously reflected, and the Medium through which they are graciously communicated to men, "through the Gospel."*

The gospel is both the mirror and medium of life and immortality. But the mere words of Jesus, great and glorious as they are, are not the whole gospel. Christ Himself is the gospel. He embodied and illustrated His own teaching. Life and immortality are brought to light in His own Personal History. Christ Himself dies. For a moment the very fountain of life seems dried up. Death has got a temporary triumph over the Prince of life. He is laid in the grave. His death is placed beyond a doubt. The earth moves on in her orbit with the dead Christ in her bosom. The morning of the third day dawns. Angels descend from heaven. The earth quakes. The grave opens. Death dies. Christ arises from the grave. He appears to His disciples. He lingers forty days. His resurrection is put beyond all doubt. He ascends into heaven. He sits down at the right hand of the Majesty on high. Life and incorruptibility have their grandest example in the person of the risen and exalted Christ, and the gospel is the mirror in which His glory is clearly reflected. This same gospel is a message from God to men dead in trespasses and sins. It is the medium of the Divine grace. It only is the power of God to give salvation. There is no life, in the deep significance of that word, and incorruptibility for us, apart from the gospel. Let it be preached, then, to all men. Teach it to the young. Nothing else can meet the deep wants of dying men. The gospel gives deliverance from the corruptions of time, and prepares the receiver of it to enjoy the splendour, the bliss, and the rest of eternity.

We now turn to say a few words about one who had felt the power of this gospel while living, and who having departed this earthly life participates, we believe, in the blessed rest above.

It is not my intention to say much about the dead. It is never wise to do so. Our friend was not the man to desire it. A few words, however, ought to be said. His life was known to you all. For many years he has gone in and out among you. You have all been witnesses of his personal piety. He was not a perfect man, but his piety none who have known him could question. His prayers were humble, devout, fervent. As a member and a deacon of this church his character was irreproachable. Blended with his spiritual life and his personal piety, integrity of heart and honesty of purpose were his conspicuous virtues. There was nothing hasty, impulsive, and erratic or insincere in his character. He was a godly, stable, and reliable man. Another virtue which marked his conduct may be expressed by the phrase common sense. His judgment was sound. How many little matters pertaining to domestic life, as well as other more weighty matters of business, have been submitted to him for his counsel and advice. Benevolence and personal kindness formed another element of his life. There was something genial in his natural constitution. His countenance was generally lighted up with a pleasant smile. There were sunbeams in his soul. During a severe illness, extending over several weeks, the speaker participated in his personal kindness. At midnight, during the depths of winter, his footfall has often been heard bringing the medicine intended to restore health.

But he is gone from us. We shall see his genial face no more on earth. In sickness and in death he bore his testimony to the power of the gospel. He died in London at the residence of his son.

The following, relating to his last hours, has been communicated by his son-in-law, Mr. Charles Gadsby, of Loughboro':—

"He was a man of few words; the deep religious life which no one doubted lived in his soul *was seen* more than heard. His life was a constant looking unto Jesus, the author and finisher of our faith, which passage nearly always found a place in his public and private prayers. Soon after his arrival in London he expressed his wish for a New Testament with large type, this was obtained, and his time was principally occupied in meditation; the leaves are turned down, and many passages marked with pencil, as portions of spiritual food of which he could partake to satisfy his hungering and thirsting after righteousness. But as the strength of the outer man waned day by day, he was unable to read, the nurse would then sometimes read to him, and also Herbert, his son, when at home. He would read the passages which were marked, and on reading one of these in the 8th chap. of Romans, beginning at the 14th verse, he continued to the bottom of the page, which terminated with the 17th verse, and here pausing, his dear father urged him to continue, saying, 'Yes, but that is not all, go on.' Herbert then read 18th verse, and that seemed to satisfy him, he replied, 'that's it.' I saw him just twelve hours before his death, and left him with the impression that he was decidedly better, and came away with somewhat of joy in my heart to communicate this to my sorrowing wife, but a change took place about two hours after I left, and in about ten hours he was no more. During the last few hours Herbert put the question to him twice, 'Are you still looking to Jesus, dear father?' His reply each time was, 'O yes, O yes,' and the last intelligible words he addressed to his son, not very long before he expired, were, 'Trust in God and do right.' And thus his own life's motto he gave to his son and passed away."

As we say farewell, we feel that no prayer can be more appropriate for us than that of an ancient prophet—"Let me die the death of the righteous, and let my last end be like his."

A FROZEN CHURCH.

IN the year 1775 the captain of a Greenland whaling vessel found himself at night surrounded by ice-bergs, and "lay to" till morning, expecting every moment to be ground to pieces. In the morning he looked about and saw a ship near by. He hailed it. No answer. Getting into a boat with some of the crew he pushed out for the mysterious craft. Through the port-hole he saw a man at a stand as though keeping a log-book. He hailed him. No answer. He went on board the vessel and found the man sitting at the log-book frozen to death. The log-book was dated 1762, showing that the vessel had been wandering for thirteen years among the ice. The sailors were frozen among the hammocks, and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

So there are some churches that have a name to live and are dead: frozen minister, frozen deacons, frozen secretary, frozen people—all frozen. They have sailed away from the Gulf-Stream of warmth and life, far into the Arctic cold, among the ice-blocks of selfishness and respectability, worldliness and indolence: and they are frozen to death!

ON GETTING WORK DONE.

It is a singular fact that we all rejoice to see that our work is done. It may be a "labour of love," a delightful task, in which we have been engaged, but for all that there is pleasure in regarding it as finished. The boy that loves his lessons loves his play also. When those lessons are fairly done, his spirits rise, and his life is so exuberant that it is hard to keep him in order. He bestows sundry friendly thumps on the backs of those near him, places the chairs in a row, and plays at leap frog over them, teases his sisters, strokes the cat the wrong way, and makes the whole house ring with his crowings, until everybody exclaims: "What a plague that lad is!" And in all this the child is but "father to the man." The artisan may love his work, and yet he is pleased when the week's work is done, and he can enjoy his Saturday half-holiday. The minister, who finds no employment so congenial as that of preparing sermons, does not mourn when he has written the last word for the week. If he has been able to rule circumstances, and finish his preparation for Sunday—so far as preparation can be finished in the study—by Friday evening, he lays his head on his pillow and resigns himself to sleep with the complacency of a general whose battles have ended in victory; and the rambles and breezes of the next day give extasy, chiefly because every wind whispers to him that his work is done. The writer will not easily forget the sad impression made on his mind when a child by hearing a woman say that she should have to work all life long, no matter how old she might live to be. Life seemed a dreary prospect when thus represented. With similar feelings, discontented housewives have been heard to say that "woman's work is never done," and even ministers have been known to speak of their work in the same strain. Readers of Jane Taylor's story of "The Discontented Pendulum," will see in that another illustration of the truth stated, that we derive pleasure from the thought of work done, and the opposite of pleasure from the thought of work not done.

The question naturally arises, why do we all so long to get to the end of our tasks? Is it our *natural indolence* which thus manifests itself?

There can be little doubt that, as a rule, man is found to be essentially idle. He can only be induced to exert himself by the offer of some good which he knows he must go without if he remains inactive. All work means resistance to certain ever-acting forces, and if we, by hope of gain, are roused to this resistance, as soon as ever we can we relapse into our natural indolence. A fair friend at my elbow says that people of a certain kind are goodnatured only from indolence. To be cross would cost them efforts which they have not energy enough to make. This sounds somewhat cynical, but there may be a little truth in it. I hope bad tempered people (if there are any among the readers of the G. B. Mag.) will not draw any encouragement from the thought. There are people who seem to love work, but it will be found, on examination, that they only love certain things which are inseparable from work. The idea of work itself is always distasteful, and hence, in Scripture, as well as in nature, many inducements are presented to us to overcome our reluctance to discharge our duties. Dr. Johnson loved writing, but Boswell's readers know how hard it was for him to rouse himself from his indolence to do it.

But, idle as we are, we know that work is the condition on which alone we can have many of the good things we desire. Ruskin, I suppose, is right when he says: "The law of nature is, that a certain quantity of work

is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food, you must toil for it; if pleasure, you must toil for it." This law of nature is no favourite of ours. We are like the cat that coveted the fish, but did not want to wade to them. Gold we like, but not the digging for it. Is it possible that Christian people sometimes desire an increase of spiritual influences in order that fewer demands may be made on them? There is a peculiar emphasis noticeable sometimes in their prayers, when they ask that the time may come "when they shall not teach every man his neighbour, and every man his brother; saying, Know the Lord." It is just possible that we may make the mistake of the woman of Samaria, and be chiefly anxious about the saving of our labour. "Sir," said she, "give me this water, that I thirst not, *neither come hither to draw.*"

But with all our idleness we have a conscience which will not let us enjoy ourselves until we have purchased the enjoyment with exertion. Indulgence in pleasure, before our work is done, makes us feel like culprits, and culprits we are. The divine arrangement is, that we shall have our work first and our pleasure after. "Man goeth forth unto his work and to his labour until the evening." Perhaps, therefore, we like to see our work done, because we cannot extract the sweetness from our rest until, with a clear conscience, we are able to say:

"Something attempted, something done,
Has earned a night's repose."

May not our *love of novelty* also have much to do with this feeling? We like to see the end of a task, even when we intend immediately to begin another, perhaps, quite as hard. A large number of little tasks do not weary us half so much as one great work. A country lane may delight us with its wild flowers and sweet-scented hedgerows, and yet, if it be a very long one, we grow weary of it. An interminable pathway, though it should lead through Eden, we could not endure. We should grow tired of spending eternity, even in heaven, if there were not variety. I find myself looking to see how much of a volume I have read, even when it is deeply interesting. A thin-leaved, small-printed book, at which one may read for an hour without turning over more than one or two leaves, is not what I prefer, however good and even entertaining its matter. It robs one of the sense of progress. I shall begin to read something else as soon as it is done, but, nevertheless, I like to get to the end. It is much pleasanter to read through half-a-dozen volumes than through one volume, equal in size to the half dozen. There is, at least, something new when we take up a fresh volume, which we lack while reading on at the same book.

But, perhaps, one reason for our liking to see the end of our work is that we entertain *wrong views* of what work is. We regard it as an evil, perhaps. If it be an evil, it is a necessary one, and has been sanctified until it has, at least, the appearance of good. We regard it as only the means to certain ends, but if it be not an end itself, it is much nearer the end than we sometimes suppose. As we are at present constituted, we should be losers if even we were able to attain our ends without it. Whether the end for us be a living, wealth, honour, or anything else, we should be losers if we had these things bestowed on us without any exertion on our part. At least, if we do not have to work for one thing, we must for another, if we would have it be well with us. Work is blessed. It is a preventive of much evil, and a sweetener of life, even when it fails of what we consider its reward.

Those young ladies who boast of never having to put their hands to any work are not very wise. Many a man has toiled at his business for the purpose of obtaining a competency, on which to retire and live a life of ease, and when he has accomplished the purpose of his life has been miserable for want of something to do. There are mischievous and disagreeable people sometimes in Christian churches, and other societies, who only want something to do. They are never "weary in well doing," for they never do anything that may be called by such a name. There is a story of a certain Greek who inflicted injuries upon certain people whom he met, attacking them with his sharp nails. They ultimately kept him quiet by giving him a sieve and telling him to count the holes in it. There are many people in the world who would profit by a similar employment, how much more, then, by one more useful. Work is a good thing. Neither the mind nor the body can be healthy long without it. The will, the conscience, the memory, the affections, the perceptive faculty, all the powers of mind and soul need work to keep them healthy.

"That like an emmet thou must ever toil,
Is the sad sentence of an ancient date—
And, certes, there is for it reason great;
For though it sometimes makes thee weep and wail,
And curse thy stars, and early rise and late,
Without e'en this would come a heavier bale—
Loose life, unruly passions, and diseases pale."

Miserablest of men is he who has nothing to do; whose heart, like a millstone, having nothing else to grind, grinds itself and wears itself away. It has been truthfully said that "man dies because he cannot or will not work." Whilst we hail the completion of our tasks, it should never be with a desire to escape from toil as an evil. We live only while we work. Working is Godlike. Our Saviour said: "My Father worketh hitherto, and I work."

It is, at least, to be hoped that to the explanations of this feeling already given there may be one other added, viz., a *praiseworthy dislike of imperfection*.

We have an ideal in the mind with which we want to compare the actual. From such comparisons we derive pleasure, though it is often mixed with pain. Some of us, alas! never find the actual come up to the ideal, and the end of our work is always, more or less, unsatisfactory. Yet we like to be in a position to make the comparison, and that is impossible to us until the work is done. How can the picture on the easel, while only half done, be compared with the ideal in the artist's mind? He is impatient to see, at least, as much of his ideal as he is able to embody, and, therefore, hastens to finish his work. All true work is of this nature. If a man have not an ideal, to which he is working, however humble his calling, he is a mere animated machine, and not worthy to be called a man or a worker. But monuments unfinished, or buildings, the designs for which have been only half carried out, pain the eye and reflect disgrace. Who would like to hear it said of him, either derisively or pityingly: "This man began to build, and was not able to finish?"

While we naturally shrink from such imperfection, there comes the remembrance that very much work fails ever to get done, so that when we have actually completed a task, we feel that we have triumphed over a common enemy, who conquers many others around us daily.

Various are the causes of failure. Sometimes it is a lack of perseverance, which will not let a man stick at his work until he has done it. He flies from one task to another, never finishing any. A young man, of the writer's acquaintance had great aspirations, but he confessed on one occasion that he never had the perseverance to read any book *through*. No wonder he accomplished nothing. Others fail for want of method or system. They are always *going to do* something, but never do it, although they work hard. Having no method in their work, a hundred things take place to prevent the accomplishment of their purposes.

How many, again, are cut off, apparently, before their work is done! As we remember them, we hear a voice saying: "Work while it is called to-day, for the night cometh in which no man can work."

With unfinished works around us everywhere, is it any wonder we should learn to think highly of the finishing stroke of any work, great or small? And is it any wonder we should rejoice when our tasks are done?

There is a sense in which our work never is done. A good man's work goes on, though his hand ceases to be employed in it; and it is also true that "the evil that men do lives after them."

We should be wise if we were to examine the work we do. If it be evil in its character, we had better beware how we hasten to put what seems to us the finishing stroke to it. That will not be the end of it. Perhaps it is true that

"If it were done, when 'tis done, then 'twere well
It were done quickly."

But it never will be done. It behoves us all to ask ourselves what is the character of the work we are doing, and if we can assure ourselves that it is good, it behoves us to be diligent, so that we "may *finish* our course with joy."

When there is nothing for us in this world but retrospect, will that retrospect be full of works completed, or shall we look back upon vows broken, resolutions not carried out, numerous works begun but left unfinished? Shall we look back on spiritual temples we have built for God, and see them full of His glory, or shall we only see colossal nothings, a heap of materials, on which much of time and labour has been wasted? O the latter will be a sad spectacle! We ought to be prepared for looking back. The ancient Germans, according to Tacitus, had ships with a prow at each end, always ready to make head either way. We, like them, ought to be ready to face either the past or the future, prospect or retrospect. "It is to live twice to enjoy the recollection of our former life." God give us to be faithful servants, so that when we come to the close of life we may say, as did our great Master: "I have finished the work which Thou gavest me to do." Then shall we rejoice over our work done, and hear it said to us: "Well *done*, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." " N. HERBERT SHAW.

THE BIBLE.—The whole hope of human progress is suspended on the ever-growing influence of the Bible.—W. H. Seward.

THE MUSIC OF THE SANCTUARY.

No. V.—*Organs and Instruments of Music.*

HENRY WARD BEECHER describes the organ as "the grandest thing that ever was thought of or combined in human ingenuity," and speaks of its history and development as "a sublime instance of the guiding hand of God's providence." It may be, the lace manufacturers of Nottingham will be disposed to dispute with this eminent trans-atlantic minister the former of these two statements; I, for one, dispute the latter. I can understand a man's admiration of the organ as an instrument, for I have been spell-bound by its enchanting strains. Among the most pleasing of my musical reminiscences is the recollection of occasional hours spent in the quiet remote corners of St. George's Hall, Liverpool, where Mr. Best was wont to delight large audiences with a programme consisting wholly of organ music; but when the organ is associated with the worship of God, I doubt whether the judgment of Mr. Beecher can be accepted, or the alliance be regarded as "what God hath joined together." Those who contend for the use of instruments are in the habit of pointing to the Old Testament Scriptures as their warrant for such use, and I once saw in a chapel in Hertfordshire, the following extraordinary quotation, emblazoned in green and gold letters over the arch beneath which stood the organ, "Let everything that hath breath praise the Lord," as though to justify by scriptural sanction the presence of the great breathing-box in that particular place of worship. But truly to conform to the 150th Psalm, would require the introduction of psalteries, harps, and cymbals, as well as organs, into the house of praise. If we are under any obligation to obey the commands given to the ancient people of God, then to be consistent, we must bring our bullock and slay it before the Lord, present our meat and drink offerings, and sacrifice our paschal lamb. The old dispensation demanded a thousand things in the nature of form, ceremony and symbol, which the era of Christianity requires not. All the full-blown ritualism of certain modern ecclesiastics is nothing like so elaborate as that which pertained to Solomon's temple, but then the Jews were minus the light which shines so brightly in the present day. In their dim perception of things divine, they needed a ministry of material things to aid them, a system of types and symbols to foreshadow to their benighted minds the great purposes of God and the wondrous things that should be hereafter. Hence, when the great antitype had come, elaborate ritualism declined, and the worship of God was conducted with an artless simplicity. The ceremonial gave place to the spiritual, and religion came to be more a matter of inward feelings and less of outward signs. The enumeration of musical instruments, therefore, in Old Testament Psalms is to us, not a command to fill our singing pews with them, but a representation of the heartiness and fervour with which we ought to praise God. The clashing of cymbals, and the simultaneous burst of sound from psaltery, harp, and trumpet, indicate the cheerfulness, spontaneity, and grandeur of our praise, rather than the means of securing it.

Who that studies thoughtfully the life of Christ as given by the four evangelists, especially those incidents which concern the more private intercourse of our Lord with His disciples, ever thinks that their hymn-singing was accompanied on an instrument? Or, who ever imagines that the church at Colosse had an organist, as well as a bishop? It is a well-known fact that the primitive church everywhere, conducted the service of praise independently of all mechanical contrivances for producing sound. It was felt then, as it is now, that the most devout worship, the most fervent and hearty praise, is best secured without instruments of music. The early fathers used neither harp, organ, or psaltery, but worshipped God on open plains or in desert caves with the sweetest of all organs, the human larynx.

Moreover, it is readily conceded that the introduction of the organ into the sanctuary took place at a time when religious life was at a low ebb, in the days usually styled "the dark ages of Christianity." And no one will venture to affirm that it stirred the slumbering fires of devotion, or in any degree contributed to improve the tone and elevate the status of Christianity. Its tendency was rather the other way. The organ, without a doubt, helped to secularise the church. Thomas Aquinas wrote in 1250, "Our church does not use musical instruments, as harps and psalteries to praise God withal, that she may not seem to Judaize, for musical instruments do more stir up the mind to delight, than frame it to a religious disposition, and though under the law such sensitive aid might be needful, under the gospel dispensation there is neither reason nor use for them." And one Cor-

nelius Agrippa complained that "the divine offices, holy mysteries, and prayers, are chanted by a company of wanton musicians, hired with great sums of money, not to edify the understanding, but to tickle the ears of their auditory." It will also be remembered that the organ playing and curious singing in the Elizabethan age formed one of the grievances of the Puritans in their struggle for religious freedom and a purer faith. They petitioned parliament "that all cathedral music may be put down where the service of God is grievously abused by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to the other, with the squeaking of chanting choristers." These extracts are so many corroborations of a foregoing assertion that the heart can worship better without musical instruments than with them. In times of revival, organs and harmoniums are invariably silent. Let but a special awakening occur in any of our churches, and the greatest lover of organs, if a believer, will be disposed to keep the organ locked, while the exultant saints of God express their joy, and the adoring converts their gratitude to their Redeemer. At such times, who does not feel how intensely artificial and incongruous the tones of a musical instrument would be!

After this tirade against organs, some of my readers will be ready to ask, would you then abolish organs at once? Certainly not. All I have contended for thus far, is, that the history and development of organs is *not* "a sublime instance of the guiding hand of God's providence," and that truer worship is more likely to be secured without organs than with them. I do not say that congregations cannot worship God when they use instruments of music. I know they do. I am sure my own people do, and they sing with an organ accompaniment. While I long for the day to come when worship will be wholly spiritual, *i.e.* altogether independent of manuals, pedals, stops, and bellows, I do not consider that we are sinners for having such machinery now in use. I think I take a sober view of the question. Some do not. About ten years ago, I preached at Arthur Street Chapel, Gray's Inn Road, London, on an occasion known as "the opening of the harmonium," and at the close of the service, a zealous tract distributor who had been lying in wait for the retiring congregation, slipped into each person's hand a tract entitled, "A warning to all the Free Grace Churches of Christ to do away with Music in their services," in which was set forth the iniquity and degradation of using such "unclean things" in the house of the Lord, as organs, &c. The people who used them were thus addressed in the tract: "O foolish Galatians, who hath bewitched you? Keep yourselves from idols—the accursed music." Further on, I observed that the writer had made the discovery that "the great beast" of scripture was the organ, and "the lesser beast," the harmonium; and finally, that he was commissioned to make this revelation that those who in any way fondled these beasts might be warned of "the wrath to come."

I need hardly say that I share none of these views. Such fanaticism is pitiable in the extreme. The organ may be made to subserve the interests of the church, as a dozen other things that find a place in our sanctuaries. One or two good things may be said of them, and I am afraid, only one or two; but to speak of them as "unclean things," "idols," and "beasts," is to pervert sense and outrage propriety. An organ is of admirable service in keeping up the pitch of a tune. This to my mind, is its chief use. Often does the unaccompanied hymn painfully sink verse by verse into lower and still lower keys, until the basses fairly lose themselves in the profundity of the exercise. This is of course avoided, where there is an instrument of absolute pitch. Then again, an organ helps to drown the discord of the untuneable, though it may be questioned how far æsthetic considerations like these should be allowed to operate when we are aiming not at artistic effort but to worship God "in spirit and in truth." Indeed, there lies the root of the whole controversy about organs. It must ever be borne in mind that the music of the sanctuary is acceptable to God in proportion as it is devout and worshipful, and that is why I rather incline to the exclusive use of vocal music in the service of praise.

Beyond what I have named above, I know not of any other advantage which is secured by an organ, unless it be that the people are familiarised with the tune by its being played over before it is sung. This, however, would be unnecessary, if it were as customary as it is desirable to associate certain hymns with certain tunes. The congregation would then know what to expect, and be quite ready to sing. It may be remarked here that many organists make an unnecessary noise in playing over the tune. It should always be played sweetly and quietly, just to indicate the strain to be sung, and afterwards according to the character of the words, the organist may vary his forces. And in varying his forces, let him remember that his

work is to accompany, not to lead. How few think of this! The organ is made to roar like thunder, instead of gently sustaining the melody and quietly furnishing the ground work of the parts. The vocal pipes should always be more distinctly heard than those of brass and wood. Mr. Beecher somewhere says that the organ is often played with such terrific force that the music of the singers is like "the chirping of birds in a thunder-storm." Another fault of many organists is the prolongation of their notes beyond the people's, as though they considered it needful to act the part of coupling-chains to connect the verses together. I never hear it without wishing they could appreciate the eloquence of silence! Besides which, to make a dead stop, ensures far greater precision in starting the next verse. While the rumbling of the organ remains, the people are ever uncertain when to commence singing again. I am not quite sure, moreover, whether *voluntaries* are the best things wherewith to open and close a service. Unless the organist has a soul susceptible to the highest religious influences, he will not unfrequently mar the impressions created by the sermon, by rattling off some operatic chorus directly the "Amen" is out of the preacher's lips. Some organists, however, have excellent taste in this respect, and select appropriate music, though I should always prefer a congregation to disperse without a voluntary. I have less objection to the opening voluntary, as it helps to cloak the swish of silk and the creak of new boots as the people enter in.

Reverting again to the main thought of this paper, viz., that worship should be the end of all musical efforts in the sanctuary, has it occurred to those who strenuously uphold the use of musical instruments, to inquire whether there are not at least two persons who are unable to join in the worship? I refer to the organist and the organ-blower. The former must read the music before him, and follow the words of the hymn-book at the same time. One hand is on the swell organ; another on the choir organ. With one foot he presses the swell pedal; with the other foot he points the pedal bass. One glance must control the row of registers on his right; another that on his left. With one ear he must listen to the quality and volume of tone he is producing; with the other, he must be careful to adapt this volume to the voices, and to keep choir and organ together. With the rest (?) of his mind, still unemployed, is it reasonable to suppose that he can engage in the act of devotion?

And what about the organ-blower, as he proceeds with his genuflections,

"A moment lost, the next half seen,
His head above the scanty screen,
Still measuring out his deep salaams,
Through quavering hymns and panting psalms."

Can he worship? He has to keep his eye on that treacherous piece of lead, for in the organist's effort to produce great artistic effects, the wind in the chest of the organ is seriously affected, and so the tell-tale has to be narrowly and anxiously watched.

And is there more worship or less in places that are not content with one instrument but must have several? "We never had such good music in the place before," said one in whose church a clarinet, two flutes, and a bass viol had been lately introduced. But the minister, when questioned, said he believed that the people generally sang *less* than they used to do. There was *more music*, but *less worship*. And what beside? Why a company of mere professional entertainers to lead a people's worship. And not always entertainers. I once heard of a noisy devotee of the clarinet who led or misled a chapel choir for years, but who had never produced nor enjoyed five bars of good music in his life-time. He used to remark that though there might be many wonderful players on his instrument, he would match himself against all England, "for steady hard blowing for four or five hours at a time." This is the kind of man which many village congregations still have to depend upon for their psalmody. Not to say anything of the character of the performers, it is manifest that the "hard blowing," the thrumming, the scraping, the snapping of fiddle strings, the turning over of music sheets, &c., &c., are far from being aids to devotion. My firm conviction is that "the cornet, flute, harp, sack-but, psaltery, dulcimer, and all kinds of instruments," will depart one by one from the sanctuary as time advances, and eventually the prince of instruments, the organ itself, will disappear. I cannot believe that in yonder spiritual world we shall want any human mechanisms to assist us in praising God and the Lamb, and I never regard the harps of the apocalypse in any but a figurative sense. When every voice is sweetly tuned, and each sings the appropriate part God has assigned to him, there will be a glorious concord of sounds that an organ accompaniment would sadly mar. The finest organ in the world is the human voice—and God is the builder of it.

Let its pipes everywhere be tuned by grace, and instruments of man's invention will be rendered superfluous. Cathedral music with antiphonal chanting, accompanied by the deep-toned organ, may be most ravishing to the ear, but truer worship, by far, is that which humble disciples pour forth when the voice is trained and regulated by a heart that is kindled with the love of Christ. The grand performance of sacred music which took place when Solomon dedicated the temple, with its twenty thousand performers, is not to me one-half so beautiful to think upon, as the unaccompanied strains of that hymn which Jesus and His disciples sang together before they went out unto the Mount of Olives. T. RYDER.

THE BAPTIST UNION AT NOTTINGHAM.

Most of our readers are already familiar with the details of the meetings of the Baptist Union held at Nottingham, Oct. 13-17. Accounts have appeared not only in our weekly organs, the "*Freeman*" and the "*Baptist*," and in the various local papers of the town; but also in such daily chronicles as the "*Times*" and the "*Daily News*." Still a brief statement of services of such a character and in which we are so deeply interested ought to find a place in our Magazine.

Meetings richer in interest, in fixed resolve, in thoroughness of feeling and of work, and in spirituality of tone, we have rarely attended. The Nottingham people surpassed themselves in their kind and thoughtful attentions to the comfort and profit of their numerous visitors. Each visitor was supplied with a map of the town, having the chapels, cab stands, and "places of special interest" marked upon it. The arrangements for dinner and for public meetings, &c., were admirable. The hospitality was hearty, liberal, supplied by representatives of all the churches, and appropriately crowned by the generous repast provided by the Chief Magistrate of the town. So satisfactory were all these arrangements that we did not hear a solitary discord in the general chorus of grateful praise. We always were proud of our Nottingham friends. We are prouder than ever.

Then, the questions round which feeling and thought centred, were all "live" questions—Missions, Sunday Schools, Ritualism, the Increase of the Spiritual Life—are not these amongst the most urgent topics of the hour? And the men who treated these topics spake as those who understood the signs of the times and knew what Israel ought to do. Dr. Brock, like Samson in his strength, routed the host of objectors to modern missions and left them slain on the field. Dr. Landels thundered like a revived Knox, and shot his arrows with more directness than William Tell. Dr. Culross spoke with the tenderness of a father, the keenness of an intellectual giant, and the faith of a saint. Mr. Rosevear seemed like one inspired. All the meetings indicated life, purpose, resolve, daring and hope. We know what the age needs: and God helping us we will do our best to furnish the supply.

The *Nonconformist* says, "The first public service was held on *Monday* evening in Derby Road chapel, when the Rev. J. Clifford, M.A., LL.B., of London, preached. The large chapel was filled to the fullest extent with an audience which seemed to appreciate the singularly able sermon which Mr. Clifford delivered. He took as his text John ix. 30. The sermon was a masterly defence of Christ and Christianity against the objections of modern scepticism. . . . Altogether the discourse was one evincing great power, and was often relieved in its incisive argumentative parts by touches of exquisite beauty.

Tuesday morning brought the missionary day: and we can scarcely imagine a day more in keeping with the spirit and purpose of that first missionary day in the history of the church, when Saul and Barnabas were separated by the Holy Ghost for the preaching of the gospel to the nations. The valuable paper of Mr. Lewis; the pathetic addresses of the missionaries; the thrilling words of the farewell charge; and the enthusiastic eloquence of Rev. W. Sampson, Dr. Brock, E. C. Pike, and J. C. Page, will make that a memorable day in mission memorials.

Wednesday morning the Baptist Union exercises were ushered in by an able sermon from the Rev. J. Lewitt, listened to by a large audience. After a devotional service presided over by Rev. I. Preston, the chair was taken by Dr. Underhill, and an address on Christian Missions delivered. Then came the sprightly, humorous, and forcible address of Rev. R. Evans, of Burnley, on "Sunday Schools," and with it a long discussion, in which it seemed to us two things were not sufficiently prominent, (1) that the success of our work amongst the young will depend far more

upon the force of spiritual life, and spiritual tact, than upon culture and refinement, and (2) that our schools are not so utterly deficient in persons of culture and refinement, as some speakers assumed. Far from it. There are many already at work, who, in addition to that "wisdom" which makes men wise to win souls, have the "sweetness and light," the grace, and force that form such powerful accessories to the teacher's work.

The evening meeting at the Mechanics' Hall was a sensation. The Baptist protest against Ritualism, was rung out with thrilling effect. The High Church doctrine of "Apostolical Succession" was exposed by C. Williams, and the lights and shades of American church life were given with the known humour, Saxon sturdiness, and good sense of Hugh Stowell Brown. And as if to show that we are not un-mindful of our main work whilst protesting against error, Mr. Varley and others were preaching the gospel in Stoney Street chapel the same evening.

Thursday took many before breakfast to Derby Road chapel again, to a service for Sunday scholars and young people, conducted by Revs. J. C. Jones, M.A., and T. W. Handford. At the next meeting a very lively discussion on the circulation of Dr. Landel's paper, ended in the understanding that it should be printed and distributed to clergymen and pædobaptist ministers generally. For this special contributions are necessary and should be sent to the Secretary of the Union, or may be sent to the Editor of this Magazine. We cannot do a better work for our country just now than this. The rest of the day was devoted to the deepening of the spiritual life. Two thoughtful and searching, fervent and eloquent, papers were read by the Revs. G. Short, B.A., and T. Goadby, B.A.; and led on appropriately to the consideration of the "spiritual condition of the masses," by Rev. D. McGregor; and to the practical meeting of the evening, presided over by J. P. Bacon, Esq., and addressed by Rev. W. Walters, W. Rosevear, T. C. Page, and E. P. Macmaster. The Rev. C. Stovel is the Chairman-elect for 1874. May the gracious influence which pervaded these gatherings of the Baptist Union spread through all the churches and issue in a revived spiritual life, and then in an increase of the number of those who are in the way of salvation.

JOHN CLIFFORD.

OUR BRETHREN IN PARIS.

NEARLY twelve years ago Mr. Spurgeon, describing the difficulty he had in finding the Baptist meeting in Paris, said, "After asking in vain I thought of the English Independent chapel in the Rue Royale, hoping to hear of the Baptists there; I found it something late, but quite soon enough, for a more profitless service it was never my misery to witness. However, my appetite was sharpened by patient listening to a sermon as destitute of matter as the vacuum of an air-pump. Like the Irish jury who sat in inquest on a hat and coat found by the river-side, I returned the verdict—"Found empty," and went on to try elsewhere. A Christian friend told me the Baptists met near the fashionable church of St. Roch, and the directory indicated a school-room in an obscure street near the great Romish edifice. No board, no placard, gave assistance to find it. I turned into a little yard, followed a couple going up stairs, and entered the humble room where a brother was teaching a few lads, and a few poor people were waiting the time for the service to begin."

From this point Mr. Spurgeon's experience was happy enough, but my pleasure began much sooner than his. I, too, went to the Rue Royale chapel; but the earnest minister, Rev. T. Baron Hart, gave us a sermon full of Christ; and I preached one there, of which I am persuaded better things than the vacuum of an air-pump, for the newly-arrived minister of the elegant Wesleyan chapel in the Rue Roquépine, listened so kindly that he insisted upon hearing me in his own chapel the next Sunday. But more pleasant even than this was the discovery that nearly every one knows where the Baptist chapel is. This beautiful new Gothic structure in the Rue de Lille, not far from the Tuileries, on the other side of the river, fairly justifies the caution against pride which Pasteur Boileau, of Montbelliard, delivered at the recent opening services,

An attempt to describe the pretty building, with its well managed complications of ministers' houses, class rooms, vestries, apartments for the *Concierge* and other offices, would only end in failure, but we may hope to see it engraved in the Baptist Year Book, with some account of its origin. At this date, in place of the 80 or 100 Mr. Spurgeon found in the upper room, the congregation is over 400; and when Pasteur Lepoids (co-worker with Pasteur Dez) delivered his sermon on the opening

Sunday, 800 French people were there to hear, many of them benighted Romanists. After the opening services, of which I find the *Freeman* and the *Baptist* have given very accurate accounts (services I shall always remember with joy, apart from the little share the warm friendship of the brethren compelled me to take in them) came another pleasure. This was to witness the baptism of two brethren and three sisters, all converted Romanists, who were the chief figures of a most attractive and yet simple service on the Monday evening. The candidates were each robed in white, and in the presence of 600 or 700 people, made their confession of faith by replies to questions addressed to them by Pasteur Lepoids, previous to their immersion. The service was in French, full of holy fervour, and neither self-consciousness nor timid hesitancy marred the conduct of those who knew well that their act marks an epoch in the history of French protestantism—the first baptism in the first baptistry constructed in Paris. This event excited much interest and curiosity amongst the French people, to whom immersion is a great novelty. A prominent political paper, "*La Liberté*," gave a favourable report of this unwonted scene, closing the description by saying, "The new church is destitute of all accessories except the pulpit placed over the baptistry; it is difficult to know that one is in a Christian temple, for not only is there no altar, but not even an image of Christ." Other papers reproduced the article of *La Liberté* in no hostile strain. My meetings with these people will never be forgotten for the happy effect produced in my own soul. They have none of the noble or mighty associated with them; but who does not know that the man in a fisher's coat was a greater power in the kingdom of Christ than he of the spices and the fine white linen. It is a shining hope for Baptist protestantism in France that it is gaining the hearts of the people, for they are the heart of the nation.

All the Paris Baptists are French, and nearly all of them, like their pastor, converts from Rome. They have a spirit of devotion, a communion with God in prayer, that is at once sweetly familiar and reverently lowly. I envy them their fervour in all but their singing; I think they have the amiable fear of lively tunes which once our fathers felt. Very beautiful is their evident affection for each other, leaping out as it does in the French greetings so much warmer than ours. These people are the precise material out of which unconquerable churches are built. Martyr's ready to God's hand if He should claim the last great seal of faith and love, these men and women will leave a record of their presence and their power in the spiritual history of France. Making all allowance for the enhanced effect of Christian fellowship in a foreign land, where to gain it one must traverse streets that give no sign of the Lord's-day, but busy with open shop and mart proclaim the pearl of days unhonoured and despised, their fellowship has still a charm peculiar to themselves. There is more of the celestial fire, more of the spirits' wing, and of the gate of heaven in their worship than in ours. They seem to draw nearer to the Father of men, and pray with an emotion, affection and passion, that kiss the pure feet and lean on the bosom of the Brother of souls. Not ever have I felt more of the presence of God than in standing and bowing with them while the incense of prayer and of praise went up to mingle with odours in the golden vial of God. Their position is lonely, the only Baptists in Paris; other protestants love not their Baptism, the Catholic their enemy, the Lutheran is not all out their friend, and language isolates them from us, hence a visit, a message of friendship, cheers their warm hearts; to know that they had our prayers, to receive some tangible token of our sympathy, however small, would be specially grateful at the present moment of effort related to many little needs inseparable from the new chapel. Their hymn book—"Chants Chrétiens"—is a deeply interesting compilation from sources foreign to us, with many original hymns. I may venture to say, notwithstanding my rather limited acquaintance with the *Cantiques* of France, that there is no better illustration of French hymnology than the collection of our Baptist friends. Perhaps, with the permission of the Editor, some of the tender tones that give such pathos to these hymns may be reproduced, and submitted to English readers for the first time through the pages of this Magazine. Meantime, may our few words win new hearts, new prayers, and, where possible, new contributions for heroic and successful Brothers of the Cross, battling for truth and God in the splendid, but unhappy city of Paris.

"Que la grâce de notre Seigneur Jésus-Christ
Et l'amour de Dieu le Père
Et la communication du Saint-Esprit
Soient avec nous tous! Amen."

E. H. JACKSON.

THE ANSWER TO THE DAY OF PRAYER.

THE FIFTH OF OCTOBER will long be remembered amongst us as a day of the reviving and deepening of spiritual life. From letters and from other sources we learn that in many instances the divine answer has already come, and that indeed, as of old, so now, "while we were yet speaking" the Lord sent the gracious blessing of His quickening spirit. One letter says, "the first Sunday of this month was a specially memorable day. We shall never forget the hallowed feeling that pervaded the assembly, and the strong desires breathed forth in prayer to God. It was good to be there." Another writes, "The meetings for prayer were a very pleasing success, and productive of much life and joy in our midst; which, we believe, will be followed by issues very gratifying: the intensification of our fraternal unity, and, we doubt little that our number will be much increased by additions." A third says, "I expected to have been with you at the Union Meetings this week, but was prevented from attending by circumstances that filled me with devout gratitude. I had made my arrangements to leave home, and had written to my host at Nottingham, when, lo! there came the answer to prayer—Sunday was indeed a Pentecostal season. The place seemed full of power. Many souls cried out for mercy. At the prayer meeting some twenty or thirty remained for prayer and advice after we dismissed those who chose to retire, and fourteen or fifteen found peace with God. Under these circumstances I dared not leave home, and sent an apology to my Nottingham friend. The Wednesday evening service more than compensated me for the self-denial, and justified my decision. The Spirit was indeed present, and a wave of holy influence swept over the people crowded into the lecture room. More were deeply impressed, and five or six young men and several young women obtained pardon and went home happy. Many remain as inquirers, and are 'not far from the kingdom of God.' Bless the Lord for all His mercies. We are looking in quiet faith for a good day on Sunday, and the people are praying earnestly for continued blessing. I believe this is but the beginning, and that still better times are to follow. May God grant it! There has been an utter absence of excitement or sensationalism—it is the distinct answer to patient, persevering, believing prayer. Pray for us." And so we might continue. "Verily the Lord hath heard us: he hath attended to the voice of our prayer. Blessed be God who hath not turned away our prayer, nor His mercy from us." Now let us watch unto prayer: and watch for souls, as having to give account.

JOHN CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE DATE OF ISSUING "OUR MAGAZINE.—Our readers will be glad to know that the sale of the October Magazine is higher than any of its predecessors of this or any other year. This by way of preface to the real subject of this "scrap." Two letters have reached us, complaining of the late arrival of the Magazine. We are determined to make this impossible, so far as our publishers are concerned, and have, therefore, contracted that the Mag. for 1874 shall be issued on the TWENTY-FIFTH of the month; so as to be sent out with *Cassell's Magazine*, *Sunday Magazine*, etc., etc. Will our friends, therefore, send information immediately it is ready; and remember that all material for the church register should be in hand on the *seventeenth* of the month.

II. LOCALIZATION OF "OUR MAGAZINE."—Some friends have expressed a wish that "Our Magazine" might be localized, *i.e.*, made the special organ of any church distributing it. This could be done in two ways. (1.) By altering the title from *General Baptist Magazine* to (say, for the

sake of illustration) "Præd Street Chapel Magazine." This could be done at a trifling cost by our printer. (2.) By inserting one or two or four pages of special information about the work at such chapel. This could be done by a local printer, at a cost of about three shillings a hundred for one page, five shillings for two pages, ten shillings for four pages. This outlay might be met by local advertisements. If any of our pastors or friends are anxious to adopt this plan, wholly, or in part, for 1874, I shall be glad to correspond with them at once.

III. THE COLLEGE LIBRARY.—We have received the following communication, and doubt not it will find a kindly welcome, and, we hope, a generous response from brethren who call to mind the needs of their student days—"Dear Mr. Editor,—The library at Chilwell is deficient in copies of the Greek and Latin classics. If brethren in the ministry, who have no further use for the copies they used at college, would kindly present them to the College Library, the students would then have books for class

work or for reference. It is well known that the purchase of books is a serious tax on a student's resources, and any help, in the way suggested, would be most useful and timely.

Yours truly,
Ashby-de-la-Zouch, C. CLARKE.
Oct. 20, 1873.

IV. IRRELIGIOUS INEQUALITY AGAIN.—Here is a painful satire on that Church which monopolizes the "sweetness and light," and places a "gentleman," if not a Christian, in every parish of the land. Our friend Mr. Jelly, of Yarwell, having seen the facts for himself, describes them with appropriate comments. "The child of one of our neighbours (who, from principle, abstained from having it baptized) has died, and the "priest" (so called by the prayer book) being acquainted with all the particulars, at first agreed to bury it; but afterwards changed his mind, and, when so late as to be difficult to obtain the services of a minister of the gospel, declined

doing so, insinuating that he had the power to send the parish clerk to fetch the body, and bury it like a dog, without any service at all, and that there was some doubt about the child's salvation, because he had not baptized it. By this the mother's feelings were very much harrowed. Then he gave orders to the clerk to take the body from the parents at the churchyard gate; and whilst the service was being conducted by the Rev. T. Barrass, of Peterborough, near the grave, he commanded it to be filled in, so that a last look at the remains should be prevented. And these instructions would have been carried out had not I and one or two others been there to put a stop to such heartless and unchristian proceedings." And yet, in the face of proceedings like these, Beresford Hope denounces fearful woes upon those who seek to remove such an unscriptural and unjust institution as the church by law established. Let us do the right though the heavens fall!

Reviews.

GOD, THE SOUL, AND A FUTURE STATE.

By THOS. COOPER. *Hodder and Stoughton.*
MR. COOPER is doing good service to his generation by the publication of these apologies for the being and attributes of God, and for the spiritual nature and future existence of man. He has all the qualities necessary for the work that he undertakes, and achieves the most signal success. His style is simple, direct, and transparent. There is not a line of doubtful meaning. His logic is firm-footed, clenching, irresistible. His anecdote apposite and enlivening. The *a priori*, or metaphysical argument, is stated in the simplest and most telling manner. The argument from *design* is reinforced. Paley is reinstated, and his positions sagaciously defended. The moral argument fitly crowns the whole. It is precisely the book for the hard-headed working-men of our day, as they face or fear the doubt and scepticism of the age, and ought to be circulated by tens of thousands. We predict that it will become the classic apology for those doctrines and facts that lie at the basis of the Christian faith.

GOD'S MESSAGE IN LOW LONDON. Edited by L. N. R., author of the "Book and its Story." *Jas. Nisbet.*

A COLLECTION of proclous fragments, illustrating the vigorous Christian life and devoted service of the Bible-woman, who have

been the means of bringing hundreds of poor mothers to Christ. The *Christian at work* will find guidance, inspiration, and increased faith in reading these memoirs. Those who dwell in large towns, where this "link" is still a "missing" one, may see how to begin, what difficulties to expect, and danger to avoid, and what success to anticipate. It is a living record of a living work.

ESSAYS BY JOHN FOSTER. *Religious Tract Society.*

THE chief merits of this edition of Foster's incomparable essays are, (1.) that it contains his introductory essay to "Doddridge's Rise and Progress of Religion in the Soul," so long out of print, and exceedingly difficult to be obtained: (2.) that this, and the essays on "A Man's writing Memoirs of Himself;" "Decision of Character;" "The Epithet Romantic;" and "The aversion of men of taste to Evangelical Religion," are all printed on good paper, in a bold clear type, with a broad margin, and are strongly bound. This deserves to be the standard edition of this great classic.

MAUDE LINDEN: OR, WORK FOR JESUS. By Lillie Montfort. *Stock.*

THIS is a needed and a healthy story. It warns the Christian worker of the danger of work out-growing spiritual life; de-

scribes the restlessness and weakness attendant upon service in Christ's kingdom without Christ's spirit; and then points out "the more excellent way." Young Christians will find it a profitable and attractive book.

GEMS OF SONG, WITH MUSIC. By G. T. Congrevo. Stock.

WE are pleased to announce that this admirable collection of words and music for Sunday schools is published in the tonic-solfa notation.

TRUE AND FALSE RELIGION. THE BIBLE AND EXPERIENCE. THE BIBLE AND ITS ENEMIES. J. H. Wood. London: Protestant Educational Institute, 12, Haymarket.

OUR friend, Mr. Wood, of Pailton, Rugby, is doing very good service to the truth by the publication of these plain tracts for plain people. They are trenchant and convincing refutations of the errors of Romanism, expressed in a kindly spirit. Persons who are anxious to defeat a system which Binney describes as an "organized conspiracy against Divine truth and human

freedom, which popery unquestionably is," will do well to distribute these tracts. They may be had at one penny each.

DAY DREAMS ABOUT MASTERS AND MEN. By W. Glenn. Leicester: Hassell, pp. 402.

The object of this book is to lot in a little light upon the condition of the agricultural labourer and his employer in the lovely vale of Bolvoir. It consists of a series of conversations between different village characters, put into rhyme, and is somewhat in the style of Samuel Deacon's Johnny Trueman. It hits hard at the vices of village life; tells, in a plain and homely way, of successful efforts for their cure; is pervaded with sound principles, and likely to do good.

GRACE ABOUNDING TO THE CHIEF OF SINNERS (Blackie & Son) is the last and best of this issue. It is the great classic of experimental religion; and deserves the next place to the Confessions of Augustine.

EBENEZER, BY A DEVONSHIRE LOCAL PREACHER, (Stock) is a practical and devout appeal for a grateful Christian life.

Church Register.

HOME MISSIONS.

MR. W. STEVENSON, of Derby, General Treasurer to the Home Mission, desires to acknowledge the receipt of £5—a legacy left by the late Miss Stanger, of Fleet.

CONFERENCES.

The Half-yearly CHESHIRE CONFERENCE was held at Stoke-on-Trent, Oct. 7. Rev. R. P. Cook preached in the morning from Heb. xiii. 8. Rev. R. Kenney presided at the business meeting in the afternoon. Baptized since last Conference 16, candidates 2. Reports of the churches were interesting and hopeful; the attendance of delegates was good.

1. Mr. R. Pedley presented his report as treasurer of the Home Mission Committee, showing a balance due to him of £26 10s. 7d. It was accepted and passed.

2. That the Home Mission Committee consist of Messrs. J. Aston, R. Bate, R. Booth, R. Birchall, Isaac Norbury, and all ministers of contributing but unassisted churches; that R. Pedley be the treasurer, and Rev. R. P. Cook the secretary, and that these two brethren be members of the committee *ex officio*; that the committee and its two officers be elected annually; and that reports be sent from Home Mission

stations to half-yearly meetings of the Home Mission Committee.

3. That our cordial thanks be given to R. P. Cook, for his thoughtful and profitable sermon.

4. That the next Conference be at Congleton, on the first Tuesday in April, 1874; Rev. R. F. Griffiths to be the preacher; or, in case of failure, Rev. J. Walker.

5. That the disposal of £150, the Cheshire portion from the Centenary Fund, be left for the consideration of the Home Mission Committee, and that its recommendations be submitted to the Conference.

6. That our hearty thanks be presented to Rev. I. Watts for his excellent paper on the question, "should the distinctive names of *General* and *Particular* be retained in the Baptist denomination;" and that it be sent for insertion in our Magazine.

7. That Rev. J. Walker be requested to write a paper for the next Conference on the best means of conducting Home Mission Work in this district.

WILLIAM MARCH, *Secretary.*

The LONDON CONFERENCE was held at Praed Street Chapel, on Oct. 8th; the Rev. J. Clifford, M.A., LL.B., in the chair.

The Rev. J. Sage having resigned the

office of Conference Secretary, Mr. J. Wallis Chapman was appointed in his place.

Since the last Conference the reports showed 57 baptized, 10 candidates, 13 received or restored.

It was reported that the committee nominated by this Conference for conferring with other brethren in the denomination respecting the proposals of the General Baptist Assembly had met during the Association week at Burnley.

The hearty thanks of the Conference were given to the Rev. J. Sage for his services as Secretary, and the Chairman was requested to write a letter on behalf of the Conference, commending him to the Christian sympathy and fellowship of the Suffolk Association.

The Revs. T. B. W. Briggs, of Dover, and J. Marten, of Peckham, attended as a deputation from the General Baptist Assembly, and brought up the following resolution passed by that Assembly, viz. :—

“That the Assembly will be glad to receive into union any of the churches of the New Connexion of General Baptists which may be willing to unite with it on those broad and comprehensive principles on which this Assembly has long rested.”

It was resolved that the Conference acknowledges the receipt of the above resolution, and wishes to record it for the information of the individual churches.

The Rev. J. H. Atkinson, of Hitchin, was appointed to make arrangements for the next Foreign Mission Services of the churches in this Conference.

It was unanimously resolved—That we rejoice to hear that our Brother J. G. Pike has been chosen by the unanimous vote of the Foreign Mission Committee to reinforce the feeble band of labourers for Christ in Orissa, and that he has seen his way to comply with that vote; that this Conference is glad to hear, at the same time, of the peace, unity, and prosperity of the church at Commercial Road, and prays that God may guide it to a pastor after His own heart; and further that we earnestly desire that our brother may be useful in preaching the gospel to thousands of Oriyas, and in turning them from darkness to light.

The Rev. D. McCallum, of Chesham, read “An appeal to the churches on the low state of religion,” for which he received the cordial thanks of the Conference.

In the evening a public meeting was held, R. Johnson, Esq., in the chair, and addresses were given by the Rev. J. H. Atkinson, Mr. T. P. Dexter, Rev. Dr. Burns, and Rev. J. Clifford, respectively, on “Why we are Baptists and General Baptists, Nonconformists, Protestants, and Christians.”

The next Conference to be held at Wendover, on Whit-Monday; the Rev. J. Harcourt to preach in the morning; the Rev.

J. H. Atkinson to read a paper in the afternoon, and further arrangements to be announced in the May Magazine.

J. WALLIS CHAPMAN, Sec.

CHAPELS.

BILLINGSHURST.—Sixth anniversary of the Rev. J. F. Kennard's settlement. On Sunday, October 5, two discourses were preached by the Rev. F. R. Young. On the following day a tea meeting was held, and afterwards a public meeting, J. F. Kennard presiding. Addresses were given by Revs. J. Martin, M. S. Dunbar, B.A., by the Chairman, J. Sheward, F. R. Young, and Mr. R. H. Campbell. The attendance on each occasion was good, and the interest well sustained.

BOSTON.—The 220th anniversary of the G. B. church, High Street, Boston, was celebrated Sept. 28th, 29th, and 30th. Mr. Henry Varley was the preacher. These services were preceded by a week of prayer. The meetings were numerously attended and blessed. On Sunday, the congregations were large, and a deep and holy impression was made. On Monday, 250 sat down to tea, and the chapel was afterward well filled to listen to addresses from Mr. Varley and other friends. On Tuesday afternoon a heart-stirring address was delivered by Mr. Varley to Christians on, “The rest of faith in the Son of God.” In the evening Mr. Varley again addressed a full chapel, from the words, “Daughter, *thy faith* hath saved thee; go in peace.” May the seed sown by this servant of God spring up to the glory of His name.

BOURNE.—Our thirty-eighth anniversary was celebrated, Sept. 28, when sermons were preached by the Rev. S. S. Allsop. On the day following a tea meeting was held, when the school-room was well filled. At seven o'clock the Rev. S. S. Allsop again preached. The collections and profits arising from the tea, together amounted to £48 4s. 8d.

BURNLEY, Enon.—The chapel anniversary sermons were preached on Sunday, Sept. 28, by Rev. B. Wood, of Bradford. A social meeting of the members of the church and congregation was held on the Saturday evening preceding to celebrate the third anniversary of the pastor's settlement. The services were full of encouragement, and the financial result very satisfactory.

COALVILLE.—Anniversary sermons were preached on Lord's-day, Oct. 12, by Rev. E. Stevenson. A public tea, gratuitously provided, on the 13th. Two hundred partook. Public meeting, presided over by

Thomas Deacon, of Barton, addressed by Revs. A. Johnson, J. Bateman, Leicester, W. Smith, and the pastor. Collections, £19 12s.

ISLEHAM, Cambs.—Our sixty-first anniversary was held Oct. 1, when the Rev. W. E. Winks, of Wisbech, preached in the afternoon. A public tea meeting followed, which was well attended. At seven o'clock a public meeting was held, when the chapel was well filled. The Rev. G. Towler, the pastor, presided. Addresses were delivered by Revs. J. Smith, G. Avery, W. J. Inglis, C. Gounn, W. E. Winks. The Rev. W. W. Cantlow and Rev. J. A. Wilson offered prayer. The collections were good.

MARCH, Centenary Chapel.—Our Harvest Thanksgiving Service was celebrated on October 8. The Rev. T. W. Handford, of Bloomsbury Chapel, London, preached an admirable harvest sermon in the afternoon, and at night delivered a lecture of great eloquence and power on "George Fox and the Quakers." The chapel was most tastefully decorated with flowers, fruit, and corn. Beneath the preaching desk was the text, "Thou crownest the year with Thy goodness" in white letters on a crimson ground. The services were most happy and successful. Collections, £21.

PINCHBECK.—Our twenty-ninth anniversary was held, Sept. 28, 29. Two sermons were preached by the Rev. W. H. Payne, of Bugbrook (son-in-law of the pastor), and on the following day there was a bazaar for the sale of useful and fancy goods, which was well patronised. A public tea followed, and in the evening a religious service, when the pastor, the Rev. J. Staddon, presided; and addresses were delivered by the Revs. J. C. Jones, M.A., A. Jones, T. Chisholm, J. Ellis, W. H. Payne, and Messrs. Sharman and Johnson.

SHEFFIELD, Cemetery Road.—On Sunday, Oct. 5, anniversary sermons were preached in the morning by Rev. J. Calvert, in the evening by the Rev. J. Lyth, D.D.; and on the following evening the anniversary tea meeting was held in the school-room. About two hundred persons sat down, and after tea the meeting adjourned to the chapel, where Mr. Batty Langley presided. In the course of the evening the chairman said it was most desirable that the whole of the debt should be cleared off the building and school-rooms. Three years ago the debt upon the place was something like £828. Promises had been made, and the debt had now been reduced to £550. There was still about £150 in promises to come in, which still further reduced the amount to £400. He hoped that they would make an effort to obtain that amount. He was sure they would be supported by other denominations. He should be very glad to give £20 towards

that object. (Cheers.) Addresses were delivered by the following ministers and gentlemen: Rev. J. M. Stophons, B.A., on "Religion and Commercial Prosperity;" Rev. W. Popporcorn, LL.B., on "Manliness in Religion;" Rev. George Barrans, on "All Believers God's Clorgy;" Rev. T. S. King, on "Ritualism: our Position and Duty as Protestant Christians;" Mr. Charles Castle, on "The Religious Side of Politics;" Mr. George H. Hovey, on "The Sin of Indifference." An effort will be made to clear off the entire debt by next Easter. Will the well-to-do friends of the denomination lend us a little help for the last time. The minister will be glad to receive donations.

TRING.—The 142nd anniversary of the church, Tring, and the 35th of its pastor, the Rev. Wm. Sexton, was celebrated Sept. 30. Wm. Olney, Esq., of Mr. Spurgeon's church, who is a native of Tring, presided at the evening meeting, which was addressed by several ministerial brethren.

MINISTERIAL.

GRAY, REV. W.—A meeting of a very interesting character was held at Birchcliffe on Saturday, Sept. 20. An excellent tea was provided in the school-room, 200 present. After tea a meeting was held, Mr. James Lister in the chair. After Mr. H. Brearly had addressed the meeting, Mr. Jonas Greenwood, the senior deacon, presented to our beloved pastor a purse of gold containing the sum of £28 10s., given as a token of respect and high appreciation of his services rendered during the past thirteen years, the spontaneous gift of a loving people to a beloved pastor. The Rev. W. Gray replied in a very touching, feeling, and telling speech; gave some portions of his history, his college life, and his connection with this and two other churches during the past twenty-six years, just half of which he has spent in labouring at Birchcliffe. In 1860 the number of members was 285; dismissed, 35; excluded, 13; dead, 94; removed, 31; losses, 173. Present number of members, 317; clear gain, 32. During the thirteen years we have spent about £1,530 in building a new school and in improving the chapel. The meeting was afterwards addressed by Messrs. J. Thomas, J. Helliwell, G. Townsend, W. Crossley, W. H. Farrar, and W. H. Cockroft.

HARRISON, REV. J.—The recognition services of the Rev. J. Harrison (for ten years the successful pastor of the church at Lombard Street, Birmingham) as pastor of the church in Park Road, Ryde, took place Sept. 25. The Rev. J. Clifford, M.A., LL.B., of London, preached in the afternoon; and addresses were given at the

public meeting in the evening by the pastor, and the Revs. R. Y. Roberts, J. H. Cooke, R. A. Davies, and J. Clifford. The services were of the most interesting character, and the prospects of the church and pastor are full of promise of cordial co-operation, usefulness, and success.

McCREE, Rev. G. W.—The Rev. G. W. McCree, who has been so long intimately connected with the work that has been done for the temporal and spiritual well-being of St. Gilos, has accepted the pastorate of the church, Borough Road. Those who know what Mr. McCree's work has been in the sphere he is about to quit, will readily understand that his decision to leave has been received with deep sorrow by the thousands of poor people to whom he has acted all this time in the threefold capacity of pastor, counsellor, and friend. Happily for the temperance cause, he still retains his official connection with the United Kingdom Band of Hope Union.

SHARMAN.—A public recognition service in connection with the settlement of the Rev. W. Sharman, late of Coningsby, as pastor of the church at Lineholm, was held on Saturday evening, Oct. 11. Tea was provided in the school-room at half-past four. After tea a very interesting public meeting was held in the chapel, under the presidency of the Rev. W. Chapman. The Revs. W. Gray, W. H. Allen, J. Dearden, J. R. Godfrey, W. Sharman, and Mr. Sharman, sen., of Spalding, made suitable and impressive speeches.

WALKER, Rev. J.—The recognition services in connection with the settlement of the Rev. James Walker, late of Armley, as pastor of our church at Congleton, were held Oct. 6. There was a tea meeting in the afternoon largely attended. In the evening a public meeting was held. R. Pedley, Esq., presided. After the chairman's address, the pastor read a letter of congratulation from the resident Wesleyan ministers. The meeting was addressed by the Rev. J. Moore, Rev. J. C. Storey, Rev. R. P. Cook, and the newly-elected pastor.

OUR COLLEGE.

THE session commenced at Chilwell on Wednesday, Oct. 1, with eleven students. The session usually commences the first week in September, but in consequence of new tutorial arrangements the delay was unavoidable. Much to the regret of the constituency of the college the Rev. W. R. Stevenson, M.A., has felt himself compelled to resign his duties as classical and mathematical tutor at Chilwell. The executive committee have provisionally appointed the Rev. Charles Clarke, B.A., of Ashby-de-la-Zouch, Mr. Stevenson's successor until the meeting of the Association next

June, the power of appointing tutors being vested in the Association. The Rev. W. Landels, D.D., who had engaged to preach at the opening of the session in September, in consequence of the delay referred to, will not be able to fulfil his engagement till the 11th of November, when a special service will be held in Stoney Street chapel, Nottingham. The secretary of the college is the Rev. S. Cox, of Nottingham, to whom all applications for admission into the college are to be sent; and T. W. Marshall, Esq., Bank House, Loughborough, is the treasurer.

BAPTISMS.

- AUDLEM.**—Oct. 12, two, by R. P. Cook.
BARTON.—Sept. 17, one, by H. Wood.
BERKHAMPTSTEAD.—Sept. 18, six, by J. Harcourt.
BIRCHCLIFFE.—Oct. 5, three, by W. Gray.
BOSTON.—Sept. 23, two, by J. Jolly.
BURNLEY LANE.—Oct. 19, five, by G. Needham.
DERBY, Agard Street.—Oct. 12, two, by H. G. Blount.
DERBY, St. Mary's Gate.—Oct. 8, seventeen, by J. Wilshire.
ILKESTON.—Sept. 7, four; Oct. 22, ten, by Mr. Sisson, for the pastor, Rev. J. Wild.
LEICESTER, Friar Lane.—Sept. 28, thirteen.
LONDON, Praed Street.—Oct. 1, three.
LOUTH, Northgate.—Sept. 30, five, by G. Parkes.
NAZEBOTTOM.—Sept. 20, five, by J. R. Godfrey.
QUORNDON.—Oct. 5, four, by W. J. Staynes.
SMALLEY.—Oct. 19, two, by W. Bown.
SUTTON ST. JAMES.—Sept. 28, one, by W. G. Harcourt.
WISBECH.—Sept. 28, nine, by W. E. Winks.
WOODHOUSE EAVES.—Oct. 12, three, by W. Bown.

MARRIAGES.

- PRIESTMAN—STEVENSON.**—Sept. 30, by license, at the Baptist Chapel, Wymeswold, by the Rev. W. Morris, Henry Priestman, of Oakham, Rutlandshire, to Mary Frances, daughter of Mr. William Stevenson, of Wymeswold Lodge.
WILSON—POWELL.—Oct. 2, at the Baptist Chapel, Sansome Walk, Worcester, by the Rev. R. Vaughan Pryce, M.A., LL.B., Benjamin Wilson, of Sheffield, to Mary, second daughter of Mr. Joseph Powell, St. Johns, Worcester.
WOOD—DENNIS.—Sept. 25, at the Baptist chapel, Barton, by the Rev. W. Jarrow, assisted by the Revs. H. Wilkinson and J. G. Pike, the Rev. H. Wood, junior pastor of the Barton church, to Sarah Elizabeth Dennis, of Hugglescote.

MR. BRIGHT AND THE EDUCATION QUESTION.

THE following recent utterance of the People's Tribune deserves a hearty welcome. It is statesmanlike, clear-sighted, and sound.

"I think the fault of the whole of this business was in submitting to Parliament a great measure on a great subject which had not been sufficiently discussed in public, and about which the public mind had neither been fixed nor enlightened. It has, I believe, given satisfaction to none who were concerned in its passage. The Education Bill was supposed to be needed, because the system that up to 1870 had existed was held to be insufficient; and the fault of the Bill is, in my mind, that it extended and confirmed the system which it ought, in point of fact, to have superseded. I believe there is a mode, and a simple and a just mode, by which everything may be done, doing harm to nobody, that is now proposed to be done under the twenty-fifth clause. That clause must be absolutely repealed. The time will come when experience, and something like failure, will lead to the necessity of a general reconsideration of the question."

May such wise counsels prevail in the November deliberations of our Liberal cabinet?

Obituary.

CHARLES SEVERN, of Hucknall Torkard, fell asleep in Jesus on July 11th, 1873, aged fifty-eight years. He attended the Sabbath school early, and soon was awakened and converted, as he frequently testified, and was baptized, with three others from Hucknall, in the Stoney Street chapel, Nottingham, being a little over seventeen years of age. When twenty years old, he began to speak in public occasionally. About this time his name appeared on the Stoney Street preachers' plan, and was afterwards transferred to the Union plan, on which it stood, as the third in order, at the time of his decease; he was a zealous and useful member, labouring with great acceptance for thirty-six years, until his health failed, and paralysis confined him to his room during the last nine months of his life. He was elected to the office of deacon by the Hucknall church in the year 1850, and faithfully performed his duties, according to his ability, till called to his reward. For several years our dear brother was also an active superintendent of the Sunday school, a large and flourishing local institution, and in this capacity he found a congenial sphere, his lively disposition, his wise sympathies and simple manners, endeared him to the young, and won him many grateful expressions from the teachers and friends. The repeated visits of our departed brother, as local preacher, to the surrounding villages, for more than thirty years, will long be remembered; his shrill voice, his loving and melting strains, and his faithful appeals, will survive his shattered frame, and live in the album of Christian hearts for many years to come,—

"Men live in deeds rather than years."

His affliction, although severe and protracted, was calmly borne. "It is the will

of God," he once remarked, "He knows my complaints, I submit to Him, for Him I have tried to live, and I feel sure that I shall soon be where neither pain nor sorrow ever come; I only bide His time." When a friend asked, seeing his end was near, "Is all well?" "Yes," he said, and though scarcely able to articulate, he pointed upwards and whispered, "There's my home, I shall soon be with Jesus, meet me there," and in a few hours he breathed his last. Of him it may be said—

"Our drossy dust we change for gold,
From death to life we flee,
We let go shadows and lay hold
Of immortality."

As a proof of the esteem and friendship our late fellow-labourer enjoyed, we place on record the liberality of many private members of the village congregations, as well as those churches formerly benefited by his services, when the nature of his ailment was ascertained; the Local Preachers' Union voted a weekly sum of five shillings to our brother, and in order to raise a fund for this special object, an appeal was made, to which the most prompt and spontaneous responses were returned; besides the above gratuity, the Bulwell, Old Basford, and Hucknall churches contributed in a munificent degree, so that for nine months this good man lacked nothing. By the request of the family of the deceased, and the church at Hucknall Torkard, the writer improved the above event on the 24th August, to a large congregation, and by a resolution of the union quarterly meeting of local preachers, this brief account is now prepared for our own Magazine. Oh, that our sons may imitate, in their youth, our departed friend and fellow-minister in the gospel.

Nottingham.

W. RICHARDSON.

THE

MISSIONARY OBSERVER.

NOVEMBER, 1873.

OUR EVANGELIST AT ROME.

THE following letter from our esteemed friend Mr. Thomas Cook, will be read with intense interest. We are reminded of a sentence in last year's report of the Mission. "ROME AND POOREE! POOREE AND ROME!! They sound well together." Better still, GUNGA DHOR, AND FATHER GRASSI!!! The former the first of the priests of Juggernath, and the latter the first of the priests of Rome to become obedient to the faith, and both sustained in their work by our Society. Gunga Dhor laboured long and well for Orissa. May Father Grassi, our new evangelist at Rome, be long spared to accomplish a great work for Christ in Rome and Italy. We receive the intelligence with devout thankfulness to God who has so richly honoured the labours of the General Baptist Missionary Society, and call upon all our friends to sustain its operations with new zeal and liberality, with much prayerfulness, and with heartfelt enthusiasm.

A further note, just to hand, from Mr. Cook, inquires, "Should you not now call up the promised subscriptions for Rome, and also ask for additional ones?" By all means; and we were intending to do this before receiving Mr. Cook's timely hint, which, we trust, will be sufficient to call general attention to the subject.

Mentone, Oct. 5, 1873.

DEAR MR. PIKE,

It is just about two years since, on my way from Rome, I wrote a letter at Genoa, asking the General Baptists to unite in the great work of evangelizing the priest-ridden metropolis of the papacy. That appeal, and subsequent communications in the *Missionary Observer*, drew forth responses of cordiality and some contributions of money; but it was not until the assemblage of the brethren at the Burnley Association that the general committee of our Missionary Society authorised the engagement of an evangelist, to work in co-operation with the indefatigable agent of the P. B. Missionary Society—the Rev. James Wall. At a full meeting of ministers and representatives, a sum of money

was voted for a year's engagement of a missionary, and to your correspondent was committed the responsibility of negotiating the inaugural arrangements. In reliance upon the wisdom, piety and prudence of Mr. Wall, I left him to make selection of the man, and a week since was realized the consummation of our wishes.

In anticipation of the important engagement, I was desirous of having the company of a ministerial brother, to share with me the responsibilities of the inauguration, but our esteemed purse-bearer of the Mission thought this unnecessary, and I went with the full weight of the obligation resting upon my judgment and conscience. But little did I dream, on leaving home a fortnight ago, that our first contribution would be tendered for the support of a con-

vert from the priesthood and dignities of the Roman church. I had known that for some months a priest of high distinction had been in communication with Mr. Wall, reading and studying with him the simple truths of the gospel; but great caution and prudence prevented the communication of the facts to the public, until the constraining power of the truth as it is in Jesus brought the Canon of the Basilica of St. Maria Maggiore to cast aside the priestly robes, and humbly and fearlessly, before as many of the Roman population as could be crowded into the preaching tent of Mr. Wall's labours, pass through the water-gate of believers' baptism into the little church formed on the apostolic model. That great event of the 28th of September is thus narrated by the *Italian News* of the following Tuesday:—

RECANTATION OF A PRIEST.—An extraordinary scene was witnessed on Sunday at the Baptist meeting rooms in the Via Laurina, it being no less than the public recantation of the Rev. Father Paolo Cav. Grassi, one of the canons of the Patriarchal Basilica of Santa Maria Maggiore. At the morning service, Father Grassi, a man of great erudition, advanced in age, and of benignant and commanding presence, delivered an address, in which he said his convictions had led him to leave the church of Rome, and join a sect of christians who worshipped God, not according to the dogmas and superstitions invented by men, but in accordance with the gospel of Jesus Christ, as set forth in the Holy Scriptures, and taught by the divinely inspired apostles. The Rev. James Wall delivered an eloquent address on the solemn step taken by the Rev. Paolo Grassi, and then baptized him by immersion, in the presence of a crowded audience, who appeared deeply moved by the impressive ceremony. At the evening service the Rev. Paolo Grassi read his recantation, which is in the form of a letter addressed to his eminence Cardinal Patrizi, the vicar-general of the diocese of Rome.

A more detailed narrative of the life, character, labours, and honours of our BROTHER GRASSI is given in the *Roma Evangelica* of the 1st of October, which I have had translated for the gratification of our friends, of which the following is the substance:—

"CONSTERNATION AMONGST THE SONS OF THE JESUITS.—The gospel has penetrated even amongst the dignitaries of the Roman clergy, and has borne fruit. On Sunday, 28th Sept. last, in the apostolic church, Via Laurina, Sig. D. Paolo Grassi, member of the orders of St. Maurizio and Lazzaro, and canon of the Patriarcale Basilica Tiberiana in Rome (called Santa Maria Maggiore) was baptized by immersion, according to apostolic practice, and was admitted to

the table of the Lord. The novelty of the event will certainly cause much talk, and the priests are bitterly cast down at this desertion.

Sig. GRASSI was born in Rome, and by a strange coincidence was baptized in the same parish as the lamented D. Luigi de Sanctis. He was brought up and instructed by ecclesiastic teachers, and when quite young entered upon the career of a priest. After being consecrated as priest, his pure and unspotted character won for him the sympathy and kindness of his superiors. In the year 1850 he was rector of the church of St. Chiara in Rome, and afterwards, being examined, and his preaching approved by the celebrated Cardinal Brignole, he was sent to govern the parish of Tarano, in Sabina. Here his zeal, activity, and kindness won for him the affection and respect of these good people. During the short time he lived in the parish he did much to alleviate the distress of the poor; he had day and night schools established for the peasants, and spent the whole of his income upon the poor and infirm; they called him the *Apostle of Sabina*.

From there he was called to Monte Romano, in the diocese of Civita Vecchia. In the year 1856, the Asiatic cholera broke out; and Sig. Grassi was indefatigable and unwearied in his attendance upon the smitten ones. He was made subsequently overlooker of the hospital of San. Giacomo in Augusta, where for ten years, to the great satisfaction of his superiors, he gave himself to the work of relieving the inmates. In consideration of his great services he was elected to the benefice of the Basilica Tiberiana. In a *farewell letter* written by him to his examiner, the Cardinal Vicar of Rome, we learn his reasons for the step he has taken. He confesses that for several years he had had his doubts as to the truth of the papal religion, because the worship, the rites and doctrines of that church, had not given peace to his soul. Then he brought his doubts to the light of the Holy Scriptures, and there he found that his works could not save him, that by believing on Jesus Christ alone could he obtain eternal life. By continuing his study of the *Word* he commenced to see the errors of the Roman church and to discern the true church of Christ. Convinced of the truth, he decided to abandon all for the love of Christ. It was truly affecting to hear him, still dressed in his priestly robes, publicly declare his faith in Christ, and at the Lord's Supper he spoke solemnly upon that ordinance, as no longer a sacrifice, or the body of Christ, but simply as bread and wine taken in remembrance of Him. On the Sunday evening there was a public conference in the same place of worship, when he explained to the people the mo-

tive which had induced him to leave the church of Rome. After showing that with the Scriptures in his hands it was impossible for him to remain in a church which is merely a negation of the church of Christ, in a few simple and convincing words, he concluded by inviting the Romans to come, not to Luther, or Calvin, or any other reformer, but to Christ, and to return to the glorious testimony of the church of the catacombs, and of the martyrs of Rome."

Unexpected detention at Naples deprived me of the opportunity of witnessing the deeply interesting scenes of the baptism, the communion, and the great gathering of priests and people in the evening of that memorable day, when before 300 citizens (as many more shut out for want of room), the newly-received brother read his renunciation of popery, and with the faith of a Luther and in the spirit of a martyr, declared himself a disciple of the Lord Jesus, ready to labour, and, if needs be, to suffer in His cause. His letter to the Cardinal Vicar of Rome was circulated on that day, and that also I had translated, and despatched it for insertion in the *Freeman*, to be re-printed in the pamphlet form for general circulation, and I hope to be able to advertise it on the cover of this number of the *General Baptist Magazine* and *Missionary Observer*.

The day following the baptism the brethren and sisters of the church met early in the morning for prayer in the tent, when tears of joy were shed with profusion, and the day was devoted to an AGAPE, or "Feast of love," in imitation of the gatherings of the Apostolic Church. Thirty-six brethren and twenty-six sisters assembled at a quiet spot, in the midst of a vineyard, outside the city, and the day was spent in religious exercises, relieved at intervals by innocent recreation. It was my pleasure there to meet our reformed brother GRASSI, and to assist in divesting him of the habiliments of his former priestly office. A

teacher of mathematics, who was one of three others baptized the previous day; a major of the army of Garibaldi, who has volunteered his companionship of the converted priest with a view to his protection; an amiable young Roman lady, of the family of a military officer, brought her family cook to assist in preparing the chief meal of the day; the editor of *La Roma Evangelica*, and others of note were guests at that feast of love. The Scriptures were read and addresses delivered by several promising disciples; and by one of "Caesar's household," a servant in the palace of the king, a paper was read which I was assured was replete with sentiments of christian affection. Mr. Wall administered the ordinance of the Lord's Supper, which was received in a spirit of deep devotion; and it was not the least pleasing incident of the occasion to see one who had often celebrated high mass, partake of bread and wine with other humble disciples. The dinner was rich in abundance of well-cooked maccaroni, (the chief dish) moderate supplies of beef and lamb, with well-oiled salad, and loads of figs, grapes, and other fruits. The repast was thoroughly Roman, and consumed with a gusto also Roman.

I left this happy company in the height of full enjoyment of their sacred feast, after receiving the hearty grasp of threescore warm hands, and several *encores* of fraternal love from our adopted evangelist and genial christian brother.

GENERAL BAPTISTS! to you pertains the honour and privilege of supporting as an evangelist the first of the priests of Rome that has severed himself from the binding chains of a system of soul-slavery, and of hoary superstition. Other priests are desirous of walking in the same liberty, and it may not be long ere it may be said, as of old, "a great multitude of the priests have become obedient to the faith." The Lord hasten it in His time.

THOMAS COOK.

THE STORY OF A PRIEST'S CONVERSION.

THE following is a translation of a letter from Paoli Grassi, Roman Chevalier, Ex-Priest and Beneficed Clerk of the Patriarchal Basilica Liberiani, to his Eminence and most Reverend Cardinal Patrizi, Vicar of the Diocese and City of Rome, and since he has been adopted as our missionary, it is specially due to our readers that they should be made acquainted with the story of his conversion.

Your Eminence,—Separation has always been most painful in the order of nature; but it has always been determined by an impelling power to which the old bond of connection can oppose no valid resistance. This

superior power is found in violent diseases, which, in quenching life, separates the father from the son, the husband from the wife; it is found in the impetuous wind, which severs the branch from the tree; it is found in the hand of man, which slays the wild beasts, or breaks in many pieces the rock.

That which happens in the animal and organic system is verified also in the moral: and it is not seldom that men who have even for many years followed a certain line of conduct abandon it, in order to cultivate different and often opposite maxims, discipline and ideas. In such a phase I am at present, your Eminence. I have been educated in the bosom of the Roman Church, where I was initiated into the priestly office, and received holy orders, and have always been surrounded by loving care and attention by my superiors, so that to the present I have fulfilled the charge of a beneficed clergyman of the Basilica Liberiana in this metropolis, where no one would prevent me continuing a peaceful and tranquil life. "Man doth not live by bread alone," said our Lord Jesus Christ; and the exigencies of moral life, I add, are much more powerful and irresistible than the wants of material life. In virtue of them, therefore, and by the irresistible charm which the same exercised over my soul for some time, I have at last determined to abandon the Papal Church, in order to enter and become a member of the Apostolic Church of Christ in Rome.

The secession has certainly not happened without my paying large tribute to the impulses of my heart. The inward struggles with which I have had to contend before coming to the above resolution have been tremendous and violent, but, finally, reason conquered (or became supreme); truth triumphed over error, hypocrisy, and imposition, and therefore, praising the blessed God for His special grace towards me, convinced in my mind, and with the conscience of fulfilling a sacred duty, I bid adieu to the past, to the old prejudices, to the inveterate habits, in order to advance with courage in the "new and living way" in Jesus Christ, which alone reunites us to our Redeemer Christ Jesus, the only haven of salvation, the only anchor of hope, and the only fount of all goodness and happiness.

In an age and amongst a nation, the majority of whom have been reduced to indifference in all that regards religious beliefs, by the faults of the Roman Church, my renunciation shall certainly not be to awaken the surprise or attract in any way whatever the attention of the multitude. Nevertheless there will be no lack of the abject ones, who will cry, what an apostacy! what a scandal! Therefore, in order to justify myself before them; in order to show that my determination has not been moved by enmity against those who have hitherto been my equals or superiors in the ecclesiastical hierarchy; not by worldly, but solely by religious and spiritual motives, I will briefly indicate by particulars in reference to the same, praying God that as they have convinced me, they may also persuade all others who are disposed and wandering away from the path of truth and salvation. Above all I feel it expedient to explain in a few words how I embraced the office of the priesthood in the Church of Rome. It happened to me as it happens to all those who enter upon the same way. It is very rarely, in fact it scarcely ever happens, that an adult, who has a knowledge of the world, and has acquired a full development of his mental faculties, decides upon entering the priesthood in the Church of Rome. If the *Curia Romana* prescribed that no one should wear the religious gown, of whatever colour, or enter an ecclesiastical institution before that age in which an individual may be the arbiter of his own affairs and of himself, that is, at least at the

age, though as yet immature, of twenty-one years, we may be sure that the black cohorts over whom it has exercised for ages its absolute and despotic empire would be much diminished if not altogether deserted.

This truth, well known to the Roman Curia, made it determine in time to erect establishments for novices, and seminaries, the names of which inform us how in those places, as a tender plant, is the man predestinated to serve its objects, to form its militia, and maintain its doctrines. The child thrown within those walls by ignorant parents interested or deluded, everywhere is surrounded by teachers chosen to teach him in a given order of ideas and doctrines, by certain and determined books; void of all freedom, he grows in an atmosphere altogether artificial; time and habit make it a necessity to him to breathe this foul air, as water takes the hue of the vase in which it is placed.

Life in the present age is full of dangers to the soul, as a dense forest of bayonets would be to the body. Yet the priest is depicted as a being superior to the angels. These dare not look upon the divine countenance of the Lord Jesus, while the priest is given to understand that not only can he make Him descend from heaven at His will, but that he feeds on His flesh and drinks His blood.

With so many evils on the one side, and so many attractions on the other, who is the unfortunate young man that, placed in such a condition, does not accept the ecclesiastical profession, in spite of the powerful and terrible, though confused, voice of nature protesting to the contrary? This is my history; and is also the history of all that are bound by the chain of holy orders, and subject to that yoke under which all have bowed their head, unconscious and deceived.

The young priest leaves the seminary and enters the world, to him till then unknown. Ah! how many deceptions, how many delusions, how many griefs await him. The light dawns upon his sight, the truth knocks at the door of his mind, as by intuition he understands the snares laid for him, the deceptions of which he has been the victim. He reads independent (non-party) books, he examines the sacred writings, and discovers that those who have placed him in this false position have been and are guided by worldly motives; history teaches him how the Roman Pontiffs have for so many centuries held the sceptre and drawn the sword by that hand which should have been raised only in prayer to God and for blessing man; all his surroundings manifest that the Roman Curia employs its power only in recovering its lost temporal dominion, even by a hecatomb of human victims. On the other hand he is reminded of our divine Master's words—"My kingdom is not of this world," as also the words—"Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He perceives that for him alone it is a crime to pronounce a word which is dear and sweet to the heart of everyone, I mean the word country: in such amazement and confusion of ideas from the bottom of his soul he curses him who led him to this painful position, but how can he withdraw?

Becoming calmer, he reflects that he is *now* a priest. To retire, he must overcome a bastion of prejudices, shock and displease relatives, and despise interest, to enter upon an uncertain future. At an age when youth is spent, it would be most difficult to acquire a new position in life. Inclosed by so many insurmountable barriers, the poor priest closes his eyes to the light, suffocates the remorse of the soul, and the feelings of the heart; sets himself against the voice of humanity and progress; throws away his books,

or studies them only to delude himself and deceive others ; and, resignedly submits to the position made him in society, towards which he is always irreconcilable, as if to revenge himself for the wrongs suffered. Then he becomes by necessity that which from his early youth he was destined to be—a blind instrument of the *Curia Romana*, believing, or feigning to believe, all it commands him to believe, teaching what it prescribes, and when necessary conspires even against the security and integrity of his own country. This is why the greater part of the priests continue to fill the ranks of that militia which the Papacy ever sets loose against all who seek to make triumphant those doctrines of Christ and His Gospel, which breathe peace to the soul, gentleness of manner, progress, and humanity.

In spite of the above enumerated obstacles by which I also have been surrounded, how did I resolve to shake off such a yoke ?

For me also the decision has not been without difficulties ; and more than once have I thrown away impartial (non-party) books which convinced me that the doctrine of the Roman Curia is not that of Christ, and I have longed to find the powerful book that might convince me to the contrary.

One book alone I could not throw away, the Book of the Holy Scriptures. This is, I have always said to myself, is the Book inspired by God : in it are contained the maxims of the Redeemer, the Acts of His Apostles ; it therefore must be the touchstone helping us to discern on which side is truth, and on which is error. I have read these pages with joy and love, and in them I have found conviction, strength, light, and life.

In them I have learned to know Jesus Christ as my only Saviour and Mediator, who shed all His blood to purge me from my sins. In them I have listened to the voice of the beloved Shepherd inviting me to Him for salvation. "Believe in the Lord Jesus and thou shalt be saved," I felt often repeated to my heart while reading the Testament of Christ. Then I would think to myself, ought I to believe? Should I not work in order to believe? No ; the Word of God would answer me : "Thou art saved by grace through faith ; and that not of thyself, for it is the gift of God : not of works lest any man should boast." Then I would reflect : so the good works I have done, so many confessions, so many fastings, so many penances, so many masses, so much alms have not saved me? No ; "Man is justified by faith without the deeds of the law." Oh ! then I comprehended what Jesus did for me, I went to Him with my sin ; to Him, inviting me and calling me saying : "Come unto me weary and heavy laden, and I will give thee rest." I accepted Christ as the propitiation for my sins ; as He who paid all for me, I believed in Him, and being justified by faith I have peace with God. Your Eminence, I am already saved. I have now eternal life. I feel it in my heart ; I feel the witness of the Holy Spirit which says to me, I am the son of God. I feel I am saved, and this certainty of salvation within me is so strong that I am ready to seal this faith with my blood.

Who shall separate me from the love of Christ? shall tribulation? shall famine? shall persecution? shall death? No, neither death, nor life, nor height, nor depth, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

Having arrived so far, I understood the necessity of good works, not to save us, no, for we are justified by faith ; but as a witness of our faith and for our justification before men. Then I understood that there can be no good works but those that spring from a living faith working by love ; and

it is for this motive, your Eminence, that you see me at this moment putting off all things of the past and my old habits, that I may dedicate myself wholly to the service of Christ. I am not moved by interest, nor by any secondary and human motive, but only by the love of Christ, which is in me and calls me to make known to others the peace, the pardon, and the life which I have found.

I then applied myself more earnestly to the study of the Holy Scriptures, and found also the bride of Christ, the Church. I saw this church, which is the mystical body of Christ, and therefore the complement of Christ, who makes it one complete and perfect in communion with all His members. He has become the Head of all things in the church; He, the chief corner-stone upon whom the building joined together, is rising into a holy temple of the Lord. He loved His church and gave Himself for it, that he might sanctify it, purifying it by the Word of Life, and present it in His sight, robed in glory without spot or blemish, or other defect, holy and immaculate. This Church He has established as the pillar and ground of truth, that now by the church it may be made known to principalities and powers in heavenly places, the manifold wisdom of God, and that throughout all generations, in all ages, the glory be to God in the church and in Christ. True, this church is now in the desert and in solitude, but now is the assembling of the saints, and this church awaits the wedding-day of her bridegroom, when at the sound of the trumpet, at the voice of command, it will be lifted up above the clouds in the air to meet the Lord, and will then be with the Lord for ever. We, with the Word of God in our hand, recognise now a Vicar in this church. Christ has ascended into heaven, and His Vicar has remained here on earth in the midst of His church, to teach lead, and sanctify the faithful; but, your Eminence, this Vicar I do not find in the Vatican—I do not find in Pius IX. and his predecessors. The Vicar of Christ is the Holy Ghost—when I am gone I will send you the Holy Ghost, said Christ, and He will convince the world of sin, of righteousness and judgment; He will teach you all truth; He shall glorify me; for He shall receive of Mine and shall show it unto you. This Spirit is sent by Christ into the church, the abundant Comforter that it may multiply; this Spirit unites to Christ in one sentiment and communion of heart all His brethren; the Spirit bestows His gifts in the midst of the church, to some the gift of the Word, some teachers, some pastors, and some prophets, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ—Eph. iv. 11, 13.

Becoming more diligent in the study of the Word, I found that God being the Lord of heaven and earth, He dwelleth not in temples made with hands, neither is worshipped with man's hands as though He needed anything, seeing He giveth to all life, and breath, and all things—Acts xvii. 24, 25. Nor ought we to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device—Acts xvii. 29. But Christ the only Pontifex of future blessings is the excellent and perfect tabernacle not made with hands, in whom dwelleth all the fulness of the Godhead, and all Christians with Him are the chosen generation, the royal priesthood, the holy nation, the peculiar people; and all those who are led by the Holy Spirit to the living stone, which is Christ, are, as living stones built upon Him, as a spiritual house, as a holy priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ—1 Pet. ii. 4, 5.

In the Word of God I have found but two sacraments instituted by Christ—baptism and the Lord's Supper. Baptism, or immersion, when the Christian has believed as it was instituted and ordained by Christ, was practised by the Apostles, and in the catacombs by the primitive Christians, as a witness and obedience to Christ, as a figure and symbol of the death and resurrection of Christ, of death and burial to sin and resurrection to a new life. The Lord's Supper as a remembrance of the broken body of Christ, of the blood shed by Him for the remission of sins, and as a witness left to the Church, that by those symbols of bread and wine the Church might show forth the death of the Lord till He comes.

I have also examined the history of the Primitive Church of Rome, and I found that she had no other faith nor hope but that which I procured from the Holy Scriptures; yet how glorious was the witness of that church in Rome whose faith was spoken of throughout the whole world! How many glorious champions sealed this faith with their blood!

Then, by the grace of God I decided to abandon all that had been added to the Church of Christ in these latter times, corrupting it and rendering it material and worldly, and I return to the Church of the Catacombs, to the Church of the Martyrs, to the Primitive Apostolic Church in Rome. It is not I, therefore, who have seceded from the Church, but you have seceded from her.

Descend, O Pope, O Cardinals, O Bishops, from your chairs, give way to Christ and His Holy Spirit, abandon that See which you have usurped, return to the ancient glories, to the ancient witnesses of which this Rome abounds, and then I will be with you: but as long as you persist in staying far from the true faith, and that you persist in your systematic opposition to the true and only Church of Christ, I leave you, I abandon you, for we ought to obey God rather than men.

Let us confront so much simplicity, so much facility, so much modesty, so much gentleness of precept, with the complicated organisation of the Church of the Popes, Cardinals, Archbishops, Bishops, Primates, Archdeacons and Monsignori, with an affinity of privileges, attributions, jurisdictions, and supremacies. Let us confront the poverty of the Founder of Christianity and of His Apostles, with the excessive riches, the pomp and pride of the Roman Church, and instead of finding consonance and uniformity between them, we will find a continual antithesis! The latter is the negation of the former. Christ addressed Himself to the minds and the hearts of the people, convincing and converting them by the divine precepts of the Sacred Scriptures, by exhortation and example in a holy life.

The Church of Rome only appeals to the senses by the pomps of its preparations, by elaborate music, by statues of the famous artists, and paintings of the most renowned painters.

In Holy Scriptures there is no mention of mass, purgatory, indulgences, jubilees, or auricular confession; and such institutions have no cause to exist, for Christ has immolated Himself for the salvation of man. Yet for centuries they flourished in the Church of Rome; and for what object? It is painful to say so, but it is no longer a mystery to any one that such equipages have had and have no other object but to seize property and to become the arbiters of the mind and conscience of individuals. It would be difficult and almost impossible to enter minutely into subtle disquisitions in a simple letter. I might quote abundance of passages from authors; but I will pass over them, considering it vain pride. It sufficeth me that I

have concisely indicated how the Church of Rome has abandoned the principles of the gospel. Its aberrations have gone so far, that she has lost the cohesion and the power of the principles of a divine religion; it has had to make use of material force and of the temporal dominion to retain that of the spirit, as it has availed itself of the latter to support the former. Hence the continual wars in which it has been involved: hence the famous massacre of St. Bartholomew and of the Albigenses, hence the hundreds of thousands of victims immolated on the stakes by the holy inquisition in the name of Him who, dying, pardoned His crucifiers.

As long as the Roman Church could domineer by political cunning, by alliances, by power, the stake and excommunications, she allowed Savonarola, Arnaldo da Braschia and others to preach; knowing that at a given moment she could burn their bodies and scatter their ashes to the winds, without the least commotion amongst the mob, accustomed to tremble in her presence. Decreasing in the changes of time even this ignorant submission of the multitudes, she saw no other means of escape but by the diffusing of ignorance. Hence a continual fury to extinguish every rising idea of progress, hence the institution of the index, in which more than ever is registered or marked the Bible, if not adorned or expounded in her own way: as if the Word of God needed interpreters to be understood, or had not sufficient power in itself to enlighten the mind even of the least intelligent. But something more was the hidden cause of so much unqualified ostracism. A diseased eye endures with pain the light, and the owl hides at the rising of the sun.

The Roman Church, conscious of not being able to maintain her doctrines, her rites and institutions in comparison with the precepts of the Bible, has ended by forbidding the reading of it in that language in which alone it can be understood by the people and the multitude.

Having brought things to such an extreme, a Christian who is anxious for the salvation of his own soul must decide either to remain with the Church of Rome against the Bible and against God, or be with the Bible and in the Church of Christ, without the Roman Church. In this alternative I could no longer hesitate, and I have turned mind and heart to that Apostolic Church of Christ which retains with proper veneration the Holy Scriptures, and in conformity with which, inculcates and executes in its purity and simplicity the precepts of the divine teacher. I believe thus to have fulfilled my duty, and now I take my leave of your Eminence, and of the Roman Church, praying the Heavenly Father, that as he has enlightened me, he may also enlighten your Eminence, also the sacred college and clergy to return to the glorious times of the primitive Roman Church.

And this special prayer I offer to the Giver of all good that it may please Him to bless and enlighten Pius IX. Oh yes! let me hope that now that he is laden with years and on the brink of the grave, he may remember the harm he has done to Christ and to His Church, and that he may return to the arms of the Saviour who is willing to receive him, and may his last words not be maledictions and excommunications, but words of love and peace, calling the erring ones to repent and follow Christ, that soon there may be but *one fold and one Shepherd*. *God grant it.*

Your Eminence's most humble Servant,

PAOLO CAVALIERE GRASSI.

Rome, the 28th September, 1873.

A CANON OF THE CHURCH OF ENGLAND ON CANON GRASSI'S LETTER.

Dear Mr. Pike,—I must send you another item of deep interest to add to the important communications relative to Father Grassi. I sent a copy of *The Freeman* to a most esteemed friend, a Canon of the English Church, who has given an expression of opinion of Father Grassi and his letter, which I am sure will be warmly appreciated by every reader of our *Missionary Observer*. It is really refreshing to read such outspoken sentiments from one of the best sons of the Church of England. Verily we have much to be thankful for in having secured the services of a man so highly appreciated, and I hope our friends will be stimulated to great liberality in support of the Roman Mission.

Yours as ever,
THOMAS COOK.

London, Oct. 22, 1873.

"I highly estimate your kindness in forwarding to me *The Freeman* with the interesting account of Father Grassi. It is, indeed, a very striking case of the power of the Word of God in overcoming the influence of early training and prejudice.

His development of the way in which men are *fixed* for the Roman priesthood, before their minds have acquired strength

or freedom is very important, and his entire emancipation from the false teaching of Rome, as to a sinner's salvation, is invaluable. There seems not a shred of the old corrupt system left to hamper his mind. God be praised for it. It is all clearly the teaching of His own Word and Spirit. There is a power about all he says which is very unusual in converted priests. The backbone of principle seems to have been broken in them by their early training. The whole system is disingenuous from first to last, and men do not easily come out from it with the frankness and full assurance of Father Grassi.

You are to be thanked most cordially for having brought the whole case out so fully. May there be much blessing following.

Several other notices in the *Freeman* have interested us much, and, amongst others, the Memoir of our dear Charlotte Elliott, by her sister.

And although my views as to infant baptism, and as to the Established Church, do not agree with what I find in this number of the *Freeman*, yet the outspoken condemnation of error, and all leaning toward error, within or without the Church of England, is very valuable, and I thank God for it."

THE POPE AND THE VATICAN.

WE have just received the following interesting communication from Mr. Cook when going to press:—

London, Oct. 23, 1873.

Dear Mr. Pike,—The interest attaching to the case of *Father Grassi* increases in Rome. The Canon has been cited to appear before the Inquisition, in the spirit of the olden times. He replied by letter, which was delivered by two of his friends, whilst he waited outside. He was nearly entrapped by a couple of Jesuits, who tried to get him within the walls, but he was saved by the intervention of friends, and a receipt was obtained for his letter. I have a copy of the citation, and hope to get the reply. I am waiting anxiously Mr. Wall's reply to my inquiries. We must be ready to do anything, and everything that is practicable, to sustain our brother in his battle with the Papal power. Our money is well expended in such a cause, and truth

will be advanced by these hostile manifestations. In haste, yours truly,
THOS. COOK.

P.S. The following paragraph from the *Italian News* is my last contribution to the *Observer* for November. T. C.

THE VATICAN.—His Holiness the Pope received on Sunday a deputation of the Canons of Santa Maria Maggiore who desired to read an address protesting against the secession of Canon Cav. Paolo Grassi. Father Nocella read the address. The Pope replied that he considered Grassi a mere bramble grown upon a rock, which would soon be carried away by the whirlwind. By the rock he meant the Catholic Church, and the whirlwind, the Italian Government; he desired the Capitolo of Santa Maria Maggiore not only to solicit the process against *Father Grassi* but to watch strictly some other Canons and priests who by sentiment were allied to this new revolution.

TIDINGS OF THE MISSIONARIES.

EXTRACT FROM A LETTER BY MRS T. BAILEY.

On the deck of the "El Dorado," opposite Africa, Sept. 18, 1873.

I AM obliged to write on deck, not being able to bear the closeness of the saloon. We had a very pleasant time till we got to the Bay of Biscay, and then, with one or two exceptions, all were dreadfully ill, for the vessel rolled about in the most extraordinary manner; during the night we heard things going smash continually; part of the rigging was torn down, and some of us thought we were all going together, and were very thankful to get into smoother waters, though the engineer says he has never before crossed the Bay so easily in the month of September. We had some very pretty views of the Portuguese coast; we saw the hunting palace of the king at Cintra and some of the houses quite distinctly. We also saw Tariffa and its fortifications; but the most imposing sight of all was Gibraltar; it rises one tremendous rock, frowning on all around and keeping all at defiance; we were then, of course, quite close to both the African and European shores. It was very pretty both at Gibraltar and Tariffa to see the salute of flags, and also in passing the various vessels. It seems as though we were running a race, and the captain is evidently bent on making a quick passage and a name for the ship. Yesterday and to-day we have only seen the coast of Africa, it is very mountainous, and the sea is blue and calm, and reminds one almost of sailing on the Swiss lakes. We are hoping to get to Malta by Saturday, it is possible we shall be able to land, as they will stay there to take in coal; anyway we hope to get our letters posted. There is a clergyman on board, and a Norwegian missionary in the second class. We are intending to have a church and dissenting service on Sunday.

THE FOLLOWING IS FROM MR. T. BAILEY AT A LATER DATE.

S. S. "El Dorado," off Suez, Oct. 2nd, 1873.

THROUGH God's great goodness we have arrived thus far on our journey. Our passage through the canal has been rather a chequered one; we ran aground almost immediately on entering it at Port-Said, and have "stuck in the mud" no less than eight times in all—the inconvenience has mostly been very slight, but the last time, in the smaller of the Bitter Lakes, we got embedded in eight feet of sand amidships, and had to discharge more than four hundred tons of cargo, and even then were with difficulty got off by three steam tugs, our own screw at full speed, and the anchor windlass to help; we ran aground at five o'clock, p.m., on Saturday, and were unable to proceed on our journey till three p.m., (Wednesday). We arrived here early this morning, and shall be re-loading our cargo till to-morrow night, and shall no doubt continue our journey then or on Saturday morning. Everything that could be done has been, and the time has passed away much more pleasantly than might have been expected. All our party are well, but the sun is making his power felt, and we are expecting to find it very warm down the Red Sea. There have been several casualties hereabouts of late, and a number of persons are on board while I am writing this, trying to negotiate with the captain for a passage, their own ship, the "Dhoola," having been wrecked. Eight ships passed us while we were aground, and some of them were nearly as large as our own. There is no blame to be attached to the captain for our mishaps, as the vessel was in the hands of a pilot, provided by the Suez Canal Company. I do not think our vessel has sustained any injury, and we are still expecting to make a good and successful voyage. It is sweet to remember that we are in the Lord's hands, and that His power to protect is all-availing, whether on land or sea. We are just advised of an opportunity of going on shore.

FURTHER HELP FOR ORISSA.

It is already known throughout the Connexion, that in response to an earnest and unanimous invitation from the Committee, the Rev. John Gregory Pike, of Commercial Road Chapel, London, and the second son of the Secretary of the Society, is about to proceed to India. It was known that, for several years, Mr. Pike had felt his mind exercised on the subject of mission work, and it only required such an invitation as the Committee

have given to make the path of duty plain. He leaves an attached and united people, who have nobly, although most reluctantly, yielded to their pastor's convictions of duty, and have pledged themselves to pray that he may be greatly blessed in his new sphere of labour. Before this notice reaches the reader, all being well, the valedictory services will have been held at St. Mary's Gate chapel, Derby, unquestionably the most suitable place in the whole Connexion. Mr. Pike, accompanied by Mrs. Pike and their three children, expects to embark in the "Viceroy" for Calcutta, at noon on Friday, November 7th. Will our friends remember them then, and in their frequent prayers subsequently, that they may have a safe and prosperous voyage by the will of God?

BAPTIST UNION MISSIONARY MEETING AT NOTTINGHAM.

THE public Missionary Meeting, on the evening of Tuesday, Oct. 14th, was one that will long be remembered by all that were privileged to be present. The spacious Mechanic's Hall was crowded in every part. Alderman Barran, of Leeds, presided. The opening prayer was offered by the Rev. W. Bailey, from Orissa. Did space permit, we would gladly publish the whole of the proceedings in the *Observer*. Perhaps more effective missionary speeches have never been delivered than those by the Revs. W. Sampson, Dr. Brock, the brother who spoke in behalf of our own Society, and the Rev. J. Page, an invalid missionary from Bengal. The former services of the day had been confined exclusively to the larger sister Society, and but for the address referred to, our little Society would have been passed over in silence. The Rev. E. C. Pike, B.A., of Birmingham, was the speaker appointed to represent the General Baptists. He said—

We have listened, this evening, with great interest, to speeches respecting *this* Missionary Society. I stand here as the representative of **THIS OTHER** Missionary Society. If there be any place where it is needful to enter upon a disquisition, respecting the nature and structure of General Baptists, certainly it is not so in Nottingham. There are too many of them here for that. There were some parts of this country, however, not so very long ago, where a General Baptist Missionary Society would have been regarded as a strange and eccentric affair, because the General Baptists were regarded as being themselves as far removed from grace as the heathen they would convert. They are not quite understood yet, for so enlightened a person as the Editor of the Baptist Hand Book has this year referred to them as having seceded from the larger body more than a century ago. We would hand him over to the tender mercies of our historians—Mr. Thomas Goadby, for instance—or to Mr. Herbert Skeats, the historian of us all.

Our field of labour, as you know, is Orissa, and the recent census in India has shown that there is a far vaster population in that province than was supposed. It tells us that there are nearly seven millions of human beings who speak the Oriya language.

Our mission staff has never been large, and at times it has been distressingly small. The fewness of the labourers has been, of late, a source of deep anxiety to the best friends of the Mission. At last we hope there is a sign of better things. One new missionary is on his way to Orissa, and in two or three weeks another, my own brother, will, at the unanimous invitation of the committee, sail for that distant clime. We feel that substantial re-enforcements must be sent, ere those who have fought so long and so bravely are compelled to lay down their arms. Our veterans must not grow old and die until they have been enabled to introduce younger men to their loved sphere of toil.

You have heard of the many orphans

care for by the Orissa missionaries—and sometimes the Mission is spoken of as though that work amongst the orphans was all that had been done. I wish it to be understood that there have been substantial results, beyond the care of orphans, important though that may be. It has been, as yet, the sowing time—we expect to reap the harvest.

Complaints are sometimes made that missionaries only succeed in winning to Christ some of the very lowest class of the people. It is a remarkable fact that, in the Orissa Mission, the earliest converts were men of good social position—men much respected by their neighbours—men of considerable knowledge and experience. They knew what they were doing when they renounced heathenism and embraced christianity. They were prepared to suffer for Christ, and they proved faithful to Him. I would point out, too, that God has raised up, in connection with the Orissa Mission, from the first, some very able native preachers. Some of them have passed away, having been faithful to the end. Others follow their steps. I saw a letter, in English, from one of them the other day I could hardly believe was written by a Hindoo, and one which some Englishmen, who profess to be educated, might blush to read. Able men we have there, who preach Christ's gospel to their countrymen. Much of the success attained, of course, cannot be tabulated, yet it is well sometimes to examine figures, and if we are careful how we do it much benefit may accrue to us. The latest report gives us an exceptionally small numerical increase. I find, however, that the baptisms were an addition of five per cent. on the membership, and in our denomination at home the addition to the membership by baptism was only six per cent. There have been years when the increase was much larger—one year, not long ago, it was twenty-five per cent., and I do not know when we could find a similar rate of increase at home. The clear increase in Orissa last year was, it is true, very small indeed—scarcely anything—but in some years it has been considerable, and we must take one year with another. Now the membership in our mission churches has doubled in fifteen years. It has taken forty years to double the membership at home. Making all allowance for the attractive power of the larger denomination in this country, we may fairly say that the numerical increase in Orissa is as great, or greater, than amongst us.

I think that the Orissa Mission, taking account of the smallness of its staff and resources, will compare favourably with other missions in India; and I am sure it will with the churches at home. Do we expect greater numerical progress there than here?

Surely, an English christian ought to be ashamed to breathe the word failure in connection with our Foreign Mission work.

One fact I would like to have impressed upon our hearts, namely, this, that our home and foreign work are indissolubly bound together. What they want there, we want here. If our churches at home are baptized with the Holy Ghost, the waves of blessing will reach to the shores of Hindoostan, and bathe all our Mission stations with their regenerating influence.

Some speak of failure, because they do not read the reports—when we, who do read them, feel dispirited and disappointed because comparatively little seems to be accomplished, it were well for us to put some pertinent questions to ourselves—Do we give as we ought? Do we pray for and sympathize with our brethren as we should?

I hold that one great principle of our faith is that great success is born of great sacrifice. This is of the very essence of christianity. The Master laid the foundation in the sacrifice of Himself. Upon that foundation we rest. It also indicates the spirit in which we must live and serve. The structure must be in harmony with that upon which it is built. Every living stone in the temple which the great architect is building will be in accord with the foundation, for “if any man have not the spirit of Christ, he is none of His.”

We know something of the unspeakable compassion which fills the Redeemer's heart. We must seek to be like Him.

And oh, we must try not to be weary, though we have to wait. That strange, but devoted first missionary to Bengal, John Thomas, whose life Mr. Lewis has lately written, may teach us something about that. When, one after another, those whom he fondly took to be converts proved untrue, and his hopes seemed, again and again, to be raised only to be blasted—how he kept toiling and hoping on! All those first missionaries knew what it was to have to wait. How long they waited—and then there burst from Hindoo lips the strains of the new song—and that version of it will live while language lasts. It has reached to us—

“O thou, my soul, forget no more
The Friend who all thy misery bore:
Let every idol be forgot,
But, O my soul, forget Him not.

Brahma for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt:
And canst thou e'er such love forget?”

When, at Waterloo, English soldiers were falling fast, the duke replied to the eager request that there might be an advance,—“My plan is simply to stand my ground to the last man.” English soldiers exercised perfect confidence in their leader, and they

were rewarded with a decisive victory. Cannot we cherish perfect confidence in the Captain of our salvation—even when He bids us wait. There needs to be more in each of us of what has been called “the soldier’s arraying his own soul for battle.” The mind must clearly apprehend the message. God and the needs of mankind—the heart be deeply touched with human sorrows—the will most resolute in resistance to evil and the doing of good.

So long as we regard this world as a place to make ourselves comfortable in—the attendance on the services of the sanctuary as a matter of respectability—mission work as a good thing for us to patronize—we shall fail. We must realise that “life is the scene of conflict, not of rest.” We must go to the house of prayer in order to get new strength for this conflict—the word patronage, in respect to such work as this, must be put out of our vocabulary altogether, and we must feel the privilege of being engaged in the service of Christ.

A word in respect to Rome. In common with other denominations of christians in this country, General Baptists have watched with interest the progress of recent events in Italy, and they desire to share in sending the gospel to the banks of the Tiber. Now there is one fact I have to mention, which should stir the enthusiasm of General Baptists, and evoke their liberality. The very priest, whose baptism on the 28th of last month (September) caused a profound sensation in Rome, and was telegraphed to the daily press of this country, is at this moment our representative in Rome. (Mr. Pike then gave an extract from Mr. Cook’s letter, published in the present number of the *Observer*.) Two facts, in respect to Canon Grassi, mentioned by Mr. Cook, are of deep interest and importance. One is that he has been a man of “pure and unspotted character,”—and the other has respect to his consecration,—“Father Grassi sacrifices all for Christ.” You know who, centuries ago, preached the gospel in the city of the seven hills, of whom these things could also be affirmed. “As touching the righteousness which is in the law blameless,” described Saul of Tarsus, before his conversion, and afterwards, he could refer to his Lord thus, “for whom I have suffered the loss of all things.”

Had there been time, I should like to have quoted the testimony of Dr. Buckley respecting the disinterestedness of the native preachers in Orissa. It will not, I think, be deemed out of place if, in conclusion, I make a distinct and solemn appeal to those who, like myself, are still young. There have been no better days than those in which we live—but a great deal depends upon the use we

make of them—the good gifts we enjoy may prove to us a curse if we do not rightly employ them.

This is the word I have to say—the gospel is for the whole world, and the whole world must have it. It will not do merely to seek the evangelization of an island here and there, or to uprear in some districts of the great continents the standard of our faith—the whole world must have the message of life. When we consider the political events which have happened so as to present open doors for labour all over the world—the marvellous facilities for travelling—the large accumulation of wealth—and the Scriptures translated by the persevering efforts of self-denying men, into so many languages. We may give the gospel to the whole world, I believe, if we live to the ordinary term of human existence below, provided we are thoroughly consecrated to Christ. God has given to some of us the power to get wealth—let it be laid upon His altar. Some have facilities for planning and organizing—let them bring their wisdom to this sacred cause. Some have the gift of utterance—may their tongues be touched by the sacred fire. For this enterprise nothing but the intensest consecration to Christ will suffice, and most thorough communion with Him. We cry out, at times, for money and for men. We have both. The question is, how the money shall be used—and whether the men will do the work. Shall we spend the money in luxury, and allow it to eat out our manliness, or shall we place it on the altar of God? We have the men—the vital question is whether they will live to themselves or to Him that died for them and rose again. I believe a day of nobler consecration is coming, and can see no reason why it should not be our own.

Then how the fathers’ hearts would be gladdened at the first sign of the dawn of such a day; and our churches would, in God’s providence, be saved from the abyss of worldliness over which, at times, they seem to tremble.

Why cannot we make a holy covenant before the Lord that we will attempt this conquest of the world in His strength.

“Children of God! inheritors of heaven!
Mourn not the perishing of each fair toy,
Ye were ordained to do, not to enjoy,
To suffer, which is nobler than to dare;
A sacred burthen is this life ye bear:
Look on it, lift it, bear it solemnly,
Stand up and work beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.”

There is no more exalted position than the Divine Master’s side, and we are never nearer to Him than when striving to save the lost.

SPECIAL APPEAL FOR A NEW CHAPEL AT PIPELEE IN THE SOUTHERN DIVISION OF ORISSA.

PIPELEE is in the vicinity of Juggernath's temple, and is only a few miles distant from Bhubaneswar ("the land of God"). It is one of the most interesting stations of the Orissa Mission. It was commenced in 1848, and its christian community now numbers five hundred and forty-eight souls.

Piplee is the junction where all the pilgrims meet from Bengal, Northern and Western India, the Punjaub, and Central Provinces. There are facilities here for the wide diffusion of christian knowledge which could scarcely be found in any other part of our Indian empire.

This house for the worship of the "true God" every pilgrim will see, and it is hoped that many worn and weary with cruel superstition will come in and find rest.

For nearly six years the worship has been conducted in a school-room erected for the Famine Orphan girls. This has been taken down, and it is now absolutely necessary to build a large and permanent chapel.

The only Europeans resident in the locality are two ladies of the Female Education Society, who have for the present charge of the station, and one of these, who has *laboured hard for the welfare of the people*, pleads most earnestly for help.

The native christians have given nobly, and the *widows even*, dependent upon casual employment, have promised the earnings of a month! We expect, too, that *labour* will be given as well as money!

We are anxious to raise in England not less than £200, and to do it with as little delay as possible.

There is no part of Bengal where temples to heathenism are so numerous or so costly as the Southern Division of Orissa, and this makes it the more desirous that the sanctuary about to be erected should be worthy of Him, "who made the world, and who is Lord of heaven and earth."

The following resolution commending this appeal was passed at the Autumnal Committee Meeting of the Society, held at Derby, Sept. 30, 1873:—

Resolved,—“That the Committee cordially sanction and earnestly commend the effort that is being made to secure a new chapel at Piplee.”

Generous help will much encourage the earnest workers in the field. We have recently left the station, we know the urgent need there is for a good chapel for more than *five hundred worshippers*, and therefore make the appeal. W. BAILEY.

2, Crescent Buildings, Leicester,
October 10th, 1873.

RECEIVED FOR NEW CHAPEL, PIPELEE.

	£	s.	d.
Previously acknowledged...	1	0	0
C. Ker, Esq.....	1	1	0*
Mrs. Pegg	50	0	0
Anonymous	10	0	0
G. T. Kemp, Esq.	2	0	0
Mrs. Neame	2	0	0
E. West, Esq.	10	0	0

* This sum is from the grandson of Dr. Claudius Buchanan, whose graphic descriptions of the abominations of Juggernath, excited so much interest seventy years ago. (See pamphlet, India and Orissa Mission, 1st page).

INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

No. IX.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.”—Heb. x. 19.

THE idea of entering a temple by blood is one with which the Hindoos are familiar. Near to Berhampore a sacrificial festival is held every year, on four consecutive Tuesdays. The temple in which the goddess is supposed to reside, is situated on the summit of a mountain. At early dawn the people, with their sacrifices of goats, sheep, lambs, and fowls, may be seen wending their way to the mountain top. Immediately before the temple there is an altar where the sacrifices are slain; and during a single festival hundreds of victims are placed upon the altar. I saw ten or a dozen victims standing on the altar at the same

time, which, in a very few minutes, were decapitated—generally at a single blow, with a scythe-like knife. As soon as the sacrifice is slain, the priest takes a little of the blood, enters the temple, and puts it into the mouth of the goddess. The party is then asked what request he or she may have to present—which request, whether for health or wealth or for children, is then made known to the goddess.

Not without blood would the benighted Hindoo think of entering the temple, or approaching his goddess. His way of access is not through his necessities, his penitence, or his prayers, but through the blood of his slain sacrifice—the *blood*, and the **BLOOD ONLY**—and not through the animal unslain. So in the christian's approach to the true God, he should ever remember

that his way of access is not by his necessities, however great—not by his penitence, however true—not by his prayers, however fervent, but by the blood of Jesus. Boldness to enter is not, even by the teaching of Jesus, though that is divine—not by the holiness of Jesus, though that is spotless—not by the example of Jesus, though that

is perfect, but by His blood. As I stood looking upon the priest ministering and offering the same sacrifices, which can never take away sins, I could not but think of Him who "after He had offered one sacrifice for sins for ever, sat down on the right hand of God." W. HILL.

MISSIONARY SERVICES.

TODMORDEN AND NEIGHBOURHOOD.—A little more than twelve months ago it was decided to have united services in this district and try to increase the interest felt in the Mission, and as a result the collections and subscriptions last year realised twice as much as formerly. The second series of united services was held on Oct. 12th, 13th, and 14th. On the 12th, the Rev. W. Bailey preached at Shore and Vale; and the Rev. H. Wilkinson preached at Lineholme, Lydgate, and Todmorden. To encourage the young people at Todmorden, who have worked well during the year, Mr. Wilkinson kindly addressed them in the morning, although he had to preach three times during the day. On the 13th a numerously attended missionary meeting was held at Vale, and addressed by the Revs. W. Chapman (chairman), H. Wilkinson, W. Bailey,

J. Dearden, W. Sharman, and J. R. Godfrey. On the 14th, another meeting was held at Lineholme, and was addressed by the Revs. W. Sharman (chairman), H. Wilkinson, J. Maden, W. Chapman, and E. W. Cantrell. The two brethren who were sent as a deputation served the cause well. Mr. Wilkinson, in one of his appropriate addresses, showed how the district was greatly indebted to India for its wealth and prosperity, as India sends a large portion of the cotton used in its manufactures. He urged his hearers to send the gospel in return for the material good they have received. All the services were very interesting, and there were evident tokens of a greatly improved missionary spirit. The five churches have received upwards of £20 more this year than last. E. W. C.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Hill, Sept. 10.
CUTTACK—J. Buckley, Aug. 31, Sept. 13.
PIPLEE—Miss Leigh, Sept. 12.

PIPLEE—Miss Packer, Sept. 11.
SUZ—T. Bailey, Oct. 2.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from September 18th, to October 18th, 1873.

	£	s.	d.
Legacy of the late Robert Pegg, Esq., J.P., Derby	1000	0	0
Barton and Barlestone, on account	65	0	0
Bath, Dr. E. W. Eyre	0	10	0
Birchcliffe—Collections at Valedictory Services, less expenses	16	10	6
General Contributions	50	0	0
	66	10	6
Bradford, Infirmary Street	9	5	6
Tetley Street	35	0	0
Burton-on-Trent—Juvenile Society, on account	20	0	0
Caversham, near Reading—E. West, Esq.	5	0	0
Derby—Mr. T. H. Harrison, for Rome	2	2	0
Heptonstall Slack	11	13	0
Kirkby Woodhouse	4	0	6
Ledbury—Rev. J. Shaw	1	0	0

	£	s.	d.
Lineholme	10	0	0
Lydgate	6	17	4
Macclesfield—Rev. I. Watts, for Rome	1	1	0
Melbourne and Ticknall	11	3	3
Nottingham—Moiety of collection at Baptist Union Meeting	23	4	6
Todmorden	27	13	4
Less acknowledged in present year's Report	13	10	0
	14	3	4
Vale, near Todmorden	13	1	4
Wirksworth and Shottle	13	16	4

N.B.—In the List of Contributions from NORTHGATE, LOUTH, published in the Report, the Ladies' Sewing Society should be £5, and not 5s. The error was made by the printer.

Communications for the EDITOR of the MISSIONARY OBSERVER should be addressed to the REV. J. C. PIKE, Leicester.

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, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

DECEMBER, 1873.

CHRISTIAN GIVING.*

BY REV. H. WOOD.

THE subject of Christian giving is one which, from some cause or other, preachers find a difficulty in preaching about. It is not often that the duty of giving is enforced from our pulpits, in a direct and specific manner. Allusions to it are made incidentally, and warily liberality is enforced upon the church; but he is a bold man, who, taking a text that refers to money, from that, will preach a sermon on its obligations. We know that we, of all men, ought not to be mercenary, and lest we should even appear so, we perhaps too much evade a most important topic.

Yet it is very needful that we should speak out on this subject, provided we can do it without a selfish motive. It does not require a long experience in the ministry to find out that mammon is one of the most powerful foes we have to contend with. And it is all the more dangerous because it is so respectable. Society has little or no indignation against it. If a man is dishonest, if he is untruthful, if he is openly licentious, good society will shun him; but if he is only a lover and possessor of money, he is treated with respect; and though deficient in personal worth, he is esteemed very highly for his wealth's sake.

And what makes the matter more lamentable is the fact that professing Christians are so much dazzled by wealth. How very rarely does a poor man receive the same attention as a rich man. And how frequently there is more difficulty in censuring the wrong conduct of the rich than there is in censuring the wrong conduct of the poor. The difficulty arises from the respect which we yield to money. Our morality on this matter is very defective; and as one has said, "The love of money will, in all probability, prove the eternal overthrow of more characters among professing people than any other sin, because it is the only crime which can be indulged and a profession of religion at the same time be supported."

It always has been a snare to Christians. It was so in the apostolic church. Paul, writing to Timothy, says, "The love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." And the church of Laodicea was denounced because it said of itself, "I am rich, and increased with goods, and have need of nothing." If God were to speak now, would

* Paper read at the Midland Conference and printed by its request.

many of the churches of England escape denunciation? Brethren, there is need for us earnestly to contend against the prevalent mammonish spirit. In this land, which, on the showing of the prime minister, has so wonderfully increased in wealth during the last fifty years, it is of the first importance that there should be a large-handed liberality. We know how to get. It is born in us, sure as depravity; let us learn, as Christians, how to give.

There may be giving without its being Christian. Satan can find employment for a generous mind; and ungodly people are sometimes called good-natured, simply because they are not greedy. How often it is the case that a man who indulges in excessive drinking, a man who finds his chief pleasure in the wine cup, will treat others to like enjoyment. The picture which our Saviour has drawn of the prodigal son, represents him as spending all with riotous living. He was not avaricious. He squandered his money. His liberality was licentious. Though he gave, he did not give as a Christian. There is a difference amongst sinners. While there are some who are wicked in their greediness there are some who are wicked in their liberality. And it is difficult to tell which is the more injurious, a stagnant pool, or a polluted stream.

Christian giving has regard to effects; or if not effects, it has regard to tendencies. There is not only generosity, there is wisdom. A Christian, if he knows it, will not help to maintain a profligate, an impostor, or any one who works mischief on mankind. He is a lover of his fellows, and by his bounty seeks their good. Hence his contributions are not only the negation of personal selfishness, they are the expression of benevolence. It is not right for us to be inconsiderate in responding to appeals made to our charity. It is no addition to a good character when a man cannot control his purse. Generosity has run wild if we relieve every beggar who asks alms, simply because he is a beggar. There is more benevolence in handing over an impostor to the police, than there is in giving him a penny. So that to give indiscriminately, is not to give always as a Christian.

There are certain channels in which we may exercise our benevolence, with the certainty of doing right. To give for the spread of religion is the highest form of charity. What can be better for men than that they should be saved? We cannot purchase salvation for them; yet they cannot be saved without human instrumentality. And although human instrumentality may be used without money, it can be made far more efficient by money. And why should not money be sanctified to the service of God? Is money more than men? If it is right to devote men to the service of God, is it not right to devote money? Shall one Christian devote himself to the spread of religion, and shall another withhold his money? If it is right for the one devotion, it is right also for the other. And if there is a reward for the one, there is also a reward for the other.

We have certain agencies in connection with the church of Christ which seem almost necessary to its progress if not maintenance: preaching, the missionary enterprise, and Sabbath schools. Preaching and the missionary enterprise were instituted by Christ. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is here no command to seek support, but there is no command to refuse it. And we know that our Lord did not refuse the generous support of His friends, or of any whom He taught. Moreover, no one who cares to speak the truth would accuse the apostle Paul of selfishness; and we know what were his views as to whether the preaching of the gospel should be helped on by money. But

what need is there to seek authority on such a matter as this? No one can doubt what is right if he has not stunted himself by the love of money. And he who is niggardly in the support of the ministry is not likely to be liberal in the support of anything else. What is kept from the prophet is rarely given to the Lord.

With our Sunday schools there is less difficulty. They can be efficiently worked by voluntary labourers; and the money spent on them gives no plea of self interest. Money given to the support of the Sabbath school is given to the furtherance of religious truth, and no one need doubt the good results of that institution. The very fact that it is usually so liberally supported, shows that charity is generally thought to be safely exercised when exercised in that direction. There are other ways, many and various, in which money may be made to help on the salvation of men. And no better use can be made of it than this. Moreover, whoever has money in great abundance is in greater danger of losing his own soul than he would be if he was without it. It behoves him, if he would not be lost himself, to seek, by a wise appropriation of some of it at least the salvation of others.

However, there are channels for Christian benevolence which are merely temporal. To relieve the hungry, to clothe the naked, and to restore the wounded and sick to soundness and health, are deeds which are Christian; and we are hypocrites, to talk about religion, if we would withhold physical good. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, but in deed, and in truth." We cannot bless the soul if we will not bless the body. Christ was credited as the Saviour of men only as He did good before them. His miraculous beneficence was needful to convince men of His pardoning grace. "But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy) arise, take up thy bed, and go unto thine house."

There are institutions in our land designed only to effect temporal good—as for instance, hospitals, asylums, secular schools—and it is Christian as well as wise to support these. Hospital Sunday is a fruit natural to the Christian religion: and if Christians, by their money, help to restore the lame, heal the afflicted, and instruct the ignorant, they may prepare the way for the salvation of many souls.

While we thus give alms to a good object, we must remember that we should be influenced by right motives. The most munificent donation given even to the support of religion, may be no expression of Christian character. Without love the gift of the prince, and the gift of the pauper, are alike imperfect. "Though I bestow all my goods to feed the poor, and have not charity it profiteth me nothing." Alms-giving, or giving of any kind, should be the fruit of a state. It should flow from a generous soul. Love is the fulfilling of the law, in liberality, as in anything else; and our liberality without it, whether a giant or a dwarf, will have but a limping gait.

Or, worse still, it will play the hypocrite, and we shall give from a selfish motive. In our day when there is so great a regard to public opinion, and such facilities for appealing to it, and informing it, pharisees may appear in print, as well as in the synagogues and streets. The due report of a donation is an inducement which sometimes slackens the grasp of a greedy man, and will even cause him to give. But all honour to those whose large-handed liberality is known to come from principle. There are

thousands in our land who care little about the public praise as compared with the public weal, and whose giving is in simple accordance with the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." They do not sound a trumpet before them, as the hypocrites in the synagogues and in the streets. If their benefactions are made known, it is not the result of their seeking; but honour is rendered to them because it is their due. Those who would purchase honour, very often reveal their littleness: and in the flattery of little people verily they have their reward.

Much of the same calibre are those who give for fear of shame, or simply under social pressure. They can only be caught by open and direct appeals. If nobody else gave they would not; and their contribution is only measured by what others will think about them. It is a great pity that there are so very many of this class; but so numerous are they, even in the church, that the voluntary system, pure and simple, only succeeds in exceptional cases.

Such selfish giving may be made to serve the glory of God. Medical skill will not be less efficient because the contributions to a hospital have not been given with the best motives; neither will agencies for the spiritual elevation of men be less effective on adequate means furnished by the selfish. The shilling of a bad man is equal in productive power to the shilling of a good man; but the reflex influence of a donation is *nil*, if love be wanting. If the condition of mankind is to be improved, help must be obtained. If men give it willingly, so much the better; if not, it is not wrong to obtain it by pressure. Like orange juice, it is none the worse because it has to be squeezed out.

Still, it is marvellous, when we consider the great obligation under which Christ has placed us, that any who profess to be His disciples should be unwilling to offer of their substance unto Him. No greater gift could be made to us than He made when He became our Saviour. He offered us riches, more than all the world can afford: and, O, what a price He paid for them! Heaven was forsaken, earth was patiently endured; degradation, suffering, shame, all were experienced for us. "For ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye, through His poverty, might be rich." Can we know all this, and not for his sake be liberal? If the love of Christ does not constrain us, *our* giving cannot be Christian, whatever may be said of the benevolence of those who are out of the way. We must give for Christ's sake, if we would give aright.

In discussing the subject of giving, the question of amount must not be overlooked. We are not required to give at random. We are only obliged not to be stingy. A gift, to be Christian, should bear some proportion to ability. What would be extreme liberality in one, would be the utmost niggardliness in another. "This poor widow hath cast in more than all they which have cast into the treasury. For all they did cast in of their abundance; but she, of her want, hath cast in all that she had, even all her living." There is a loose kind of benevolence which is very prevalent. It may bear some proportion to ability, but it is only an accident if it does. The donor does not settle with himself how much he can afford. He gives just as he is moved; and it depends upon the degree of his generosity, as to how much he is moved. He may give the smallest coin he possesses, or he may empty his pockets of all he has. Consideration should go before a donation, and then it is most likely to be of the right amount.

But we cannot set up a standard whereby Christians may regulate their gifts. Every one must be his own judge. No one has a right to determine what his brother shall give. To do that is to levy an income tax; and taxes of all kinds, on behalf of the Christian religion, are foreign to its spirit. It requires a liberal support, but it lays down no rates. The Christian is not disloyal to his profession if he resists a rate. Let us give to religion, but pay no taxes to it. No one has the right to gauge our ability. Men may think about us what they like, but they must not determine what we must give. And they are unable to do this if they go by income. One man's expenditure may be greater than another's. It is manifestly unfair to expect as much from one who has a large family to support, as from one who has no such obligation. No one can lay down a law which would be equitable to all, and no one has the right. There was a law given to the Israelites whereby they were obliged to give a tenth part of their possessions, after the payment of the first-fruits. But the Christian religion appeals simply to each man's will. It is no national establishment, with a state machinery for the enforcement of its laws. If sin is committed against God, and against God alone, we must bear in mind that we have no jurisdiction. "Vengeance is mine, I will repay, saith the Lord." To tithe one's property is undoubtedly a good thing. It was not peculiar to Judaism, nor is it foreign to Christianity; but instead of Government insisting on tithes, they must be the free-will offerings of the people, or they are not religious contributions. Our Lord, referring to the custom, teaches that the tithes ought to be paid, but He does not say that any one shall be made to pay them. He leaves each man to be his own law-maker. Whether he shall give in proportion to his income, or in proportion to his profits, he must determine for himself. Christ was more intent upon teaching us to love, than upon defining our duty. The root of all mischief, in the human family, is human selfishness. His great aim was to destroy it, by implanting human love.

The same ground will grow either useful vegetables or noxious weeds. If it does not grow vegetables, it will grow weeds; but, by proper planting and tending, it can be made to contribute all its force to vegetables. And so in the human heart, the seed of the Lord can be made to thrust out the seed of Satan. If we will only yield ourselves to the Saviour's love, if we will only allow Him to garden us thoroughly, to sow the right seed, to refresh us with the rain and sunshine of heaven, we shall not be troubled long as to how much we ought to give. We shall give as we feel, and we shall feel aright.

But perhaps some one may give too much? And I may safely reply, there is not much danger. But even if there is, Christian benevolence may regulate and will regulate a man's duty even here. He is not required to love any one more than himself. God will be satisfied if he loves others as himself. And there is no fear, if he be a Christian, that he will neglect those who have the first claim on him. It would be no commendation of religion, if a professor starved his own children to feed others. But where is the man with a true heart's love who does it? He who relieves the orphan will not neglect his own offspring. Even the poor and needy are encouraged to give. Under the old dispensation none were to come before the Lord empty. Christ commended the poor widow who cast in all that she had, even all her living; and the apostle enjoins us to labour for the very purpose of being beneficent. "Let him labour, working with his hands, the thing which is good, that he may have to give to him that need-

eth." By example he appeals to us thus. "These hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.'" The law of benevolence is of universal obligation; and if it does not exempt the poor, it by no means allows the rich to be flattered. There are very few who rise to the level of New Testament precedent. Zacchæus gave half his goods to the poor, and promised a four-fold return to any whom he might have wrongly accused; while the converts of pentecost sold their possessions and goods, and parted them to all, as every man had need. When we publish the names of contributors, the highest sums go first, and the widow's mites, unless they are respectable, find no place; but in God's book, the farthing often goes before the fifty pound note. "Behold, there are last which shall be first, and there are first which shall be last."

Our benevolence, if we would have it of the best character, should also be regularly exercised. It will thus be more efficient. The rain that comes down in the finest frequent drops does the earth more good than the heavy showers that flood the brooks. In the end a man who labours constantly and steadily, will do more work than one who only labours hard in fits and starts, and so it is with our gifts. How often has it been proved in the financial management of our churches, that the weekly system of support is better than the quarterly. Poor people will often give in a month, if they contribute weekly, as much as they would otherwise give in three months. If we were wise in our liberality, we should be regular in its exercise, for the sake of being more useful, as well as for the sake of a good habit. We cannot be ignorant of the fact, that giving is insisted upon in the New Testament as a part of religious life. And that if it is not taught as such more generally, it is not due to the example of Christ and the apostles. It seems to me, that we need to give as we need to worship. Giving ought to be a part of our temple service. Neither preaching, singing, nor anything outside of a man, can spiritualise his life so much as he may himself. It is the outflow of the heart that maintains the system. "The liberal soul shall be made fat." Let a man fill his hand to the Lord, and the Lord will fill his heart with the love.

Before I leave this point I would just notice what seems to me to be a defect in the parental training of Christian families. Usually, as the children grow up, and unite with the church, the parent contributes for them to its support. And thus it comes to pass, that many do not recognise their obligations. How much better it would be to furnish children with the means to give; and thus, while teaching them an important duty, yield them a sacred pleasure.

And this brings me to speak of the blessedness of giving. It has a reflex influence on the character. The effect of teaching is to get information; of singing, to improve the voice; of exertion, to improve the health. No man liveth unto himself; and if he will not benefit his fellows, he must do them harm, and injure himself. And that which is true of life in general, is true also of this particular. There is no one so much a worm of the earth as he who concentrates all in self. And the reverse is true. The man who, on principle, gives, as a Christian, rises higher in the moral scale, following in the footsteps of Him "who gave Himself for us."

He also obtains great delight. There is a pleasure in hoarding, I suppose, or men would not do it, but it must be a very inferior pleasure. I

knew an idiot once who found pleasure in gathering and heaping up broken pieces of clay pipes. She was of a selfish turn of mind. Had she been sane, she might have preferred coins, but they would not have served her purpose better. The pleasure that comes thus of getting together, cannot possibly be equal to the delight that comes of relieving distress, or helping on the cause of Christ. A liberal Christian is never called a miser, and he is not miserable. Being the channel of God's goodness, how can he be? The breath of heaven, passing through his soul, touches the chords of his life, and the music of the blessed delights him, while it comforts others.

It is also blessed to give, because we may thereby obtain the good will and thankfulness of our fellows. To be conscious that somebody is grateful to us, is to have a source of pleasure. In this we have something akin to that joy for which our Saviour suffered for us. As ingratitude causes sorrow, so gratitude causes joy, and to be gratified by the affectionate esteem of others, is better than to be indifferent about their opinion.

But, best of all, we win the approbation of God. As He was pleased with Christ for His great gift, so will He be pleased with us if we believe His teaching and copy His example. Selfishness, at best, can only be of service to us in this life, and it will set God against us; but if, denying ourselves, we give liberally, as Christians should, we shall obtain that blessing which maketh rich, and addeth no sorrow.

WAYSIDE GOSSIP.

No. VI.—*Concerning Mystery.*

A CLEAR autumn day. The balmy air and brilliant sunshine makes it feel like a resurrection of the summer that is dead. But the woodlands are putting on their russet dress, and the foliage, changing through all the tints of yellow to brown, tells of the closing year. The rustling shiver of falling leaves proclaims the coming winter, while the gathering flocks of birds, wheeling over the landscape, prepare for departure to the sunny lands of the south—the region of perpetual summer. Tempted by the sunshine, we (that is our old friend Weston and I) have sauntered out by way of the river. Passing the waters-meet, we have crossed by the stepping-stones, and striking over the fields, we are soon seated on Plane Tree Hill, a conical elevation overlooking the beautiful valley. The hill is crowned by ten or a dozen magnificent plane trees, whose boughs make sweet music in the wind, sounding in the stillness like a soft low requiem for the dying leaves, that fall one by one, into their grave below. The broad-spreading valley, through which the river winds like a riband of silver—in the middle distance the grove-encircled towers of Freeston Hall—far off, and bounding the landscape, the dim blue of the eternal hills—makes up a picture that fills one with quiet contemplative joy. Yielding awhile to the spell of the scene we are silent, but soon our gossip is renewed. We have been deep in discussion concerning the mysterious; and our readers shall have the summing up of the matter for what it is worth.

"The fact is," said Weston thoughtfully, "the mysterious seems to possess a strange fascination for some men. They are more concerned by that which they cannot comprehend than by the thousand and one things that invite enquiry. Hence, in religious matters the mysteries are to

many a perpetual stumbling-block. Because their poor reason is baffled in its attempts to find a solution, they conclude that the mystery is insoluble, or else rush to the conclusion that because it is *above*, it is, therefore, *contrary* to their reason. Because of that which is dark they turn away from that which is clear. Because they cannot know all, they are consumed by dreary doubtings about all. Like the fabled questioners of the Theban sphinx, they are devoured because they cannot solve a riddle, little recking that patience and trust may prove the Œdipus that shall destroy the destroyer.

It is urged by shallow thinkers that a thing cannot be at once a revelation *and* a mystery. But these overlook the very conditions of the acquisition of knowledge. There must be power to receive, as well as willingness to communicate. For instance, we may make a complete revelation of a science—say electricity—to one who is ignorant of its very existence. We explain its principles, and illustrate them by brilliant experiments. Though he may retain some leading facts of the revelation, and be stimulated to enquiry thereby, yet the science will be to him still a mystery, to which the experiments will only lend an additional touch of the vague and wonderful. Its solution must come of education and research, *i.e.* development of power to receive. So the revelation of God, if God be infinite in knowledge, must of necessity at some point transcend our present capacity. That it should, in some particulars, pass the comprehension of our finity is to be expected; and the very fact is, it seems to me, one of those watermarks that prove the revelation Divine. It has been well observed that "He who can *understand* all must *be* all. Only the whole can comprehend the whole; only God can understand God."

What constitutes a mystery, therefore, depends upon our knowledge. Many things are utterly mysterious to a child, which are common facts to us. And it is always so to the untutored. The poor savages who were shot down by the guns of the first navigators, saw the flash and heard the report, but were lost in astonishment when their friends fell under the swift flight of the death-dealing bullet. Ignorant of gunpowder and muskets, and knowing only of bows and arrows and the like barbarous implements of destruction, they concluded that the "being" that could kill at five hundred paces must be a god, and worshipped accordingly. So everything is a mystery until it is understood. As Emerson justly says, "a *name* is only a mystery labelled." The peasant regards with superstitious dread the marsh-fire, which science analyses and reduces to its constituent gases. The bumpkin who stands by the side of the telegraph operator for the first time, and sees the vibration of the swift clicking needle or the printed strip of the Morse instrument, sees only a mystery. To him it is not only improbable—it is impossible—that words should pass through solid copper wire, and that the passage from Europe to America should be made in a fraction of time. The Indian, whose ideas of numeration are confined to the abacus of his fingers, cannot comprehend the mystery by which his teacher, glancing at the numeral at the right hand corner of the page, tells him how many leaves he has turned over in his counting. His explanation is, magic—a familiar spirit—and his teacher is forthwith regarded as a medicine-man. So with the tribes whose language has been only vocal. How a sound or a thing can be reduced to written characters is to them a fathomless mystery. This is well illustrated by the ludicrous incident related in Williams' "Polynesian Researches." The missionary is engaged in house building and needs an adze. Taking up a morsel of wood he

writes upon it with charcoal a request to Mrs. Williams to send him the tool in question. "What shall I say?" asks the chief to whom the chip is given. "Give her the chip," answers the missionary, "it will tell her what I want." Bewildered and doubting, he goes to the mission-house and receives the adze. Leaping with astonishment, he runs back, holding the chip aloft in one hand and the tool in the other. He expresses the savage idea of a mystery as he shouts, "What wonderful people these white men are! They can make chips talk! They can make chips talk!"

And so we might illustrate almost indefinitely. The fact is, that which has not been named—labelled—that which men do not *know*, is to them a mystery. But it does not follow, therefore, that the unknown is unknowable, or that men should fall into the common fallacy of confounding the cause *they* do not know, with an unknown cause. And while men are surrounded with thronging mysteries in daily life—mysteries that enshroud objective things—mysteries that they cannot solve, and that science itself has not yet succeeded in solving, and which yet they admit as facts; it ill becomes them to reject the mysteries of mind—soul—God, because they cannot understand them at first glance. The mystery of life, the mystery of growth, the mystery of nature—inherent in every atom—baffles their keenest search and acutest reasoning. How much more, then, the mystery of evil, the mystery of Providence, the mystery of the future.

For a man to doubt all because he cannot comprehend all is *unreasonable* in the extreme. As well might he stand before a magnificent organ—which (Nottingham lace-makers to the contrary notwithstanding,) is the grandest achievement of human skill and patience and genius; and which, as Beecher truly says, "is a sublime instance of the guiding hand of God's providence" in its development and consecration to the use of the church—and pronounce it unworthy of notice because he is unacquainted with its secrets. And while, under the skilful hands of a master, the great instrument gives forth its voice—now rolling in floods of thunderous harmony, and anon sinking into whispers of divinest suggestion, thrilling the soul and stirring the heart—should he treat the whole thing as a mystery—an illusion—because he does not understand the niceties of adjustment, or the varieties of voicing which make up the glorious whole? Or turn away because the theory of music is incomprehensible to him, and he does not understand the laws that govern the mazy fugue or the smooth flowing harmony,—the bold utterances of the major, or the wailing and sorrowful combinations of the minor mode? Unless he is a fool, he loses no enjoyment by fruitless questioning and analysis—*that* must be for the education of the future—but surrenders himself to the spell of delicious music, and begins by sympathy to understand the half-joyful, half-agonizing cry of poor Beethoven when dying, "At last, I shall hear!" Deaf to all earthly sounds, the great master had caught the echoing reverberations of the harmonies of heaven, and made haste to be gone. So the listener. A better world is about him, lifting the heart out of the cares and worries of to-day, and filling him with yearnings for the unspeakable future. And the mysteries of the organ are as nothing—the present revelation of heavenly music is all!

So then, knowledge initiates into the mysteries, and the old usage of the word is the true one. The hidden things, the arcana, are revealed to those who have patience and capacity to know. If our limitations prevent us from acquiring the knowledge here, we shall know hereafter. We freely confess that there are profound depths in religion. "Without controversy great is the mystery of godliness." But that does not prevent us embracing in the

arms of quiet faith and holy joy the Christ—God manifest in the flesh—and feeling that in Him our highest aspirations are met, and our most passionate yearnings are satisfied.

“Very true,” said I, “but don’t you think that we increase the difficulties of thoughtful men by our attempts to define the undefinable?”

“If by that you mean the attempts of certain theologians to reduce *all* our knowledge of God to a series of logical propositions,” said Weston, “I agree with you. The persistent endeavours to define some aspects of revelation puts me in mind of the story in the Arabian Nights, of the copper vessel found by the fisherman. Certain rebellious Jinn had been captured by Solomon ben Daoud, and thrust into metallic bottles, upon which the mystic seal with the name of God was impressed. Here they lingered until, liberated by the finder, they came forth in the form of smoke—a mystery. Gradually taking shape they threatened destruction to their deliverer, though afterwards they enriched him. So when mere matters of speculative theology are hardened into positive statements. Nevertheless on fundamental points of faith we must have dogma, clear and defined. I have no sympathy whatever with that spurious liberality which would leave all doctrine in a hazy, nebulous condition, in which it constitutes a far greater difficulty than the most rigidly defined dogma. A thing must be known—more or less defined—to be communicated. Hence to be successful, the preacher, like his Master, must be able to say, “We speak that we *do* know, and testify that we *have* seen.” But concerning other matters it is wiser to say, “Secret things belong unto God.” In the fulness of time our knowledge will be increased, the revelation will thereby be made plain, and the mystery will vanish as the mists of morning flee before the sun.

Meanwhile we may rest in loving assurance that all things are working under the control of the great All-Father. Here things may seem full of mystery. The difficulties that saddened the Psalmist may appear to us. The wise and good may be cut off in the midst of their days, while vice seems endued with strange vitality. The upright and industrious may struggle with bitter, grinding poverty, while rascality rolls by in its carriage. The poor, enslaved by their wants, may groan for bread, while the rich are rioting in all the waste of enervating luxury. But the permission of these things is only part of His ways. We lose sight of the glorious discipline underlying all this seeming contradiction. The training for a wealthy future—for honours and eternal joy, that is going on amidst all the confusion. And just as out of the seeming aimlessness of the loom, the noise of the flying shuttles, the lifting threads, and the blurred and indistinct appearance of the reversed product, there comes the perfected pattern of the glowing tapestry, fit to adorn the halls of a king; so out of the mysteries of life come the rainbow glories of the future—confusion is order, and sorrow is joy, and death is life, and the grave is immortality!

And in the end all the mysteries shall receive their solution. Men think it well nigh impossible that the dark mysteries are under law and may bloom into revelations. But so they looked upon the erratic course of the comet, flashing its red portent athwart the summer sky, and they prophesied wars and disasters and deaths, ignorant that the comet was as true a time-keeper in its eccentric orbit as the sun. So men thought of the aloe, standing grim and unadorned by a single flower, until the century having sped, it blazed into a wealth of gorgeous blossom. Yes, the mysteries *shall* be solved! God’s righteousness shall be made manifest, evil shall be crushed, and the good shall be triumphant! Even now the day is dawning. The

promise of His coming standeth sure. The rumbling of the distant chariot wheel strikes the ear and thrills the heart of faith—HE SHALL COME. The clouds shall disperse and the shadows flee away. The brightness of the eternal morning shall surround us, and "God shall be all in all." The mysteries shall be solved, for "The tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Meanwhile, let us live near to the Christ, trusting Him ever calmly, fearlessly; for

"Between the mysteries of death and life
Thou standest, loving, guiding, not explaining;
We ask and Thou art silent; yet we gaze,
And our charmed hearts forget their drear complaining.
No crushing fate, no stony destiny,
O Lamb that hast been slain, we find in Thee!

"The many waves of thought, the mighty tides,
The ground-swell that rolls up from other lands,
From far-off worlds, from dim, eternal shores,
Whose echo dashes on life's wave-worn strands.
This vague dark tumult of the inner sea,
Grows calm, grows bright, O risen Lord in Thee!

"Thy piercèd hand guides the mysterious wheels;
Thy thorn-crowned brow now wears the crown of power;
And when the dread enigma presseth sore,
Thy patient voice saith, 'Watch with me one hour.'
As sinks the moaning river in the sea
In silver peace, so sinks my soul in Thee!"

The lengthening shadows of sunset grew around us, and the gathering twilight deepened into night as we wended our way homeward. The ancient mystery of the stars twinkled above us in the blue vault as we came to the stepping-stones, around which the water gurgled with musical cadence. And so we crossed the river; and thought of *that* river—crossing which our souls shall be *at home* AND AT REST. W. H. ALLEN.

TOILING ONWARD.

Composed for and delivered at the Annual Conference of the Leicestershire Baptist Lay Preachers' Association, held at Woodhouse, Sept. 23, 1873.

Toiling onward, toiling ever,
In the sunshine and the cloud,
In life's daily task and labour,
Or among the busy crowd.
In the midst of "Public worship,"
With a child-like faith and fear,
It has been our aim and motto
Every Sabbath through the year.
Toiling onward, toiling ever,
In the home and church and school,
That our friends and fellow-mortals
May be taught the gospel rule.
Now in words of invitation
Preach we "Christ, to sinners dear,"
Now, with wise reproof, entreating,
As rolls by the passing year.
Toiling onward, toiling ever,
Where aboundeth joy or woe,
Where our Father, well and wisely,
Doth exalt or bringeth low.

Leicester.

Though our loved and honoured brethren
With us do not stay long here,
Yet 'tis blessed to be toiling
For the Master all the year.

Toiling onward, toiling ever,
Where His footsteps lightly tread,
In the home of sore affliction,
Or the chamber of the dead.
Where the waves of deepest sorrow
Let flow many a precious tear,
For the sake of these, and Jesus,
We have laboured through the year.

Toiling onward, toiling ever,
Is our heart-felt joy and prayer,
For the rest and peace eternal
It will be our lot to share.
Then, perchance, it may be written,
When we're borne upon the bier,
"Toiling onward, toiling ever,"
Was their motto every year.

GEORGE BURDEN.

THE IDEAL PRAYER MEETING.

THE ideal prayer meeting is the voice of the church, telling what it has learned of God in its daily conflict. Now it does not seem possible to me, in the first place, that in a hierarchial church there can be any prayer meeting, because there can be no church where the voice of God is heard through one man. I do not object to a liturgy any more than banners on a house, if it pleases a man, but it must not be as something that we need until we have exhausted that which belongs to us—namely, the developments of the power that inheres to the very radical idea of the church among us; that God communicates with every heart, not mediatorially by earthly mediation, but by direct soul-piercing; that He thinks into men, and their thoughts are the rebound of His. When you shall have that in the church, if you still complain of leanness and barrenness, then bring in liturgies, though I think mixing the liturgy and congregationalism is the mixing of foreign elements that don't go well together. It is the patch on the old garment; one or the other tears; it doesn't make any difference which; it is a hole.

The ideal, then, of the prayer meeting, is a family meeting, where all can tell what God hath done for them. You can help to do it by discriminating leadership, by question, and various methods of calling attention to things that might otherwise have escaped the attention of the brethren.

In the first place, this tends to produce that unknown quality of which so much is said in the New Testament—fellowship—a sort of joyful inspiration at the sense of a fellow by your side—that kind of relation one to another which persons have who meet together on a Thanksgiving or Christmas, when the household comes together. Everybody is glad. Well, gather a church together, and bring them into such relations that all feel that yearning for and that gladness and exultation in each other. Ah! and you never can do this as long as you set people apart in pens, set them up straight, and make it a sin to look at one another; nobody speaks above a whisper. You cannot produce that feeling of fellowship so. But if there is a joyful and social element, you will produce the feeling of fellowship. After a little while this kills uncharitableness.

There are gifts that lie in the church, and the men themselves don't know it. The idea is mostly that if men speak in meeting they must speak expositively or hortatorially. Both are heresies in prayer. The latter is especially the *bete noir* in prayer meetings. It is the devil that ought to be exorcised in the beginning. Men say, "I have nothing to say," thinking they must speak like the minister; that he must discuss a point or unfold a doctrinal truth. Now if you get rid of that, there are a great many men that have a great deal to say.

As, for instance, "the value of patience" is up, and I say, "Mahogany, what has been your experience in regard to it? You have had a family of four boys. They all died drunkards, didn't they?" He rises very slowly, is broken in his language, and he says, "Yes; they inherited it through our ancestors." "Did you find it very easy to bear with it?" "No! no! When my first boy came home, it seemed to me I could pull my house down over his head, for an hour or two I was all afire." And so he goes on and tells about it all, and bares his sorrow to your gaze. There he has been twenty years burying those boys, holding on to them, while they bring

wretchedness upon him. There is the grand epoch of patience wrought out by one man.

I believe in woman's speaking and praying in meeting, as well as lecturing and voting. I feel as though the church lost just one half of its best power in the exclusion of the sisterhood. But in revivals—revivals know no law, and consequently when you have revivals the stiffest churches allow mothers to ask for prayers, and when once on their feet you can get some very good silver and gold fish out of their mouths. When they open their mouths, throw in a question. In that way I have frequently done what I could not in any other. The mothers and sisters that are doing the great work of life must not hide the light of their experience under a bushel. It has grown too precious to be lost. We are sighing for the loss of just such material: and yet, on a mere quiddity, we are leaving it out of our prayer meetings; so we have our bean-poles of propriety, but not a morning glory blossoming around them for the glory of God.

H. W. BEECHER.

THE MUSIC OF THE SANCTUARY.

No. VI.—*Methods of Improvement.*

In this concluding paper, I purpose to indicate, somewhat briefly, how the psalmody of our churches may be improved. I have freely adverted to "the things which ought not so to be," and condemned them in strong terms; and have also spoken in a depreciatory manner of choirs and organs. It will, therefore, occur to some to enquire, "What do you propose instead of choirs and organs? How will you produce a good service of song without such aids?" I reply,

I. *By giving more attention to singing in Sunday Schools.* Singing in the schools means, for the next generation, singing in the churches. Our Sunday schools don't get half enough singing. A hymn at the beginning and a hymn at the close of the school exercises are not a tithe of the music with which we ought to supply the young. Philip Phillips and others have shown to the Sunday school managers of England and America, that song may be made to subserve the interests of religious education, and draw out the souls of the children towards God, quite as much as, and sometimes more than, the most ably-prepared scripture lesson. A school without singing is like bread without yeast, there should be a sufficient quantity of it employed or it will not answer the purpose for which it was put in. Most teachers complain of lax attendance at the morning school, and some few schools, in consequence of that weakness, are now only open in the afternoon. How would it do to try music for the morning exercise? Would not the schools be well attended, if the scholars knew they were to have half the time for learning to sing the songs of Zion? At any rate the suggestion is worth consideration in those schools whose superintendents are at a loss to know how to improve the morning attendance. Let them try it, provided it is put into competent hands, and much as the scholars now love the Sunday school, they will love it ten times more for this additional charm; and in this way, preparation is being made for future congregational praise.

II. *Vocal music should be taught in our colleges.* Many a musical man in the church deplores the fact that his minister is wholly unconcerned about the music of the sanctuary. "If the minister would only take an interest in the matter, we should get along much better," is a common remark among those who desire the improvement of psalmody. All young men in training for the ministry should receive lessons in psalmody, even if only elementary, and this should be secured by the college authorities. It will not do to leave it to the enthusiasm of a fellow-student, who often does not possess the requisite authority and efficiency. Besides which, if psalmody is not one of the prescribed subjects of the college curriculum, it will soon be abandoned, especially when other work presses heavily, and the time for

periodical examinations is at hand. Surely, some of the subjects that are taught in our colleges might with manifest advantage to the students be exchanged for a study of music, if there is not time for both. It is readily granted that many branches of learning are pursued not because they will be a fraction of use in after life, but because they develop the mental powers. But why not combine mental discipline with utilitarian studies? Music unites the two. The mind is disciplined, and the study is of rare practical value. The study of modulation, the analysis of chords, the effort to discover mental effects, &c., cannot fail to benefit the mind. Some of the finest emotions of the heart, and some of the keenest and most subtle discriminations of the mind are thus brought into play; while the voice-cultivation, a necessary part of thorough musical instruction, will enhance the effectiveness of public speaking, both in force and true elocution. College authorities ought, therefore, to engage a professor of music, and consider the subject of psalmody a matter of routine work for the students to *get up*, so that at stated times they may be examined therein, as well as in classics, mathematics, and philosophy. There will doubtless be a student now and then like good old Fuller, who, in one of his personal meditations in a sweet little book of his, entitled, "Good Thoughts in Bad Times," says, "Lord, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to Thy ears, which is unpleasant to my own? Yet though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow; yea, rather croak with the raven, than be altogether silent. Hadst Thou given me a better voice, I would have praised Thee with a better voice. Now what my music wants in sweetness, let it have in sense—singing praises with the understanding. Yea, Lord, create in me a new heart (therein to make melody), and I will be contented with my old voice, until in Thy due time, being admitted into the choir of heaven, I have another, more harmonious, bestowed upon me." Such cases are exceptional. The majority of students, with judicious training, could be made good singers as well as masters of musical science. Attention to this subject in our colleges can scarcely fail to prove an efficient means for promoting a higher and better psalmody.

III. *To have good psalmody, you must have a good leader.* He should not be illiterate, nor crochety, nor an unbeliever. If he be illiterate and has to announce the hymns and tunes, he will shock every person of refined taste and culture, by reading thus:—

"Swift as an eagle cuts the (*h*)air,"

and equally would it shock the temperance section of the congregation to hear him say,—

"Ale! thou source of every blessing!"

He should also not be crochety. He must accommodate himself to the people, and not push into prominence his own pet schemes, unless they are thoroughly well adapted to the whole congregation. His voice also, should not be heard above all others. Few things are more disagreeable than to hear a lusty baritone taking the lead, and whose stentorian voice is prominent throughout the hymn, in a series of *sforzandos* and *staccatos*, to produce which, his mouth and other features have to suffer the most grotesque contortion. He may give the first note and start the tune, but two or three soprano voices are far better for sustaining it, and it is more natural.

Then he should not be an unbeliever. The leader should have a good heart as well as a good voice. If he be not a man of religious susceptibilities, tunes will be selected utterly unfitted to express the language of the hymn to be sung. If the words are jubilant, meditative, descriptive, or penitential, the music should correspond. It wants a true-souled man to do this appropriately. How unfitting to sing the woes of Calvary or a funeral ode to a flighty tune like "Lydia," or to be called upon to sing "cheerful songs, with angels round the throne," to the dreamy tune of "Bedford!" The leader should be a man of heartfelt piety as well as of musical skill.

IV. *Praise meetings will also aid in the improvement of psalmody.* These should be held periodically, and everybody that can attend, should make a point of doing so. The pastor and deacons should be there, and by their presence show the importance of the subject; in fact, these meetings should be as representative of the Sunday congregation as possible. They should not be held too late in the evening, otherwise the young people, who of all others ought to be there, would be unable

to attend. Music books should be freely used, and all persons encouraged to learn to sing from note. A short address, not exceeding ten minutes, might be given with advantage at each meeting, either by the minister or by some other person interested in the subject. The meeting should not be stiff and formal. All should be made to feel at home.

In the case of a new tune, it is bad policy to sing it over and over till it becomes wearisome. Only taste it at first, at a future meeting feast on it. Great care should be taken in the hymns selected for such practices. As they may be subject to much repetition, and now and then through some blundering, a relaxation of gravity may ensue, it would be well to avoid such verses as have a direct appeal to heaven, and select only those which are descriptive or didactic. It may interest many to reproduce the following story from the annals of an old American psalmody class. A Mr. WILLIAM PAYNE was for many years a most worthy and excellent teacher of vocal music. In the psalmody class which he conducted, there was a young lady named PATIENCE ADAMS, who was well known to be the lady love of Mr. Payne. One evening, Mr. Payne, without any thought of the words, named as a tune for the commencing exercise "Federal Street, page 73." Now, every one in the class loved Patience, and entertained the highest respect for Payne; and with hearty good will they sang the opening lines—

"See gentle Patience smile on Pain,
See dying hope revive again."

The coincidence was so striking, that the gravity of the young ladies and gentlemen could scarcely be restrained long enough to get through the tune, and as soon as it closed, bright countenances and sparkling eyes told the whole story. The conductor was so exceedingly embarrassed, he knew not what he did. Hastily turning over the leaves of the book, his eye lit upon a well-known tune, and he called out "Dundee, page 123," hoping thereby to get some relief. The song began as soon as sufficient order could be restored, and at the last line of the second stanza the singing fairly broke down, and the conductor did not get the relief he expected. The verse was this—

"Let not despair nor fell revenge,
Be to my bosom known;
Oh! give me tears for others' woes,
And PATIENCE for my own."

These praise meetings might also include elementary instruction in the art of singing at sight. For this purpose, nothing is so good as Mr. Curwen's "Tonic Sol-fa Method." It is preferable to all other methods, for it is more easily learnt in early life, it occupies less time in learning, and presents the pupil with a thorough set of instruction books at a smaller cost. Mr. Spurgeon says of it, "The method of Mr. Curwen is invaluable. Thousands have learnt to sing who were hopelessly silent until the sol-fa system was set on foot. The institution of *singers*, as a separate order, is an evil, a growing evil, and ought to be abated and abolished; and the instruction of the entire congregation is the readiest, surest, and most scriptural mode of curing it. A band of godless men and women will often instal themselves in a conspicuous part of the chapel, and monopolise the singing to the grief of the pastor, the injury of the church, and the scandal of public worship; or else one man, with a miserable voice, will drag a miserable few after him in a successful attempt to make psalms and hymns hideous and dolorous. Teach the lads and lasses, and their seniors, to run up and down the sol-fa modulator, and drill them in a few good, solid, thoroughly musical tunes, and you, O sons of Asaph, shall earn to yourselves a good degree." Having tried this system now for several years, and with the most satisfactory results, I can confidently recommend it to all schools and congregations. I trust these six papers of mine on "The Music of the Sanctuary" may be of some use in promoting an improved psalmody. It is a subject which has been kept too much in the back-ground. Shall it not henceforth be put in the front, and as an aggressive host of the Lord's warriors, shall we not slay by song as well as by sermon, and march on to victory, singing as we go? T. RYDER.

THE BIBLE.—I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—Coleridge.

THE FRENCH BAPTIST HYMN BOOK.

OUR brethren in Paris have made everything connected with their battles and victories interesting to us by the brilliance of their recent achievements, and their hymn-book is so characteristic of its users that to know it is to form some real acquaintance with them. In the first place we know not till we are told that this is a *Baptist Hymnal*, its simple title is *Christian Melodies*—(CHANTS CHRETIENS), which with the motto text—*L'éternel est mon cantique* (Psalm cxviii. 14) is all that is inscribed on the foremost page. There is nothing in the short preface, nothing in the whole book, to tell us that it was arranged for the use of Baptists. It contains compositions for particular occasions, it even has a touching lyric on the birth of an infant, which I suppose is intended for family worship, and which would grace any collection, but it has no hymn of the Jordan and the Dove. If this look like a careless attitude towards the ordinance of immersion, the firm front our brethren present to the Lutherans, and the lucid expositions of the Baptismal doctrine which they constantly publish do not. The truth is, the book is no mere translation like the little manual used by the few French Methodists, (for then our hymns on baptism would have been translated with the others), and no good hymn on believers baptism had been produced in the French tongue when the book was made. True it is, too, that *Christian Melodies* contain some noble hymns by French Baptist authors; but the work, as a whole, has been collected from such widely different sources that our friends have not realised that their compilation and compositions give them the right to call it a Baptist Hymn Book. It consists of only 200 hymns, but they contain matter equal in quantity to 300 such as we usually sing; indeed the great length of many of them is quite wonderful—ten to thirteen verses of four lines, seven to ten verses of eight lines, and from eight to fifteen verses of six lines are certainly samples,

“Of linked sweetness long drawn out.”

Perhaps this extent of hymn is one reason why our French friends sit to sing, at all events they do sit and take to a *cantique* leisurely as if they felt it would be a work of time to get through it, and hosannas languish on their tongues with a naturalness that is astonishing when we know that their devotion does everything but die. A church to which I once ministered committed the mistake of resolving to sit during the second singing, which was a chant from the hymn-book, and after brotherly protest one had to submit to the major will; but they rescinded their resolution without notice or discussion the next Sunday morning. I may just say that I announced for the chant what is the twenty-third hymn in our collection. This incident over which we were very happy wakens my wonder as to what our French brethren feel when Pasteur Lepoids pronounces the first stanza of the thirty-first hymn in their book, which begins—

Levons-nous, frères, levons-nous,
Car voici notre maître.

Why that is like a trumpet call to them—

Stand up, brothers, let us stand,
For behold our Master here.

and though I have never seen them rise to sing I shall go on believing that they never sit when singing that. The first edition of this book was published in 1834, and after several improvements they gave it what, in the innocence of their sanguine souls, they believed to be a final revision in 1855; but, dear hearts, they will want to mend their beautiful manual by adding new hymns and shortening old ones as surely as they have created it. It contains compositions selected from famous Frenchmen like Corneille and Racine; from early compilers like Bénédicte Pictet and François Térond, and from recent composers like the Père Manuel, and M. César Malan, with selections from former collections, the Moravian and others, and yet it has 126 hymns composed expressly for the book, of which 47 are the work of the editors themselves, whilst the whole is marked by a unity of design which gives no hint of the numerous sources from which it has been gathered. Never was seen such a variety of metres or such a profusion of tunes in a collection so small. Some hymns are written in lines of only four syllables each, others in lines of twelve; the stanzas are formed of any number of lines from four to twelve, and not less than 150 tunes are used in singing the 200 hymns, each hymn having fixed to it some particular tune considered to be its natural ally. In consequence of this it may be

long before a tune is used, or being used before it is used again; but to compensate, many persons use the edition in which the hymn is printed, with its tune immediately over it. Notwithstanding this elaborate attempt to secure a real correspondence between the music and the words, they cannot succeed while they retain their pious fear of all lively tunes. Rome has disgusted them with her sackbut, psaltery, and dulcimer art-harmony; so they, erring on the other side, often howl to the Lord in dreary semibreves spiritual songs as noble as any we have ever sung. Some one ought to teach them that pleasant music never spoils heart-melody, though bad singing cripples the effect of the finest words. We may be patient, however, when we remember how we once thought it blessed to draw in lamentable tones at the table of the Lord, and how religiously we laid aside our soul touching tunes when we came to it, as we put away toys and newspapers on Saturday nights, till some of us wakened to the happy truth that it is a *table* and not a *tomb* which we are called to surround.

Slow and uninteresting as is their present style of singing, its faults are aggravated by what we have long since come to regard as vain repetitions, justifying the Quaker's criticism that we should never believe it profitable to address a fellow creature thus—

"Friend John, friend John, lend me, lend me
thy saw, thy saw."

The lines to be repeated are marked, with the number of times they are to be repeated in each verse—if only half a line is to be repeated that half is in italics. In some cases the last two lines are repeated, in others the last line thrice, and the preceding line twice. In some instances where, say, four syllables are repeated, the first four or the last four in the line are marked in different verses of the same hymn, any four indeed that in repetition will throw the most stress upon the sense. But in spite of their conscientious care to praise the Lord with proper adaptation of sound to sense, with as much relation to the understanding and as little to machinery as possible, they have yet to learn the more excellent way in sanctuary singing, and we may trust those who have done so much so well to find this out ere long. Without dwelling on lesser peculiarities, such as the arrangement of rhymes in some hymns in which the first and fourth pair, while the second and third pair between them, as in Tennyson's *In Memoriam*, peculiarities that have their interest as we observe them one by one, we come to the style of religious thought and spiritual quality displayed in the book. The impression produced upon us at first is that of superiority to our dear familiar songs of Zion. Very recently, at the request of a friend, I Englished a few without any attempt to re-dress the sentiment in poetry, and the remark was made, (evidently the genuine result of thoughtful listening), "*they are deeper than ours.*" But in fact there is a charm in fresh turns of thought which throws a glamour over the mind, and incapacitates us for fairly estimating the value of the bright new comers. These French hymns are finely poetical, affectionate, and passionate; but there is nothing in them to outshine the sacred lyrics which have made ours the grandest hymnals in the world. If we lack their sweetness, they have not our strength of diction; with more pathos, they yet have less power in their utterances than our masters of the sacred harp. I can find a richer tenderness and a sweeter familiarity in their compositions than in most of ours; but I listen vainly for the kingly tones that ring in those majestic and immortal hymns which are known all over the English-speaking world, and which have raised our hymn-books to a lofty place in the great literature of the land. The temperament of the two nations is apparent in their hymnals as in other things: but more apparent still is the spiritual character of the souls amongst them that have loved the Lord, and to me our sacred songs have oftenest echoed the voices of a Peter and a Paul, while these of the French Baptists seem warm from the lips of the beloved John. No description, however, can adequately place this little gem of sanctuary melody before the reader. French scholars will hardly fail to know it, and English readers will perhaps welcome faithful translations of some of the more prominent hymns in the course of the coming year, commencing appropriately with *Un Cantique pour une Nouvelle année*. i.e., a New-year's hymn, which is the first hymn in the book.

E. HALL JACKSON.

PAPERS ON PREACHING.

No. VI.—*Vices of the Voice.*

THE preacher is of necessity a talker. His voice is one of his principal instruments; and skill in its use determines the character and degree of the effectiveness of his work for God and men. Other forces that make up that incomprehensible total, called the "preacher's power," centre in and depend upon the condition of the body: but speech has the pre-eminence amongst all that appertain to expression. Indignation is flashed from the eye like lightning from the meeting of clouds of thunder. Pity suffuses it with sympathy like dew the blades of grass. Astonishment gazes through it and tells its deep wonder. Indeed most of the various emotions of the mind speak with more or less power through the organs of vision. Appropriate gesture too, when the whole body seems to think and feel, and suit itself with quick and fit changes to the movements within, becomes a potent addition to the effect of the preaching art. But the vocal powers are unmatched in rousing passion, or soothing agitation, creating sympathy or directing the will, convincing the understanding or stimulating the active powers. Before all things the preacher is therefore a talker. His manual, the New Testament, describes him as a herald lifting up his voice and announcing, in clear, intelligible, and forcible, tones the coming of a beneficent and saving King: and also as a talker uttering brotherly words with all the freshness, naturalness, and homeliness of a fireside conversation.

It is this that makes the preacher's vocation abiding. The use of the voice is a unique prerogative. Any institution that depends upon it may defy all rivalry and occupy a throne which can never be usurped: for the human voice never has had and never can have any fit substitute. Nothing can take its place: and therefore nothing can do the preacher's work except the preacher himself. The pen cannot rival the tongue in thrilling the hearts, guiding the movements, and inspiring the heroic deed of large masses of men. No book could ever surpass the eloquence of Demosthenes, or rouse feeling as Whitfield did. Dead type cannot equal human utterance, all electric with deep and real sympathies. Pages of printed matter are for ever inferior to the living epistle that talks as it instructs, and feels as it enlightens. No writer vies with the orator. Fear not, O heralds of the gospel, as long as man talks at all, the sermon will never give place to the newspaper article, for the human voice divine is the first of all the manifold organs of expression! It is all instruments in one. The whole man can be put into it; thought and fancy and feeling and life, humour and logic, pity and power, and all the deeper spiritual excitements of the soul can move along this vehicle into the hearts of those who hear us. "Life and death are in the power of the tongue." Nothing do men welcome so heartily, or love so warmly, as the true-born and heaven inspired orator. His voice has more pathos than a tear, more music than the harp, and more thrill than the thunder. Its tones convey meaning, and its accent and emphasis are charged with thought. Men confess its power, and wonder, and admire.

Not a whit too high is Carlyle's eulogy of the preacher pitched. "That a man stand and speak of spiritual things to men. It is beautiful—even in its great obscurity and decadence, it is among the beautifullest, most touching objects one sees on the earth. This Speaking man has indeed, in these times, wandered terribly from the point; has alas! as it were totally lost sight of the point: yet at bottom whom have we to compare with him? Of all Public Functionaries boarded and lodged on the Industry of Modern Europe, is there one worthier of the board he has? A man ever professing, and never so languidly making still some endeavour to save the souls of men: contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this Speaking one; and stick to it with tenacity, with deadly energy; for there is need of him yet. The Speaking Function—this of truth coming to us with a living voice, nay in a living shape, and as a concrete practical exemplar: this with all our Writing and Printing Functions has a perennial place. Could he but find the point again—take the old spectacles off his nose and looking up discover, almost in contact with him what the *real* Satanias and soul-devouring, world-devouring Devil, Now is"——

I have little hesitation in saying that most of the defections from the Nonconformist ministry have their real root in the lack of this speaking power. Change of doctrine honestly effected, change of desire, strangely brought about will explain the disappearance of a few from our ranks, to occupy the desk of the literary scribe,

or the altar of the sacrificing priest, but nine men out of ten vacate the pulpit because of their elocutional unfitness for the preacher's work. Nonconformist ministers must, before all things, know how to speak with telling effect, or they will speedily be overtaken by the penalties of neglect. Scholarship of vast range and faultless accuracy; thought of the freshest and most suggestive order, leadership of the most skillful type, research of wondrous profundity, will not compensate for the absence of that magical power which converts teaching into influence and puts quickening energy into instruction. A healthy and well-made man in the prime of life has just left my study, saying that he is unable to accept the pastorate of a small church for no other reason than that he has not voice enough to fill a chapel accommodating rather more than six hundred people. I know a man who has in less than two years shouted a chapel empty; not because the people objected to an explosive outburst or two in the course of a sermon, but owing to the fact that they could not endure forty minutes bawling on the highest notes of the scale twice a week. Indeed where one man succeeds by the sheer force of *what* he has to say, dozens achieve success by saying *well* what they do say. At the bar, in the House of Commons, in civic life as well as in the pulpit, the fact is obvious alike. You may count on your fingers the celebrated speakers who, in spite of a bad and untrained voice, are able to interest large audiences and obtain sway over the springs of human action; whereas there is no popular speaker who does not show on, the first hearing, that *part* of the secret of his power is in his flexible and well-modulated voice.

The most glaring and unendurable vice of the voice in preaching is monotony; want of elasticity, spring and compass. Pitched high or low, if the starting note is kept up to the end without variation of cadence, even a mellow sweet voice becomes wearisome and vexatious as the grating of a saw. The harp has all its strings, but the unskilled harpist strums away at one string all the time. The organ has no lack of pipes, and stops, and yet the speaker never uses more than one. His oratory is planned down to a dead and unattractive level, worse than a Lincolnshire fen. Exhortation is in the same key as exposition; a promise is quoted in the same tone as a threat, a benediction has no more sweetness in it than a curse. There is no cadence, no music, none of the tunefulness of evervarying experience. Some are uniformly too low, they cannot be heard without painful effort; others are too high to be heard with pleasure. One is too fast, the aged cannot keep pace with him; another is so slow that his hearers are impatient to goad him along. A shrieks like an owl; B bawls like a town crier; C growls like an irritated bear; D snaps like an auctioneer; E croaks like a raven; F roars like a lion; G coos like a dove, and so all the way through to the end of the alphabet, the dreary monotone is kept up to the marring of all effectiveness and the destruction of all pleasure.

Drill is the one thing needful. The vocal powers require to be got into good condition, so that they can be used for any work the speaker desires to do without fatigue and exhaustion; and this is impossible without much painstaking. A man's education for the Christian ministry ought to be as favourable to the formation of habits of public speaking as to the development of habits of careful reading and vigorous thinking; for a well-trained utterance is at least as necessary to ministerial success as a thoroughly disciplined and richly furnished mind. The utility of everything the preacher has depends upon his speaking force. His Hebrew he may require once a year, his Euclid once in his life time, but his elocutional skill will be in demand more than half the days of every week.

Four things will help in getting this needful drill. (1.) Recognize the variety and compass of the human voice. Train the ear to the delicate differences of tone, pitch, and force possible in speech. Learn to detect in others, and to produce for yourself the whole scale of tones, from sympathetic, through persuasive, conversational, sarcastic, pathetic, denunciatory, hortatory, interrogatory, up to the "explosive outburst." Not that the preacher is to resort to tricks of art, but that he may give flexibility, suppleness and range to his voice, and then feeling will, with unerring tact, select the tone most fitted for its own uses.

(2.) Familiarise yourselves with the rules suggested by experience. John Wesley used to say, "As you love God do not scream." Another says, it is wisdom to husband one's voice, and breath, and not to make oneself hoarse while making one's hearers deaf. Leifchild says, "I devoted myself to elocution, and committed to a faithful and tenacious memory all the extracts from various authors which were commended to us. What I strenuously laboured to avoid was monotony, that bane of all impression. . . . The speaker's tone at the end of his sentences should

be varied, and the pitch or key of the voice should be raised in different parts of his discourse." And he quotes the familiar motto—

"Begin low
Proceed slow
Take fire
Rise higher
Be self-possessed
When most impressed."

Taylor, the American revivalist, advises, "If you desire to speak with ease and force, and never to 'give out,' stand erect when speaking—not stiff like a post—use as much natural action as you desire, but don't stoop forward: keep your shoulders back, give your lungs as much room as possible, and learn the art of deep breathing. The softest and the loudest tones are thus produced."

(3.) Still more important is it to have a faithful and reliable critic to check the preacher from contracting injurious mannerisms—such as "washing the hands in invisible soap;" letting the voice fall so low that part of a sentence is lost, &c. Every speaker is in danger of falling into the snare of bad habits of speech, gesture, &c. I heard an American tutor tell the story of the great French dramatist who took his plays to *an old woman*, and read them in her hearing, noting the effect on her mind, and receiving her criticisms: and looking at the students very seriously, the divine said, I advise you all to get "*an old woman*" of your own. Nothing is better. A quick-witted, quick-eyed wife is the best critic a preacher can have.

One of our greatest English orators was addressing a public meeting in a large northern town, and a slip of paper was sent up to him during his address by his wife; it was looked at and left on the platform, and on it was found, "*Not quite so quick.*" Happy is the man that is in such a case. He has a wife of whom it may be said, "She will do him good and not evil all the days of his life." "Her husband is known in the gates, when he sitteth among the elders of the land."

(4.) To all this must be added daily practice of the voice, in clear and distinct articulation; in the enunciation of the vowels with a bold, round, and full sound, in the repetition of passages requiring every variety of tone. The greatest orators of antiquity conquered the most formidable natural impediments to success by incessant drill. Demosthenes addressed himself to "the noise of the waves" on the sea shore, so that he might be self-poised amid "the tumult of the people." Cicero had to battle with feeble lungs and excessive vehemence, just as the Greek orator had to war with undignified gesture and a painful stutter. Whitfield made oratory a study. Timothy heard his guide saying, "Neglect not the gift that is in thee." Drill is the one thing needful.

JOHN CLIFFORD.

THE BULWARK OF PROTESTANTISM AGAIN!

In an article in the *Times* of Monday, Nov. 10, occasioned by the announced retirement of Mr. Edward Miall from the representation of Bradford, there occurs this remarkable statement, "If the Church is disestablished there will be less security for the Protestantism of the Protestant Religion." Passing by the astonishing ignorance displayed in this effusion as to the aim and teaching of the great and distinguished leader of the Liberation Movement, let us ask what is there in the *spirit and theory* of Nonconformity that is so inimical to Protestantism? What is there in the free churches that is fatal to the teaching of the Protestant Religion? Protestantism is based on Scripture; declares this to be its bar of appeal on all questions of doctrine and church polity. "The Bible, and the Bible only, is the religion of Protestants." And Nonconformity carries that principle to its full and legitimate issues: and even grounds its antagonism to a state-supported church upon its teachings. Do Anglican Protestants love the Bible? We more. Do they read it in their churches? So do we. Do they make it their judge? So do we. Do they reject anything that is contrary to Scripture? We are ready to do the same.

Protestantism asserts as its cardinal creed the doctrine of justification by faith in the Lord Jesus. Luther makes it the article of a standing or falling church. We hold to it with the utmost tenacity; count it the key-stone of the arch of Pauline teaching; and declare that when we preach the necessity of works to

justify the justifying faith, we are only building with fitting stones on a wisely laid foundation. Our teaching is the very essence of Protestantism. Nonconformity clings to the cross of the Redeemer. The Free Churches preach Jesus of Nazareth, and Him crucified.

Protestantism asserts the right of private judgment. We count that same right our highest privilege, and insist on its free exercise throughout the whole of our church life. Indeed, Nonconformity is fairly developed Protestantism; it is the Protestant religion applied, in appropriate methods, to the vigorous and free life of this nineteenth century, and in its theory has nothing that is antagonistic to Protestantism.

And if such be the case as to the theory, what about the actual facts? Whence comes the insecurity for Protestantism. The *Times* says that if the Church is dis-established Protestantism will be less secure. How is it now? What is the effect of the bulwark raised against the errors of Roman Catholicism in the State Church? That Popery is growing amongst us is admitted on all hands. But whence come the converts? Are they Nonconformists? Two hundred clergymen stood with Archbishop Manning at the consecration of a church, and the whole of the two hundred, and the Archbishop himself, had held office in the Church by law established. Is that security for Protestantism? A work published for and largely circulated amongst the priests of the English Church distinctly declares that the bread and wine on the altar is bread and wine before the priest's consecrating act, but afterwards it is the body and blood of Christ. Our fathers died rather than conform to that! they went to the stake rather than subscribe to that very doctrine—the doctrine taught by State-Church officials. Is that security for Protestantism? Is the doctrine of the confessional, of prayers for the dead, and all the rest of the Papal teaching now encouraged throughout the law-made churches of the land, your security for Protestantism? Why there is not a sadder burlesque in the land than this of our leading journal denouncing Edward Miall, and holding aloft the English Church, honeycombed with Popery, and given over to High Churchism, as the bulwark of the Protestantism of the Protestant Religion. Security! If our Free Churches, by the intensity of their spiritual life, by their faithful adherence to Scripture, and effective church organization, do not uphold Protestantism, it is doomed to be stifled within the boasted bulwark that was to have preserved its life.

JOHN CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE BIRMINGHAM VICTORY deserves to be chronicled far and near. It is the triumph of Liberalism; and even the *Daily Telegraph* admits that neither metropolitan nor extra-metropolitan defeats will greatly diminish the effect of this remarkable issue upon a field of battle chosen deliberately by both sides as decisive, and accepted everywhere as a sign of the tendency of the times. Verily the twenty-fifth clause cannot survive the sound and repeated blows of Mr. Bright and his constituency. They are more than conquerors. Their majority is upwards of 93,000 votes. "The Liberal eight" have a sublime excess of votes. The milk-and-water Wesleyan is nowhere, and "the Bible eight" are sufficiently low in the number of votes to give decisive significance to their defeat. Manchester apathy has given the advantage to denominationalism: and similar apathy will put the palm in the hands of our foes in other places, but the nation is really with Birmingham. Socrtarianism in national education is a national injustice; and Englishmen are not unjust.

II. THE DUTY OF OUTSPOKENNESS.—Mr. Spurgeon and Dr. Landels have given the Baptist testimony with ringing clearness: and all the Baptists of the country say "Amen." The former by his *Signs of the Times*, and the latter by his address on *Ritualism*, has made clear to others our opinions. Some people prefer giving the Baptist testimony to Baptists in the way that some ministers always blame the early attendants at worship for those who come late. We have believed what Dr. Landels told us for years: but it is necessary at such a time as this that churchmen and paedobaptists generally should understand us. They are sensible men: they will not think any the loss of our friendship, but will appreciate it all the more.

III. THE CIRCULATION OF DR. LANDELS' ADDRESS.—£150 were needed for this purpose at the first. About £90 were contributed or promised at the meetings of the Union. But because many thought it so small a sum, and others imagined it all

raised, the other £60 are not yet to hand. We know it is only necessary to make known the deficiency, and money will be forthcoming at once. Readers may send to Mr. A. S. Daniell, Trafalgar Road, Birmingham, or to the Editor of this Magazine.

IV. THE CONGREGATIONALIST ON INFANT BAPTISM.—We have not space to discuss the papers that have appeared in the Magazine edited by Mr. Dale on this subject during the last three months; we hope to do so in the new year: but our readers will be glad to make a note of the following facts:—That Congregationalists have in their chief monthly organ, and by the mouthpiece of one of their leaders, completely surrendered all interest in the Abrahamic covenant, as the ground and meaning of the rite of infant baptism: that they have given up the theory of hereditary piety. So that we shall hear no more of "circumcision," nor of the holiness of a parent making the child holy. Mr. Dale holds that infant baptism sets forth that the child is embraced in a scheme of uni-

versal redemption, and that Christ claims him as His. What Mr. Dale would say as to the meaning of the Scripturo passages on baptism, if he were not compelled to find some theory for the practise of sprinkling infants, we do not know. Beecher frankly admits that the practice is not scriptural. What are we coming to?

V. THE FRIENDS HAVE JUST CLOSED THEIR special conference in London: and amongst many other noteworthy signs of the times is the expression of strong dissatisfaction with the theory of "hereditary piety." It is thought by some to be the principal defect of their system, the main cause of their weakness and comparative stagnation. We have the warmest admiration for the disciples of George Fox, and augur from this unrest and discontent the approaching surrender of this obstacle, and the acceptance of none other than personal and individual relations between the soul and its Saviour. With this change there will doubtless be the increase of power and prosperity.

Reviews.

THE ORDINANCES OF CHRISTIAN WORSHIP.
By Henry Webb. *Simplin, Marshall, & Co.*

THIS volume is intended as preparatory to one we noticed and commended a short time ago in these pages by the same author on the Gospel Church; and it is constructed on precisely the same principles. There is the same loyalty to the Scripture, the same transparency of diction, and the same earnest desire to trace the mind of the Lord, and to induce true spirituality in divine worship. The ordinances of Christian worship are "Watching;" to know the will of God; prayer; confession of God, in address and in song; administration of the word. Considerable skill is shown in discriminating between the permanent and the evanescent ordinances of Christian worship, as in the case of the holy kiss, the anointing with oil, etc.; and also in laying bare the groundlessness of such human rites as confirmation. We are amazed that a writer of such acuteness should at this time of day contend for infant baptism, and take his stand on the fact that the command reads, *baptize all the nations*,—which, if taken without regard to the *discipling* which precedes it, would comprise idiots, murderers, etc., etc., for they *can* be baptized as well as infants.

THE COMPANIONS OF THE LORD: Chapters on the Lives of the Apostles. By C. E. B. Reed, M.A. *Religious Tract Society.*

It is a suggestive and interesting fact that so much attention is now being paid to the first disciples of Christ, with the view of revealing His wisdom and grace in the training and perfecting of men. Bruce's "Training of the Twelve," Maccoll's "Disciple Life," have led the way; and an admirable addition is now made by Mr. Reed. The details of the history of the apostles are woven together in a singularly able manner; their characters are sketched with marked skill and discrimination, and their relations to the Teacher Himself are traced with unflinching accuracy and insight. The book abounds with information. It is abreast of the literature of the time. Recent travels, wide history, and English poetry all furnish either material or setting for the author's thoughts. It is an ominently servicable book.

THE PARABLE OF THE PRODIGAL SON.—
By Rev. F. Ferguson, M.A. *Hamilton, Adams, & Co.*

This is another exposition of "the Pearl of Parables;" rightly basing its claim to a place amongst its numberless companions

on its thorough homeliness of style and illustration, and the glorious breadth and freeness of the gospel it exhibits. There is an air of domesticity in it from beginning to end. It is intensely practical; and it gives a broad unrestricted message of salvation; one without a shadow of reserve, provided and *really meant* for ALL sinners; and offered without money and without price. It is well adapted for cottage reading, to give to enquirers, and Christians generally will read it with interest and profit.

HOMES MADE AND MARRED: a book for Working Men and their Wives. *Religious Tract Society.*

THE story of Matthew Hill and his wife is told with thrilling effect, and will be read with deep feeling and much profit. It exhibits, in a simple and captivating manner, the sad results of bad temper, and the fearful consequences of the vicious habit of indulgence in intoxicating drinks. A better temperance tale has not recently issued from the press. While it shows the service rendered by the efforts of intelligent and Christian workers, it makes patent the fact that help must be drawn from God in conquering every evil way. It is a most appropriate gift book for working people.

THE MYSTERY OF THE BURNING BUSH.—By T. M. Morris. *Stock.*

A dozen sermons on such topics as God's revelation to Moses in the burning bush; Self-pleasing; The Three Crosses; The one Cross and the Three-fold Crucifixion; Growth, etc., make up this neat and attractive volume. The framework of these discourses is simple and interesting; the style clear, direct, and forcible; and the tone is spiritual, devout, and practical. They are expositions of the text of Scripture, and will refresh the faith, cheer the toil, brighten the hope, and heal the sorrow of Christian men.

NED'S SEARCH. By M. H. Holt. *Marlborough.*

Our youthful critic pronounces this "better than ever;" and we endorse his opinion. Ned's Search will surely be a favourite with every boy who has the good fortune to obtain it. It is full of tenderness, of stirring incident, and of Christian teaching, all set in a style that is clear and pleasing, and illustrated in a manner that completes the effect.

R.C.

MISCELLANEOUS.

The Voice of Scripture on the Worship of God in Public. By Spencer Murch. (Dorby: Brown.) It is precisely what it professes to be, a scriptural statement of the church of the first days, and is adapted to be useful.—*Ritualism, Confession, etc.* By S. T. Williams. (Leicester: F. Hewitt.) Timely, stirring, and able: deserves a large circulation.—*Our Hope.* A Magazine bearing on prophetic enquiry. Edited by W. Maude. (Stock.) This new periodical is set for the exposition of the beliefs of such writers as Henry Dunn, J. Tinling, and W. Maude; and advocates the theory of life in Christ only. We highly appreciate some of the articles of this opening number, and think its tone and ability prophesy for it a prosperous career.—*The Canon and the Cardinal* (Stock and Winks) is a full and particular account of all the circumstances connected with the conversion of Canon Grassi. All our readers should invest in it, and distribute it far and near.—*The Series of Little Books by John Bunyan.* Blackie and Son have added to those already noticed on this page—The Resurrection of the Dead; The Barren Fig Tree; Justification by Imputed Righteousness; and the Jerusalem Sinner Saved.—*The Baptist Almanack for 1874* (London: Banks) contains much valuable information about the London and other churches, and is deserving of general support.—*Old Jonathan's Almanack for 1874*, just issued by W. H. & L. Collingridge, is well illustrated, and contains, in addition to the usual almanack matter, a good selection of texts, and much that is interesting and useful, forming altogether a very attractive broadsheet, which will be found well adapted for localization.—*Popular Education, and the Oppressive Clauses of the Education Act.* By Giles Hester. (Sheffield: D. T. Ingham.) Sound exposition, educational history, and apt counsel are admirably combined. Circulate it widely! It will do much good.

TEMPERANCE LITERATURE.

The Rechabites of Scripture. By the Rev. W. T. Adey. (Leeds: Broadbent.) Able, judicious, and suggestive. Worthy of extensive circulation.—*The Juvenile Temperance Catechism.* By Rev. D. Burns, M.A. (London: Curteis.) Exactly suited to the necessities of the young. Should be in every Band of Hope Society.—*Who are against us?* By Rev. J. H. Morgan. (Stock.) An admirable, temperate, and timely answer.

Church Register.

CONFERENCES.

The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held in Enon chapel, Burnley, on Wednesday, Dec. 17. Service to commence at eleven a.m. Preacher, Rev. W. Chapman. J. MADEN, Sec.

The WARWICKSHIRE CONFERENCE was held at Salem Chapel, Longford, Oct. 7. At half-past ten a.m., after devotional services, a paper was read by the Rev. W. Lees, on "The Relation subsisting between Prayer and the success of the Gospel." A very cordial vote of thanks was given to Mr. Lees for his admirable paper, and he was requested to send it for insertion in our Magazine.

The afternoon meeting commenced at half-past two. Brother Parsons prayed. The Rev. J. P. Barnett, presided. From the reports received, thirty-three had been baptized since the last Conference, and there were thirty-two candidates.

The following business was done:—

I. *Committee for recommending Candidates for Collegiate Education.*—The following were appointed for the ensuing year, brethren Pike, Parsons, G. Cheatle, Patterson, Lees, Marshall, Barnett, Carpenter, Norton, and Cross.

II. *Evangelistic Services.*—The following resolution was passed:—"That we earnestly recommend the churches of this Conference to hold Evangelistic Services with a view to the revival of spiritual life; and that the Secretary be requested to correspond with the churches respecting this subject."

III. The next Conference to be held at Lombard Street, Birmingham, on some Tuesday in April, 1874. The Rev. J. P. Barnett to read a paper on "How to promote a genuine revival in our churches." In the evening it was resolved to have addresses in place of the usual sermon.

Business Committee, brethren Pike, Parsons, Pattison and the Secretary.

In the evening the Rev. E. C. Pike, B.A., preached from Romans x. 1.

HENRY CROSS, Secretary.

CHAPELS.

ARMLEY, near Leeds—*New General Baptist Church.*—Services of a specially interesting character have recently been held in connection with the formation of a new

General Baptist Church at Armley. About thirty persons, unable to endure Hyper-Calvinism, have seceded from the Particular Baptist church, and taken a large upper room, fitted it up in a neat and comfortable manner, and held opening meetings on Nov. 12 and 16. On the 12th the first service was conducted by the Rev. James Walker, late pastor of the P. B. church, but now pastor of our church at Congleton. A tea meeting followed, at which we had a large gathering of friends and sympathizers. Councillor Swithenbank presided at the public meeting; and addresses were given by Revs. H. Richardson (Wesleyan), E. Hall (New Connexion), R. Silby and others. On the 16th, Rev. J. Walker preached morning and evening, and Rev. R. Silby, of Leeds, in the afternoon. At the close of the afternoon service Rev. J. Clifford, M.A., LL.B., gave a brief and encouraging address. Our opening services have been crowded to excess, and the collections beyond expectation. Nothing is more evident than that the Lord is with us to bless and to save.

EDGESIDE.—On Nov. 1st we held a public tea meeting to reduce the debt on the chapel. Over 200 persons were present. Addresses were given at the public meeting by the Revs. W. Chapman, D. George, A. J. Parry, J. Stapleton (pastor), and G. Shepherd, Esq., in the chair. The debt on the chapel was £670. The handsome sum of ninety-two pounds was collected. On the following Sunday two sermons were preached by the Rev. W. Chapman. Collections, £12. Present debt, £566.

HITCHIN, Walsworth Road.—On Sunday, Nov. 9, the Rev. Dr. Green, of Rawdon College, preached the anniversary sermons, morning and evening, and Rev. J. Aldis in the afternoon; and on the Monday following Rev. W. Landels, D.D., of London, preached in the afternoon. Tea was provided in the school room; after which a public meeting was held, C. H. Goode, Esq., of London, in the chair. Addresses were given by Rev. J. Clifford, M.A., LL.B., the ministers of the town, and R. Johnson, Esq. The pastor, Rev. J. H. Atkinson, gave the following financial statement:—The proceeds of the last anniversary and the weekly offerings amounted to £227 11s. 4½d. The year before the receipts from the same source amounted to £183 14s. 7½d. The following sums had also been raised:—for the Sunday School, £14 13s. 6d.; for the G. B. Missionary Society, £51 13s. 4d.; for Chilwell Colloge,

£5 5s. 0d.; for Home Mission, £8 5s. 0d.; for the Hitchin Infirmary, £2 10s. 0d.; for the Land Fund account, £516 6s. 2½d., by the bazaar for the Building Fund, £238 18s. 1½d. Total amount collected during the year, £1064 12s. 6½d. The services were well attended, considering the unfavourable weather. The total receipts from the anniversary £50 10s. 0d., which pays the balance due to the treasurer on the current account, and leaves us a balance in hand.

LEEDS, Wintown Street.—The following services have been held in connection with the opening of the new General Baptist chapel, which has been erected in lieu of the old Call Lane chapel, now swept away for town improvements. On Wednesday, Nov. 5, sermons were preached by Rev. J. P. Chown and Rev. J. Lewitt. Between the services there was a tea provided in the school-room, the trays being given by the friends. There was also a sale of work, &c., at the same time. On Sunday, Nov. 9, sermons were preached by Rev. R. Holmes and Rev. W. Best, B.A. In the afternoon there was a united communion service, with an address by Rev. W. T. Adey. On Thursday afternoon, Nov. 13, the ordination of Rev. Robt. Silby took place. The questions were proposed by the Rev. N. H. Shaw, the prayer offered by Rev. I. Preston, the charge to the church was given by Rev. W. Underwood, D.D., and that to the pastor by Rev. J. Clifford, LL.B. After tea there was a recognition meeting. The chair was occupied by W. Cadman, Esq. Appropriate addresses were delivered by Revs. W. Best, B.A., W. T. Adey, N. H. Shaw, J. Lewitt, W. Underwood, D.D., J. Clifford, LL.B., W. J. Butcher, Alderman Barran, and Councillor Nettleton. These services, which were well attended throughout, were brought to a close on Sunday, Nov. 16, when Rev. J. Clifford, LL.B., preached morning and evening. The new building, which has been erected from the designs of Mr. A. Crawford, of East Parade, consists of a chapel 64ft. 6in. long, inclusive of a chancel 10ft. long by 22ft. wide, containing singers' seats, pulpit, and baptistery. The general width of the chapel is 42ft., and at the transepts 48ft. A gallery runs along both sides and one end of the building, carried on cast-iron pillars, which are continued up and support the roof by means of circular-cut ribs, springing from the capitals, and dividing the ceiling (which is 35ft. high) into four bays, including that of the transepts. The seating has been arranged to accommodate with ease 500 persons. On each side of the chancel is a vestry, each measuring 16ft. by 9ft. 6in., for ministers and deacons, over which rooms are two others of equal size. In the rear of the

chapel, and separated therefrom by a corridor and school staircases, is the school building, consisting on the ground floor, of a lecture room, 27ft. by 18ft., and infants' class room, 20ft. by 13ft., and another class room, 16ft. by 13ft.; also a kitchen, bedroom, larder, and pantry for the chapel-keeper, all these rooms being 11ft. high. On the first floor is a school room, 53ft. by 27ft., and 18ft. high, ceiled like the chapel at the collar beams, and divided into bays by the roof timbers. It is, however, intended to cut off 16ft. from one end of this room to form two additional class rooms. In connection with the school building are separate yards for boys and girls, and for the chapel-keeper, who have likewise each their respective entrances. The style of architecture is Gothic, of the period known as transition from early pointed to geometrical. The entire cost is estimated at £4,500.

NORTHALLERTON.—Most successful anniversary services were held, Oct. 12. The Rev. J. Andrews preached at Brompton in the morning, and Northallerton afternoon and evening. On the 13th the annual tea meeting was held. The trays were gratuitously provided. Two hundred and twenty friends took tea. In the evening a public meeting was held, and addresses delivered by the Revs. J. A. Andrews, H. Gray, F. W. C. Bruce, J. Anderson, R. Crookall, T. Elliott, and W. Stubbings. The church at Northallerton gives grateful thanks to the kind friends for the following donations for the debt on Northallerton Chapel, F. A. Milbank, Esq., M.P., £2; J. Horsfall, Esq., West Vale, £5; R. Dempster, Esq., Elland, £5; Miss B. Sutcliffe, Birchcliffe, 5s.; Miss Clegg, 2s. 6d. Assistance is still needed. The smallest donation will be thankfully received by Rev. W. Gray, Birchcliffe, Hebden Bridge, and W. Stubbings, Northallerton.

PODE HOLE.—Nov. 16, anniversary sermons were preached by the Rev. J. C. Jones, M.A. On the Monday a public tea, when nearly one hundred were present; after which the annual meeting was held, when addresses were given by the pastor, Rev. J. C. Jones, Messrs. Woodroof, Davy, and other friends.

SPALDING COMMON.—The annual sermons were preached by the Rev. J. C. Jones, M.A., Oct. 12. On the Monday a tea meeting, when over 120 sat down, after which the annual meeting was held, and addresses given by the pastor, and Messrs. Godsmark, Atton, and Pycock.

RAMSGATE.—The 149th anniversary of the church, and the forty-first of the pastor, took place on Friday, Oct. 31. General Ratcliffe took the chair, and addresses were given by Revs. D. Pledgo, W. Wood, Dr

THE FRENCH BAPTIST HYMN BOOK.

OUR brethren in Paris have made everything connected with their battles and victories interesting to us by the brilliance of their recent achievements, and their hymn-book is so characteristic of its users that to know it is to form some real acquaintance with them. In the first place we know not till we are told that this is a *Baptist Hymnal*, its simple title is *Christian Melodies*—(CHANTS CHRÉTIENS), which with the motto text—*L'éternel est mon cantique* (Psalm cxviii. 14) is all that is inscribed on the foremost page. There is nothing in the short preface, nothing in the whole book, to tell us that it was arranged for the use of Baptists. It contains compositions for particular occasions, it even has a touching lyric on the birth of an infant, which I suppose is intended for family worship, and which would grace any collection, but it has no hymn of the Jordan and the Dove. If this look like a careless attitude towards the ordinance of immersion, the firm front our brethren present to the Lutherans, and the lucid expositions of the Baptist doctrine which they constantly publish do not. The truth is, the book is no mere translation like the little manual used by the few French Methodists, (for then our hymns on baptism would have been translated with the others), and no good hymn on believers baptism had been produced in the French tongue when the book was made. True it is, too, that *Christian Melodies* contain some noble hymns by French Baptist authors; but the work, as a whole, has been collected from such widely different sources that our friends have not realised that their compilation and compositions give them the right to call it a Baptist Hymn Book. It consists of only 200 hymns, but they contain matter equal in quantity to 300 such as we usually sing; indeed the great length of many of them is quite wonderful—ten to thirteen verses of four lines, seven to ten verses of eight lines, and from eight to fifteen verses of six lines are certainly samples,

“Of linked sweetness long drawn out.”

Perhaps this extent of hymn is one reason why our French friends sit to sing, at all events they do sit and take to a *cantique* leisurely as if they felt it would be a work of time to get through it, and hosannas languish on their tongues with a naturalness that is astonishing when we know that their devotion does everything but die. A church to which I once ministered committed the mistake of resolving to sit during the second singing, which was a chant from the hymn-book, and after brotherly protest one had to submit to the major will; but they rescinded their resolution without notice or discussion the next Sunday morning. I may just say that I announced for the chant what is the twenty-third hymn in our collection. This incident over which we were very happy wakens my wonder as to what our French brethren feel when Pasteur Lepoids pronounces the first stanza of the thirty-first hymn in their book, which begins—

Levons-nous, frères, levons-nous,
Car voici notre maître.

Why that is like a trumpet call to them—

Stand up, brothers, let us stand,
For behold our Master here.

and though I have never seen them rise to sing I shall go on believing that they never sit when singing that. The first edition of this book was published in 1834, and after several improvements they gave it what, in the innocence of their sanguine souls, they believed to be a final revision in 1855; but, dear hearts, they will want to mend their beautiful manual by adding new hymns and shortening old ones as surely as they have created it. It contains compositions selected from famous Frenchmen like Corneille and Racine; from early compilers like Bénédicte Pictet and François Térond, and from recent composers like the Père Manuel, and M. César Malan, with selections from former collections, the Moravian and others, and yet it has 126 hymns composed expressly for the book, of which 47 are the work of the editors themselves, whilst the whole is marked by a unity of design which gives no hint of the numerous sources from which it has been gathered. Never was seen such a variety of metres or such a profusion of tunes in a collection so small. Some hymns are written in lines of only four syllables each, others in lines of twelve; the stanzas are formed of any number of lines from four to twelve, and not less than 150 tunes are used in singing the 200 hymns, each hymn having fixed to it some particular tune considered to be its natural ally. In consequence of this it may be

long before a tune is used, or being used before it is used again; but to compensate, many persons use the edition in which the hymn is printed, with its tune immediately over it. Notwithstanding this elaborate attempt to secure a real correspondence between the music and the words, they cannot succeed while they retain their pious fear of all lively tunes. Rome has disgusted them with her sackbut, psaltery, and dulcimer art-harmony; so they, erring on the other side, often howl to the Lord in dreary semibreves spiritual songs as noble as any we have ever sung. Some one ought to teach them that pleasant music never spoils heart-melody, though bad singing cripples the effect of the finest words. We may be patient, however, when we remember how we once thought it blessed to drawl in lamentable tones at the table of the Lord, and how religiously we laid aside our soul touching tunes when we came to it, as we put away toys and newspapers on Saturday nights, till some of us wakened to the happy truth that it is a *table* and not a *tomb* which we are called to surround.

Slow and uninteresting as is their present style of singing, its faults are aggravated by what we have long since come to regard as vain repetitions, justifying the Quaker's criticism that we should never believe it profitable to address a fellow creature thus—

"Friend John, friend John, lend me, lend me
thy saw, thy saw."

The lines to be repeated are marked, with the number of times they are to be repeated in each verse—if only half a line is to be repeated that half is in italics. In some cases the last two lines are repeated, in others the last line thrice, and the preceding line twice. In some instances where, say, four syllables are repeated, the first four or the last four in the line are marked in different verses of the same hymn, any four indeed that in repetition will throw the most stress upon the sense. But in spite of their conscientious care to praise the Lord with proper adaptation of sound to sense, with as much relation to the understanding and as little to machinery as possible, they have yet to learn the more excellent way in sanctuary singing, and we may trust those who have done so much so well to find this out ere long. Without dwelling on lesser peculiarities, such as the arrangement of rhymes in some hymns in which the first and fourth pair, while the second and third pair between them, as in Tennyson's *In Memoriam*, peculiarities that have their interest as we observe them one by one, we come to the style of religious thought and spiritual quality displayed in the book. The impression produced upon us at first is that of superiority to our dear familiar songs of Zion. Very recently, at the request of a friend, I Englished a few without any attempt to re-dress the sentiment in poetry, and the remark was made, (evidently the genuine result of thoughtful listening), "*they are deeper than ours.*" But in fact there is a charm in fresh turns of thought which throws a glamour over the mind, and incapacitates us for fairly estimating the value of the bright new comers. These French hymns are finely poetical, affectionate, and passionate; but there is nothing in them to outshine the sacred lyrics which have made ours the grandest hymnals in the world. If we lack their sweetness, they have not our strength of diction; with more pathos, they yet have less power in their utterances than our masters of the sacred harp. I can find a richer tenderness and a sweeter familiarity in their compositions than in most of ours; but I listen vainly for the kingly tones that ring in those majestic and immortal hymns which are known all over the English-speaking world, and which have raised our hymn-books to a lofty place in the great literature of the land. The temperament of the two nations is apparent in their hymnals as in other things: but more apparent still is the spiritual character of the souls amongst them that have loved the Lord, and to me our sacred songs have oftener echoed the voices of a Peter and a Paul, while these of the French Baptists seem warm from the lips of the beloved John. No description, however, can adequately place this little gem of sanctuary melody before the reader. French scholars will hardly fail to know it, and English readers will perhaps welcome faithful translations of some of the more prominent hymns in the course of the coming year, commencing appropriately with *Un Cantique pour une Nouvelle année*, i.e., a New-year's hymn, which is the first hymn in the book.

E. HALL JACKSON.

PAPERS ON PREACHING.

No. VI.—*Vices of the Voice.*

THE preacher is of necessity a talker. His voice is one of his principal instruments; and skill in its use determines the character and degree of the effectiveness of his work for God and men. Other forces that make up that incomprehensible total, called the "preacher's power," centre in and depend upon the condition of the body: but speech has the pre-eminence amongst all that appertain to expression. Indignation is flashed from the eye like lightning from the meeting of clouds of thunder. Pity suffuses it with sympathy like dew the blades of grass. Astonishment gazes through it and tells its deep wonder. Indeed most of the various emotions of the mind speak with more or less power through the organs of vision. Appropriate gesture too, when the whole body seems to think and feel, and suit itself with quick and fit changes to the movements within, becomes a potent addition to the effect of the preaching art. But the vocal powers are unmatched in rousing passion, or soothing agitation, creating sympathy or directing the will, convincing the understanding or stimulating the active powers. Before all things the preacher is therefore a talker. His manual, the New Testament, describes him as a herald lifting up his voice and announcing, in clear, intelligible, and forcible, tones the coming of a beneficent and saving King: and also as a talker uttering brotherly words with all the freshness, naturalness, and homeliness of a fireside conversation.

It is this that makes the preacher's vocation abiding. The use of the voice is a unique prerogative. Any institution that depends upon it may defy all rivalry and occupy a throne which can never be usurped: for the human voice never has had and never can have any fit substitute. Nothing can take its place: and therefore nothing can do the preacher's work except the preacher himself. The pen cannot rival the tongue in thrilling the hearts, guiding the movements, and inspiring the heroic deed of large masses of men. No book could ever surpass the eloquence of Demosthenes, or rouse feeling as Whitfield did. Dead type cannot equal human utterance, all electric with deep and real sympathies. Pages of printed matter are for ever inferior to the living epistle that talks as it instructs, and feels as it enlightens. No writer vies with the orator. Fear not, O heralds of the gospel, as long as man talks at all, the sermon will never give place to the newspaper article, for the human voice divine is the first of all the manifold organs of expression! It is all instruments in one. The whole man can be put into it; thought and fancy and feeling and life, humour and logic, pity and power, and all the deeper spiritual excitements of the soul can move along this vehicle into the hearts of those who hear us. "Life and death are in the power of the tongue." Nothing do men welcome so heartily, or love so warmly, as the true-born and heaven inspired orator. His voice has more pathos than a tear, more music than the harp, and more thrill than the thunder. Its tones convey meaning, and its accent and emphasis are charged with thought. Men confess its power, and wonder, and admire.

Not a whit too high is Carlyle's eulogy of the preacher pitched. "That a man stand and speak of spiritual things to men. It is beautiful—even in its great obscurity and decadence, it is among the beautifullest, most touching objects one sees on the earth. This Speaking man has indeed, in these times, wandered terribly from the point; has alas! as it were totally lost sight of the point: yet at bottom whom have we to compare with him? Of all Public Functionaries boarded and lodged on the Industry of Modern Europe, is there one worthier of the board he has? A man ever professing, and never so languidly making still some endeavour to save the souls of men: contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this Speaking one; and stick to it with tenacity, with deadly energy; for there is need of him yet. The Speaking Function—this of truth coming to us with a living voice, nay in a living shape, and as a concrete practical exemplar: this with all our Writing and Printing Functions has a perennial place. Could he but find the point again—take the old spectacles off his nose and looking up discover, almost in contact with him what the *real* Satanas and soul-devouring, world-devouring Devil, Now is"——

I have little hesitation in saying that most of the defections from the Nonconformist ministry have their real root in the lack of this speaking power. Change of doctrine honestly effected, change of desire, strangely brought about will explain the disappearance of a few from our ranks, to occupy the desk of the literary scribe,

or the altar of the sacrificing priest, but nine men out of ten vacate the pulpit because of their elocutional unfitness for the preacher's work. Nonconformist ministers must, before all things, know how to speak with telling effect, or they will speedily be overtaken by the penalties of neglect. Scholarship of vast range and faultless accuracy; thought of the freshest and most suggestive order, leadership of the most skilful type, research of wondrous profundity, will not compensate for the absence of that magical power which converts teaching into influence and puts quickening energy into instruction. A healthy and well-made man in the prime of life has just left my study, saying that he is unable to accept the pastorate of a small church for no other reason than that he has not voice enough to fill a chapel accommodating rather more than six hundred people. I know a man who has in less than two years shouted a chapel empty; not because the people objected to an explosive outburst or two in the course of a sermon, but owing to the fact that they could not endure forty minutes bawling on the highest notes of the scale twice a week. Indeed where one man succeeds by the sheer force of *what* he has to say, dozens achieve success by saying *well* what they do say. At the bar, in the House of Commons, in civic life as well as in the pulpit, the fact is obvious alike. You may count on your fingers the celebrated speakers who, in spite of a bad and untrained voice, are able to interest large audiences and obtain sway over the springs of human action; whereas there is no popular speaker who does not show on, the first hearing, that *part* of the secret of his power is in his flexible and well-modulated voice.

The most glaring and unendurable vice of the voice in preaching is monotony; want of elasticity, spring and compass. Pitched high or low, if the starting note is kept up to the end without variation of cadence, even a mellow sweet voice becomes wearisome and vexatious as the grating of a saw. The harp has all its strings, but the unskilled harpist strums away at one string all the time. The organ has no lack of pipes, and stops, and yet the speaker never uses more than one. His oratory is planned down to a dead and unattractive level, worse than a Lincolnshire fen. Exhortation is in the same key as exposition; a promise is quoted in the same tone as a threat, a benediction has no more sweetness in it than a curse. There is no cadence, no music, none of the tunefulness of evervarying experience. Some are uniformly too low, they cannot be heard without painful effort; others are too high to be heard with pleasure. One is too fast, the aged cannot keep pace with him; another is so slow that his hearers are impatient to goad him along. A shrieks like an owl; B bawls like a town crier; C growls like an irritated bear; D snaps like an auctioneer; E croaks like a raven; F roars like a lion; G coos like a dove, and so all the way through to the end of the alphabet, the dreary monotone is kept up to the marring of all effectiveness and the destruction of all pleasure.

Drill is the one thing needful. The vocal powers require to be got into good condition, so that they can be used for any work the speaker desires to do without fatigue and exhaustion; and this is impossible without much painstaking. A man's education for the Christian ministry ought to be as favourable to the formation of habits of public speaking as to the development of habits of careful reading and vigorous thinking; for a well-trained utterance is at least as necessary to ministerial success as a thoroughly disciplined and richly furnished mind. The utility of everything the preacher has depends upon his speaking force. His Hebrew he may require once a year, his Euclid once in his life time, but his elocutional skill will be in demand more than half the days of every week.

Four things will help in getting this needful drill. (1.) Recognize the variety and compass of the human voice. Train the ear to the delicate differences of tone, pitch, and force possible in speech. Learn to detect in others, and to produce for yourself the whole scale of tones, from sympathetic, through persuasive, conversational, sarcastic, pathetic, denunciatory, hortatory, interrogatory, up to the "explosive outburst." Not that the preacher is to resort to tricks of art, but that he may give flexibility, suppleness and range to his voice, and then feeling will, with unerring tact, select the tone most fitted for its own uses.

(2.) Familiarise yourselves with the rules suggested by experience. John Wesley used to say, "As you love God do not scream." Another says, it is wisdom to hush-band one's voice, and breath, and not to make oneself hoarse while making one's hearers deaf. Leifchild says, "I devoted myself to elocution, and committed to a faithful and tenacious memory all the extracts from various authors which were commended to us. What I strenuously laboured to avoid was monotony, that bane of all impression. . . . The speaker's tone at the end of his sentences should

be varied, and the pitch or key of the voice should be raised in different parts of his discourse." And he quotes the familiar motto—

"Begin low
Proceed slow
Take fire
Rise higher
Be self-possessed
When most impressed."

Taylor, the American revivalist, advises, "If you desire to speak with ease and force, and never to 'give out,' stand erect when speaking—not stiff like a post—use as much natural action as you desire, but don't stoop forward: keep your shoulders back, give your lungs as much room as possible, and learn the art of deep breathing. The softest and the loudest tones are thus produced."

(3.) Still more important is it to have a faithful and reliable critic to check the preacher from contracting injurious mannerisms—such as "washing the hands in invisible soap;" letting the voice fall so low that part of a sentence is lost, &c. Every speaker is in danger of falling into the snare of bad habits of speech, gesture, &c. I heard an American tutor tell the story of the great French dramatist who took his plays to an *old woman*, and read them in her hearing, noting the effect on her mind, and receiving her criticisms: and looking at the students very seriously, the divine said, I advise you all to get "*an old woman*" of your own. Nothing is better. A quick-witted, quick-eyed wife is the best critic a preacher can have.

One of our greatest English orators was addressing a public meeting in a large northern town, and a slip of paper was sent up to him during his address by his wife; it was looked at and left on the platform, and on it was found, "*Not quite so quick.*" Happy is the man that is in such a case. He has a wife of whom it may be said, "She will do him good and not evil all the days of his life." "Her husband is known in the gates, when he sitteth among the elders of the land."

(4.) To all this must be added daily practice of the voice, in clear and distinct articulation; in the enunciation of the vowels with a bold, round, and full sound, in the repetition of passages requiring every variety of tone. The greatest orators of antiquity conquered the most formidable natural impediments to success by incessant drill. Demosthenes addressed himself to "the noise of the waves" on the sea shore, so that he might be self-poised amid "the tumult of the people." Cicero had to battle with feeble lungs and excessive vehemence, just as the Greek orator had to war with undignified gesture and a painful stutter. Whitfield made oratory a study. Timothy heard his guide saying, "Neglect not the gift that is in thee." JOHN CLIFFORD.

THE BULWARK OF PROTESTANTISM AGAIN!

In an article in the *Times* of Monday, Nov. 10, occasioned by the announced retirement of Mr. Edward Miall from the representation of Bradford, there occurs this remarkable statement, "If the Church is disestablished there will be less security for the Protestantism of the Protestant Religion." Passing by the astonishing ignorance displayed in this effusion as to the aim and teaching of the great and distinguished leader of the Liberation Movement, let us ask what is there in the *spirit and theory* of Nonconformity that is so inimical to Protestantism? What is there in the free churches that is fatal to the teaching of the Protestant Religion? Protestantism is based on Scripture; declares this to be its bar of appeal on all questions of doctrine and church polity. "The Bible, and the Bible only, is the religion of Protestants." And Nonconformity carries that principle to its full and legitimate issues: and even grounds its antagonism to a state-supported church upon its teachings. Do Anglican Protestants love the Bible? We more. Do they read it in their churches? So do we. Do they make it their judge? So do we. Do they reject anything that is contrary to Scripture? We are ready to do the same.

Protestantism asserts as its cardinal creed the doctrine of justification by faith in the Lord Jesus. Luther makes it the article of a standing or falling church. We hold to it with the utmost tenacity; count it the key-stone of the arch of Pauline teaching; and declare that when we preach the necessity of works to

justify the justifying faith, we are only building with fitting stones on a wisely laid foundation. Our teaching is the very essence of Protestantism. Nonconformity clings to the cross of the Redeemer. The Free Churches preach Jesus of Nazareth, and Him crucified.

Protestantism asserts the right of private judgment. We count that same right our highest privilege, and insist on its free exercise throughout the whole of our church life. Indeed, Nonconformity is fairly developed Protestantism; it is the Protestant religion applied, in appropriate methods, to the vigorous and free life of this nineteenth century, and in its theory has nothing that is antagonistic to Protestantism.

And if such be the case as to the theory, what about the actual facts? Whence comes the insecurity for Protestantism. The *Times* says that if the Church is dis-established Protestantism will be less secure. How is it now? What is the effect of the bulwark raised against the errors of Roman Catholicism in the State Church? That Popery is growing amongst us is admitted on all hands. But whence come the converts? Are they Nonconformists? Two hundred clergymen stood with Archbishop Manning at the consecration of a church, and the whole of the two hundred, and the Archbishop himself, had held office in the Church by law established. Is that security for Protestantism? A work published for and largely circulated amongst the priests of the English Church distinctly declares that the bread and wine on the altar is bread and wine before the priest's consecrating act, but afterwards it is the body and blood of Christ. Our fathers died rather than conform to that! they went to the stake rather than subscribe to that very doctrine—the doctrine taught by State-Church officials. Is that security for Protestantism? Is the doctrine of the confessional, of prayers for the dead, and all the rest of the Papal teaching now encouraged throughout the law-made churches of the land, your security for Protestantism? Why there is not a sadder burlesque in the land than this of our leading journal denouncing Edward Miall, and holding aloft the English Church, honeycombed with Popery, and given over to High Churchism, as the bulwark of the Protestantism of the Protestant Religion. Security! If our Free Churches, by the intensity of their spiritual life, by their faithful adherence to Scripture, and effective church organization, do not uphold Protestantism, it is doomed to be stifled within the boasted bulwark that was to have preserved its life.

JOHN CLIFFORD.

SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE BIRMINGHAM VICTORY deserves to be chronicled far and near. It is the triumph of Liberalism; and even the *Daily Telegraph* admits that neither metropolitan nor extra-metropolitan defeats will greatly diminish the effect of this remarkable issue upon a field of battle chosen deliberately by both sides as decisive, and accepted everywhere as a sign of the tendency of the times. Verily the twenty-fifth clause cannot survive the sound and repeated blows of Mr. Bright and his constituency. They are more than conquerors. Their majority is upwards of 93,000 votes. "The Liberal eight" have a sublime excess of votes. The milk-and-water Wesleyan is nowhere, and "the Bible eight" are sufficiently low in the number of votes to give decisive significance to their defeat. Manchester apathy has given the advantage to denominationalism; and similar apathy will put the palm in the hands of our foes in other places, but the nation is really with Birmingham. Secularism in national education is a national injustice; and Englishmen are not unjust.

II. THE DUTY OF OUTSPOKENNESS.—Mr. Spurgeon and Dr. Landels have given the Baptist testimony with ringing clearness: and all the Baptists of the country say "Amen." The former by his *Signs of the Times*, and the latter by his address on *Ritualism*, has made clear to others our opinions. Some people prefer giving the Baptist testimony to Baptists in the way that some ministers always blame the early attendants at worship for those who come late. We have believed what Dr. Landels told us for years: but it is necessary at such a time as this that churchmen and paedobaptists generally should understand us. They are sensible men: they will not think any the less of our friendship, but will appreciate it all the more.

III. THE CIRCULATION OF DR. LANDELS' ADDRESS.—£150 were needed for this purpose at the first. About £90 were contributed or promised at the meetings of the Union. But because many thought it so small a sum, and others imagined it all

raised, the other £60 are not yet to hand. We know it is only necessary to make known the deficiency, and money will be forthcoming at once. Readers may send to Mr. A. S. Daniell, Trafalgar Road, Birmingham, or to the Editor of this Magazine.

IV. THE CONGREGATIONALIST ON INFANT BAPTISM.—We have not space to discuss the papers that have appeared in the Magazine edited by Mr. Dale on this subject during the last three months; we hope to do so in the new year: but our readers will be glad to make a note of the following facts:—That Congregationalists have in their chief monthly organ, and by the mouthpiece of one of their leaders, completely surrendered all interest in the Abrahamic covenant, as the ground and meaning of the rite of infant baptism: that they have given up the theory of hereditary piety. So that we shall hear no more of "circumcision," nor of the holiness of a parent making the child holy. Mr. Dale holds that infant baptism sets forth that the child is embraced in a scheme of uni-

versal redemption, and that Christ claims him as His. What Mr. Dale would say as to the meaning of the Scripturo passages on baptism, if he were not compelled to find some theory for the practise of sprinkling infants, we no not know. Beecher frankly admits that the practice is not scriptural. What are we coming to?

V. THE FRIENDS have just closed their special conference in London: and amongst many other noteworthy signs of the times is the expression of strong dissatisfaction with the theory of "hereditary piety." It is thought by some to be the principal defect of their system, the main cause of their weakness and comparative stagnation. We have the warmest admiration for the disciples of George Fox, and augur from this unrest and discontent the approaching surrender of this obstacle, and the acceptance of none other than personal and individual relations between the soul and its Saviour. With this change there will doubtless be the increase of power and prosperity.

Reviews.

THE ORDINANCES OF CHRISTIAN WORSHIP.
By Henry Webb. *Simpkin, Marshall, & Co.*

THIS volume is intended as preparatory to one we noticed and commended a short time ago in these pages by the same author on the Gospel Church; and it is constructed on precisely the same principles. There is the same loyalty to the Scripture, the same transparency of diction, and the same earnest desire to trace the mind of the Lord, and to induce true spirituality in divine worship. The ordinances of Christian worship are "Watching;" to know the will of God; prayer; confession of God, in address and in song; administration of the word. Considerable skill is shown in discriminating between the permanent and the evanescent ordinances of Christian worship, as in the case of the holy kiss, the anointing with oil, etc.; and also in laying bare the groundlessness of such human rites as confirmation. We are amazed that a writer of such acuteness should at this time of day contend for infant baptism, and take his stand on the fact that the command reads, *baptize all the nations*,—which, if taken without regard to the *discipling* which precedes it, would comprise idiots, murderers, etc., etc., for they can be baptized as well as infants.

THE COMPANIONS OF THE LORD: Chapters on the Lives of the Apostles. By C. E. B. Reed, M.A. *Religious Tract Society.*

It is a suggestive and interesting fact that so much attention is now being paid to the first disciples of Christ, with the view of revealing His wisdom and grace in the training and perfecting of men. Bruce's "Training of the Twelve," Maccoll's "Disciple Life," have led the way; and an admirable addition is now made by Mr. Reed. The details of the history of the apostles are woven together in a singularly able manner; their characters are sketched with marked skill and discrimination, and their relations to the Teacher Himself are traced with unflinching accuracy and insight. The book abounds with information. It is abreast of the literature of the time. Recent travels, wide history, and English poetry all furnish either material or setting for the author's thoughts. It is an eminently servicable book.

THE PARABLE OF THE PRODIGAL SON.—
By Rev. F. Ferguson, M.A. *Hamilton, Adams, & Co.*

This is another exposition of "the Pearl of Parables;" rightly basing its claim to a place amongst its numberless companions

on its thorough homeliness of style and illustration, and the glorious breadth and freeness of the gospel it exhibits. There is an air of domesticity in it from beginning to end. It is intensely practical; and it gives a broad unrestricted message of salvation; one without a shadow of reserve, provided and *really meant* for ALL sinners; and offered without money and without price. It is well adapted for cottage reading, to give to enquirers, and Christians generally will read it with interest and profit.

HOMES MADE AND MARRIED: a book for Working Men and their Wives. *Religious Tract Society.*

THE story of Matthew Hill and his wife is told with thrilling effect, and will be read with deep feeling and much profit. It exhibits, in a simple and captivating manner, the sad results of bad temper, and the fearful consequences of the vicious habit of indulgence in intoxicating drinks. A better temperance tale has not recently issued from the press. While it shows the service rendered by the efforts of intelligent and Christian workers, it makes patent the fact that help must be drawn from God in conquering every evil way. It is a most appropriate gift book for working people.

THE MYSTERY OF THE BURNING BUSH.—By T. M. Morris. *Stock.*

A dozen sermons on such topics as God's revelation to Moses in the burning bush; Self-pleasing; The Three Crosses; The one Cross and the Three-fold Crucifixion; Growth, etc., make up this neat and attractive volume. The framework of these discourses is simple and interesting; the style clear, direct, and forcible; and the tone is spiritual, devout, and practical. They are expositions of the text of Scripture, and will refresh the faith, cheer the toil, brighten the hope, and heal the sorrow of Christian men.

NED'S SEARCH. By M. H. Holt. *Marlborough.*

Our youthful critic pronounces this "better than ever;" and we endorse his opinion. Ned's Search will surely be a favourite with every boy who has the good fortune to obtain it. It is full of tenderness, of stirring incident, and of Christian teaching, all set in a style that is clear and pleasing, and illustrated in a manner that completes the effect.

R.C.

MISCELLANEOUS.

The Voice of Scripture on the Worship of God in Public. By Spencer Murch. (Dorby: Brown.) It is precisely what it professes to be, a scriptural statement of the church of the first days, and is adapted to be useful.—*Ritualism, Confession, etc.* By S. T. Williams. (Leicester: F. Howitt.) Timely, stirring, and able: deserves a large circulation.—*Our Hope.* A Magazine bearing on prophetic enquiry. Edited by W. Maude. (Stock.) This new periodical is set for the exposition of the beliefs of such writers as Henry Dunn, J. Tinling, and W. Maude; and advocates the theory of life in Christ only. We highly appreciate some of the articles of this opening number, and think its tone and ability prophesy for it a prosperous career.—*The Canon and the Cardinal* (Stock and Winks) is a full and particular account of all the circumstances connected with the conversion of Canon Grassi. All our readers should invest in it, and distribute it far and near.—*The Series of Little Books by John Bunyan.* Blackie and Son have added to those already noticed on this page—The Resurrection of the Dead; The Barron Fig Tree; Justification by Imputed Righteousness; and the Jerusalem Sinner Saved.—*The Baptist Almanack for 1874* (London: Banks) contains much valuable information about the London and other churches, and is deserving of general support.—*Old Jonathan's Almanack for 1874*, just issued by W. H. & L. Collingridge, is well illustrated, and contains, in addition to the usual almanack matter, a good selection of texts, and much that is interesting and useful, forming altogether a very attractive broadsheet, which will be found well adapted for localization.—*Popular Education, and the Oppressive Clauses of the Education Act.* By Giles Hester. (Sheffield: D. T. Ingham.) Sound exposition, educational history, and apt counsel are admirably combined. Circulate it widely! It will do much good.

TEMPERANCE LITERATURE.

The Rechabites of Scripture. By the Rev. W. T. Adey. (Leeds: Broadbent.) Able, judicious, and suggestive. Worthy of extensive circulation.—*The Juvenile Temperance Catechism.* By Rev. D. Burns, M.A. (London: Curtice.) Exactly suited to the necessities of the young. Should be in every Band of Hope Society.—*Who are against us?* By Rev. J. H. Morgan. (Stock.) An admirable, temperate, and timely answer.

Church Register.

CONFERENCES.

The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held in Enon chapel, Burnley, on Wednesday, Dec. 17. Service to commence at eleven a.m. Preacher, Rev. W. Chapman. J. MADEN, Sec.

The WARWICKSHIRE CONFERENCE was held at Salem Chapel, Longford, Oct. 7. At half-past ten a.m., after devotional services, a paper was read by the Rev. W. Lees, on "The Relation subsisting between Prayer and the success of the Gospel." A very cordial vote of thanks was given to Mr. Lees for his admirable paper, and he was requested to send it for insertion in our Magazine.

The afternoon meeting commenced at half-past two. Brother Parsons prayed. The Rev. J. P. Barnett, presided. From the reports received, thirty-three had been baptized since the last Conference, and there were thirty-two candidates.

The following business was done:—

I. *Committee for recommending Candidates for Collegiate Education.*—The following were appointed for the ensuing year, brethren Pike, Parsons, G. Cheatle, Patter-son, Lees, Marshall, Barnett, Carpenter, Norton, and Cross.

II. *Evangelistic Services.*—The following resolution was passed:—"That we earnestly recommend the churches of this Conference to hold Evangelistic Services with a view to the revival of spiritual life; and that the Secretary be requested to correspond with the churches respecting this subject."

III. The next Conference to be held at Lombard Street, Birmingham, on some Tuesday in April, 1874. The Rev. J. P. Barnett to read a paper on "How to promote a genuine revival in our churches." In the evening it was resolved to have addresses in place of the usual sermon.

Business Committee, brethren Pike, Parsons, Pattison and the Secretary.

In the evening the Rev. E. C. Pike, B.A., preached from Romans x. 1.

HENRY CROSS, *Secretary.*

CHAPELS.

ARMLEY, near Leeds—*New General Baptist Church.*—Services of a specially interesting character have recently been held in connection with the formation of a new

General Baptist Church at Armley. About thirty persons, unable to endure Hypo-Calvinism, have seceded from the Particular Baptist church, and taken a large upper room, fitted it up in a neat and comfortable manner, and held opening meetings on Nov. 12 and 16. On the 12th the first service was conducted by the Rev. James Walker, late pastor of the P. B. church, but now pastor of our church at Congleton. A tea meeting followed, at which we had a large gathering of friends and sympathizers. Councillor Swithenbank presided at the public meeting; and addresses were given by Revs. H. Richardson (Wesleyan), E. Hall (New Connexion), R. Silby and others. On the 16th, Rev. J. Walker preached morning and evening, and Rev. R. Silby, of Leeds, in the afternoon. At the close of the afternoon service Rev. J. Clifford, M.A., LL.B., gave a brief and encouraging address. Our opening services have been crowded to excess, and the collections beyond expectation. Nothing is more evident than that the Lord is with us to bless and to save.

EDGESIDE.—On Nov. 1st we held a public tea meeting to reduce the debt on the chapel. Over 200 persons were present. Addresses were given at the public meeting by the Revs. W. Chapman, D. George, A. J. Parry, J. Stapleton (pastor), and G. Shepherd, Esq., in the chair. The debt on the chapel was £670. The handsome sum of ninety-two pounds was collected. On the following Sunday two sermons were preached by the Rev. W. Chapman. Collections, £12. Present debt, £566.

HITCHIN, *Walsworth Road.*—On Sunday, Nov. 9, the Rev. Dr. Green, of Rawdon College, preached the anniversary sermons, morning and evening, and Rev. J. Aldis in the afternoon; and on the Monday following Rev. W. Landels, D.D., of London, preached in the afternoon. Tea was provided in the school room; after which a public meeting was held, C. H. Goode, Esq., of London, in the chair. Addresses were given by Rev. J. Clifford, M.A., LL.B., the ministers of the town, and R. Johnson, Esq. The pastor, Rev. J. H. Atkinson, gave the following financial statement:—The proceeds of the last anniversary and the weekly offerings amounted to £227 11s. 4½d. The year before the receipts from the same source amounted to £183 14s. 7½d. The following sums had also been raised:—for the Sunday School, £14 13s. 6d.; for the G. B. Missionary Society, £51 13s. 4d.; for Chilwell College,

£5 5s. 0d.; for Home Mission, £8 5s. 0d.; for the Hitchin Infirmary, £2 10s. 0d.; for the Land Fund account, £516 6s. 2½d., by the bazaar for the Building Fund, £238 18s. 1½d. Total amount collected during the year, £1064 12s. 6½d. The services were well attended, considering the unfavourable weather. The total receipts from the anniversary £50 10s. 0d., which pays the balance due to the treasurer on the current account, and leaves us a balance in hand.

LEEDS, Wintown Street.—The following services have been held in connection with the opening of the new General Baptist chapel, which has been erected in lieu of the old Call Lane chapel, now swept away for town improvements. On Wednesday, Nov. 5, sermons were preached by Rev. J. P. Chown and Rev. J. Lewitt. Between the services there was a tea provided in the school-room, the trays being given by the friends. There was also a sale of work, &c., at the same time. On Sunday, Nov. 9, sermons were preached by Rev. R. Holmes and Rev. W. Best, B.A. In the afternoon there was a united communion service, with an address by Rev. W. T. Adey. On Thursday afternoon, Nov. 13, the ordination of Rev. Robt. Silby took place. The questions were proposed by the Rev. N. H. Shaw, the prayer offered by Rev. I. Preston, the charge to the church was given by Rev. W. Underwood, D.D., and that to the pastor by Rev. J. Clifford, LL.B. After tea there was a recognition meeting. The chair was occupied by W. Cadman, Esq. Appropriate addresses were delivered by Revs. W. Best, B.A., W. T. Adey, N. H. Shaw, J. Lewitt, W. Underwood, D.D., J. Clifford, LL.B., W. J. Butcher, Alderman Barran, and Councillor Nettleton. These services, which were well attended throughout, were brought to a close on Sunday, Nov. 16, when Rev. J. Clifford, LL.B., preached morning and evening. The new building, which has been erected from the designs of Mr. A. Crawford, of East Parade, consists of a chapel 64ft. 6in. long, inclusive of a chancel 10ft. long by 22ft. wide, containing singers' seats, pulpit, and baptistery. The general width of the chapel is 42ft., and at the transepts 48ft. A gallery runs along both sides and one end of the building, carried on cast-iron pillars, which are continued up and support the roof by means of circular-cut ribs, springing from the capitals, and dividing the ceiling (which is 35ft. high) into four bays, including that of the transepts. The seating has been arranged to accommodate with ease 500 persons. On each side of the chancel is a vestry, each measuring 16ft. by 9ft. 6in., for ministers and deacons, over which rooms are two others of equal size. In the rear of the

chapel, and separated therefrom by a corridor and school staircases, is the school building, consisting, on the ground floor, of a lecture room, 27ft. by 18ft., and infants' class room, 20ft. by 13ft., and another class room, 16ft. by 13ft.; also a kitchen, bedroom, larder, and pantry for the chapel-keeper, all these rooms being 11ft. high. On the first floor is a school room, 55ft. by 27ft., and 18ft. high, coiled like the chapel at the collar beams, and divided into bays by the roof timbers. It is, however, intended to cut off 16ft. from one end of this room to form two additional class rooms. In connection with the school building are separate yards for boys and girls, and for the chapel-keeper, who have likewise each their respective entrances. The style of architecture is Gothic, of the period known as transition from early pointed to geometrical. The entire cost is estimated at £4,500.

NORTHALLERTON.—Most successful anniversary services were held, Oct. 12. The Rev. J. Andrews preached at Brompton in the morning, and Northallerton afternoon and evening. On the 13th the annual tea meeting was held. The trays were gratuitously provided. Two hundred and twenty friends took tea. In the evening a public meeting was held, and addresses delivered by the Revs. J. A. Andrews, H. Gray, F. W. C. Bruce, J. Anderson, R. Crookall, T. Elliott, and W. Stubbings. The church at Northallerton gives grateful thanks to the kind friends for the following donations for the debt on Northallerton Chapel, F. A. Milbank, Esq., M.P., £2; J. Horsfall, Esq., West Vale, £5; R. Dempster, Esq., Elland, £5; Miss B. Sutcliffe, Birchcliffe, 5s.; Miss Clegg, 2s. 6d. Assistance is still needed. The smallest donation will be thankfully received by Rev. W. Gray, Birchcliffe, Hebden Bridge, and W. Stubbings, Northallerton.

PODE HOLE.—Nov. 16, anniversary sermons were preached by the Rev. J. C. Jones, M.A. On the Monday a public tea, when nearly one hundred were present; after which the annual meeting was held, when addresses were given by the pastor, Rev. J. C. Jones, Messrs. Woodroof, Davy, and other friends.

SPALDING COMMON.—The annual sermons were preached by the Rev. J. C. Jones, M.A., Oct. 12. On the Monday a tea meeting, when over 120 sat down, after which the annual meeting was held, and addresses given by the pastor, and Messrs. Godsmark, Atton, and Pycock.

RAMSGATE.—The 149th anniversary of the church, and the forty-first of the pastor, took place on Friday, Oct. 31. General Ratcliffe took the chair, and addresses were given by Revs. D. Plodge, W. Wood, Dr

Marriages.

SUTCLIFFE—RICHARDS.—Oct. 6, at the General Baptist chapel, Old Basford, by H. Bolton, Mr. John Sutcliffe, of Carrington, to Miss Jane Richards, of New Basford.

TURNER—HEWSON.—Nov. 16, at Sawley, by J. Stenson, Mr. William Turner, to Miss Anne Hewson, both of Sawley.

Obituaries.

GREEN.—Oct. 19th, at Spalding, William Green, aged sixty-three years. For over thirty years our departed brother was a member of the church at Spalding, and also a local preacher and Sunday school teacher. He was greatly respected, and was an earnest labourer in the vineyard of the Lord. His end was peace. He was followed to the grave by several of his fellow-labourers and Sunday school teachers, being interred in the Spalding cemetery, Oct. 22nd. The Rev. J. C. Jones, pastor, officiated. J. T. A.

PICKERING.—A good man, though comparatively unknown, bearing an honoured name, after living a quiet but useful life, has lately passed away from us. And though the materials for even a brief notice are very slender, it would not be meet that the year should close without some tribute to his worth. James Pickering was grandson of Mr. Nathaniel Pickering, who was ordered to cease preaching and threatened with the parish stocks in 1766, by the drunken curate at Sawley, (vide Adam Taylor, vol. 2, p. 50.) His father was Mr. Thomas Pickering, who laboured with great usefulness and comfort at Castle Donington, for twenty years, before his decease in 1807. His paternal uncle was the venerable Mr. William Pickering, for so many years the beloved pastor at Stoney Street, Nottingham. James, the subject of our notice, was born at Castle Donington, in June, 1796. Here, too, he was apprenticed to the grocery and drapery business, with Mr. John Bakewell; a name well known then, and afterward, amongst the General Baptist churches. In 1812 he became a teacher in the Sunday school, and continued so to the close of his life. He was baptized in 1819; and his course was uniformly consistent and useful. For eighteen years he was a deacon of the church at Mansfield, to which town he had removed on account of business. Here he was very much beloved and respected, especially by the late pastor at Mansfield, the Rev. John Wood; and a cordial attachment between the minister and his old deacon continued unbroken till the death of

the former, a few years ago. In 1851 our friend was chosen a deacon of the church at Castle Donington in connexion with the late Mr. William Oldersbaw, who, after a severe and trying affliction, entered into rest some few years before his elder fellow officer. Mr. Pickering's calm and orderly manner of doing everything made him a valuable church officer; and consequently a great deal of writing, correspondence, and book-keeping, fell into his hands. As church secretary he was a model; and had all the statistics of our association been equally well kept, our secretaries would have been greatly helped in their annual work. Mr. Pickering's careful attention to matters of detail, and unswerving integrity and punctuality, were so marked, that other offices of importance and trust, besides church matters, came into his hands. For many years he was "Registrar of Marriages" for his district, and "Secretary to the Gas Company" in the town. His attendance and help at the weekly prayer meetings were generally to be relied on; and the writer has often listened with pleasure to his familiar voice in earnest prayer. His judgment was sound; and his attachment to the principles of nonconformity sincere. He was a kind counsellor and a warm friend. His last affliction was long and trying; and for several days before his departure he was unable to speak distinctly. He died January 23rd, 1873, aged 76 years. His remains "rest in hope" under the shadow of the sanctuary he loved so well; and his spirit is "with Christ, which is far better." A widow and only surviving son are left, who sorrow, but "not as others who have no hope." "For if we believe that Jesus died and rose again, even so them also who sleep in Jesus, will God bring with Him." "We comfort one another with these words." S. S. A.

WEST.—Nov. 13th, J. R. West, R.N., aged fifty-six, for many years an active deacon and earnest supporter of the church in Clarouce Street, Landport, Portsea. Deeply respected by pastor and people.

OUR MAGAZINE FOR 1874.

MY DEAR FRIENDS,—

In closing the fourth year of our companionship in the pages of this ancient periodical, I have none but thankful and hopeful words to write. You have so kindly and generously appreciated my efforts to serve you, that the work, though a real labour, has been a labour of love. Your hearty praise spoken in our Annual Assembly, and sent again and again by post, proves that in this labour there is some profit. My brethren in the ministry and in the various offices of the church are amongst my steadfast friends, partners and co-workers in the enterprise, and share the credit of the increasing circulation and usefulness. Without a shadow of fear I trust you all for the coming year. Your words and deeds assure me that you will add to your assiduous endeavours to increase the number of readers and to extend the sphere of service of what is known everywhere amongst us as "OUR MAGAZINE."

My wish is that this periodical may be the Magazine of all General Baptists in the nation; a real and effective help to all our denominational institutions, and a useful companion of all who believe and teach an utterly unrestricted gospel, free as the infinite love of God, to the whole world, for whose sins He gave His Son as a propitiation. I wish to be a co-worker with our pastors in the task of making the churches strong, intelligent, hard-working, public-spirited, and efficient: and therefore I want the Magazine to have a place in every General Baptist home as well as in every General Baptist Church.

In the arrangements for 1874, a series of Pictures from Church History will be drawn by a vigorous pen with which we are now pleasingly familiar. A popular preacher, himself once a "local" amongst us, will write the Local Preachers' Page, month by month. Parables and Stories for the young will be provided by writers "old and new." We shall journey on the continent in company with one of our pastors: and Two Friends will take us to see some of the most useful institutions of our London Life. A learned scribe will give us the story of the origin of the letters of the New Testament, and I hope to write on the Spiritual Life, Our Working Machinery, on Preaching, to Gossip on Geology, and to discuss some of the living questions of the day; whilst many others will lend us their willing and welcome aid. Commending to your sympathy and effort this part of our denominational work for Christ and men,

I am, my dear friends,

Ever yours, in the joyful service of the Lord Jesus,

JOHN CLIFFORD.

22, Alpha Road, Regent's Park, N.W., Dec. 1, 1873.

THE
MISSIONARY OBSERVER.

DECEMBER, 1873.

VALEDICTORY SERVICES AT DERBY.

THE services connected with the designation of the Rev. J. G. Pike, late pastor of the Commercial Road church, London, as a missionary to Orissa, were held in the St. Mary's Gate Chapel, Derby, on October 23rd. No more fitting place could have been chosen for these services than the one which was, for so many years, the scene of the ministry of the intending missionary's grandfather, and the founder of the General Baptist Missionary Society. It may be mentioned as a singular coincidence that the church which Mr. Pike has just left was the one that his grandfather, whose name he also bears, originally became a member of when he first associated himself with the Baptists, and some two years before his removal to Derby. The whole midland district was exceedingly well represented on the occasion, and even in the afternoon a very large audience occupied the spacious chapel. After reading and prayer by the Rev. J. Fletcher, of Lenton, an introductory address was given by the Rev. W. Bishop, of Leicester, who dwelt on some of the main reasons for christians engaging in foreign mission work, viz., the sin of man, the love of God, the genius of christianity, and the command of Christ. Mr. Pike's replies to the questions which were proposed to him indicated how long and constant had been the desire to labour in the foreign field, and how deeply his heart was enlisted in the work. Murmurs of suppressed applause, a thing we had never before heard on such an occasion, told more eloquently than words how thoroughly the missionary's statement had touched the sympathies of the meeting, and how entire was their satisfaction in the step he was taking. The Rev. J. C. Pike, of Leicester, the Secretary of the Society, commended his son in fervent prayer to God. A very appropriate charge was delivered by the Rev. Isaac Stubbins, whose lengthened missionary experience enabled him to give practical and valuable counsel. The evening meeting was presided over by the pastor of St. Mary's Gate church, the Rev. Joseph Wilshire. The Rev. E. Stevenson, of Loughborough, alluded to the enthusiasm manifested in the early days of the Mission, remarking that he had lived to see a decline of zeal, but that he hoped now there was a revival of the old spirit. The Rev. J. G. Pike expressed, in a telling manner, the views he entertained respecting the work to which he was going. The Rev. T. W. Handford, of London, referred to the impossibility of the old style of missionary meeting being held now, inasmuch as the tales of physical horror which were truly told then had, thanks to christian missions, ceased to be true, and having pointed out other proofs of success, he made a powerful appeal for still greater efforts to be put forth. The Rev. Isaac Preston, of Halifax,

reminded the audience of the solemn engagements into which they had entered to remember their brethren abroad in their prayers. The meeting was also addressed by the Rev. W. Bailey, lately returned from Orissa, and the Rev. W. Evans, of Leicester. After a few words from the Secretary, the deeply-hallowed and interesting services of the day were brought to a most impressive close by the great congregation singing the well-known hymn by Dr. Sutton, one of Orissa's earliest and ablest missionaries, beginning,

Hail! sweetest, dearest tie that binds.

Mr. and Mrs. Pike and their three little children embarked at Gravesend in the S.S. "Viceroy," for Calcutta, on Friday, Nov. 7th, but did not sail till about half-past ten the next morning. The latest news before going to press was that the "Viceroy" passed Malta on Tuesday, the 18th Nov., and Port Said, the entrance of the Suez canal, at 6.55 p.m., on Sunday, the 23rd. Thus far the passage had been a rapid one, being favoured by the strong fair breeze, almost a gale, which lasted for several days after the vessel sailed.

INDIA AND CHRISTIAN MISSIONS.

BY REV. W. HILL.

DURING the past year statistics were collected from the various Protestant Missions of India, Burmah, and Ceylon. Believing that some information as to the work carried on, and the results attained, will be acceptable to the friends of the Orissa Mission, I have the pleasure to send you the following summary for publication in the *Observer*. My information is obtained from the "Statistical Tables prepared at the request of the Calcutta Missionary Conference," and from the "Report of the General Missionary Conference, held at Allahabad, 1872-73."

In the years 1850 and 1861 statistics were prepared and published by Dr. Mullens. Those now presented are for the last decade, or from 1862 to 1871 inclusive.

Ten years ago there were 138,731 native christians in the whole of India. There are now 224,161, or an increase during the decade of 85,430 persons, which is at the rate of 61 per cent. Dr. Murdoch states that during this period the increase in the United Kingdom was 8.8 per cent. So that the increase in India has been about seven-fold that rate. The number of communicants has increased from 24,976 in 1862 to 52,813 in 1871, or at the rate of more than 100 per cent.

In a paper read at the recent Allahabad Conference, on the Progress and Prospects of Indian Missions, the Rev. M. A. Sherring, London Mission, Benares, made the following statement: "It is in the highest degree encouraging to know that the rate of increase of native christians in this country has been considerably enhanced during the past ten years, as compared with the preceding decade. From 1850 to 1861 the rate of increase was about 53 per cent.; but from 1861 to 1871 the rate advanced to 61 per cent. We may well suppose, according to the analogy adduced, that this rate will augment rather than diminish. But on the supposition that the rate remained constant from year to year, and from decade to decade, for a period of 130 years, that is to A.D. 2001, what is the result which we obtain? In the year 1901, that is a little less than thirty years hence, the number of native christians in India would amount to nearly a million. Fifty years later it would be upwards of eleven millions; and fifty years later still, or in A.D. 2001, it would amount to 138,000,000.

Such calculations, I am aware, hardly come within the bounds of sobriety. Unforeseen obstacles might intervene to retard the good work. Yet it is equally probable, perhaps, indeed, much more probable, that at any time a sudden and general movement of the people in the direction of christianity might take place. The history of the church tells us that this has happened before in other countries, not once or twice, but many times; and before our own eyes it is happening in the present day in the large island of Madagascar. Moreover, the promise is that 'a nation shall be born in a day.'

The largest *numerical* increase has been from the following nationalities:—

	1861.	1871.	Increase.	Per centage.
Tamil	91,844	118,317	26,473	29
Kol	2,400	20,877	18,477	803
Telegu	4,531	19,233	14,702	324
Malayalam	11,222	19,625	8,403	75
Hindi and Urdu	5,288	10,153	4,865	92
Bengali... ..	16,277	20,516	4,239	26
Oriya	1,123	3,155	2,032	180

In several Missions the increase has been very remarkable. For instance, the American Baptist Mission, in the Telegu country, has increased its native christian community in ten years from 23 to 6,418; and the German Mission in Chota Nagpore has increased from 2,600 to more than 20,000.

Two important Missions show but a slight increase in their numbers. For instance, the Baptist Mission has advanced only from 6,472 to 6,509, and the American Board from 7,493 to 8,161.

The number of foreign missionaries is about the same as it was ten years ago, there being 487 in 1871, against 478 in 1861. In the five principal English Foreign Societies there has been a falling off of twenty-eight missionaries between the beginning and end of the decade. The statistics on this point are as follows:—

	Missionaries in 1861.	Missionaries in 1871.
Church Missionary Society	103	102
Propagation Society	43	40
London Missionary Society	46	44
Baptist Missionary Society	39	36
Wesleyan Missionary Society... ..	31	22
Total	262	234

On the other hand, the American Presbyterian Church has increased its agents from 23 to 32.

The number of ordained native ministers has increased from 97 in 1861 to 226 in 1871.

The Central Mission Stations have increased during the same period from 319 to 423.

Of the entire number of converts added to the Protestant Church in India during the decade, three-fourths, at the very least, are from low caste and aboriginal tribes, which everywhere show themselves much more susceptible to christian influence, and much more free from prejudice than pure Hindoos.

During the year 1871, 85,121 rupees, or £8,512 2s., were subscribed by the native christian community.

In India, Ceylon, and Burmah, there are, belonging to different societies,

twenty-four mission presses. From the year 1862 to 1871 there were printed separate works or editions, in various languages, as follows :—

Languages.	No. of works	Languages.	No. of work	Languages.	No. of works
English	375	English and Gujarati	6	Telegu	83
Bengali	206	Marwari	6	Canarese	581
English and Bengali...	6	Nepalose	1	Malayalim...	395
Sanscrit	4	Khond*	1	Khasia	1
Hindi... ..	214	Punjabi	40	Tulu	11
English and Hindi ...	1	Tibetan	20	Kodagu	1
Urdu	189	Tibetan, Hindi, and		Singhalese	289
English and Urdu ...	6	Urdu	10	Portuguese	10
Persian	4	Burmese	1	German	2
Oriya... ..	131	Pali	2	Latin	1
Santali	24	Vgau Karen	13	Canarese and English	4
Assamese	20	Bghai Karen	10	English and Malayalim	23
Assamese and English	13	Marathi	13		
Gujarati	125	Tamil... ..	568	Total.....	3,410

The number of copies of books and tracts printed at the various mission presses amounts to 12,440,672, as follows :—

Number of copies of the entire Bible in the vernacular languages	31,000
Ditto of New Testament, Old Testament, and other portions of the Bible	1,284,503
Ditto of christian books	2,842,495
Ditto of christian tracts, in the vernacular	5,707,355
Ditto of school books	3,375,040
Ditto of other books	200,279

Total ... 12,440,672

The educational work performed by Missions in India is reported of as follows :—In the year 1871 there were in all the Missions 122,132 pupils, male and female, under instruction ; while in 1861 there were only 75,975. Of this number 26,611 were young women and girls.

Of the pupils trained in mission colleges and schools from 1861 to 1871, 1,621 have passed the matriculation examinations in the various universities of India ; 513 have passed the first arts examinations ; 154 have taken the degree of bachelor of arts ; 18 the degree of master of arts ; and 6 the degree of bachelor of laws. The Free Church and Church of Scotland together have accomplished as much as all other societies united in the higher branches of education.

From a due consideration of the preceding figures it will, we think, be admitted that a great work has been accomplished by the agency of christian missions during the past ten years. Unquestionably there has been real work and real results. Besides the real and tangible, however, an immense work has been accomplished—a work which tends to the overthrow of idolatry and the establishment of christianity—which cannot be reduced to figures, or presented in tables. All but the stone blind will freely confess that the power of divine truth is gradually undermining the gigantic fortress of Hindoo superstition. Beneath the surface of society a secret work is most assuredly going forward, a work which—like the springing of a mine—may at any moment show itself in marvellous results. It is freely admitted on every hand that prejudice, caste, and superstition are rapidly giving way ; and unquestionably, sooner or later, the time will come when, from the Himalaya mountains to Cape Comorin, the cry shall be heard, Hindooism “is fallen, is fallen.” The Lord hasten it in His own good time.

* A translation of “Come to Jesus,” by the late Rev. J. O. Goadby, and printed at the mission press, Cuttack.

LIGHT AND DARKNESS:

The Answer of the Rev. Chev. Paolo Grassi, ex-Incumbent of Santa Maria Maggiore, made before the Tribunal of the Holy Inquisition at Rome.

Very Reverend Father,—By my farewell letter of the 28th Sept. ult. addressed to the Cardinal Vicar, and by my public profession of faith, I have declared that I entirely abandoned the Roman Catholic church, I had no obligation (being no longer a subject of the aforesaid church) to present myself before your quality of Commissioner of the Inquisition, with which I have no longer anything to argue (or decide). Nevertheless I have decided to come and answer before you, in person; not to appear to justify myself, because my decision having been taken before God, it is to Him alone that I have to render any account; so that I have no obligation to justify myself in any manner whatever, and especially before a tribunal whose authority I do not recognise, and whose existence is a denial given to civilization and progress, and completely destroys the purity of religion, of love and of peace, which Jesus Christ came to found on this earth.

Therefore I have presented myself before you in this place for the following reasons:

1st. To bear witness of my faith in Jesus Christ, who has entirely justified and saved me, and also to bear witness to the strength and consolation I have found in this faith,

2nd. To profit by the occasion, which God in His grace offers to me to expose the truth before the Holy Office, and to expose it in all its fulness, in the hope that it may become the seed for the conversion of the whole clergy; and I pray God that He may give me the consolation (unworthy instrument that I am) of seeing hundreds of others brought to the light of truth, and who until now have been obstinate and cruel persecutors.

3rd. To remove any doubt which may yet remain on your mind, and to deliver you from all difficulties relative to the position I held in the Basilica Libreriana; the present is a formal renunciation of the aforesaid position, with all rights of profit which are attached thereto, I renounce them all in favour of the person whose right it is to be appointed there, and he can freely dispose of the said position, either keeping it for himself or giving it to another person as he may see fit; I again say that I renounce it entirely, so that with St. Paul I may say: "The things from which I derived anything (a profit of any kind) are renounced by me as being injurious to Christ, and it is for Him that I wished to renounce them; and I consider the profit I derived from them; as dross and

now seek only to gain Christ. (Phil. iii. 7, 8).

Having thus explained to you the reasons for which I now find myself before you in this place, I come to bear witness of my belief, which you call "Apostacy."

With great surprise I see that in the letter delivered to me on the 11th instant that I am designated as an apostate of the Roman Apostolic Catholic church.

Well; I tell you frankly, that I am not so. No. I have remained faithful to the real Roman Catholic Apostolic church, which you are not, and cannot be. And I have every right to reject this name of apostate, I do not do so; but it is with the greatest grief that it is you who I must consider as apostates, for you do not belong to the Roman Catholic Apostolic church; you did so once, but the day when, "by sublime satire" (to mount higher), you disregarded all authority of the Word of God, the word which Jesus preached to the multitudes you give in an unknown tongue, and this same word has become like a fossil through you who have, so to say, imprisoned and kept down this word in order to raise the doctrine of man. In truth, I remain in the church. According to the etymology of the word the church is a meeting of christians, enjoying their several rights and freely exercising them; these rights may be used to maintain truth, to elect pastors or ministers, and in administrating the affairs of the church, but without letting themselves be abusively commanded by any one whatsoever, and without letting themselves be stripped of these rights. I ask you, where are these rights of christians to be found in the Papal church? You have usurped them: the people have been despoiled of their most sacred right, and in that, which you please to call the church, you exercise only violence, like tyrants or despots: you possess a power which is nothing else than a sacrilegious usurpation, and thanks to this power you dominate the whole flock of Christ, you dispose of their goods, and you impose your doctrine on all their consciences. Is this a true church? No. Consequently, I who had been called to divide with you this usurpation, and who lived on wealth which we illegally possessed, since this wealth had not been given by the people to whom it belonged, I could not, I ought not to remain longer in a situation which constituted the crime of having other's property

And it is for this reason that I have left that, which is no longer the church, to go where, by God's grace, I have found the true church, that is to say the meeting of the true Roman christians, who exercise the above mentioned rights which were conferred on them by God, and who sustain and proclaim the truth by choosing their pastors and ministers amongst their own number, and by taking a lively interest in the administration of affairs relating to the church, thus showing that they act by the inspiration of the Holy Ghost which manifests itself in them. Therefore it is only from to-day that I can say I am in the church.

And not only do I form part of the church, but of the Catholic church. Effectively by putting aside the nominal question of the catholic word, an unimportant question, if I search the Word of God for that light which is necessary for me to discover where this catholicity is to be found; I find it in the words Christ said to His disciples when he bid them farewell after the resurrection. "And Jesus spake unto them saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. Amen. Matt. xxviii, 18, 19, 20.

Thus the veritable catholicity rests in the power exercised by God in heaven and on earth, in the teaching of the doctrine conferred to the apostles, and in the observation of things ordered by Christ to many christians, and of Christ's constant presence, in the spirit, to all those who observe His laws.

Can the Papal church be called Catholic? it is not by might, and power, for it has torn them from the hands of Christ to invest them in a Pope; it is not in teaching, because it has put aside that of the apostles, and substituted the fallible wisdom of man in its place; it is not in the observation, since it does not observe that which Christ has ordered, but has substituted for it the capricious will of man; it is not in the presence, since for the living and spiritual presence of Christ an ephemera, false and superstitious presence of bread has been substituted. Who then is Catholic, you or I? As for me I render thanks to the Father of my Lord Jesus Christ for having given me the true catholicity, for letting me feel the influence of His divine power, and for letting me understand the teaching of the apostles. I thank Him for giving me the strength to act according to what He has ordered me; and I feel His presence, not in chewing and digesting it, but in my life,

in my heart, and in my soul, so that I can say, "I live; yet not I, but Christ liveth in me." Gal. ii. 20.

Thus I form part of the Catholic church. Besides this I form part of the Apostolic church.

What church can call itself Catholic and consider this apostacy?

The church which *perseveres in the doctrine* of the apostles. Acts ii. 42.

What is the meaning of Apostolicity?

1st. "That the church has no need of other foundation than Christ and the apostles." Eph. ii. 20.

2nd. "That there is no other name but that of christian." Acts ix. 26.

3rd. "That there is no baptism, but that of believers." Acts viii. 36, 39, and Eph. iv. 5.

4th. "That there are no laws, but those of the Scriptures." Tim. iii. 15, 16.

5th. "That there is no other Vicar, but the Holy Ghost." John xiv. 16.

6th. "There is no other priesthood, but that of Christ and all the faithful." Rev. iii. 4, 5.

7th. "There shall be no other government but that of Christ, and of all by brotherly love." Mat. xviii. 17.

8th. "There is no other ministry but that of Christ by means of brotherhood, a ministry which is conferred on them by the Holy Ghost." Eph. iv. 11.

Where is this apostolicity found in the Papal church? This church has rejected the chief stone of the building, to accept one of Peter's, who up to this day has been personified by 260 invaders of Christ's sheepfold.

This church has refused baptism, and yet sprinkled the heads of little children, the same as bells, houses, &c., &c.

It calls the Holy Scriptures a *pest*, a *poison*, a *mortifying food* (see the brief of Pius VII., 29th June, 1816, to the archbishop Guesin in Poland).

It puts the Holy Bible in the index *Expurgatoris* with such works as those of Voltaire and others (see the index of Pius IV).

It puts the Holy Ghost aside, and recognises as the Vicar a man, and a man who was often a sinner. It wished to establish a special and privileged cast for the priesthood to the exclusion of all others. It violently tore the government of the people, and concentrated it in that too celebrated crosier of which Christ's saints have so many times repented the hardness.

It does not recognise the ministry as coming from the Holy Ghost, but considers it as an occasion for intrigue, for interest, for simony, and lastly for political ends.

Can this church be called apostolic? Certainly not. Therefore I have done right to abandon it; and I have found the

true foundation, the baptism, the word, the priesthood and the ministry of Christ, and the apostles; consequently it is only this day that I am under the vicarage of the Holy Ghost; it is only this day that I form part of the Roman Catholic Apostolic church.

But besides this, I am in the true Roman church. Effectively no one can reasonably call that which is Roman universal. Thus Roman signifies the primitive church which was at Rome, since, with the exception of a very few of the clergy commencing under Pius IX. are Roman, and your lordship, to whom I have the honour of speaking, is not Roman. Well, I, who am a Roman, and was born at Ai Monti, I have desired to search and find out what was the true church of my ancestors. The first Romans who accepted christianity were those who, on the Pentecost, accepted that word which the priests scorn so much at this day, and that the Holy Office persecutes so well, and these Romans were baptized by that baptism which you have abandoned, and which ultramontanism (so faithfully represented in its best and last acceptance by the *Frusta*) disdains with such sovereign contempt, precisely because it does not know it. Yet without masses and without a Pope, these Romans were imbued with a faith so strong that it was known and published in the entire universe. They had no Holy Inquisition, who imposed one common faith on them under pain of death, and yet of their own free will they unanimously persevered in the doctrine of the apostles, and in the communion, before the *invention* of the rosary by Father Dominic, the founder of your order, they persevered in their prayers, not having before them a Pascarion, the inventor of the dogma of transubstantiation; yet they persevered in breaking the *bread*, and those who were rich had no dreams of founding houses of *monastic penitence*, but they employed their wealth for the benefit of the poor, they ate together without assuming a sad or weeping attitude, without twisting their necks, but with joy and simplicity of heart; neither did they require a choir paid to sing psalms and dressed as priests as at present, they simply praised the Lord; and without maintaining Swiss Zouaves, or soldiers of any kind, because they were loved by the people.

Nor did they come to church to be saved, for they were already saved; but they went there led by their belief in the Lord, and not influenced by relations. This church was complete with the exception of one thing, of which you certainly do not stand in need, of which you have even a great abundance, and what you have even put on your altars, that is to say gold and silver, which have been your ruin. They had no sumptuous basilicas, no Vatican, nor the

Lateran, not even a Santa Maria Maggiore; but they met together in private houses; they had no ministers who were forced to live in a state of excommunication from society, but theirs were united by the chains of an honest marriage. And yet these faithful taught themselves, and did not go back from the holy doctrine to which they were firmly attached, and which they looked upon as a sustaining pillar of the great column of truth, from which the rays of light were shed over the world.

Nevertheless this primitive church rendered a striking and glorious testimony of which you still have a material proof in the catacombs of Rome, and in the Colosseum, where, even at the cost of their lives, they bore witness to that faith which is our own.

Christ, foreseeing your iniquities, your outrages, and the sorrowful condition in which you would plunge this people, exhorted the members of this primitive church to beware of those who are the cause of dissension or scandal for the doctrine they have learned, and to retire from them as they do not serve the Lord Jesus Christ, but their belly, and who seduce the hearts of simple persons by soft and honeyed flattery. Romans xvi. 17, 18. You Inquisitors, you Pontiffs, you Prelates of the Papal church, are you not the exact image of what is here mentioned in the Word of God? Where is the Roman church? What have you done with it? The Roman church, so splendid, so pure, so glorious, has been basely betrayed, profaned, vitiated, despoiled, wounded and crucified by your doctrines and your superstitious; you have tortured it by your infallibility dogma of the recent date of 1870; and to guard it you have placed tyrants and mercenaries, both Swiss and Zouaves, that you have called to assist at the martyrdom of the Roman Catholic Apostolic church in Rome.

Now listen to what God has promised to do here in Rome against the enemies of His church. Here is the infallible order that God sends to the Roman believers, "The God of peace will soon grind Satan under your feet." Rom. xvi. 20.

Do you not tremble at these words of the Lord? Is it not perhaps Satan who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms?

Do you then wish to make these very walls cry out against you, these walls, within which so many christians have been killed? You wish to make these vaults speak, which have so often echoed to cries of agony! these subterranean chambers, where so many christians have been buried alive! But already Satan begins to be conquered; the torch of the dog of the inquisition is for ever extinguished, the breath

of God has blown upon it, and from this time forth it can never more be ignited.

In this room to-day I come to bear witness to the truth; and you no longer have the power to touch a hair of my head; you have lost all authority, the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust, under our feet, and the dust thrown to the four winds announcing to the entire world that the office of the Holy Inquisition has ceased to exist, duly dead, so that it will never again raise itself, since God will have ground it under the feet of the Roman believers. Yes, Satan will be ground, his work shall be destroyed; the doctrines, the superstitions, the errors fall each day; the truth penetrates more and more; soon there will be no more barriers which can oppose any obstacle; because the God of peace will grind Satan under our feet.

And you men, hardened in your doctrines, listen for a moment to an old father of the priesthood, who said mass, who confessed, who preached with you, you who hear him speak thus, you must now weep for me as if I were dead. But on the contrary I tell you, leave your tears aside, I am not dead, but I have entered amongst the living, and I come to announce to you the resurrection which is beginning, the resurrection of that church which you have tried to stifle in blood. That church now breaks the

tombstone and advances clear and brilliant as the morning aurora, whose white light shining on the seven hills, put to flight ignorance, superstition, heresy, tyranny, and apostacy, faithful shadows of a dark night.

Farewell, then, church of my youth, farewell my comrades, comrades of an usurped ministry, ministers of a work of destruction, I leave you because I will not be ground to dust with Satan; I go out from the dead, and from a dead church, because I belong to the Resurrection; I leave you because Paul the apostle of Rome orders me to retire from amongst such ministers. And if my word still exercises any influence on your hearts, I conjure you, I pray you to open your eyes to the light, and to abandon this system of darkness in which you live, and to accept the radiant splendour of Christ, who will raise you, will console you, and finally lead you into His majestic glory.

I know that these doctrines will appear impious and heretical in your eyes; but with God's aid I am ready to maintain them before you in a public discussion. And if your church believes me to be in error, then, let it come and publicly demonstrate my errors.

Believe me, very rev. father,
Your lordship's very humble servant,
PAOLO GRASSI, Chev.
—From the *Italian News*, Nov. 13, 1873.

A VISIT TO PIPELEE.

BY THE REV. W. MILLER.

Piplee, Sept. 22nd, 1873.

I ARRIVED here in good time on the morning of the 20th, and was thankful to find the friends as well as could be expected, considering the daily severe pressure brought to bear on their strength and patience. Only those who have occupied the position of Miss Packer and Miss Leigh, at an out station in charge of two orphanages and a large christian community, with innumerable calls for medical help from the surrounding heathen, can understand the self-sacrifice and toil to which they are unavoidably subjected. Thank God they have been enabled to remain at their post so long, and discharge its duties with so much efficiency. That the so much needed help is approaching is matter for devout thankfulness to God. Miss Packer requires a furlough badly, and I trust the way may be opened for her—after the arrival of our friends from England—to respond to the repeated invi-

tations of the Ladies' Society to go home for a season. My monthly visit here is generally a busy one, and is followed by a visit to Minchin Patna, twenty miles west of this. So far my time has been pretty well occupied. A good deal of Saturday was devoted to accounts, including the items of the new school room, which is completed. The cost of the building is 950 rupees, toward which the government give 800 rupees. It is a very substantial and commodious room—will seat 600 natives, and has a good verandah on the two sides. In the evening, at the church meeting, four candidates were received for baptism, and the names of four new ones mentioned.

THE ENGAGEMENTS OF THE LORD'S-DAY.

The early morning prayer meeting was well attended, and the presence and benediction of the great Head of the church supplicated on behalf of the services of the day. At half-past ten all assembled in the new

room, and worship was conducted for the first time. The room was well filled, and I addressed an attentive audience from Heb. x. 25. Service will continue to be held here on the Lord's-day until the new chapel is erected. At the close of the service nearly the whole of the congregation proceeded to a sheet of water near a bridge on the Khoordah road. The presence of an alligator in the Mission tank, which had killed a fine goose a few days previously, and had attempted to seize one of the christian women when about to bathe, prevented our having the baptism there. Here, after prayer had been offered by Makunda Das, and a hymn sung, Thoma went into the water and baptized the candidates. Three were from the orphanages—two females and one male. The other was the son of Dowlet Sing, a member of the church, who has been totally blind from childhood. He has committed many christian hymns to memory, and is fond of singing. The scene at the baptism was deeply interesting. The bridge, a high one, was crowded on the top and on each side to the edge of the water with spectators, principally composed of native christians and orphans, in their white and picturesque garments, and maintaining an unbroken silence. Several of the heathen who were in the act of bathing suspended their ablutions and paid marked attention. How solemn is the ordinance of baptism thus publicly administered. Would that the advocates of infant sprinkling were present on a few such occasions. They could hardly resist, I think, the conviction that ours is the more excellent way. In the afternoon we had the Lord's supper—when the newly baptized received the right hand of fellowship, and an arousing address was delivered by Shem Sahu, of Khoordah, from Acts ii. 46, 47. In the evening, at seven o'clock, there was another large gathering of a special nature. It was in response to a circular, sent from Calcutta to every Mission station, inviting the native churches to meet at the above hour for prayer and consultation in regard to the extension of Christ's kingdom in India. Three of the brethren addressed the meeting and made important suggestions. It was pointed out that the gospel, so signally blessed on the day of Pentecost, was the only means by which Christ's kingdom could be promoted. That in preaching bringing the truth home to the understanding and conscience should ever be aimed at. That simply preaching to the people for a few hours at intervals of a year or so, as was often the case, was not sufficient, and that more systematic and frequent efforts should be made. That in addition to public preaching, visiting from house to house and teaching should be

more practised. The necessity of christians attaining to a more advanced state of piety, and putting forth greater efforts for the spread of divine truth; these, and many other matters, were dwelt upon in an impressive manner. The meeting was one of the best of the kind I have attended, and cannot but do good.

Cuttack, 23rd inst. I reached home this morning, and will now refer to yesterday's doings at Piplee. I ought to have mentioned that at two o'clock on Lord's-day the children's service was held as usual, when all receive scriptural instruction, and are questioned on what they know. On the Monday, business of various kinds engaged our attention until three p.m., when we all again met in the school room to unite a young couple in marriage. The bride was a bright famine orphan. The bridegroom is the son of the first master I employed in the Piplee school, and is employed in the police. This ceremony was succeeded by a temperance meeting—the first which had been held at Piplee. After an address from the president of the *Cuttack society*—your humble servant—fourteen signed the pledge. Miss Packer nobly, for example's sake, was of the number, as were the bridegroom and two of the native preachers. One of the latter, Shem Sahu, took from me a number of copies of our printed pledge to at once establish a society at Khoordah. At seven o'clock we had an exhibition of the magic lantern to a larger number of spectators than we had arranged for. Somehow it got noised abroad among the heathen that there would be an exhibition, and some three hundred persons collected, and, with our own people, crowded the verandahs as well as the room. The noise and uproar created by our visitors ere long became intolerable, and diminished the pleasure and profit which otherwise might have been communicated to all present. At eleven p.m., fatigued and sleepy, I found myself again in my palkee *en route* to *Cuttack*, having had to give up my Visit to Minchin Patna this month. I must not omit to mention that on Monday evening the foundation of the Piplee new chapel was marked out, on a high piece of ground between the old chapel and the Pooree road. The old chapel not affording accommodation for one fourth of the congregation, and being in a very dilapidated state, a new one is indispensable. Including the subscriptions of the native christians at Piplee, some 500 rupees have been realized or promised. At the very least some 700 rupees more will be required to complete the work. Were it known, I am sure you have friends of the Mission in England who would feel it a privilege to help us. Be so good as to give publicity to this matter.

BAPTISM AT BERHAMPORE.

UNDER date of Oct. 17, 1873, our brother Mr. W. Hill, writes in reference to a recent baptism at Berhampore, the annual chapel collection, and a copious rain, which had dispelled their fears as to the failure of the crops in the Berhampore district:—

“After a long interval I am thankful to inform you that the baptismal waters have been again stirred at Berhampore, and that on the first Lord’s-day of this month five young men confessed Christ before many witnesses. The baptism took place at seven o’clock in the morning, in a large tank distant about one hundred yards from the chapel. After singing a hymn, prayer, and a short address by Tama, the candidates were baptized in the presence of a large congregation. One of them was the youngest son of Tama, and another a son of our late esteemed brother Juggernath. In the afternoon they were received into the church, and addressed on the importance of ‘putting on Christ.’ Since then others have expressed a wish to be received into the fold of Christ, whom we may regard as the earnest of that time when, throughout this heathen land, there shall be one fold and one shepherd.

Last Lord’s-day afternoon the annual collection was made on behalf of the chapel fund, and I am glad to find that the amount realised is more than double that of last year. On the plate there was a ten rupee

note (or £1) given by a writer in the judge’s court—a man who, through a nominal Hindoo, regularly attends service in the mission chapel. In heart, he says, he is a christian, and I cannot but hope that there is something good in the man towards the God of Israel. A few weeks ago he gave the girls a present for singing against his house, and since then he has given the boys a sum of money, also a sheep, with which to make a little feast. In addition to this he is a regular subscriber to the funds of the orphanage.

Until last week fears were entertained that the crops would be an entire failure, and that we might have another famine. In His great goodness, however, the Lord has interposed to prevent such a terrible calamity, and though the ‘former rain’ was short, a large instalment of the ‘latter rain’ has been graciously sent. In less than twenty-four hours we had fourteen inches—twelve of which fell in so many hours during this night week. As one inch in a night would be considered a good fall in England, it will be judged how the rain must have come down to register twelve inches in twelve hours. In several places the roads about the district were washed away, and between this and Gopalpore two or three men were carried off the road and drowned. In no former year have I ever seen so much water in the neighbourhood of Berhampore.”

PIPLEE NEW CHAPEL.

We would again call the attention of our friends to the appeal for help to build the chapel at Piplee. To erect a substantial building—one that will not be destroyed by fire or washed down by the rains, will require about £500. We had hoped that £200 of this sum would have been raised in India, but with the *sad prospect of another famine*, we fear that not more than half this amount will be realized.

We have received very generous help from persons not connected with us. The work has been commenced.

Time is of great importance. Will the members of our own churches cheer the earnest workers in the field by their liberal contributions?
W. BAILEY.

	£	s.	d.
Previously acknowledged.....	78	1	0
F. Ewen, Esq., Birmingham	1	1	0
Two friends, Osmaston Road	10	0	0
W. Perry Herriok, Esq., Beaumanor ...	5	0	0
W. Wherry, Esq.....	1	0	0
Rev. J. Shore, M.A., Buxton	1	0	0
Miss S., ditto.....	0	5	0
Mrs. Key, ditto	0	15	0
Mr. C. Orchard, Ashby	1	1	0
Mrs. W. H. Elliott, ditto	0	10	6
Mr. G. Orchard, ditto	0	10	6
Mr. Bilborough, Leeds	1	0	0
J. H. Lewis, Esq., Preston	2	0	0
Mr. Jonas Drake, Halifax	1	1	0

INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

No. X.

“And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whilst they minister in the gates of the inner court, and within.” Eze-kiel xliv. 17. See also Exodus xxviii. 39-43, xxxix. 27, 28.

From these and similar passages of Scrip- ture, it will be seen that the Jewish priests were required to wear a particular kind of dress during their ministrations, and that the material was to be *linen*. By some persons it is thought that the word *linen* included *cotton*. Be that as it may it is quite clear that garments made of wool were strictly forbidden during the time the priests were in the sanctuary or engaged in their sacred ministrations. In the 18th verse it is said, “the priests shall not gird themselves with anything that causeth sweat.” But was there not another reason? Viewed in the light of the manners and customs of the Hindoos, I should say that woollen garments were prohibited, in part at any rate, because they might be made of the wool of imperfect or unclean animals— animals which it was a sin to offer or to take into the presence of the Lord. At a large sacrificial festival I attended, I noticed that the priests were lightly clad with cot- ton clothing; and I apprehend that they would no more dream of wearing garments made of wool during the time of their ministrations, than they would dream of wearing shoes made of skin. Just as they would put off their shoes before entering a temple, because it was holy and they were unclean, so Hindoo priests would put off woollen garments for the same reason. Not to mix the ceremonially clean and unclean in religious worship the Hindoos are most careful.

How important, then, that the priests of the Lord, when entering His sanctuary, and engaging in His service, should be clad in the white linen of Christ's righteousness, and in the pure raiment of a holy life! Moreover, how careful they ought to be not to allow the slightest admixture of woollen impurity with that fine linen, clean and white, which is the righteousness of the saints. If we have been washed in Christ's

blood, and by divine grace made kings and priests to God, then—

That spotless robe which Christ has wrought,
Shall deck us all around;
Nor by the piercing eye of God,
One blemish shall be found.

No. XI.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”—Heb. x. 22.

WATER is a common and indispensable element in Hindoo rights and ceremonies, No true idolator would venture into the presence chamber of his God until his body had first been washed with pure water. Some years ago I asked a brahmin to let me look at a number of gods which had been removed from a temple in ruins to a temporary building. In reply the man said, that he dare not open the door or enter the building, as, since he had bathed, he had been at work and contracted defile- ment. As we were pressing, the brahmin at length consented to show us the idols. After disappearing for a little while he re- turned with his clothes dripping wet. Though late in the afternoon, and past bathing time, he would not so much as open the god-shop door till he had first been and washed. This having been done he could then draw near to his gods.

Surely the conduct of this Oriya brah- min should teach us how careful we ought to be in our approaches to God! not while there was the slightest material filth cling- ing to his body, would he venture to cross the threshold, or even touch the door of the building in which his idol gods were en- shrined. How incumbent, then, upon us, to put away the filth of the flesh by being washed in those sacred and divine influences, of which pure water is the emblem! God be thanked that there is a fountain opened for sin and for uncleanness.

Rock of ages! cleft for me!
Let me hide myself in Thee!
Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

W. HILL.

MISSIONARY SERVICES.

Numerous services have been held during the past month. On one Sunday no less than five churches had their annual sermons the same day. We have received brief reports from some places, and are thankful to find that throughout Yorkshire and other districts of the connexion there is a decided revival of the missionary spirit.

ASHBY AND PACKINGTON.—Deputation, Rev. W. Bailey. Interest unabated. Col- lections and juvenile contributions more than last year.

COVENTRY —Deputation, Rev. W. Bailey. Congregations good. An auxiliary in the church and school about to be commenced.

DERBY, *Osmaston Road*.—Deputation,

Rev. J. C. Pike. Collections good, but accounts for the year not made up till May.

HALIFAX AND LEE MOUNT.—Deputation, Rev. W. Bailey. Meetings very interesting. Collections, &c. in advance of last year.

KEGWORTH AND DISEWORTH.—Deputation, Revs. W. Jarrom and J. C. Pike. Congregations not large, but interest in the Mission sustained, and amount contributed larger than last year.

LEEDS, *North Street*.—Deputation, Rev. W. Bailey. Great interest displayed in the Mission. Will do more in future.

SHEFFIELD.—Deputation, Revs. W. Bailey and H. Wilkinson. Mr. Wilkinson preached in the morning and evening on the Sunday, to good congregations, and conducted a children's service in the afternoon. There was a tea meeting on the Monday, at which some two hundred persons sat down. Disappointment was felt at the absence of both the missionaries, Mr. Wilkinson having returned home, and Mr. Bailey not having arrived from Halifax. This was, however, soon forgotten, as the latter brother was in time to deliver a most interesting lecture on "Missionary Life in Orissa." Collections, &c., over £70,

of which the large sum of £47 18s. 5d. was collected by the scholars of the Sunday school.

TARPORLEY.—Deputation, Rev. T. Ryder. The services were much enjoyed by the friends, although, owing to the removal by death of some liberal contributors, the amount raised was slightly less than last year.

Mr. Wilkinson has also attended services at MANSEFIELD, and QUORNDON and WOODHOUSE EAVES, and spent a week at CARDIFF and neighbourhood for the Baptist Mission. At LOUGHBOROUGH, *Woodgate*, the Rev. J. Alcorn preached and collected for the society. The same was also done at RIPLEY by the Rev. E. H. Jackson. The brethren thus rendered good help to the society at a time when there was a great pressure of services in different localities.

GENERAL BAPTIST MISSION IN ROME.—A meeting was held at Praed Street chapel, Loudon, for the promotion of this Mission. Mr. Thos. Cook gave a most interesting address on "Ten Years in Rome," with details of the conversion of Canon Grassi. A collection was made and several subscriptions received.

ARRIVAL OF THE "EL DORADO" AT CALCUTTA.

OUR readers will be glad to learn that the "El Dorado" arrived at Calcutta on Friday, Oct. 24. A hasty note from the Rev. Thomas Bailey mentions that the voyage was in several respects a very successful one; the weather was almost uniformly favourable; the captain was very attentive; and the servants obliging. Our friends had also their share of discomforts; some probably owing to the fact that the "El Dorado" is a new vessel, and that this was her first passage, and others inevitable in connection with a sea voyage. They were arranging to leave Calcutta for Cuttack on November 5th.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Hill, Oct. 17.
MACMILLAN PATNA—W. Miller, Sept. 30.

PIPLEE—W. Miller, Sept. 22.
CALCUTTA—T. Bailey, Oct. 29.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from
October 18th, to November 18th, 1873.

Legacy from the late Miss Stanger, £ s. d.	Leicester, <i>Archdeacon Lane</i> —	£ s. d.
Fleet, by Mr. G. Stanger, Nottingham	Bible Classes, for Rome	2 7 1
Asby and Packington	Mr. Thomas Cook and Friends. First	
Bath, Major Farran	quarterly instalment of £10 for the	
Bradford, <i>Tetley Street</i> , balance	first year for Rome	2 10 0
Carrington	London, <i>Praed Street</i> —for Rome	5 0 2
Coventry	Lynn—Mrs. Amies, for Rome	2 0 0
Derby, <i>Osmaston Road</i>	Macclesfield	30 7 3
Ford—Twelve half-crowns each from a	Mansfield	10 13 5
labouring man and his minister— <i>Vide</i>	Newthorpe—for Rome	2 5 2
<i>Observer</i> , p. 120	Nottingham, <i>Mansfield Road</i>	10 13 10
Fornceett	— <i>Stoney Street</i>	5 6 8
Kegworth and Diseworth	Ripley	32 17 0
Leicester, <i>Friar Lane</i> —	Sheffield, on account	66 0 0
Little Lizzie, by Rev. I. Stubbins	Shore	9 0 0
Leicester, <i>Dover Street</i> —	Sutton Bonington and Normanton	2 13 8
Mrs. Livens, for orphans	Tarporley	56 0 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. PIKE, the Secretary, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.