

"Endymion."

The new novel by Lord Beaconsfield has just appeared. As was expected, Endymion is himself the youth who had a glorious vision. As in the classic legend this was a vision of moonshine, we have little occasion to find fault with the title. The book is of the same character as "Vivian Grey" and "Lothair," and abounds in interest as revealing his lordship's views on politics in general, the action of his compeers in particular, and himself especially. It is a story of the past generation, or of that which is now passing away. Amongst the characters introduced, at a cursory glance, we recognize in Nigel Penruddock the Cardinal Archbishop of Westminster. Prince Florestan is the late Emperor Napoleon III. Sidney Wilton is Lord Herbert of Lea. Job Thornbury, who had been corrupted by the Society for the Diffusion of Knowledge, is Mr. Cobden. Baron Rothschild appears as a Mr. Neufchatel. Under the guise of Count Ferrol, who, when a young man, was "inclined to be bald," who objects to fashion a new constitution because "inventors are always the first victims," and who believes in "blood and iron," we have evidently Prince Bismarck. With such a *dramatis personae*, and from such a pen, it is evident that the romance is one of absorbing interest, and a revelation of some of those movements which take place behind the scenes, and in which lie the secret springs of the political history of our time.

The work has also a philosophical value. It has evidently a design to show the strength of the human will. Besides intellectual power and emotional power, there is volitional power. This is one of the forces that govern society which has scarcely received the attention it demands. It is illustrated in this remarkable book. "Everything in this world depends upon will," says Lady Montfort to the hero, to which Endymion rejoins, "I think everything in this world depends upon woman." "It is the same thing," continues the lady. The main idea of the tale is to show how a clerk in fulfillment of an ambitious dream, by strength of resolve, becomes Prime Minister of the land. Mr. Endymion Ferrars leaving home at the age of sixteen, for a clerkship at Somerset House, is thus addressed by his father: "Your business in life is to build up again a family which was once honoured; whilst his affectionate sister Myra says, Things are dark, and I fancy they will be darker; but brightness will come somehow or other to you, darling, for you are born for brightness. You will find friends in life, and they will be women." Further on, Myra is made to say, "I have brought myself, by long meditation, to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will that will stake even existence for its fulfilment." Whilst at Somerset House, the youth holds the following conversation with Baron Lerguis:

"What a rare thing is success in life! I often wonder whether I shall ever be able to step out of the crowd." "You may have success in life without stepping out of the crowd," said the baron. "A sort of success," said Endymion; I know what you mean. But what I mean is real success in life. I mean, I should like to be a public man." "Why?" asked the baron. "Well, I should like to have power," said Endymion, blushing. "The most powerful men are not public men," said the baron. "A public man is responsible, and a responsible man is a slave. It is private life that governs the world. You will find this out some day. The world talks much of powerful sovereigns and great ministers; and if being talked about made one powerful, they would be irresistible. But the fact is, the more you are talked about, the less powerful you are."

The description of Endymion's feelings on first addressing Parliament is vividly given, when he forgot his opening learnt sentence and "the unpremeditated came to his aid." We have not space for further quotation, except for the following in relation to the Jews:—"The Semites are unquestionably a great race, for among the few things in this world which appear to be certain, nothing is more sure than that they invented our alphabet. But the Semites now exercise a vast influence over affairs

by their smallest, though most peculiar family, the Jews. There is no race gifted with so much tenacity, and such skill in organization. These qualities have given the man unprecedented hold over property and illimitable credit. As you advance in life, and get experience in affairs, the Jews will cross you everywhere. They have long been stealing into our secret diplomacy, which they have almost appropriated; in another quarter of a century they will claim their share of open government." London Freeman.

Strange proceedings in a Cornish Church.

A correspondent of the Daily News writes:—The village of Launarth Givennap, in Cornwall, has been the scene of some extraordinary proceedings within the last few days. The late vicar, Mr. Hoppood, who was a hard-working Ritualist, exchanged parishes a year ago with the present vicar, who has so utterly failed to attract the people, that occasionally there has been no service at all. Last Sunday Mr. Hoppood returned, and announced his intention of holding service. The result was, the two vicars attempted to hold service simultaneously, the congregation showing their feeling in the matter, by refusing to join in a hymn given out by Mr. Hoppood's successor. Mr. Hoppood remained in the chancel from morning to night, the parishioners supplying him with food, and encouraging him to fight it out. In spite of the excitement, the services were conducted with considerable decorum. It is expected that the bishop will interfere in the matter.

Two-thirds of life are spent in hesitating, and the other third in repenting.

Correspondence.

For the Christian Messenger. Foreign Missions of the U. S. Southern Baptist Convention.

No. 5.—LIBERIA.

BY REV. CHARLES TUPPER, D. D.

The Baptist Mission to Liberia, on the western coast of Africa, was commenced by the general Board. In January, 1821, Revs. Lott, Cary, and Colin Teage, colored Brethren, were sent thither as missionaries of the Convention. The latter seems not to have remained there long at first; but in 1823 six persons were baptized, a church was formed, and the next year nine more were added by baptisms, a house of worship was erected, and Mr. Carey became pastor of the Church. He is said to have been a man of unusual intelligence and energy. In 1825 he was appointed Vice-Agent of the Colony of Liberia; and soon after Vice-Governor. His ministerial labors appear to have been very successful; for at his death the church numbered a hundred. Mr. Teage, who it seems returned, was subsequently made pastor, and the membership was soon nearly doubled.

Several white brethren were sent to labor in that region; and a new station was established at Kdina, and another at Bassa Cove, where a church-house was erected; and in 1836 sixteen were baptized. A considerable number of faithful and zealous men and women labored in different parts of Liberia with very encouraging success. But the climate was so uncongenial to the constitutions of Americans, a large proportion of them soon died; and others were obliged to return with their constitutions hopelessly shattered.

Hence arose a dilemma. The native inhabitants of Liberia, those admitted from slavery, and colonized there, and such as had been taken from slave ships, and sent thither, all greatly needed liberation by the gospel from the cruel bondage of sin, and its fearful consequences; and of each class there were numbers who appeared disposed to receive the Word of Life readily and obediently. But in the Assembly's Catechism it is justly stated, that "The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others." Our Lord also directed His disciples, if their lives were likely to be taken by persecutors in one city, to preserve them by flight to another, where they might live and labor usefully. (See Matt. x. 23; Acts xiv. 5, 6, 7.) By parity of reasoning, if the climate, in one place is almost certain to take the lives of those brought up in quite a different region, or at least to render them incapable of laboring at all, it

seems wrong for them to go thither, or for others to send them. It appears evident, therefore, that the natural way to obviate this dilemma is to employ natives of Africa, as much as may be, to publish the gospel there.

After the formation of the Southern Board, in the division of fields of labor, Liberia was allotted to it. This was a prudent arrangement; as the difference of climate is not so great, and there is an Institute in Richmond, Va., designed for the instruction of promising colored Brethren, who may be regarded as called to labor in the ministry. In this our esteemed Bro. C. H. Corey, of New Brunswick, labors commendably and usefully.

If it be needful for a few first rate white men to superintend such a mission, doubtless they may be found—such as can also endure the climate—in the Southern States; but it is generally known, that, with some good oversight, zealous native converts are usually the most effective and successful Missionaries among their own people. The commencement of the Baptist Mission in Liberia, by Lott, Carey and Colin Teage, is confirmatory of this fact.

May increased and successful efforts be specially put forth for the illumination of Africa!

For the Christian Messenger. Our Foreign Missions.

Dear Editor,—

I send you the following extracts from a letter received by last mail, from Miss C. A. Hammond.

W. P. EVERETT, Sec. F. M. B.

CHICAGO, INDIA, Oct. 15th, '80.

About two weeks since, your valued letters of August 6th and 13th, were received by the same mail. Your kind words of sympathy and encouragement were most welcome. Indeed you scarcely know how they help over hard places, and we find those places in India occasionally.

The funds forwarded for current expenses, and also those from the Fredericton Sabbath School are received. I feel especially grateful for the latter, and hope that God will make it a blessing to many, and glorify His own name thereby.

If other schools would do something in the same way, a few years might show a very perceptible improvement in our mission work.

The weather is considerably cooler than it was, though still several degrees removed from a comfortable temperature. I am well and busy, but have less heavy care than I have had during the greater part of the time I have been here. There were many discouraging and exceedingly worrying difficulties to meet, the first three months of my stay in this place.

At times when I have felt powerless, God has helped me in a very marked manner, and at present, the aspect of affairs renders me very grateful for His goodness.

I hope the friends at home will hold the Chicago station in special prayerful remembrance. They cannot see and understand the trials which are constantly arising, but their prayers will secure the guiding care of One who knows and understands my needs, and who is abundantly able to supply them.

I have recently sent to Madras for books; many of them are for the schools, others for sale on the field.

I am hoping to have some copies of the New Testament Scriptures very soon, for the schools and the field also.

There seems to be an impression at home, that Mr. Timpany is getting out a separate edition or translation. Dr. Jewett is the head of this affair, and he regards Mr. T., who is associated with him in the work, as a valuable assistant. We are daily expecting the gospel of Matthew, and when the whole is ready for use, I feel assured that our people will be glad to meet the financial demands of each station for a supply of Scriptures. At the most it will not probably be a very heavy amount, for the masses of the people in the different fields are unable to read. Still, we hope to find much good soil, where the seeds of truth may fall, take root, spring up and bear fruit.

The northeast monsoon burst upon us on Tuesday last, with heavy winds and torrents of rain. It has kept falling

with very little cessation up to this, (Saturday) morning.

My Hindu friends are getting colds and fever, which can hardly be avoided this time of year. In a month I hope we shall have settled weather, when I am expecting to make one or two short tours on the field. I am so occupied by the schools, and other work, that I cannot get out into the town as I wish.

If I can leave the schools for a few days, and go out among the people, it will benefit me in many respects. The assistants, who will go with me, can talk to the people, and I will have an opportunity of rubbing more freely against the common Telugu, as spoken by the lower classes. I cannot expect to be much help to the preachers, yet I have not confidence enough in them, (the two who are here) to send them out any distance alone.

Hoping that God will bless and prosper the work at home, believe me, very sincerely,

Yours, C. A. HAMMOND.

REV. W. P. EVERETT, Sec'y.

For the Christian Messenger. Letter from France.

(From our correspondent.)

PARIS, Nov. 22nd, 1880.

President Grevy has issued a decree deciding the organization of an International Congress of Electricians, which will be opened in Paris, on the 15th of September 1881, under the presidency of the Ministers of Posts and Telegraphs. There Vice Presidents will be elected amongst the French members of the Congress, and three amongst the foreign members. The Palais de l'Industrie will be placed at the disposal of the special committee for the organization of an International Exhibition of Electricity, which will be open from the 1st of August, to the 15th of Nov., 1881. Mr. George Berger, formerly Director-General of the Foreign Sections at the Universal Exhibition of 1879, is appointed Commissaire General of the Government, to superintend the International Exhibition of Electricity.

The De Cisse scandal *se corse*, as the French say, a phrase which corresponds closely to the English "strap," as some old maids "strap" their tea with rum and cordials. General de Cisse as has been reported in one of my former letters, has brought an action for libel against the *Petit Parisien* amongst other journals. By the terms of the law, the *Petit Parisien* is at liberty to prove the charges which it has brought against Mr. de Cisse, provided it specifies within a week after the reception of the summons, the points it intends to prove, and the witnesses which it wishes to cite. The necessary act was delivered to Mr. de Cisse by *huissier* on November 5. The *Petit Parisien* undertakes to prove sixteen points against the General, the sum and substance being to show that the General is guilty of treason, and that his whole administration, while Minister of War, was marked by scandalous abuses and malversation of the public funds. The *Petit Parisien* cites forty six witnesses. The revelations, it appears, will be terrible.

It appears that a goodly number of idling swells, of whom we possess a splendid collection in Paris, having completely run out their line, had to set out for two or three neighboring States, and have recently been reintegrated in care of the police, for sundry unlawful pursuits. There are indeed so many purposeless youths kicking about town, born insolvents, with the pride and impudence of adventurous and penniless noblemen, that if the fashion does not soon receive a vigorous check, we shall be in a position to invite foreigners this way to view one of the most interesting maneries of loafers.

Another of our public nuisances, the local pedlar's institution, is becoming a dangerous plague. There must be some thousands driving this adventurous trade without legal authorization, and at least one half are swindlers and thieves, who live from hand to mouth, and lay their hands on anything that comes in their way. Of late they appear to be moving in organized gangs, and nothing can check their depredations. There is a marked increase of vagabondage and disregard of the law, so much that in some districts one's person is hardly safe in daytime.

AUGUST.

RELIGIOUS INTELLIGENCE.

The Mission to Central Africa. A narrow escape.

The Secretary of the English Baptist Missionary Society writes the Baptist: By the last advices from San Salvador, Congo, Central Africa, I received letters from Mr. Hartland and Mr. Crudgington dated September 20, giving particulars of an attack made upon Mr. Comber and Mr. Hartland by the people of Makuta, the most northerly town visited by our brethren in the direction of Stanley Pool. Our two missionaries sought escape by flight, and, at a short distance from Makuta, Mr. Comber was shot in the back. He, however, was able quickly to resume his flight, followed by a number of fierce Makuta men, and overtaking Mr. Hartland, passed through Tungora, with "Camden Road," their native Cameroons lad. Slackening their speed, and looking around, they found themselves still pursued by three Makuta men, armed with sticks, a sword and a gun; they therefore redoubled their exertions to distance their followers; and, after an uninterrupted run of five miles, only abated their speed in consequence of night drawing on. The next morning they reached a friendly town, and Mr. Hartland was able to fit up a hammock for Mr. Comber, in which he was taken back to San Salvador. There his wound was examined by Mr. Crudgington, whose surgical experience in the Leeds Hospital, proved of the utmost value. The wound was found to be about an inch and a half in depth. By careful probing, Mr. Crudgington was able to feel a foreign substance, and ultimately, after a very great deal of careful effort, he succeeded in extracting the bullet, which proved to be a piece of ironstone about the size of a Barcelona nut. This bullet struck the spine, and then deflected, and took a lateral direction, and Mr. Crudgington feels that but for this, it must have proved fatal, as in all probability it would have entered the lung. Mr. Crudgington reports that Mr. Comber at the time the mail left, was in good health, and the wound was slowly healing up. Mr. Hartland sustained various bruises, and a violent blow over the temple from a stick and a stone. In all other respects he mercifully escaped. The escape of our two brethren appears truly marvellous, and I am confident will excite amongst all our friends feelings of devout thankfulness to Almighty God that in this season of great peril and danger they have been so providentially spared. In explanation of the conduct of the Makuta men, it should be said that from the first visit of Mr. Comber to the present time, they have objected to the presence of white men, doubtless remembering but two well, the cruelty of the Portuguese many years ago, when they almost demolished the town of Makuta, and committed great excesses. The insep- arable idea connected with the advent of white men in the minds of the Makuta people, is annexation of territory, and their previous experience of white men has justified them in this apprehension.

PROGRESS OF BAPTIST PRINCIPLES.—The following account of a recent accession to the ranks of the Baptist ministry in South Africa, is from *Grocott's Mail*:

CAPE COLONY, GRAHAM TOWN.—On Sunday evening, October 10, a large congregation attended the Baptist church, when Rev. H. T. Cousins—formerly an Independent—was a candidate for baptism. The Rev. G. W. Cross read the lessons, after which Mr. Cousins delivered an eloquent extempore sermon choosing for his subject "Naaman the Leper," his text being 2 Kings v. 12, and in concluding gave his reasons for having decided to join this section of Christ's believers. Having been trained in an opposite school of thought, and having read most books on the subject of infant baptism as opposed to adult, he had ultimately decided upon following the path of his Master by obeying His command, and offering himself as a candidate for the rite of baptism by immersion. The Rev. G. W. Kelly, of the Kareiga, a fellow student of Mr. Cousins in London "went down with him" into the baptistry, and immersed him. The Rev. gentleman will take up his residence at Port Alfred East, where at present there is no Nonconformist church.