

mightest be touched with a feeling of our infirmities, help thou thy weak and sinful child to discern the path of duty, and, having discerned, to walk therein."

And as she prayed she grew calmer. When she resumed her seat it was with a firm determination to abide by the decision which she considered right.

Yet soon there came doubts to her mind; thus subtly does the tempter work, and now he whispered,

"How can it be possible that any one can receive harm from contact with such a strictly moral person as Dr. Ronselle? His manner of life would put to blush many and many a professed Christian. Could he influence any one wrongly? Nay, rather, might not her influence over him be salutary? Might she not be the means of leading him to Christ?"

She trembled with the thought; Florence Walton seemed very near to yielding. Yet Christ does not leave his tried ones alone to struggle with temptation. It needed but the remembrance of that afternoon's occupation to recall her to the right way. That she had done wrong, that the sacred hours of the Lord's Day had been idly, worse than idly, wasted, she knew full well. Now, why did she go on that drive? Was it, after all, so much to please her cousin and Mrs. Davidson as because he wished it? She recalled the conversation now, and in her heart she felt that it was his influence alone, though all unacknowledged at the time.

Then her mind went back to her visit to the theatre; and as she remembered his voice and his earnest gaze she was forced to admit again that even as long ago as then his wishes had more weight with her than any other's.

Alas, how had she fallen already! She trembled to think of what might be the consequence of any more intimate relation. The path of duty was plain before her once more, and with Christ's help she would pursue it. She took up her Bible to read her evening chapter, and these were the first words that met her eyes: "Verily I say unto you, There is no man that hath left houses, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Could she longer doubt?

Let not my readers think that Florence Walton had been too hasty in this matter—that she had refused that which had never been offered her. Do not mistake a woman's heart; for, gifted as she is with that intuition which every true woman has felt, she does not need to hear from the lips of the man whose heart is all her own, the words "I love you" ere she is in possession of his secret.

So now, as Florence reviewed the words and actions, even the tones and glances, of Dr. Ronselle, she could not help knowing, though all unspoken by him, that she was loved.

Therefore she now determined her course of action, that she might be wiser in the future than she had been in the past.

THE LONDON MAY MEETINGS.

In a former issue we gave the Address of the Rev. Andrew G. Fuller at the Annual meeting of the Baptist Foreign Missionary Society held in the Holborn Town Hall, in London.

There were also other excellent speeches.

THE ADDRESS BY MR. SPURGEON, as may be expected excited great interest. Mr. Spurgeon said:

I was delighted to hear our friend Mr. Fuller. You good people in the gallery that did not hear him may thank your stars that you saw him. Tell it to your children, and to your grandchildren, and to the generation following them, that you saw the man that was the son of Andrew Fuller; the very one of whom Andrew Fuller wrote, when he was going to Scotland, that he was just starting out to collect for the mission, and he was afraid he should never see his dear little boy Andrew any more, for he thought he would in all probability be dead before he went home. The father tore himself away from the child's couch to go and uphold this society, and the child is pretty nearly reared now. (Laughter and applause.) He has not yet reached the second childhood, for all his paper through showed he was still in the vigour of intellect; and if you did not hear him, I say it was something to have seen him. Treasure it up, dear friends, against the time when any of you grow old. I was very thankful to look into Mr. Fuller's life this morning and to find that he had indigestion and a bad liver. (Laughter.) Thought I, "Well, some have one complaint and

some another. I go through the world half a cripple, but I will do something now after all, as Andrew Fuller did." (Applause.) We, who are complaining people, must try to feel, "Well, if I am not all I should like to be in health, or in temper, still why should not God use me, and help me to spur on some great cause which I am glad to aid at its very commencement, and which in after years should, like a mighty river, roll through the world to bless it, and I in heaven shall remember that I helped to set free the stream while yet it was a little brook." At any rate:—

Lives of great men all remind us, We may make our lives sublime.

My dear friends, the time has long since gone by when we need to say anything to prove the usefulness of missions. But yet there is a point to which I think I might speak, namely, the usefulness of missions to ourselves, because, as one has wisely said, the question is not will the heathen be saved without us, but the question is, Can we be saved if we do not remember and seek the conversion of the heathen? Is there one among us that can hope he is now really a Christian, if he has no concern for the perishing myriads? Dare I on my knees look up to Christ and say, "I am Thy follower, but India may perish and China may droop in tenfold night, but that is nothing to me?" Such a man might well receive the rebuke from the Master's lips, "In what respect dost thou follow Me; in what is thy mind like to Mine; or thine heart akin to the heart that bled out its life to redeem mankind?" We have got to prove our Christianity by means of some kind, and I doubt whether any man among us could prove it at all if he were not in some way or other helping the foreign missions.

What is to become of our country with its conquests? I cannot think of any justification for its conquests except the proper use of them. (Hear, hear.) I fail to see our right in India myself, except it be the right which is mentioned in "Knickerbocker's New York," where, the question arising as to the right of the white men to be in America, and to drive out the red Indians, he says, after much discussion, "It is clearly and transparently the right of gunpowder which has put them there." (Laughter.) I expect that is it. I know not why God should have entrusted us with so great an empire—a wonderful empire it is—unless it was that in us He should bless all the nations of the earth. I pray God it may be so, but if we keep back the religion of Christ from them, what shall we be but gigantic in power, gigantic in responsibility, and by-and-by as great in the visitation of Divine justice which will come upon us, because we used not the opportunities except for our own aggrandisement. The evils done by the Government of India have been removed by Christian missions, mainly through their influence on society at home, and abroad; and we must keep up this missionary spirit, or else there will be crimes laid at our door which we would desire to repudiate; but nevertheless when God judges nations He must lay these things at our doors; and upon our shoulders as well as upon those of the rest, for the country is but one. Oh, keep the preaching of the Gospel going. Keep it going everywhere that it may not be said, as it has been truly said, to the Hindoo, "These English people cannot believe their own religion, since the Government at one time endeavoured to stifle all utterance of that religion, and tried all it could to discourage the workers of Christianity."

We have taught nations to drink that were sober before; we have destroyed them by habits of intoxication. If you and I have been backward to send the New Testament, men have not been backward in sending rum in plenty, and there is always an evil to receive the fire-water, and whole nations have already been swept from the face of the earth by what we call the vices and diseases of civilisation. But let us give them the living water, let us give them the blessings of civilisation; and how can we do that unless we send forth the blessed Word of God, which has healed us, and shall heal all who shall receive it? It is only a simple debt we owe to the nations whom we visit by our commerce or conquer by our arms that we should take to them the life-giving Word of the blessed God. Yes, and if we do not, we may rest assured that our own country at home will certainly suffer for it. I want us all as Englishmen to feel that we are one nation, and that we cannot sever ourselves from the nation. I believe foreign missions help to cure our faults; that, for instance, if we see intemperance abroad, and nations perishing thereby, and we begin to say there must be something wrong in it, and we must check it, it helps us to see intemperance in its true light.

I should like English people to see caste in its true light. (Hear, hear.) We believe in caste in England—(laughter)—we do indeed. I know several half-sovereign people that would not think of inviting half a crown to tea with them—(laughter)—and there is a very strong aversion on the part of the half-crowns to the threepenny-pieces—(laughter)—and perhaps there is a stronger aversion still of the threepenny-pieces to anything coppery. (Laughter.) I have heard, and I think I can speak here without my book, of a Christian minister in this country who,

I am told, is estimable, useful, and talented. There is not, however, a congregation that will have him as their minister, and he was nearly starved to death only a few months ago, because—and a great sin he has committed—he has married a black wife. (Laughter.) Well, but you would not have him as a minister; you know you would not. (Laughter.) It comes to that, and there is the beginning of the caste feeling directly in this country, although we blame the Hindoo for it. (Hear.) Now, I do not believe that a black man is better than a white man; nor does it follow that a green man is superior to either. (Laughter.) My caste leads me to believe they are all pretty nearly equal, and that God has made of one blood all nations that dwell on the face of the earth. But another reason why we should, with all our hearts, assist the foreign mission work, that we may deal with home infidelity.

But there is another argument why we must keep mission work going—for the sake of our churches. (Hear, hear.) Our churches cannot be right at home unless they have work to do for Jesus Christ, which shall enlarge their hearts to the utmost degree. If you put on the bottom of a bill, when you go evangelising, "No collection," you deprive the Gospel of a large part of its possibility of doing good. You say, "Why, I thought that was a proper thing." It is the most wrong thing you can do. You have to save those people from selfishness, and if you do not save them from that, you have not saved them, because I reckon selfishness to be one of the worst forms of Satanic possession which can come over a man, and if you teach people that when they are saved they have nothing to give, what are they saved from at all, sir? They are only saved from some grosser vice to live in a respectable selfishness which has about it to my mind as little of the elements of Christhood as if they had plunged into outward vice. A man who really has been saved by an indwelling Christ has given himself right up to Christ, and everything he has to the great cause of his Divine Lord and Master. (Applause.) Missions, it seems to me, are sent to be an educational institute to us all, to help us break through selfishness. Aye, to help the churches who say, "We have enough to do to keep our own minister, to see to our own concerns."

Why, we want room in the church of God for the higher graces. We now and then have young men rising up amongst us, with great ideas of living alone for God, and there are those about them who say, "He is a very nice young man, but does not seem to have any prudence, he has been doing a very rash thing." Oh, I do like rash people, somehow. I do rejoice in a man that has got into a blessed state of insanity for Christ, in which he believes God, and does not care whether he can see anything or not, but beholds the Invisible and acts upon it. He must seem to be a strange man to those who must always "feel their way," if not see their way. Well, now, if it were not for missions, what should we do with some of our brethren into whom God has put much of His grace, and qualified them for leading a noble career? I heard of a brother the other day who sang the "Hallelujah Chorus" all alone—(laughter)—and I believe there are some people very qualified to do that by the peculiar views they hold, and the peculiar narrowness of their spirits. Oh! that the Lord would bring the heathen to Himself; the more the happier, that all nations might be brought to the feet of Christ that He might see of the travail of His soul. But large thoughts and wide ideas would scarcely be tolerated in the Christian church if God gave us room for them and need of them. We must have that, and may God send us so much of that high and lofty desire to glorify Him, that the churches might be troubled, even troubled, until they have let the young men or the old men either go forth on venturesome expeditions for the spread of the gospel of the Lord Jesus Christ.

Lastly, we must have and help the mission work, because in a short time you and I personally will have to give an account to God, and our account will not begin and end with our family. Can we all give a good account about our family? I believe we shall every one have to give an account as to what we did for the heathen. We say we cannot all go and preach to them. No, but are we doing anything for the heathen? Is there anybody here that never did anything at all for the conversion of the heathen?

The meeting was dismissed after singing and a collection, which Mr. Spurgeon asked should equal at least the deficit of £225.

Dean Howson gives a good hint to sermon makers when he says: "In a good sermon there must be a skeleton. By all means make use of abundant drapery if you please; but be sure there is a true skeleton underneath. The richest drapery placed upon a mere stick is only a scarecrow!"

Dr. Schliemann has written to the editor of the St. Petersburg *Golos* stating that he has finished the excavation of Troy, and that there are remnants of several cities clearly discernible underneath the one immortalised in the Iliad.

Testimonial to the Rev. Dr. Angus.

One of the interesting features in connection with the Baptist May Anniversaries in London was the meeting for presenting a Testimonial to Rev. Dr. Angus. It had been stated some time since that Dr. Angus was not willing to receive such Testimonial for his own private advantage, but having intimated that it might assume the form of a lectureship for the College, it was determined that the sum raised should be named "The Angus Lectureship." The meeting was held at the Regent's Park College on Wednesday the 5th Inst.

The presentation was made by Rev. C. M. Birrell, who read a highly complimentary address to Dr. Angus, written on two sheets of vellum in Old English character, and decorated in the style of the 16th century. The address was inserted in a crimson morocco portfolio ornamented with the monogram "J. A." and a border inlaid in green and brown. It was accompanied by the sum of £2000.

After this the Rev. R. H. Marten addressed Dr. Angus on behalf of the donors, and presented a drawing room Timepiece with the following inscription "To Mrs. Angus. An expression of high regard for her personal excellencies and her devoted and priceless services to Regent's Park College. Presented on the occasion of the foundation of the Angus Scholarship, April 28, 1880."

Dr. Angus in responding said:

I feel a difficulty in responding to the sentiments in the first address; I feel none at all in responding to the sentiments of the second. The office that my wife has sustained in this place now for thirty years is an office which she feels to be a high honour. None the less onerous, the machinery has moved for thirty years almost without jar or noise. We have never had, since we have resided here, any internal disorders, partly owing to the spirit of our men, and partly to the spirit and skill with which our whole domestic life has been managed. Our purpose—and especially that of my dear wife—has been to have everything reputable, comfortable, appropriate; with due regard to public interests and to those habits of economy which are so important in ministers. We have always had the feeling that whilst, in some sense, we might waste our own property, we have no business to waste public property; and I have sought again and again, not needing, however, to do so with anything like impressiveness, to deepen that conviction on the hearts of students. How essential domestic management is to the efficiency of such an institution and the comfort of the students, I need not describe, and all that efficiency—or a very large amount of it—we owe to the skill and conscientiousness of her who has presided over that department. (Applause.) Nor should I do justice to my own feeling if I withheld the further acknowledgment that in everything which pertained to the gentlemanly deportment, the Christian spirit, the religious decision of students—because we have had lay as well as ministerial students—a large part of the blessing connected with the place we owed to her prayers and to her consistency. Out of a large number of lay students who have passed through this house, many of whom were not decided when they came here, the greater proportion have become decided, a remarkable fact, more than I ventured to hope; yet that is among the things for which we have reason to bless God. (Applause.) Nor need I scruple to say in this meeting that amongst the blessings of our life here, has been the religious decision of one after another of our children from the eldest down to the youngest; and I have always felt that that decision has been largely owing to her prayers and teaching. This spirit which prompted her to seek the decision of her own children has also shown itself in seeking the conversion, and rejoicing in the decision of all under our roof.

Dr. A. subsequently noticed briefly the circumstances which led to the Baptists obtaining the handsome property, now the Regent's Park College, and removing thence from their old college at Stepney:

In connection with this institution there have been dark and trying days. My first lesson was in patience. I was for seven years at Stepney with a resolution upon my own part, and upon the part of many other friends, that we would move from that neighbourhood. But no suitable opening presented itself during that time. First one place offered, and then another, but none seemed satisfactory. At last this place was offered for £20,000. We deemed the price too high, and the matter, therefore stood over for some months. At length we bought it for £8,000. (Applause.) We spent another £1,000 or £1,500 in fitting it up, and began our work. Again and again, after the place was opened, we used to wonder whether we could carry it on and meet the expense. But God interposed in wonderful ways, and made our path plain. At Stepney we had a very modest building

compared with this, and small charges. At Stepney we were practically free from rates and taxes. When we came here the taxes were £400 a year, and it was difficult to meet them. An appeal reduced them to £200, and that was difficult to raise. After a while a friend came, and took part of our building which we did not need for college purposes; and the rent ultimately paid the rates. Here we have a considerable ground-rent of £180 a year, and that created a difficulty. In due time we let our free hold at Stepney, on building leases, so as to bring in, in the form of ground-rents, £165 a year. This property we also let on leases, which will fall in the very year that the lease of this house falls in; and so the ground-rent at Stepney pays the ground-rent of this institution, and the principal of the property at Stepney, will come into our hands with the buildings on it the year that the lease of these premises returns to the Crown.

In closing Dr. Angus said:

Imperfectly as I have spoken to-night, I could not have spoken at all if your gifts had assumed a more personal form. I am thankful for the large sum the friends have contributed; I am thankful that it goes to the institution, and in a way that will promote sound learning; Biblical knowledge, a more thorough acquaintance among our ministers and students with the great principles of the Gospel and of free churches. Let me further ask you to crown your gifts by continued sympathy and prayer. Never let it be forgotten that even inspired men—Paul, for example—needed the prayers of their churches; and if they needed this help, how much more must we? I have to thank you for the patience with which you have listened to this inadequate expression of my feelings, and especially to thank you, both on my own and my wife's behalf, for all the generous things you have said and done. (Applause.) I may say, for no small part of our success I am indebted to the co-operation, of efficient and devoted colleagues; some of them have gone home and some are still spared. I have felt all along deeply indebted to them.

Dr. Underhill mentioned, as treasurer of the college, that the funds collected and constituted into endowments, to which Dr. Angus had referred, amounted to somewhere about £10,000. They came from various sources, as was shown by the names they bore, such as the Havelock, the Kemp, and other funds; and they were nearly all evidences of the confidence and regard which their founders had in Dr. Angus, by whose diligence and assiduity they had been got together, and by whose great skill they had been applied to their several purposes. The lectureship about to be established was another illustration of the self denial and devotedness of Dr. Angus to the interests of the college. He (the speaker) was sure none would have felt it wrong had he applied the money to his own use. It was not in the first instance originated to constitute a fund for the college, but was intended to be a personal expression of regard on the part of all those educated there; yet, with his characteristic self-denial and devotedness to the college, Dr. Angus had been pleased, of his own accord, to place this money at the service of the committee of trustees for a purpose which would be at once recognized as of the highest importance in years to come. Dr. Underhill believed it would be a great pleasure to the trustees if Dr. Angus would himself be one of the first lecturers, and that they would enjoy, in a printed volume, the results of the and learning which he had acquired, and which had so ripened and matured during his service for Christ in the College.

Correspondence.

For the Christian Messenger. Letter from Germany.

HOW THE RESULTS OF THE ENGLISH ELECTIONS WERE RECEIVED IN GERMANY. DISAPPOINTED BISMARCK! SOCIALISM SHOWING ITS COLORS, &c., &c.

(From our correspondent.) BERLIN, May 10th, 1880.

Prince von Bismarck has been sadly upset by the composition of the British Cabinet. The incoming of Mr. Gladstone has reversed all his calculations, and causes him serious anxiety for the future. Thanks to the connivance of Lord Beaconsfield, Austrian ambition had been directed towards the East, where a collision with Russia became an inevitable eventuality. The Vienna compact and the possible if not probable adhesion of England to the league of the Emperors would have kept out of the struggle several dangerous elements, leaving the two rivals alone in their work of mutual destruction, until the moment when Germany's interference might be propitious to German interests. Now, all is changed; the execution of the vast project must be adjourned indefinitely, and German Policy must seek its centre of gravity elsewhere. Yet the Chancellor, if checked, is not checkmated; he is a statesman of great