

dred of scholars, with a staff of teachers and a superintendent, each of which might be called a Sunday-school within a Sunday-school. There is a large convocation hall in which all meet once in three months to hear a sermon and to sing hymns led by an orchestra in which fiddles and other instruments play a conspicuous part. Once a year they have a gala day when some of the most eminent ministers in the country are invited to preach "the anniversary sermon." The list of these preachers is complete from 1806 to the present time. Among them are the names of Rowland Hill, Dr. Andrew Thomson, Dr. Chalmers, Dr. Norman Macleod, Dean Stanley, Dr. Donald Fraser, Principal Cairns, Canon Farrar, Dr. James Macgregor and many other celebrated preachers. The school is under the patronage of Her most Gracious Majesty the Queen, who receives an annual vote of thanks "for her great condescension and kindness," though doubtless Her Majesty is proud of the honour all the same. The school hours are from 9 to 12 a.m., and from 2.30 to 5 o'clock p.m. A record is kept of every scholar from the time they enter the school, as far as their history can be traced. Number one in the roll-book is the name of John Pearson, who entered in January 1791. The last on the list, when I saw it, was the name of Arthur Bailey, number 95,919, who entered in June 1884.

In the evening, attended the Baptist Union Church, Oxford Road, and heard Rev. Alexander Maclaren, D.D., who is accounted one of the foremost preachers of the day in England. The church is a very handsome one, seated for about 1,800, and was filled to the door. Dr. Maclaren is a slender, delicate looking man, with a fine head, a piercing eye, and a shrill penetrating voice. His preaching is characterized by great earnestness and simplicity, with a degree of nervousness in delivery which heightens rather than detracts from the effectiveness of his incisive utterances. Without any straining after oratorical effect, Dr. Maclaren wields that kind of magnetic influence over his audience which rivets attention to his message. His text was taken from John 18:4-9. He emphasized the voluntariness of Christ's sufferings.—"The time for reticence had passed. *I am He.* It is not necessary to account for the falling back of the soldiery by a miracle. Yet may

there not have been at least a momentary disclosure of the divine power inherent in Him. Be that as it may: the majesty of His glory and the depth of His humiliation are ever coupled together—Born in a manger, he is heralded by angels: He asks water of a woman at the well of Samaria, He gives her in return the water of life: He dies on the cross, but he triumphs over death and the grave. He might have escaped from his enemies without an effort, as he did once before, but *He would not.* Jesus chose to do His Father's will. He deliberately chose the road to Calvary, and, when the proper time came, deliberately exposed himself to publicity, the nails of the cross and the shock of crucifixion. He died because *He would.*—'I have power to lay it down, and I have power to take it again.' He summoned the last enemy, and he came, because he would die to save the world. Nothing bound Him to the cross but love for sinners. Should not we love Him who thus loved us? '*Let these go their way.*' He is more concerned about His friends than about Himself. He can dispense with their sympathy now. He will bear it all; and *alone.* Death is coming to us all. How shall we meet it? Here is one who has taken away the sting of death, who will stand between us and all harm. The thought of what He bare for us will enable us to bear all that comes to us. Let us but trust Him, and in our experience that saying of His will be fulfilled,—'Of them which Thou gavest Me I have lost none.'"

Missionary Cabinet.

DR. JOHN WILSON.

WE have already said that Dr. Duff, the first missionary of the Church of Scotland, sailed for India on the 19th of September, 1829, and arrived at Calcutta on the 27th of May, 1830, "glowing with the zeal of a primitive apostle." He was not, however, the first Scottish Presbyterian missionary in that country. In 1822, the Scottish Missionary Society sent out its first two missionaries—Messrs. Donald and James Mitchell—who commenced their labours at Bankote, sixty miles south of Bombay. The subject of this sketch was sent out by the same society. He sailed on the