

a solemn feeling pervading the audience; there was reverence, there was worship. One or two left during the service, and well they might, for the temperature could not have been lower than 105 degs. F. It was, in fact, dangerously hot. The preacher sat cross-legged-wise on a raised dais during the whole of the service. There were four hymns sung. The music was very good, both vocal and instrumental. The prayers were slightly intoned, and the whole bearing of the preacher was that of a man deeply moved. Save when announcing the hymn, he seemed never to open his eyes, during the entire service. Altogether he was exceedingly impressive. The prayers were in a liturgical form, short and easily remembered. In some parts of the liturgical service the whole congregation standing joined as one man, the preacher leading. It was a sort of creed. I confess I was greatly pleased with the way in which this part of the service was performed; but, perhaps, it was too long. On the *ethical* side the service was powerful and impressive, and bore on the conscience. The hymns selected, the prayers—one of them being the first Psalm—all were directed to the moral side of man's nature. There were no efforts at fine illustration, no prettiness, no rhapsody, no illustrations. There were no allusions to the opinions of other men, Christian or heathen; nothing of the polemical spirit was manifested throughout. In this respect the discourse was unique. There were no different aspects of the subjects treated of given, such as one often hears in a sermon at home. In the praise, in the prayers, and in the discourse, the whole bearing of both preacher and hearers was that of men "seeking after God," advancing along the line of their moral consciousness, on the high road of truth and holiness. The burden of the discourse was, "The Fatherhood of God;" "The Brotherhood of Man;" "There is Mercy with God;" "Man is a Sinner." And not a doubt is but such themes are grand themes. As to the theological side of the Keshub Somaj movement, allow me to say it is easy to condemn; it is easy to find fault. The theology of the followers of Keshub is far from complete, far from being sound. Let us ad-

mit that it is very defective and extremely dislocated. But if we look at it, as we ought, not from the platform of elaborate Western theology, but from the deep pit of seething Paganism, it is a grand advance. I have always deplored the antagonism which some good men are disposed to assume to the Brahmo Somaj movement. There is vitality in it; it will live and not die."

The minister on the occasion was Babu Mohender Nath Bose, and not Keshub Chunder Sen himself.

### The Spanish Christian Church.

We give the following interesting extracts from an article written by Rev. J. M. Lang, brother of the minister of St. Andrew's Church, Montreal, for the Jan. No. of the Church of Scotland Home and Foreign Missionary Record:—

Who does not know that, until September 1868, of all lands closed to the Word of God—closed against all that is vitally Christian—Spain was the most "straitly shut up"? In 1852, some Christians in Edinburgh, whose hearts had been touched by the desire to send the Gospel to the benighted Spaniard, prevailed on a seaman, bound from Leith to Cadiz, to take charge of some Spanish Bibles. He told the captain of his vessel about the precious trust which had been committed to him. The captain, aware of the danger of arrest and imprisonment, would not distribute the books on shore. He merely "told one party and another in Cadiz that good books could be got on board his vessel by any who chose to go and take them." From this period, in clandestine ways, copies of the Gospels and tracts were circulated in the larger and more accessible towns.

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And now, what do we see? At this moment there is an organized, "fitly-joined together and compacted" Spanish Christian Church. Already, between thirty or forty places of worship, attended by thousands of Spaniards! Pastors peacefully administering ordinances, ordaining elders and deacons, discharging every part of the ministerial work; "a great door and effectual" standing open in Andalusia especially. And all since September 1868! As Queen Isabella fled from Spain, some quiet humble men, who had waited the Lord's time on the rock of Gibraltar, entered Seville. Headed by Senor Cabrera, they lifted up their voice with strength. Free now to declare the word of God, the demonstration